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Consumer Multiculturation: Consequences of Multicultural Identity Dynamics for Consumption

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Abstract

As national markets of many countries around the world continue evolving as arenas of 'lived multiculture' (Neal *et al.*, 2013), it becomes crucial for marketers to know how to align their activities to the complex sociocultural dynamics in consumer spheres. Individual identities "continually evolve overtime" (Kleine and Kleine, 2000: p279) and can be transformed through one's life experiences. Resultant from these transformations, varying and composite identities emerge that integrate a range of differing, complex cultural dispositions and drive consumer desires for this diversity to be visualised in cultural meanings of brands. Hence, understanding whether and how cultural identity dispositions form and evolve as a result of one's being in lived multiculture environment is crucial for the study of culture-informed consumption. While there has been sustained interest in cultural identity complexities of ethnic migrants, considerations of identity transitions of mainstream consumers (i.e. non-migrant, locally born) so far have been predominantly restricted to local-global culture dichotomy. Since international marketing theory generally is concerned with wider consumer audiences than a particular ethnic segment, the mainstream/migrant population divide is increasingly regarded unhelpful (Jamal, 2003; Schroeder, 2009; Luedicke, 2011).

This thesis explains theoretically how acquiring a holistic, integrative perspective on the multiple types of cultures at play in complex cultural identity transformations occurring across consumer groups can provide insights into intricacies of culture-bound consumption trends and inform closer alignment of culture-based branding theory and practice with lived multiculture realities. The study conceptualises the multicultural marketplace as a multidimensional environment where consumers are exposed to a diverse range of global, local and foreign cultural meanings simultaneously and deploy these meanings for (re)construal of identity. Next, extending acculturation theory, it develops a theory of Consumer Multiculturation, taking account of eight diverse types of cultural identities that can evolve from being in a multicultural marketplace. The results support the proposition that consumers deploy local, global and/or foreign cultures differentially and in varying combinations to derive a sense of unicultural, bicultural or multicultural self, and that complexities of derived identity elicit equally complex and different responses to cultural meanings of brands.

Table of Contents

List of Tables

List of Figures

List of Formulas

List of Abbreviations

ANOVA	Analysis of Variance
AVE	Average Variance Extracted Estimate
CET	Consumer Ethnocentrism
CETSCALE	Consumer Ethnocentrism Scale
CFA	Confirmatory Factor Analysis
CFI	Comparative Fit Index
CMIO	Consumer Multicultural Identity Orientation
CMO	Chief Marketing Officer
COA	Country-of-Assembly
COBO	Country/Culture-of-Brand-Origin
COD	Country-of-Design
COM	Country-of-Manufacture
COO	Country-of-Origin
COP	Country-of-Parts
COS	Cosmopolitanism
EFA	Exploratory Factor Analysis
EPC	Expected Parameter Changes
FC	Foreign Culture
FCA	Foreign Culture Affiliation
GC	Global Culture
GCA	Global Culture Affiliation
GFI	Goodness-of-Fit Index
GLC	Glocal Culture
GOF	Goodness-of-Fit

LC	Local Culture
LCA	Local Culture Affiliation
MANOVA	Multivariate Analysis of Variance
MGCFA	Multi-Group Confirmatory Factor Analysis
MI	Modification Indices
NFI	Normed Fit Index
NNFI	Non-Normed Fit Index
PCA	Principal Component Analysis
PCI	Product-Country-Images
RMSEA	Root Mean Square Error of Approximation
SRMR	Standardised Root Mean Square Risidual
TLI	Tucker Lewis Index
VIF	Variance Inflation Factor
WTB	Willingness-to-Buy

Statement of Copyright

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To my family: Chris, Garrick and Daniel, Mama and Papa, with love.

CHAPTER 1

INTRODUCTION[1]

I can speak differentially as a psychologist, a man, a Catholic, a member of conservative Dutch family, but I can also speak as an American…"

(Hermans and Kempen 1998: p1118)

1.1   Motivation

Multicultural societies where "articulate interplay" of "more cultures…than ever before in human history" occurs continuously and simultaneously are now commonplace (Holden and Glisby, 2010: p50). Social and spatial experiences of individuals in these societies are increasingly understood as 'living multiculture' (Neal *et al.,* 2013). This rapidly elevated the need to understand and ability to appeal to a multicultural consumer base to the top of organisational agenda, regardless of whether these organisations operate on a regional, national or international level. Top managers of companies such as British Airways and Ogilvy and Mather (Elliott, 2011) recognise extraordinary changes to how consumers in multicultural societies relate to culture(s) and cultural groups. They call for a shift from the traditional understanding of multicultural marketing as activities directed at specific demographic segments to a concept of multicultural marketing as activities directed at the "New General Market" – a new multicultural marketplace environment that is "more...a mash-up of cultures" (John Seifert, chairman and chief executive of North American division of Ogilvy and Mather Worldwide, quoted in Elliott, 2011).

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[1] Aspects of this chapter have been published by the thesis author - see Kipnis *et al.* (2014)

This thesis contributes to the knowledge of how a holistic, integrative perspective on the complexities of consumers' cultural identity formation and transformation resultant from consumers' being in multicultural marketplaces can inform development of culture-based marketing approaches relevant to the new era of multicultural marketing. This chapter presents the research initiative, research aim and the major research questions, provides an overview of the research approach and outlines the thesis structure.

1.2   Research Initiative

Increasingly, development of marketing strategies and activities are viewed as a dynamic process (Da Silveira, Lages and Simões, 2011) in which consumers and organisations engage in and draw from sociocultural discourses in a marketplace environment "to give meaning to the products they consume or sell" (Varman and Costa, 2013: p240). When marketing to a multicultural consumer base, whether within the boundaries of one given marketplace or across several marketplaces, organisational approaches to conceiving and developing products' cultural meanings require alignment with a broad range of multicultural discourses that occur in the environment and inform consumers' expectations and responses to cultural meanings of products they consume.

Organisations assign meanings to products they sell through strategic brand positioning efforts, i.e. conception and development of commercially executed communications artefacts (such as advertising, packaging etc). These artefacts educate individuals within a society about products and embody these products with specific identities – i.e. symbolic meanings and lifestyle associations by utilising a range of appeals (such as brand name, linguistic, visual imagery, and values – Wells, 1994; Verlegh, 1999; Nandan, 2005; Mikhailitchenko *et al*., 2009). Consumer responses to meanings of products they encounter stem from their interpretation of brand communications. Positivity of consumer interpretation and response to meanings of brands increases if they evoke associations with a culture or cultures to which consumers hold positive individual dispositions (Lim and O'Cass, 2001). Cultural meanings of brands   enable

enactment of cultural identity, i.e. self-image derived from membership or affiliation with emotionally-significant cultural groups (McCracken, 1986, Elliott and Wattanasuwan, 1998). As such, brands have emerged as objects that materialise political, cultural and social discourses in the environment and contribute to these discourses' transformation (Schroeder, 2009) since they are viewed by people as "a specific symbolic form of talking about and seeing the world" (Cayla and Arnould, 2008: p87).

Individual identities "continually evolve overtime" (Kleine and Kleine, 2000: p279) and can be transformed (i.e. re-negotiated) through one's life experiences whereby positively perceived experiences may be internalised as part of identity evolution and negatively perceived experiences are rejected/avoided as part of identity reinforcement. Postmodern conceptions of cultural identity assert the need to integrate the traditional view of cultural identity as a form of *being* that entails a sense of oneness with a collective via shared cultural codes and modes of living with the aspect of *becoming* through (re)discovery and preference of (cultural) difference (Hall, 1990). Globalisation had and continues to have unprecedentedly complex effects on sociocultural landscapes of many societies across the world, accelerating cultural identity formation and evolution by enabling being and becoming across borders. That is, as multiple cultures are 'exported' and 'imported' across borders through global flows of bodily (i.e. people) and non-bodily (i.e. media, films, art, consumer goods) cultural representations, cultural landscapes of the marketplaces commonly represent multi-dimensional environments where people can experience, (re)create and (re)connect with multiple cultural communities through imagination (Anderson, 1991). Consequently, transformations of individual cultural identities, even if considered within the boundaries of just one consumer sphere, are more multidirectional, complex and widespread than ever before (Appadurai, 1990; Cayla and Eckhardt, 2008; Holden and Glisby, 2010). Resultant from these transformations, varying and composite identities emerge that integrate a range of differing, complex cultural dispositions and drive consumer desires for this diversity to be visualised in cultural meanings of brands (Penaloza, 1994; Alden, Steenkamp and Batra, 2006; Cleveland and Laroche, 2007; Holliday, 2010). Hence, understanding whether and how cultural identity dispositions form and evolve as a result of one's

3

being in an environment where simultaneous multiple cultural experiences are encountered on a daily basis is crucial for the study of culture-informed consumption. This understanding can contribute to greater alignment of the 'inside-out' aspects of brand meaning formation (i.e. brand identity as intended to be communicated by a company) with the sociocultural processes shaping the 'outside-in' perspectives (consumer expectations, readings and responses to perceived brand image).

Surveys of Chief Marketing Officers (CMOs) identify that coping with culturally-diverse consumer spheres within and across national markets is regarded as one of the key organisational challenges that require solutions (worldwide survey of 1,734 CMOs by IBM, 2011; in-depth study of 114 CMOs by SapientNitro reported in Forbes – see Laker and Anderson, 2012). At the same time, extant international and cross-cultural marketing frameworks are increasingly challenged for providing an incomplete, restricted outlook on the complexity and divergence of cultural identity discourses that neglects several aspects of multiculturalism and sociology of cultural transformation trends (Craig and Douglas, 2006; Yaprak, 2008; Leung *et al.*, 2011; Luedicke, 2011; Cannon and Yaprak, 2011). Responding to these challenges, development of the research aim and major research questions for this study was informed by examination of the three key disconnects identified between: a) extant marketing frameworks concerned with explaining and predicting variances in culture-informed consumption behaviours; and b) the contemporary conceptions of how cultural globalisation processes affect diversification and complexity of cultural identities. Each of these disconnects is detailed and briefly discussed below.

Disconnect 1: Under-representation of foreign culture in conceptions of non-local cultures influencing cultural identity transformation and subsequent response to cultural meanings of brands.

International marketing studies considering the consumption consequences of individuals' experiences with multiple cultures within boundaries of national markets predominantly base considerations of cultural identity transformations on a

'global-local' outlook, i.e. analysis of transformational impact of global culture. Global culture is viewed as transnational expansion of Western cultural norms and meanings, and extant studies mainly consider its' impact on (re)negotiations of national (local) identity dispositions and resultant differential consumer responses to global and local perceived products (Alden, Steenkamp and Batra, 1999; Kjeldgaard and Askegaard, 2006; Cayla and Arnould, 2008). Conceptions of brand country/culture of origin, the key informants of organisational strategies for culture-based brand meaning formation, evolved in a similar vein (Varman and Costa, 2013). Surprisingly, the role of foreign culture, a construct that encapsulates 'non-local' meanings distinctly different from the meanings represented by global culture, has been mostly redundant from the study of culture-informed consumption.

Attention to studying the effects of individuals' relationships with specific foreign cultures on consumption patterns has been somewhat sporadic. Early constructs concerned with individuals' dispositions to foreign cultures in general, such as consumer xenophilia (Perlmutter, 1954), xenocentrism (Kent and Burnight, 1951; Mueller, Broderick and Kipnis, 2009), internationalism (Kosterman and Feshbach, 1989), world-mindedness (Hannerz, 1992) and cosmopolitanism (Thompson and Tambyah, 1999), have either received little attention in international marketing research post 1960s (i.e. xenophilia, xenocentrism) or have been mostly applied in the studies of consumer global identity. The latter stream examines the effects of cultural identity links with global culture on responses to consumer goods assigned with the meanings of globalness (Cannon and Yaprak, 2002; Cleveland and Laroche, 2007; Ozsomer and Altaras, 2008; Strizhakova, Coutler and Price, 2008a). Only recently the work of Oberecker and colleagues (e.g. Oberecker, Riefler and Diamantopoulos, 2008; Oberecker and Diamantopoulos, 2011) introduced a construct of consumer cultural affinity that captures the effects of consumers' emotional bonds to specific foreign countries on their consumption responses, such as willingness to buy products from and visiting the country for which affinity is harboured. Importantly, affinity definition as "a feeling of liking, sympathy, and even attachment toward a specific foreign country that has become an in-group" (Oberecker *et al.,* 2008: p26) indicates that affiliations (to which Oberecker and colleagues refer to as emotional bonds) with a culture of a specific

foreign country reflects an identity transformation whereby the culture of this foreign country is internalised as an integral part of one's identity. For example, Oberecker *et al.* (2008) identify that Austrian consumers harbour affinities toward Greece, Spain and Italy and express feelings of being 'linked' to these countries.

Conceptualisations of country/culture of origin effect, the key informant of organisational approaches to culture-based brand meaning formation, mirrored this trend. Although a seminal study by Alden *et al.* (1999) identified that foreign-positioned brands (Louis Jadot wine positioned as taste of France)[2] are clearly distinguished from global-positioned brands (Wash&Go shampoo positioned as time saver for all busy people in the world), effects of utilising foreign versus global appeals in brand positioning were only recently revisited by Nijssen and Douglas (2011). These authors demonstrated that global and foreign cultural meanings of brands created by advertisements are "nomologically different and evaluated differently" (p114) by consumers. Under-representation of foreign culture in culture-informed consumption literature and its division from the enquiry into cultural identity complexities is surprising for two reasons. First, since both global and foreign cultural experiences are 'imported' into societies via global channels, it would be unreasonable to assume prevalence of one type of these cultures over the other in cultural transformations of local consumption contexts. Second, although both global and foreign cultures can be conceptually viewed as non-local cultural experiences that can trigger cultural identity evolution within local consumer spheres, meanings encapsulated by global versus foreign cultures are distinctly different. Consequently, transformational effects on identity and resultant consumption responses evoked by experiences with these cultures may also differ significantly. For example, a Swede living in a Swedish city and married to a Chinese person may see his/her identity (re)negotiations to include specific foreign cultures he/she is in continuous contact with through interpersonal and consumption experiences in addition to local (Swedish) and global cultures (Kipnis, Broderick and Demangeot, 2014). Yet for over a decade, the issue of understanding how the effects of consumers' identity (re)negotiations in response to experience with foreign culture(s) can inform decisions on culture-based marketing appeals development

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[2] Both Louis Jadot and Wash&Go are illustrative examples provided by Alden *et al.* (1999: p75)

was seldom explored.

It is necessary to integrate foreign culture into the study of culture-informed consumption in a multicultural marketplace, since reduction of the effects of globalisation on consumer cultural identity transformations to global-local dichotomy: 1) negates the plurality of cultural meanings consumers are exposed to through globalisation; and 2) leaves out the possibility that foreign culture(s) as distinct systems of cultural meanings existing in consumers' cognitions play an independent, powerful role in consumers' (re)negotiation of identity and subsequent expectations and interpretation of brands' cultural meanings (Kipnis *et al.*, 2014). By capturing variances in cultural identity links with local and both global and foreign cultures the drivers of variances in consumers' interpretation and evaluation of culture-based marketing appeals may be better explained. By identifying whether affiliations with local, global and/or foreign cultures prevail in target consumer segments the relevance of culture based marketing approaches to emerged multicultural consumer realities can be enhanced.

Disconnect 2: Confusion and outdatedness in conceptions of culture types.

Discussion of the first disconnect identifies that the constructs of local and foreign cultures are conceptually defined at the level of nation states (countries), while definitions of global culture are rooted in transnational expansion of homogenous Western mindset and modes of living (Cayla and Arnould, 2008). However, cultural globalisation studies indicate that the way how cultural realities are constructed in consumer cognitions cannot be fully explained from this viewpoint (Bauman 1998, 2000; Beck, 2000; Robinson 2001). Migration of multiple cultural representations (people, films, products) across national borders may result in distinct foreign cultural meanings becoming integrated as part of cultural contexts within national borders (Ger and Belk, 1996; Zhou and Hui, 2003; Eckhardt and Mahi, 2004; Zhou, Teng and Poon, 2008). Several calls were made recently for marketing theory to give greater recognition

7

to cultural globalisation processes facilitating evolution of cultural conceptions and to move beyond imposing national boundaries when defining types of cultures present in a given multicultural society and influencing identity transformations of consumers (Craig and Douglas, 2006; Yaprak, 2008).

Parallel calls for de-Westernisation of global culture conceptions in cultural globalisation literature suggest that the Western gaze adopted in the extant marketing definitions may be not fully reflective of the emerged nature of global culture (Iwabuchi, 2002, 2010). For example, in their study conducted across several Asian countries Cayla and Eckhardt (2008) demonstrate that cultural meanings utilised in creation of regional Asian brands go beyond "globalization models that take the West as the origin and center of global cultural flows" (p226). Thus, conceptions of the types of cultures consumers in multicultural societies experience and interact with require revisiting and extending beyond current conceptual boundaries, to account for the evolved sociology of cultures' development and deployment in cultural identity formation and evolution.

Disconnect 3: Lack of a holistic perspective on how the interplay between local, global and foreign cultures affects cultural identity transformation.

Studies on consumer cultural identity transformations conducted within 'global-local' paradigm demonstrate that different forms of cultural identities evolving through experiences with global culture (globalised, localised and glocalised identities) inform differential consumer expectations and responses to global/local cultural appeals (Zhang and Schmitt, 2001; Schuiling and Kapferer, 2004; Zhou and Belk 2004; Hsieh and Lindridge, 2005; Kjelgaard and Ostberg 2007; Strizhakova *et al.,* 2008a; Amis and Silk, 2012; Ozsomer, 2012). The few studies that exist on individuals' relationships with foreign cultures indicate that differences also exist in how cultural identities may be transformed through foreign culture experiences, thus suggesting differential responses to foreign culture positioning appeals (Leclerc, Schmitt and Dube, 1994; Alden *et al*.,

1999). That is, cultural affinity (Oberecker *et al.*, 2008; Oberecker and Diamantopoulos, 2011) is conceptualised as integrated affiliations with local and specific foreign culture(s) while xenophilia and xenocentrism (Kent and Burnight, 1951; Perlmutter, 1954) are generally conceptualised as exclusive affiliations with foreign culture(s) combined with derogation of local affiliations. However, a holistic perspective is lacking on whether and how the interplay between all systems of cultural meanings (i.e. local, global, foreign) experienced by consumers in multicultural marketplaces affects the complexity of cultural identity evolution and drives subsequent complexities in culture-informed consumption within a given consumer sphere.

Acquiring this perspective is deemed important because complex identity transformations that go beyond balancing affiliations with two types of cultures are identified by research on ethnic migrant/diasporic consumer segments that are simultaneously exposed to and interact with multiple cultural representations. Such exposure and interactions occur through co-residence with diverse cultural groups and through consumption of global and foreign meanings through media, advertising and products (Penaloza, 1989; Askegaard, Arnould, and Kjeldgaard, 2005; Wamwara-Mbugua, Cornwell and Boller, 2008). These studies identify that migrant/diasporic consumers, even though of the same ethnic origin, can form identities that differ significantly by dimensionality and differential value placed on affiliation with each type of culture they interact with. Some develop multicultural identities, i.e. internalise two or more specific cultures and/or global culture as equally significant and accessible elements of identity. The identities of others are unicultural, i.e. internalising one culture (but not necessarily culture of their ethnic group or culture of their new place of residence) as a core for identity. Uncovered intricacies in cultural identity transformations of migrant/diasporic consumers were also studied with a view to inform development of more sophisticated understanding of variances in ethnic consumers' expectations and responses to culture-based marketing appeals. These studies demonstrate significant differences in how unicultural and multicultural ethnic consumers process advertising claims (Luna and Peracchio, 2005); respond to persuasion appeals (Lau-Gesk 2003); and accept or reject brand values (Sekhon and Szmigin, 2009).

Insights on ethnic consumers' identity complexities are already successfully utilised by marketing practitioners when developing culture-based appeals aimed to cater for variances in cultural dispositions within particular ethnic migrant segments. Practical guidance and recommendations on developing marketing activities targeting consumers in specific ethnic groups stress the importance of taking into account divergent forms of cultural identification emerged within these segments (Fletcher, 2003; Lisanti, 2010; Henstorf, Martinez and Merino, 2012; Flipelli, 2013). For example, Marina Flipelli, an account director in San Francisco writing in Advertising Age, one of the leading global magazines for marketing, advertising and media professionals, stresses how crucial understanding specifics of bicultural Hispanic segment is for marketing practice:

> *"I am what you would call a completely bicultural and bilingual Hispanic, living and working in the United States. I use both languages for work and at home, to communicate with friends, family and in general in my day-to-day life. I could easily move through life in a completely English-speaking, Americanized world. But I choose not to. That's why I need to be marketed to in a special way. [...] While some marketers have addressed the needs of multicultural segments of the population for years, some are still in the Stone Age. Some may still think that consumers like myself don't need to be addressed separately from their general market, but when you consider that over 40% of millennials are not white, do you really want to take that chance?"*

> (Flipelli, 2013: online)

However, there is a growing recognition that a migrant-centric approach produces a single-sided view of identity transformations through multiple cultural experiences. Recent studies assert that studying diversification and complexity of cultural identity transformations in the context of mainstream (i.e. autochthonous or locally-born, of non-migrant/diasporic descent) segments is equally pertinent since in the new multicultural realities multiple cultural experiences are lived by both migrant/diasporic and mainstream consumers alike (Luedicke, 2011; Kipnis *et al.*, 2014). Furthermore, practitioner views outlined above indicate that marketing practices concerned with wider consumer audiences than particular ethnic segments require solutions that shift from focus on demographic segments to marketing to the new multicultural market that comprises a mash up of cultures interacting with consumers of diverse demographic

backgrounds. It is therefore unlikely that culture-based marketing frameworks focused exclusively either on ethnic migrant/diasporic or on mainstream consumers can fully support development of marketing activities relevant to the new multicultural marketplaces' realities. Thus, to effectively study and analyse complexities of culture-informed consumption trends in multicultural marketplaces frameworks are required that will holistically consider and account for variances in cultural identity dispositions of consumers with mainstream and/or migrant/diasporic backgrounds in a consumer sphere of a given marketplace.

1.3 Research Aim, Questions and Approach

This research endeavours to contribute to advancement of international and cross-cultural marketing theory and to offer a practical solution for analysis of the emerged complexities of cultural identification processes that encapsulates and explains nuances in culture-informed consumption trends in multicultural marketplaces. As demonstrated above, these nuances cannot be captured by frameworks focused on selected demographic segments (mainstream versus migrant/diasporic). The primary aim is to develop and test a marketing theory that: a) overcomes assumptions of cultural identity evolution trajectories based on consumers' belonging to mainstream/migrant demographic groups; b) considers holistically the effects of multiple cultural interactions in multicultural marketplaces on cultural identity formation and evolution; and c) captures parsimoniously the resultant variances in expectations and responses to cultural meanings of consumer goods that emerge in multicultural consumer spheres. Three major research questions were developed to address this aim:

1. What is the evolved nature of the local, global and foreign cultures and can these constructs be reconceptualised to encapsulate multiple cultural experiences and their role in sense of self and identity discourses of consumers with both mainstream and migrant/diasporic backgrounds?

2. What are the types of identities evolved from consumers' simultaneous and continuous interactions with multiple cultures, and how can these identities be analysed systematically in one holistic framework?

3. How do differences and complexities in cultural identification translate into consumer responses to local, global and foreign cultural meanings represented by products and brands?

To outline the manner in which the study progressed in addressing the posed research questions, it is first important to clarify what theory development entails. In a broad sense, a theory is a set of statements about reality that: a) describe factors (constructs, concepts, variables) that should be considered as part of explanation for social phenomena of interest; b) explain how these factors are related; and c) justify the selection of factors and proposed relationships between them (Weick, 1989; Whetten, 1989; Corley and Gioia, 2011). Statements can be articulated as definitions (of a concept or construct), propositions and hypotheses. Definition is a 'formal' description of the concepts or constructs that are considered within a given theory. Proposition articulates a particular theoretical assumption within a theory in an abstract form, and can contain a number of broad concepts (Handfield and Melnyk, 1998). Hypothesis is a specific case of a proposition that is deduced to specify measures of the concepts stated in the proposition, for the assumption to be tested using statistical decision procedures.

This thesis follows the scientific theory-building process outlined by Handfield and Melnyk (1998). Given that this thesis entails conceptualisation of new constructs, the theory is articulated through a series of definitions and propositions. Propositions are articulated, as per Reynolds's (1971) classification as: a) existence statements, positing that a construct is observable in reality; or b) relational statements, specifying assumed relationship between constructs. Hypotheses are subsequently deduced from the relational propositions, to explicitly specify measures representative of the constructs and relationships between them. Handfield and Melnyk (1998) comprehensively specify and categorise a range of qualitative and quantitative research approaches appropriate for empirical exploration, testing and validation of descriptional (or existence) and relational theoretical assumptions (see Handfield and Melnyk, 1999: pp324-325, for a

detailed summary of theory-building activities and matching research strategies, data collection and analysis techniques). These seminal guidelines informed considerations and selection of research strategies throughout this thesis.

Each chapter of this thesis is structured around a set of objectives developed to build on each other in addressing the outlined research questions. Given that the first two posed research questions address interrelated yet different areas of enquiry and conceptual development, this necessitated support of multiple extant literature streams. For clarity these streams are integrated sequentially across two chapters (Chapter 2 and Chapter 3), due to the requirement for progression through the conceptual landscape.

Specifically, Chapter 2 presents the evolution of the conceptions of culture and cultural identity, integrating several strands of international marketing and ethnic consumer research, anthropology, sociology, cultural globalisation and cross-cultural psychology literature. With the help of this multidisciplinary review, it identifies and brings together a range of cultural transformation processes and cultural identification complexities that can evolve through identity (re)negotiations between multiple cultures within and across mainstream and migrant consumer segments. Subsequently, it develops new conceptualisations of local, global and foreign cultures articulated as definitions that account for the evolved nature of these cultures' conceptions and capture their role as key cultural forces at play in cultural identity transformation of both mainstream and migrant/diasporic populations in a multicultural marketplace.

Chapter 3 builds on the theoretical foundations developed in Chapter 2 and builds on the theory of acculturation (Berry, 1980) as an organising framework that explicitly captures the underlying psychological drivers of cultural identity (re)negotiation process and its' resultant manifestations. Extending acculturation theory into the context of a multicultural marketplace, a construct of Consumer Multiculturation is conceptualised to capture the process through which identity (re)negotiation between local, global and foreign cultures occurs and to elucidate eight resultant types of cultural identity orientation forms (termed strategies in line with acculturation theory). The chapter presents a set of propositions and hypotheses that posit: a) existence of the new

conceptualisations of local, global and foreign culture(s) and of the construct of Consumer Multiculturation; b) the effects of Consumer Multiculturation on culture-informed consumption.

Chapter 4 outlines the research design and methods utilised to address propositions and hypotheses. Chapter 5 presents evidence of Consumer Multiculturation evolved from the exploratory study, reports the results of measures' development and validation, and presents operationalisation of Consumer Multiculturation with validated measures, discussing the obtained results. Chapter 6 presents the results, interpretation and discussion of testing the hypotheses concerned with the manifestations of Consumer Multiculturation in consumption contexts. Finally, Chapter 7 concludes the thesis, discussing the main findings, outlining study's limitations and its contributions, as well as discussing avenues for future research.

1.4 Research Parameters and Approach

The unit of analysis for the study was specified as a multicultural marketplace, defined as a multi-dimensional environment where multiple cultural (local, global and foreign) forces converge at one point of simultaneous interaction with mainstream and migrant/diasporic consumers (see also Kipnis *et al.*, 2014). The United Kingdom can be considered a typical example of a multicultural marketplace: with six major ethnic groups co-residing with the mainstream population and its active engagement in global trade, the UK consumers are continuingly exposed to multiple bodily (i.e. people) and non-bodily (media, brands) cultural representations.

Having developed new conceptualisations of local, global and foreign cultures and integrated them in a framework that considers their interplay in cultural identity transformation in multicultural marketplaces, a realist paradigm was adopted to underpin the study design and selection of research methods appropriate to address the developed research questions. In its aesthetic sense, realism commands fidelity to nature in representation (Armstrong, 2005). It therefore lends itself successfully to studies that

require theory development prior to theory testing in general and to primary pursuit of this study: to explore, test and establish the evolved notions of local, global and foreign cultures and their role in cultural identity dynamics manifested in culture-informed consumption contexts. A mixed methods research design was utilised given the need to explore whether the new conceptualisations of local, global and foreign cultures are in line with consumers' perceptions of the cultures they encounter in multicultural marketplaces and to test whether the hypothesised resultant types of cultural identity orientation strategies are manifested in consumer spheres. Therefore, the research design included two main phases implemented in two countries, UK and Ukraine, selected as representative of multicultural marketplaces: the qualitative phase included one study (in-depth interviews with 15 participants; UK n = 7; Ukraine n = 8); the quantitative phase included three studies: a) measure development with expert judging; b) pilot study; and c) main survey (448 respondents; UK n = 187; Ukraine n = 261).

The data collection and analysis strategy followed a derived etic approach (Berry, 1979) to ensure cross-cultural comparability and transferability of the obtained data and derived results. Therefore, data were collected and analysed on a country (emic) level first, compared and subsequently integrated for cross-country (etic) analysis level. Qualitative data were analysed utilising a combination of meaning categorisation and meaning condensation approaches (Kvale, 1996; Krueger *et al*., 2001) to elicit consumer expressions of local, global and foreign cultures constructs and their role in consumers' identity discourses. Structural Equation Modelling was used to validate measures utilised in the survey, and Multivariate Analysis of Variance was utilised to test hypothesised differences in consumption responses among cultural identity orientation strategy groups.

1.5   Conclusion

As outlined in this chapter, the key aim of this research is to provide a coherent, integrative framework that unpacks the effects of multiple (local, global and foreign)

cultural forces on complexities in cultural identity transformations of consumers in multicultural marketplaces and resultant intricacies in their expectations to and perceptions of cultural meanings of brands. The relevance of the research endeavour was justified by identifying the key disconnects between extant conceptions of culture-informed brand meaning formation and perspectives on sociocultural transformations occurring in the contemporary multicultural marketplaces. Three main research questions developed to address the identified disconnects were outlined, along with the research parameters, study design and its rationale. The next chapter presents theoretical foundations of the study.

CHAPTER 2

LITERATURE REVIEW AND THEORETICAL FRAMEWORK DEVELOPMENT[3]

2.1   Introduction

The focus of this research is on the effects of intensive cultural transformations occurring in multicultural marketplaces on variances in culture-informed consumption. More specifically, as detailed in Chapter 1, it aims to develop a theory that allows alignment of approaches to studying culture-informed brand meaning formation within national boundaries of a marketplace with the dynamics of sociocultural transformations resultant from cultural identity (re)negotiation between local, global and foreign cultures as plural options of being experienced concurrently and continuously by consumer spheres in multicultural societies. However, before the effects of consumer cultural identity (re)negotiations on culture-informed consumption can be envisaged, it is also necessary to align conceptions of local, global and foreign cultures with the evidence of the evolved nature of how these constructs are conceived, interpreted and deployed in the contexts of culturally-diverse population groups comprising a multicultural marketplace (Bauman, 2000; Beck, 2000; Robinson, 2001; Wimmer and Glick Schiller, 2002; Eckhardt and Mahi, 2004; Craig and Douglas, 2006; Cayla and Eckhardt, 2008; Yaprak, 2008; Iwabuchi, 2010; Kipnis *et al.*, 2014; Seo and Gao, in press).

The purpose of this chapter is therefore to: 1) provide theoretical rationale for adopting a dynamic approach to study of culture-informed consumption; 2) examine the disconnects between current conceptions of culture-informed brand meaning formation

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[3] Aspects of this chapter have been published by the thesis author - see Kipnis *et al.* (2012) and Kipnis *et al.* (2014)

and perspectives on sociocultural transformations dynamics in multicultural marketplaces; 3) develop new conceptualisations of local, global and foreign cultures as key cultural forces in multicultural marketplaces involved in cultural identity (re)negotiation discourses of mainstream and migrant/diasporic subcultural consumer segments; and 4) summarise types of cultural identities that can emerge through these (re)negotiations. The chapter is structured in three main sections. Section 2.2 addresses objective 1 and outlines extant perspectives on the dynamic nature of culture and cultural identity, and manifestation of these dynamics in consumption contexts. Addressing objective 2, Section 2.3 reviews extant conceptions informing organisational approaches to culture-based brand meaning formation and unpacks the main areas and drivers of these conceptions' misalignments from sociocultural dynamics of multicultural marketplaces. Finally, Section 2.4 addresses objectives 3 and 4 by developing new conceptualisations of local, global and foreign cultures derived through a multidisciplinary review of cultural globalisation studies and by identifying cultural identity complexities that transcend the boundaries of mainstream/migrant divide currently prevailing in studies of culture-informed consumption.

2.2 Theoretical Rationale For Adopting A Dynamic Approach To Studying Culture-Informed Consumption In Multicultural Marketplaces

Cultural evolution through inter-cultural exchange has always been a fundamental phenomenon of the journey of human existence. For instance, Leo Tolstoy's "War and Peace" describes 19th century Russian aristocrats spending 'seasons' in Europe, mostly France, and integrating fashion, traditions (such as regular visits to the opera) and language (parts of the novel are written in French with footnote translations) into their lifestyles at home. Similarly, colonial studies demonstrate how cultural norms, means of communication (i.e. language and symbols) and ways of life of empire states such as UK, France and Portugal have been learnt and adopted by populations of the colonised countries through interactions with empire representatives governing the colonies.

However, since Merton's (1957) seminal work, globalisation (i.e. worldwide mobility of media, trade and human flows) has been viewed as a key facilitator of an exponential explosion in the complexity and magnitude of cultural evolution. Multidirectional, multi-locale flows of multiple non-bodily (i.e. art, media, goods) and bodily (i.e. people) cultural representations through globalisation channels made cultural transformation *"imagined or real"* (Appadurai, 1990: p299). In other words, globalisation created a platform for continuous, intensive and multicultural exchange to occur through globally-available and accessible ideoscapes, technoscapes, mediascapes and consumptionscapes (Appadurai, 1996), allowing inter-cultural exchange with or without physical travel. Views on the cultural transformation consequences of globalisation have also evolved over time, from a shared viewpoint of inevitable homogenisation of cultures, through multicultural diffusion, to recognition of more nuanced cultural transformation complexities emerging in many areas of social science such as anthropology, cross-cultural psychology and sociology (Levitt, 1983; Featherstone, 1990; Hermans and Kempen, 1998; Bauman, 2000; Robinson, 2001; Wimmer and Glick Schiller, 2002). Management and marketing studies widely draw from these disciplines. Dynamic (i.e. focusing on inter/intra-cultural change through multiple cultures' interplay), rather than culture-centric (i.e. focusing on characterising one type of culture), approach to studying the effects of cultural entities on organisational and consumer contexts is rapidly becoming the approach sought for theoretical innovation (Hong *et al*., 2000; Erez and Gati, 2004; Craig and Douglas, 2006; Leung *et al*., 2011; Cannon and Yaprak, 2011; Andronikidis, 2013).

Indeed, when arguing for the need for more dynamic approaches to culture studies, Erez and Gati (2004) note that since the seminal work by Hofstede (1980) the majority of studies have focused on structural elements (such as values, language, behaviours) that differentiate cultures from one another. However, a handful of recent studies recognise the importance of examining the effects of cultures on change and/or changes to cultures that occur through intercultural contact and exchange. To illustrate this point, Table 2-1 presents a comparative summary of the most seminal structural (i.e., culture-centric) models of culture versus frameworks adopting a dynamic view.

Table 2-1: Comparative summary of structural versus dynamic models of culture

Structural model and brief description	Dynamic model and brief description
Hofstede's (1980, 2011) categorisation of national cultures' value systems. Identifies five dimensions of national cultural values used as indices: individualism-collectivism; masculinity-femininity; power distance; uncertainty avoidance and long-term orientation). These dimensions are widely used in empirical studies to describe cultures and identify inter-cultural differences (for examples, see Markus and Kitayama, 1991; Triandis, 1994, 2002; Shkodriani and Gibbons, 1995; Usunier and Lee, 2005; Yoo and Donthu, 2005).	A conceptual study by Cannon and Yaprak (2011) develops a dynamic framework of cross-national segmentation that aims to better support examination of how segments evolve over time in response to globalisation and cultural evolution. The framework details how comparative analysis and reformulation of cultural environments' alternatives is related to experienced versus putative satisfaction with consumption experiences. Cannon and Yaprak (2011) also conceptualise the role of local and cosmopolitan values in construal of functional and symbolic consumption needs in homogenous versus complex cultural environments, suggesting that their framework should inspire value-based segmentation schemes development across national markets.
Schwartz's (1994, 1999) typology of values conceptualises values held by people serving as principles of life which are guided both by individual requirements and societal requirements and reflect unique values of individuals as well as values of cultural groups. The typology includes ten individual values (power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, security) and three cultural values dimensions (conservatism versus intellectual and affective autonomy; hierarchy versus egalitarianism; mastery versus harmony). Similarly to Hofstede's value indices, Schwartz's typology is an established empirical tool for capturing characteristics of a culture, and some studies argue that it is more exhaustive than Hofstede's framework (for examples, see Schwartz and Bardi, 2001; Steenkamp, 2001; Ng et al., 2007).	Using human values theory of culture, Seo and Gao (in press) conceptualise a framework of value reprioritisation, to capture dynamics of values among multiculturally-oriented consumers. Four dimensions are delineated, specifically: cultural awareness, cultural openness, cultural knowledge, and cultural competence.

Project GLOBE (see House *et al.*, 1999; Grove, 2005) how culture is reflected in societal values (i.e., 'should be') and practices/ behaviours (i.e., 'as is') of society members. The project distinguishes nine dimensions of culture characteristics: performance orientation, institutional collectivism, gender egalitarianism, uncertainty avoidance, in-group collectivism, future orientation, humane orientation, assertiveness, power distance. Utilising these dimensions' measures across 62 countries, the project delineates societies into 10 societal clusters. One of the main applications of this study is in advancement of leadership theory, whereby six universal conceptions of leadership are developed to identify and describe how people across the world understand effective and ineffective leaders.	Andronikidis (2013) develops a conceptual framework grounded in cognitive views of self, to synthesise the relationships between inter/intra cultural change and consumption patterns.
Language is focus of sociolinguistic scientists' studies of culture, with differing views on its role as characterising element of culture existing. The Whorfian school of thought (see Smolicz, 1980 for a review) views language as fundamental and central dimension of culture and postulates that language is a critical element for a cultures' existence. The opposing view is one of the 'reflective' school of thought which views language as a reflector of other dimensions of culture, such as values and social relationships (Fishman, 1972, 1999). Business and, more specifically, marketing applications of language as dimension of culture mainly entail examination of its relationships with attitudinal and/or behavioural responses to advertising appeals (for examples, see Harris et al., 1986; Biltereyst, 1992; Wyer Jr, 2002; Noriega and Blair, 2008).	Erez and Gati (2004) conceptualise a dynamic multi-level model of culture that integrates two dimensions: a) structural dimension is delineated bottom-up (i.e., from micro to macro perspective) as sets of values, beliefs and practices represented at individual, group, organisational, national and global levels of collectivity; and b) dynamic dimension represents the top-down perspective on the effects of cultural contexts on the individual values, beliefs and practices.

The summary presented in Table 2-1 shows that structural models of culture evolved and have been validated/refined in over 30 years of research. Conversely, while so far remaining predominantly conceptual in nature, the dynamic models of culture represent a new stream of culture theories evolved in recognition of the need to move beyond purely structural perspectives when examining cultural landscapes of consumer spheres (Craig and Douglas, 2006). It is from this standpoint this thesis takes a dynamic approach to considering the effects of intensive cultural transformations in the context of consumption.

The following subsections detail the dynamic nature of culture and identity negotiations in consumption contexts. Specifically, Section 2.2.1 defines the construct of culture and considers its' dynamic nature; Section 2.2.2 defines the construct of cultural identity as a form of social identity and considers the interplay between the dynamics of social identity (re)negotiations and cultural transformations; Section 2.2.3 considers how cultural transformations are manifested in consumption discourses of consumer spheres overall and culture-informed consumption of individual consumers.

2.2.1 Dynamic Nature of Culture

The concept of culture is one of the most researched and debated in the social sciences. Williams (1983) described culture as "one of the two or three most complicated words in the English language" (p87). Several researchers in cross-cultural psychology, anthropology, sociology and marketing psychology critique the shortcomings of attempts to define culture due to the complexity of culture as a paradigm and multi-dimensionality of contextual factors that can be considered as components of the construct (Buzzell, 1968; Munroe and Munroe, 1980; Segall, 1986; Usunier, 1999). Yet, despite the criticism of the conceptual weaknesses caused by the broad nature of the culture concept, general agreement exists that culture is a distinct and potent explanatory necessity to understand human behaviour. For example, Kluckhohn (1962) asserts that "...there is a generalised framework that underlies the more apparent and sticking facts of cultural relativity" (p317), and Sekaran (1983) emphasises that "culturally patterned behaviours are...distinct from the economic, political, legal,

religious, linguistic, educational, technological and industrial environment in which people find themselves" (p68). While a wide spectrum of definitions of culture exists, a common theme is culture's substantial influence on many aspects of human life in the society. Perhaps one of the most commonly accepted definitions across disciplines is that by Tylor (1881): "that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society" (in Soares, Farhangmehr and Shoham, 2007: p323).

The two aspects of culture that are universal ontologically are its 'collective' and 'human' characteristics. As such, culture is: 1) a coherent pattern of ideas, beliefs, behavioural norms and rituals which are 'manmade,' i.e. created, maintained and shared by human collectives in a strive to distinguish uniqueness from other collectives; and 2) a part of social macro-environment reality that is used by individuals existing in the environment as a "blueprint" to delineate social norms and views of reality considered acceptable and unacceptable in a given collective (Herskovits, 1955; Rohner, 1984; Parsons, 1991; Hannerz, 1992). Importantly, culture is not static: it evolves and develops, responding to environmental changes (Sahlins, 1999; Nakata, 2003; Cannon and Yaprak, 2011). As shown by Eckhard and Mahi (2004), cultural transformations are facilitated by human agency, whereby new systems of meanings, practices, ideas and lifestyles can emerge, become widely accepted, adopted and/or transformed by persons as active appropriators of different cultural imperatives in the society. To use Eckhardt and Mahi's (2004) example, emergence of Indi-pop as a whole new genre of music that fuses Bolywood-style music with Western musical influences, illustrates a cultural transformation. Thus, given that cultures are integral with individuals' constructions and perceptions of social realities and the self within this reality, valuable insights into cultural dynamics can be drawn from studying how people perceive and deploy culture(s) for constructing identities.

2.2.2 Dynamic Nature of Cultural Identity

The concept of identity stems from the earlier notion of the concept of one's self. Self-concept is defined as the total set of a person's self-perceptions which reflect one's

overall evaluative attitude towards the self as an individual and specific evaluations of one's different qualities, abilities, values, beliefs and aspirations (Grubb and Grathwohl, 1967; Rosenberg, 1989). Identity theory posits that the two important inter-related aspects of self-concept are one's personal and group identity. Personal identity includes one's individual characteristics (e.g. education or competence) whereas group identity is described as one's psychological identification with an individual or group and the emotional significance of this identification (Tajfel, 1974; Reed, 2002). Luhtanen and Crocker (1992) assert the importance of the interplay between personal and group identity and suggest that positive feelings about one's ingroup enhances personal self-esteem (Abrams and Hogg, 1988). This research views cultural identity as a form of social identity since the social identity concept encapsulates both personal and group elements of identification and is widely utilised in cultural studies within social and cross-cultural psychology, sociology and consumer behaviour (Tajfel, 1974, 1978, 1982; Tajfel and Turner, 1979; Turner, 1982; Triandis, 1989; Hogg, Cox and Keeling, 2000).

Jameson (2007) defines cultural identity as "the sense of the self derived from formal or informal membership in groups that impart knowledge, beliefs, values, attitudes, traditions, and ways of life" (p200). By using cultural groups as frames of self-references, individuals delineate perceptions of 'who I am' and 'who I am not' as well as 'what is us' i.e. one's cultural ingroup(s) and 'what are others' i.e. cultural outgroups. Cultural identification is "achieved rather than simply given" (Phinney, 1990: p500). It entails one's recognition of the differences between systems of cultural meanings (i.e. ideas, values, beliefs, attitudes, traditions and lifestyles) and selective commitment to ingroup(s) through internalising system(s) of meanings imparted by these groups as principles guiding ones sense of self and being in a society (Hofstede, 1980, 1984; Triandis, 1994; Schwartz 1994, 1999; Huntington 1996; Laroche *et al.*, 1998; Sellers *et al.*, 1998; Steenkamp, 2001; Phinney and Ong, 2007). Like culture, individual identities are not static and "continually evolve overtime" (Kleine and Kleine, 2000: p279) in response to one's experiences. Through life experiences people may change identities entirely, or modify them by (re)discovering and contracting new, at times multiple, aspects of identity through internalising and deploying different or

additional systems of cultural meanings to reinforce or reposition (i.e. transform) identity (Sparrow, 2000; Arnett, 2002; Holliday, 2010; Seo and Gao, in press). As shown in the next section, a central part in construal and perception of cultural realities and (re)negotiation of cultural identity is played by meanings assigned to consumer goods, since they are used by individuals to enact identities and, most importantly, to "create and survive social change" (McCracken, 1990: p11).

2.2.3 Cultural Dynamics in Consumption Contexts

The previous Sections 2.2.1 and 2.2.2 outline that the construct of culture encompasses a system of interdependent meanings (i.e. values, beliefs, ways of life) constructed and deployed by individuals to derive and guide their sense of self and being in a society (Hannerz, 1992). Consumption culture, i.e. perception and construction of sociocultural realities through symbolic meanings of consumer goods, has been identified as one of the core conceptual lenses for the study of cultural dynamics (Douglas and Isherwood, 1979; Craig and Douglas, 2006). This section outlines the theoretical foundations of consumption culture approach to study of cultural transformations.

2.2.3.1 Consumption Culture as Arena for Cultural Realities and Identity Construal

Perhaps one of the most precise and prominent points regarding the link between culture and consumption belongs to Douglas and Isherwood (1979): "consumption is the very arena in which culture is fought over and licked into shape" (p57). That is, humans act towards objects based on the meanings these objects have, and derive these meanings from interactions with others (Blumer, 1959). Collectives establish practices and assign specific cultural symbolism to the objects involved in the process of construction of culture as social reality (McCracken, 1986; Belk, Wallendorf and Sherry, 1989). The significance of cultural symbolism of material objects and practices in constructions of cultural realities has been demonstrated in relation to celebrations (Wallendorf and Arnould, 1981), gift-giving practices (Belk, 1988) and food and eating practices (Marshall, 2005; Kniazeva and Venkatesh, 2007). The concept of consumption culture underpins cultural studies in the marketing discipline and refers to construction of

cultural realities through individuals' interpretation and evaluation of the meanings and usage scenarios of material objects derived through interactions with society. Craig and Douglas (2006) define consumption culture as "rituals, artefacts, institutions and symbols of a society that bind it together and establish rules and norms for behaving towards others within society, either in general or on specific occasions such as weddings, funerals, festivals etc." (p327).

Material objects and consumption rituals also play an important role in identity management and (re)construal. The phenomenon of materialism, defined as "happiness seeking via consumption" (Belk, 1985: p265), evolved from 'vulgar materialism,' i.e. consumption for the sake of consumption, to being regarded as passionate connoisseurship providing 'joi de vivre,' an instrument for one's self and social enhancement in a marketplace (Douglas and Isherwood, 1979; Inglehart, 1981; Belk, 1985; Richins and Dawson, 1992; Richins, 1994; Ger and Belk, 1999). Individuals derive the sense of self and strive to maintain a positive self-image by self-identifying (i.e. categorising themselves) as members of cultural groups that are of emotional significance to them. They use cultural symbolism of possessions to materialise their sense of being and to manifest to the surrounding world the type of person they are and/or they want to be (Belk, 1988; Hogg, Cox and Keeling, 2000).

As identities evolve in response to contextual and environmental changes, cultural identity (re)negotiations are reciprocally linked with evolution of consumption culture contexts. Experiences with material objects and consumption rituals symbolising different cultural meanings than those already utilised in construal identity cultural prime one's sense of cultural identity and may act as triggers to try out different systems of cultural meanings as forms of being and adopt, dispose of and/or adapt existing and new cultural aspects for construal of identity (Forehand and Deshpande, 2001; Askegaard, 2006; Chiu et al., 2009). New cultural experiences in consumption contexts arise through cultural tourism and leisure activities (Penaloza and Gilly, 1999; Yang, 2011), shopping and other interactions with marketplace actors, such as sales personnel, other consumers, organisations (retailers, banks, employers), media and entertainment (films, television, print and online media) and consumer goods (LeBoeuf and Shafir,

2003; Schroeder and Salzer-Mörling, 2006; Cayla and Arnould, 2008; Schroeder, 2009).

The diversification of (re)negotiated cultural identity dispositions has differential effects on interpretation of and expectations to consumption contexts reflected in (re)evaluation and subsequent adoption or rejection of certain practices and material objects. Disidentification from a culture has been shown to result in disposal/rejection and avoidance of products assigned with particular cultural meanings (Josiassen, 2011). For example, Izberk-Bilgin (2012) recently demonstrated how low-income Turkish consumers seeking to recreate the 'Golden Age of Islam' assign 'infidel' meanings to global brands and conduct 'consumer jihad' against them. Similarly, prominent differences are observed in how unicultural (i.e. those who deploy one culture as sole system that guides sense of self and being) and multicultural (i.e. those who internalise more than one culture) individuals perceive retail shopping experiences (Lisanti, 2010), respond to goods/service providers' activity in service recovery situations (Ringberg, Odekerken-Schroder and Christensen, 2007), and consume food (Wallendorf and Reilly, 1983; Laroche, Kim and Tomiuk, 1998). The next section shows how symbolic benefits offered by brand positioning activities of consumer goods providers are used by individuals to delineate systems of cultural meanings encountered in consumption contexts, to resolve tensions arising from (re)negotiating identity in response to contextual and environmental changes and to reason their consumption choices (Thompson and Tabyah, 1999; Briley, Morris and Simonson, 2000).

2.2.3.2 How Consumers Derive and Utilise Cultural Meanings of Consumer Goods for Delineation and (re)Construal of Cultural Realities and Identities

In deriving cultural meanings and relevance of consumer goods for own consumption contexts, individuals utilise brand knowledge, defined as cognitive and symbolic brand-related associations derived from the culture-based appeals (i.e. persuasive cues or primes) created by brand communications (Keller, 1993). People contrast derived brand knowledge against perceptions of cultural realities existing in their cognitions and cultural aspects of own identity as mental reference frames or schemas. That is, cognitive cultural associations assigned to a brand are based on practices of a culture

that affect products' functional characteristics (taste, quality, workmanship), while symbolic associations are deeply rooted in consumer cultural identity construal discourses (Sirgy, 1985; Sirgy and Johar, 1999; Verlegh and Steenkamp 1999; Kressman *et al*., 2006; Malar *et al.*, 2011; Kang *et al*., 2012; Andronikidis, 2013; Thompson, 2013). Reed's (2002) social identity – brand image congruence theory postulates that the extent to which the derived meaning assigned to a brand represents an intrinsic and extrinsic 'fit' with one's identity (i.e. 'this is me') influences positivity of the brand perception and reinforces attitudinal and behavioural responses. In the context of culture-informed brand knowledge, this is explained by the identity accessibility effect. Essentially, this effect means that culture-based appeals that are consistent with one's salient identity schema increase accessibility (i.e. relevance to an individual) and diagnosticity (i.e. usefulness to an individual) of cultural reference frames utilised for evaluation of brands' meanings and consumption decisions (Aaker, 2000; Forehand, Deshpande and Reed, 2002; Zhang and Khare, 2009; Chattaraman, Lennon and Rudd, 2010).

Favourable evaluations of symbolic 'fit' between derived culture-based brand knowledge and cultural identity discourses have been shown to override evaluations of functional product characteristics as individuals place greater importance on cultivating and maintaining positive self-image by enacting membership of emotionally-significant cultural groups (McCracken, 1986; Elliott and Wattanasuwan, 1998; Klein, Ettenson and Morris, 1998; Batra *et al.*, 2000). For example, a study by Okechucku and Onyemah (1999) in Nigeria shows that, despite lower costs and improved quality of local products, Nigerian consumers aspire to and prefer to consume products perceived as foreign. Furthermore, recent research (e.g., Steenkamp, 2014) highlights a growing concern that functional attributes-based positioning is not enough to achieve competitive advantage since it can be easily copied by competitors, and stresses the pertinence of brand association with favoured consumer cultures as an important way of differentiation. By engaging in the consumption of branded goods whose cultural image and/or perceived attributes are most congruent with own sense of self and identity, one claims and communicates cultural belonging (membership of cultural ingroup/s) and commitment to particular cultural values, norms and lifestyles (Hogg and Michell,

1996; Keillor and Hult, 1999; Hogg *et al.*, 2000). Examples of such values include egalitarianism, i.e. views on freedom and equality (Sayre, 1994), gender roles (Gilly, 1988; Biswas, 1992; Di Benedetto, Tamate and Chandran, 1992; Zhou and Belk, 2004), humour (Alden, Hoyer and Chol, 1993), hedonism, i.e. pleasure and sensuous self-gratification (Tse, Belk and Zhou, 1989; Schwartz, 1994), and work practices and ethics (Jackson, 2001; Fish, Bhanugopan and Cogin, 2008; Steel and Taras, 2010).

Since consumer goods materialise cultural and social meanings present in the environment, people use cultural meanings of brands to extract "contingent identities from the [cultural] differences" (Askegaard *et al.*, 2005: p2) and to (re)negotiate identities as part of surviving sociocultural changes in their lived realities. Resultant identity evolution informs development of different expectations to cultural meanings of branded goods as consumers desire to materialise their identity transformations. If a given brand is not perceived to accurately depict one's evolved identity dispositions, culture-informed interpretation of its meaning may develop into a sense of self/identity 'misfit' (i.e. 'not me' or 'not me anymore') and result in a neutral or even negative response (Friestad and Wright, 1994; Kleine and Kleine, 2000).

Diversification and complexity of identity dispositions results in greater nuances in consumer culture-informed brand meaning formation and response (Hong *et al.*, 2000; Peracchio, Bublitz and Luna, 2014). Unicultural individuals avoid brands whose cultural meaning does not clearly communicate association with the single culture internalised in one's identity (Josiassen, 2011). Biculturalism research, a form of multicultural identification so far studied most in the context of culture-informed response to marketing appeals, shows greater cognitive complexity among individuals who internalise two cultures. Biculturals navigate both internalised cultures as equally salient mental frames that they can access when deriving culture-based knowledge and respond more positively to brands whose cultural meanings are congruent with cultural dimensions of their identities and therefore enable them to enact identification with their multiple internalised cultures (Hong *et.al.*, 2000; Benet-Martinez *et al.*, 2002; Verkuyten and Pouliassi, 2002, 2006; Lau-Gesk, 2003; Hsieh and Lindridge, 2005;

Benet-Martinez *et al.,* 2006; Luna, Ringberg and Perracchio 2008; Sekhon and Szmigin, 2009; Chattaraman *et al.,* 2010).

2.2.4 Summary

As demonstrated in this section, cultural consumption contexts are dynamic and multidimensional in nature. Therefore, cultural transformation occurring through this dynamics can be viewed as an interplay of two processes: 1) a top-down process of individuals deriving perceptions of cultural realities existing in a society and differentially deploying particular cultures as imperatives for construal of identity; and 2) a bottom-up process of individuals transforming cultural realities of a society by (re)negotiating identities through discarding, adopting or integrating single or multiple systems of cultural meanings to reinforce or transform sense of self (Erez and Gati, 2004). Symbolic congruity of cultural meanings of brands with dynamics and dimensions of individuals' cultural identity (re)negotiations in evolving sociocultural contexts of a marketplace is a potent motivating force driving complex changes in consumer culture-informed cognitions, expectations and behavioural responses to cultural meanings of brands created by organisational positioning efforts (Elliott and Wattanasuwan, 1998; Forehand *et al.,* 2002; Forehand and Deshpande, 2001; Reed, 2002). Thus, there is a strong economic imperative for organisations to adopt a dynamic multicultural approach when developing brand communications for multicultural societies that emerged both in developed and developing marketplace contexts (Johnson, Elliot and Grier, 2010; Steenkamp, 2014).

Recognising this imperative, cultural branding literature stresses the growing need to revise key premises and foundations of culture-based branding frameworks, to account for contextual complexities of multicultural marketplaces (Schroeder and Salzer-Morling, 2006; Cayla and Arnould, 2008; Schroeder 2009). However, so far extant frameworks informing organisational approaches to culture-based brand meaning formation are misaligned from the evolved conceptions of culture and cultural identity dynamics occurring in multicultural societies. Main areas and drivers of these misalignments are unpacked in the next section.

2.3 Identifying the Misalignments Between Conceptions of Culture-Informed Brand Meaning Formation and Cultural Dynamics In Multicultural Marketplaces

The previous Section 2.2 demonstrated the reciprocal linkages between cultural identity transformation processes and culture-informed consumption and presented theoretical rationale for alignment of culture-based brand meaning formation frameworks with sociocultural dynamics of consumers' lived realities. This section reviews extant frameworks and identifies their shortcomings in the context of multicultural marketplaces.

2.3.1 Country/Culture-of-Origin: Key Informant of Culture-Informed Brand Meaning Formation Process

Frameworks concerned with studying culture-informed brand meanings formation are underpinned by country-of-origin (COO) effect theory (Bilkey and Nes, 1982; Papadopoulos and Heslop, 2002; Pecotich and Ward, 2007; Balabanis and Diamantopoulos, 2008; Koschate-Fischer and Diamantopoulos, 2012; Herz and Diamatopoulos, 2013b). The COO effect generally referrs to factual or inferred beliefs about local cultural characteristics of own country versus non-local characteristics of other countries in general or characteristics of specific countries in particular. These beliefs act as drivers of consumer evaluations of: 1) desirability based on perceptions of functionality (derived from cognitive evaluations); 2) acceptability (derived from normative evaluations); and 3) emotional significance (derived from affective evaluations) of country/culture associations assigned to this product (Askegaard and Ger, 1998; Verlegh and Steenkamp, 1999; Cohen and Areni, 1991; Batra *et al.*, 2000; Laroche *et al.*, 2005; Herz and Diamantopoulos, 2013a).

Early conceptions of COO effect are based on the notion of consumers deriving culture-based brand knowledge from known or presumed physical origin in a country or region (i.e. 'made in' associations – Dichter, 1962). More recent conceptions encompass

a multidimensional view on COO effect stemming from the complexity of organisational operations in international markets. Companies may outsource their manufacturing operations, acquire subsidiaries and/or engage in other forms of partnerships resulting in many products being "designed in one country, manufactured in another and assembled in yet a third" (Lim and O'Cass, 2001: p121), or manufactured under the same brand name in a number of countries (Samiee, 1994; Liefeld, 2004). The concepts of decomposed COO or product-country-images (PCI) delineate country-of-manufacture (COM) and country-of-parts (COP); country-of-assembly (COA), country-of-design (COD); and country/culture-of-brand-origin (COBO) dimensions of brands' cultural meanings formation (see Martin and Eroglu, 1993; Papadopoulos, 1993; Askegaard and Ger, 1998; Papadopoulos and Heslop, 2003; Pharr, 2005; Roth and Diamatopoulos, 2009; Zeugner-Roth and Diamantopoulos, 2010; Magnusson, Westjohn and Zdravkovic, 2011; Usunier, 2011). Table 2-2 summarises definitions of these dimensions and findings on their effects on consumer brand knowledge.

As shown in Table 2-2, COM/COP, COA and COD dimensions of COO effect are closely linked with perceptions of products' functional attributes such as quality or safety evoked by associations with particular country's workmanship practices and reputaion of expertise in a particular product category (for instance, France's expertise in wine making). The concept of COBO does not restrict brands' cultural associations to physical 'made, assembled, designed in (a particular country)' characteristics and accounts for more subtle, symbolic associations evoked by linguistic, visual and value cues in brand communications that are more acutely interpreted by consumers (Srinivasan *et al.,* 2004; Usunier, 2011). Hence, following Lim and O'Cass (2001), this research adopts the concept of COBO, defined as the culture to which a brand is perceived to belong, as focal concept of culture-based brand meaning formation. Any reference to culture-based brand meaning formation process made from this point throughout this thesis, unless otherwise specified, is underpinned by this definition.

Table 2-2: Definitions of Decomposed COO/PCI Construct Dimensions and their Effects on Culture-Based Consumer Brand Knowledge

Dimension of Decomposed COO/PCI Construct	Definition and Effect on Consumer Brand Knowledge	Sources
Country-of-Manufacture (COM) and Country-of-Parts	The country where production of a good as a whole or parts of a good takes place. COM and COP associations are a salient determinant of consumer product functional evaluations such as quality, safety and taste based on country's production standards reputation.	Han and Terpstra 1988; Samiee 1994; Chao, 2001; Hui and Zhou, 2003; Thakor and Lavack, 2003; Chen, 2004; Insch and McBride, 2004; Essoussi and Merunka, 2007; Toncar, 2008
Country-of-Assembly (COA)	The country where the final assembly of a good takes place. Like COM and COP, COA associations affect consumer evaluations of product functional characteristics.	Quester, Dzever, and Chetty 2000; Chao, 2001; Insch and McBride, 2004
Country-of-Design (COD)	The country where the product was designed and developed. Associations of country's' level of competence and advancement in product design significantly influences consumer judgments of product meeting latest quality, technological and safety standards.	Nebenzahl, Jaffe and Lampert, 1997; Chao, 1998; Insch and McBride, 1998; Jaffé and Nebenzahl, 2001; Essoussi and Merunka, 2007
Culture-of-Brand-Origin (COBO)	Consumer associations with the cultural origin or heritage of a brand evoked by linguistic appeals (brand name, strapline), visual imagery (scenery, spokespersons) and portrayal of specific values (i.e. importance of friendship, gender roles and relations etc) in elements of brand communications (i.e. packaging, advertising, publicity). COBO associations are more salient and are more correctly elaborated on by consumers.	Thakor and Kohli 1996; Hulland 1999; Verlegh, 1999; Appiah, 2001; Lim and O'Cass 2001; Chen 2004; Dimofte, Forehand and Deshpande, 2004; Srinivasan, Jain and Sikand, 2004; Balabanis and Diamantopoulos, 2008; Mikhalitchenko *et al.*, 2009; De Mooij, 2010; Usunier, 2011

Symbolic (normative and affective) COBO associations relevant to consumers create brand value by having significant positive effects on perception of brand image, salience of consumer brand knowledge and favourability of behavioural brand responses, such as brand loyalty, purchase motivation and willingness to pay (Alden *et al.,* 1999; Steenkamp, Batra, and Alden, 2003; Alden *et al.,* 2006; Kressmann *et al*., 2006; Malar *et al*., 2011; Diamantopoulos, Schlegelmilch and Palihawadana, 2011; Herz and Diamantopoulos, 2013a). For instance, Suphellen and Gronhaug (2003) demonstrate that pro-local consumers tend to process brand communications from top to bottom, i.e. first identify whether brand is local or not, and if deriving perceptions of a 'misfit' between their local culture identity disposition and non-local cultural meaning of a given brand, are less likely to elaborate on other characteristics of this brand. Conversely, Batra *et al.* (2000) show that non-local COBO associations drive attitudinal liking for status enhancement (and consequently self-image) reasons among some consumers in emerging markets. Hence, to create and capitalise on brand value, organisations need to develop an in-depth, up-to-date understanding of whether and what types of local/non-local systems of cultural meanings are involved in sociocultural dynamics within target consumer markets (Kipnis *et al*., 2014; Seo and Gao, in press). The next section outlines four conceptions of culture-based brand meaning formation currently prevailing in the international marketing literature and discusses their shortcomings in light of the evidence on more complex cultural transformations occurring in multicultural marketplaces emerged from cultural globalisation studies.

2.3.2 *Existing Conceptions of Culture-Informed Brand Meaning Formation and Their Shortcomings*

Current COBO-based brand meaning formation literature encompasses four types of COBO based positioning approaches that are summarised in Table 2-3. Table 2-3 highlights that so far this body of research predominantly maintained focus on the effects of cultural dynamics between local (national) and global cultures on consumer expectations and responses to brands assigned with local and global COBO meanings. Much less attention has been paid to the effects of consumer positive dispositions to specific foreign culture(s) on perceptions of and response to brand cultural meanings.

The effects of foreign culture dispositions on culture-informed consumption appear to be entering an era of 'research renaissance' with a handful of studies emerging recently (i.e. Oberecker *et al.*, 2008; Mueller *et al.,* 2009; Oberecker, 2011). Yet so far they continue to be contained in a stand-alone stream without being fully integrated in cultural and consumer identity transformation discourses occurring through the interplay between multiple systems of cultural meanings experienced by consumers in a context of a given marketplace.

Current conceptual groundings of COBO literature are misaligned from current perspectives on the sociocultural transformations of contemporary marketplaces for three key reasons. First, the summary provided in Table 2-3 highlights that the current COBO conceptions root the notions of 'local' and 'foreign' in implicit assumptions of homogeneity of cultural realities conceived and perceived by consumers at the level of nation states. However, a number of studies (i.e. Bauman, 2000; Korff 2003; Laroche *et al.*, 2003; Roudometof, 2005; Craig and Douglas, 2006; Murray 2007) stress that cultural landscapes of the majority of contemporary national markets are in fact cross-cultural in composition, with several sizeable subcultural migrant and diasporic groups co-residing with the mainstream nationals (i.e. autochthonous or locally-born, of non-migrant/diasporic descent). Studies in human geography and sociology claim that cultural research has entered a new era of 'commonplace diversity' (Wessendorf, 2013) or 'superdiversity' (Vertovec, 2007) where people 'live multiculture' (Neal *et al.*, 2013). The need for this new understanding to emerge is illustrated by the magnitude of superdiversity: for example, the city of Birmingham in the UK is home to 187 nationalities (Elkes, 2013); New Zealand's 2013 Census reveals that it has more ethnicities than there are countries in the world co-residing together (Manning, 2013). In light of such multiplicity of systems of cultural meanings being integrated and intertwined in cultural landscapes of marketplace locales, these studies challenge national associations of local and foreign culture conceptions for not being fully reflective of the emerged sociocultural complexities occurring within marketplaces.

Table 2-3: Summary Overview of Cultural Experiences in Multicultural Societies and Consumer Response to Culture-Based Meanings of Brands (see also Kipnis *et al.,* 2014)

Type of Culture	Definition	Findings on Culture-Based Meanings Created Through Positioning and Consumer Response	Literature References
Global Culture (GC)	A form of culture resultant from the global spread and common sharing of Western cultural models of social norms, values, lifestyle narratives, consumption objects and images as universal cultural imperative across many different marketplace settings.	Brands positioned to create perceptions of "globalness" are consumed by individuals to achieve and enact belonging to global village. Appeals creating the associations of 'globalness' positively affect perceived prestige and therefore increase purchase likelihood.	Levitt 1983; Alden *et al.* 1999; Crane 2002; Ritzer, 2003; Steenkamp *et al.*, 2003; Zhou and Belk, 2004; Ozsomer and Altaras, 2008; Strizhakova *et al.,* 2008a, 2008b; Ozsomer, 2012; Becker-Olsen *et al.*, 2011; Westjohn *et al.*, 2012; Winit *et al.*, 2014
Local Culture (LC)	Unique models of social norms, values, lifestyle narratives, consumption objects and images authoritative as culture of one's home country/nation.	Brands perceived associated with local cultural meanings are consumed by individuals to enact and manifest their national belonging. Marketing appeals creating meanings of 'localness' evoke local cultural values and build memorable and positively valued consumption experiences.	Wilk, 1995; Holt 1997; Zhang and Schmitt, 2001; Schuiling and Kapferer, 2004; Zhou and Belk 2004; Steenkamp and De Jong, 2010; Westjohn *et al.*, 2012; Winit *et al.*, 2014
Glocal Culture (GLC)	A form of culture emerged through shared interpretation and blending of global culture norms, lifestyles and objects with local cultural meanings unique to a particular country.	By integrating brands perceived associated with global and local cultural meanings into their lifestyles consumers develop and enact national belonging and membership of global community. Brands that integrate global cultural appeals with local culture specifications are perceived more relevant to consumers' cultural context.	Appadurai 1990; Hermans and Kempen 1998; Sandikci and Ger 2002; Eckhradt and Mahi 2004; Hsieh and Lindridge, 2005; Kjelgaard and Askergaard, 2006; Kjelgaard and Ostberg, 2007; Strizhakova *et al.*, 2012
Foreign Culture (FC)	Social norms, values, lifestyle narratives, consumption objects and images associated with a particular foreign country.	Brand associations with specific foreign country are delineated from global COBO appeals, and brands associated with cultural meanings of foreign country that has a positive image with consumers are consumed more willingly and are associated with less risk. Use of positively perceived foreign culture appeals in positioning enhances positivity of consumer readings of brand meanings and subsequent consumption response.	Leclerc *et al.,* 1994; Alden *et al.*, 1999; Oberecker *et al.*, 2008; Nijssen and Douglas, 2011; Oberecker and Diamantopoulos, 2011; Herz and Diamantopoulos, 2013b.

Second, past studies have demonstrated that consumers clearly distinguish between global and foreign culture(s) (Alden *et al.,* 1999; Nijssen and Douglas, 2011), and can deploy either of these cultures when (re)negotiating identities in consumption contexts. As shown in Table 2-3, consumers regard brand 'globalness' as a manifestation of membership in an imagined global community that unites people across several borders (Ozsomer and Altaras, 2008). Conversely, brand associations with a particular foreign culture symbolise unique cultural meanings and therefore can be regarded as symbolic manifestation of deploying a specific authentic system of cultural meanings in construal of identity (Oberecker *et al*., 2008). As shown by Eckhardt and Mahi (2004), distinct foreign practices, ideas, lifestyle and goods can become widely accepted, adopted and/or transformed in local cultural contexts. Calls are increasingly made for recognition of the role of cultures and subcultures other than local and global in cultural dynamics of marketplaces (Steenkamp and Burgess, 2002; Steenkamp and Ter Hofstede 2002; Kosic, Mannetti and Lackland, 2005; Leung *et al*. 2005; Navas *et al*., 2005; Berry, 2006; Craig and Douglas, 2006; Schuh, 2007; Yaprak, 2008). It is therefore necessary to integrate foreign culture into analysis of culture-informed consumption as a distinct cultural influence involved in cultural identity transformations alongside global and local cultures.

Third and finally, it is important to take a holistic view on whether and how the interplay between global, foreign and local cultures as systems of meanings available and accessible for identity (re)negotiation affects identity formation and transformation of consumer spheres. Recent work uncovers complex identity transformations occurring among migrant/diasporic individuals residing in multicultural marketplaces whereby identity links may integrate culture of ethnic origin, culture(s) of co-resident mainstream and subcultural groups, and global culture (Askegaard *et al.,* 2005; Wamwara-Mbugua *et al.,* 2008). A handful of studies identify similar complexities among mainstream populations (Jamal, 2003; Holliday, 2010; Cross and Gilly, 2014) whereby links to co-resident subcultural groups and to specific foreign cultures are integrated by mainstream individuals as aspects of composite, multicultural identities. These complexities in identity processes suggest that greater intricacies and nuances in consumer expectations and response to cultural meanings of brands are possible than

those currently captured by COBO frameworks reviewed in this section.

2.3.3 Summary

This section provides an overview of the current underpinnings of organisational approaches to culture-based branding and identifies three main areas of these conceptions' misalignment from sociocultural transformations occurring within and across marketplaces. These misalignments highlight that to provide managers with models that will support development of cultural meanings of "brands that get considered" (Atsmon *et al*., 2012: p6), it is necessary to revisit conceptualisations of local, global and foreign culture constructs and to consider their concurrent role in consumer identity discourses. The next section draws from the cultural globalisation literature to address these shortcomings. It considers how deterritorialised, localised, translocalised and hybrid cultural identity discourses can inform new conceptualisations of local, global and foreign cultures and their role in consumers' culture-informed brand meaning formation. Also, it argues for a shift in culture-informed consumption study in multicultural marketplaces from focus on demographic (mainstream/migrant) groups to studying consumers as marketplace beings (Arzubiaga *et al*., 2008). Finally, based on these considerations new conceptualisations of local, foreign and global cultures are developed and integrated in a proposed concept of multiple-cultural environment that represents the complex cultural landscape of multicultural marketplaces.

2.4 Multicultural Marketplaces as Multiple-Cultural Environments: Rethinking Key Cultural Forces and Identity Processes

Previous Section 2.3 highlighted the evolved nature of cultural forces within which consumers negotiate their identities. It also identified how the breadth of the evolved cultural identification complexities has been overlooked within culture-informed consumption paradigms currently dominating marketing discipline. This section

demonstrates how these complexities can be captured and explicated if adopting the cultural globalisation perspective on sociological evolution of how cultures are constructed, perceived and deployed in identity discourses. The cultural globalisation body of literature comprises studies from several strands of social science such as anthropology, sociology, cross-cultural psychology, international management, marketing and consumer behaviour. These multiple strands are concerned with consequences of globalisation for cultural transformations in societies. They are integrated in Section 2.4.1 to gain a multidisciplinary view on evolution of culture and cultural identity processes. This integrated review subsequently informs re-conceptualisation of local, global and foreign cultures as distinct forces intertwined in cultural identity discourses in multicultural marketplaces, presented in Section 2.4.2.

2.4.1 Evolution of Culture and Cultural Identity Conceptions: Cultural Globalisation Perspectives

In essence, cultural globalisation studies identify four evolutionary processes transforming the notions of culture and cultural identity in multicultural societies: localisation, delocalisation, translocalisation and hybridisation. Importantly, this perspective also provides insights into the evolved complexity of cultural identity transformation occurring across multicultural societies' population segments. This section first provides a summary outline of the evolved nature of cultures comprising multicultural societies and subsequently considers how they feature in cultural identity discourses of multicultural societies' populations.

2.4.1.1 Evolution of Culture Conceptions

Early cultural globalisation studies restricted cultural consequences of globalisation to the emergence of a transnational homogenous 'global culture' reality that eradicates differences between national cultural contexts (Levitt, 1983; Featherstone, 1990). Yet the later studies assert that cultural homogenisation is only one of several globalisation's cultural consequences (Appadurai, 1990, 1996; Bauman 1998; Robinson, 2001). Rather, globalisation has led to the national marketplaces becoming

"interactional meeting place[s]" (Hermans and Kempen, 1998: p1118) for a dynamic inter-group exchange of multiple cultural meanings, ideas, information and symbols that result in complex transformations of cultures and of the ways they are deployed for identity construal. Table 2-4 presents the definitions of cultural localisation, delocalisation and hybridisation processes identified to occur simultaneously along with cultural homogenisation (Bauman 2000; Beck, 2000; Craig and Douglas, 2006; Kipnis *et al*., 2014).

Table 2-4 shows that forms of cultures and cultural processes occurring in national marketplaces' landscapes cannot be viewed in isolation from each other, since "culture is not co-terminous with society" (Segall, 1986: p525). Importantly, Table 2-4 highlights that, while the construct of culture remains focused on the notion of a coherent system of meanings developed and maintained by human collective(s), the sociology of how cultures are constructed, perceived and deployed can neither be defined exclusively within geodemographic boundaries of a locale (such as nation) nor indicate that some cultures contribute more to cultural hybridisation than others (Wimmer and Glick Schiller, 2002). Instead, cultural globalisation facilitates several forms of cultures to become interwoven within locales as dimensions of a multicultural societal reality (Hannerz 1996; Burton 2005).

Table 2-4: Cultural Transformation Processes Facilitated by Globalisation

Cultural Transformation Process	Definition
Homogenisation (or translocalisation)	A new type of culture emerges as a translocally-universal system of meanings that is not linked to a particular locale or locales but rather is viewed as an ideology of global unity.
Localisation	The uniqueness of a culture as system of meanings is exclusively defined through its links to a particular geographic locale by people residing in this locale.
Delocalisation	A culture linked to a particular geographic locale emerges as a distinct system of meanings in multiple locales and therefore is no longer exclusively defined through its' links to this particular geographic locale.
Hybridisation	Two or more different cultures are integrated to form a new system of cultural meanings.

Sources: Bauman (2000); Beck (2000); Craig and Douglas (2006); Kipnis *et al.,* (2014)

Availability and accessibility of multiple forms of localised, delocalised, translocalised cultures in a locale facilitates the emergence of identity discourses whereby individuals can simultaneously integrate composite identity links to one, two or more cultures, resulting in cultural hybridisation (Craig and Douglas, 2006; Peracchio *et al.,* 2014). So far research investigating cultural identity dynamics resultant from multicultural experiences and its impact on consumption evolved along two avenues. The first avenue encompasses a body of studies conventionally termed ethnic consumer research that focus on types of identities formed within populations whose multicultural experiences result from physical migration to a given locale. The second body of studies evolved within international marketing research stream, focusing on dynamic cultural identity discourses of mainstream populations through multiple experiences acquired from mobile representations (i.e. films, entertainment, consumer goods, leisure services such as restaurants) incoming into the locale through globalisation channels. However, as shown in the next section, recent evidence indicates that consideration of cultural identity formation and transformation within boundaries of these demographic groups may be providing an incomplete and restricted outlook on cultural identity dynamics in multicultural societies.

2.4.1.2 Evolution of Cultural Identity: Beyond Demographic Boundaries and Dichotomies

This section first considers extant evidence on cultural identity dynamics emerged from ethnic consumer research and international marketing research streams separately. Next, by bringing these findings together the section presents the argument for moving the study of cultural identity in multicultural societies beyond mainstream/migrant divide.

2.4.1.2.1 Cultural Identity Dynamics of Migrant/Diasporic Individuals

Culture-informed consumption trends of individuals who have migrated into a marketplace have been predominantly considered driven by their cultural identities' dynamics evolving between the local (national) culture of their new residence and culture of their (ethnic) origin (i.e. Berry, 1980, 2005; Penaloza, 1989; Laroche *et al.*, 2003). While migrating individuals may differ in their motivation to migrate and ways of developing and maintaining identity affiliations with the cultures of locales they emigrate from and immigrate to, they all use cultural meanings of possessions as material facilitators of their identity negotiations. Those who migrate to and settle in a different locale for economic or political reasons mostly do not assume the prospect or a need to return to the putative locale of their origin, forming diasporic segments of populations in destinations of their immigration (Appadurai, 1996; Bauman 2000; Beck 2000). Their identity (re)negotiations are thus concerned with the need to learn to live in the social reality of the new locale and the pursuit (or lack of it) to retain links to a different social reality through ancestry, cultural heritage, kinship and rituals (Masuda, Matsumoto and Meredith, 1970; Triandis, *et al.*, 1986; Triandis, 1989; Nguyen, Messe, and Stollak, 1999). Conversely, global nomads or expressive expatriates migrate (often several times) for non-utilitarian reasons in pursuit of alternative lifestyle(s) and experiences while retaining the assumed prospect of returning to their locale of origin. They therefore consider important to retain cultural capital of this locale to be able to revert to it if required while also appropriating themselves to cultural imperatives of the new reality (D'Andrea, 2007).

In the context of consumption, extant literature views migrant/diasporic individuals as using cultural meanings of possessions and consumption practices as anchors to construct and delineate between localised conceptions of culture and delocalised conceptions of culture of (ethnic) origin and to appropriate self in relation to these cultural realities (Wallendorf and Reilly, 1983; Penaloza, 1989, 1994; Oswald, 1999; Quester and Chong 2001; Bardhi, Eckhardt and Arnould, 2012). Resultant from these negotiations between the two cultures (local (national) culture – culture of origin), some migrant/diasporic consumers have been documented to develop unicultural identities, either reinforcing their sole affiliation to culture-of-origin or disidentifying from culture-of-origin and internalising new local culture as sole core system of cultural meanings informing the sense of self. Others internalise both cultures in a bicultural hybrid identity as equally salient systems informing the sense of self (Ger and Ostergaard, 1998; Oswald, 1999; Benet-Martinez *et al.*, 2002; Benet-Martinez and Haritatos, 2005; Phinney, 2005).

However, some initial evidence emerges, pointing to greater complexities in cultural identity dynamics of migrating individuals beyond the culture-of-origin/national culture domain. Specifically, the study by Wamwara-Mbugua *et al.* (2008) draws attention to Kenyan migrants in the USA developing membership links to co-resident African American subcultural groups, thus integrating another form of delocalised culture as aspect of their identities. Similarly, Askegaard *et al.* (2005) show that Greenlandic individuals in Denmark deploy Greenlandic and Danish cultures, as well as transnational (global) culture as cultural systems of meanings informing their overall sense of self and identities. Regany, Visconti and Fosse-Gomez (2012) note that experiences of migrant persons are not organised solely within the boundaries of nation/ethnicity and suggest that their biographies – i.e. life trajectories, play a powerful role in how these individuals perceive and construct their lived experiences.

2.4.1.2.2 Cultural Identity Dynamics of Mainstream Individuals

Extant research concerned with consumption trends driven by cultural identity dynamics of mainstream persons is mainly underpinned by considerations of these

identities to evolve between global and their local (national) systems of cultural meanings (Alden *et al.*, 1999, 2006; Kjeldgaard and Askegaard, 2006; Zhang and Khare, 2009; Steenkamp and de Jong, 2010; Strizhakova, Coulter and Price, 2012). That is, mainstream persons' (re)negotiations of identity encompass individuals constructing and delineating differences between: 1) a localised conception of cultural reality existing within country boundaries of their nation state; and 2) a translocalised conception of cultural reality lived by an imagined global community of likeminded people through engagement with transnationally universal lifestyle practices, consumption rituals and trends, media, films and products. Similarly to identity discourses of migrant/diasporic individuals, appropriation of one's self in relation to these two cultural realities until recently has been documented as translating into two forms of unicultural and one form of hybrid identification. Unicultural identities of mainstream consumers can either entail reinforcement of localised identity (i.e. Wilk, 1995; Holt, 1997; Crane, 2002; Korff, 2003; Bhawuk, 2008) or disidentification from local culture and deployment of translocalised (global) culture as sole system of culture meanings informing translocalised sense of self (i.e. Kearney, 1995; Marsella, 1998; Alden *et al*, 1999; Zhou and Belk, 2004). Glocalised consumers integrate (i.e. hybridise) and deploy local and global cultures as a bicultural frame of cultural meanings informing their sense of self (i.e. Hermans and Kempen, 1998; Arnett, 2002; Ritzer, 2003; Roudometof, 2005; Kjeldgaard and Askegaard, 2006).

This perspective on cultural identity dynamics of mainstream individuals has been utilised as the main conceptual underpinning of culture-informed consumption and culture-based meaning formation frameworks summarised in Table 2-3 and reviewed in Section 2.2.2. However, a few studies suggest that this perspective is overly-simplistic to fully unpack cultural identity dynamics of mainstream populations in multicultural societies (i.e. Jamal, 2003; Seo and Gao, in press). Jamal (2003) argues that as lifestyles of subcultural groups become integrated with those of mainstream populations, greater attention is required to whether and how cultural practices and norms adopted by mainstream individuals from (sometimes multiple) migrant/diasporic populations contribute to changes in the sense of self and identity among mainstream consumer groups. Similarly, Oberecker and Diamantopoulos (2008) show that mainstream consumers may integrate delocalised identity links to cultures of specific

foreign countries, although without considering whether these identity links are formed instead or in addition to transnational (global) culture. Finally, Holliday's (2010) study demonstrates that individuals can hold identity links to multiple cultures to form composite multicultural identities, since "being part of one cultural reality does not close off membership and indeed ownership of another. Individuals can have the capacity to feel a belonging to several cultural realities simultaneously" (p175). Importantly, Holliday (2010) discovers that some individuals view nationality as an external reality different from their (multicultural) sense of self and identity.

2.4.1.3 Summarising Cultural Identity Dynamics of Multicultural Societies' Populations

Table 2-5 summarises past research findings reviewed above on cultural identities within mainstream and migrant/diasporic populations that can emerge through identity negotiations between localised, delocalised and translocalised cultures. When considered together, it is clear that identity negotiations and resultant identity transformations across both groups follow the same within-group diversification and complexity trends. Thus, while initial attempts to consider cultural identity dynamics through multicultural contacts within mainstream/migrant group boundaries were invaluable in paving the road to cultural identity transformations discovery, they appear to have neglected the full extent of cultural globalisation consequences for complexity of cultural identity processes in multicultural societies. Dichotomies, such as nationality/ethnicity, mainstream/migrant, or global/local are becoming perilous in culturally diverse contexts (Hermans and Kempen, 1998). This necessitates a shift in the study of cultural identity dynamics towards considering migrant/diasporic *and* mainstream individuals as beings in the marketplaces (Arzubiaga *et al.*, 2008).

Three key factors that necessitate the need for this shift warrant elaboration: 1) growth of migrant/diasporic populations; 2) increase of mixed ethnic/racial/national populations; and 2) the elasticising link between cultural identity and ancestry and the rise of affiliative cultural identities. The next section further unpacks these contextual and cultural identity transformation processes and develops new conceptualisations of local, global and foreign cultures as elements of multiple-cultural environment within

which mainstream and migrant/diasporic populations of multicultural societies alike (re)negotiate their identities.

Table 2-5: Summary of Cultural Identity Dynamics Observed Among Mainstream and Diasporic Groups

Type of Cultural Identity	Definition	Sources	
		Mainstream Groups	**Migrant/Diasporic Groups**
Localised Identity	Exclusive deployment of local culture as sole imperative for sense of self and identity	Wilk, 1995; Holt, 1997; Agbonifoh and Elimimian, 1999; Korff, 2003; Crane, 2002; Reardon, Miller, Vida, and Kim, 2005; Bhawuk, 2008	Peñaloza, 1989; Palumbo and Teich, 2004
Translocalised Identity	Exclusive deployment of global culture to construct identity of a 'global citizen'	Kearney, 1995; Marsella, 1998; Alden *et al.*, 1999; Zhou and Belk, 2004; Alden *et al.*, 2006; Strizhakova *et al.*, 2008a	Thompson and Tambyah, 1999; Askegaard *et al.*, 2005
Delocalised Identity	Exclusive deployment of culture(s) linked to specific locale(s) in a different locale of residence as sole imperative(s) for construal of identity. Delocalised culture featuring in identity discourses may be culture of (ethnic) origin or culture associated with a particular foreign country	Kent and Burnight, 1951; Perlmutter, 1954	Wallendorf and Reilly, 1983; Luna and Peracchio, 2005
Hybrid Localised-Translocalised Identity	Local and global cultures are integrated as aspects of identity	Hermans and Kempen, 1998; Arnett, 2002; Ritzer, 2003; Roudometof, 2005; Kjeldgaard and Askegaard, 2006; Kjeldgaard and Ostberg, 2007	
Hybrid Localised-Delocalised Identity	Local culture and culture(s) linked to specific locale(s) are integrated as aspects of identity. Deployed delocalised cultures may be culture of (ethnic) origin, culture(s) of co-resident subcultural groups, and/or culture(s) associated with a particular foreign country.	Pollock and Van Reken, 1999; Cockburn, 2002; Jamal, 2003; Oberecker *et al.*, 2008; Cross and Gilly, 2014	Peñaloza, 1994; Oswald, 1999; Luna and Peracchio, 2005; Wamwara-Mbugua *et al.*, 2008; Luna *et al.*, 2008; Chattaraman *et al.* 2010
Hybrid Localised-Delocalised-Translocalised Identity	Local, global cultures and culture(s) linked to specific locale(s) are integrated as aspects of identity. Deployed delocalised culture may be culture of (ethnic) origin, culture of co-resident subcultural groups, and/or culture associated with a particular foreign country	Sparrow, 2000; Arnett, 2002; Holliday 2010	Askegaard *et al.*, 2005

2.4.2 The Concept of Multiple-Cultural Environment: Defining Key Contributing Forces and Types of Cultural Influences

The review of cultural identity transformation processes of mainstream and migrant/diasporic populations in multicultural marketplaces presented above identified that they evolve following the same divergent trajectories. Mainstream and migrant/diasporic consumers can develop composite identities internalising localised, delocalised and translocalised types of cultures, in different combinations. Following this discovery, it was proposed that it appears more logical to focus the effort of studying culture-informed consumption in multicultural marketplaces on developing frameworks within which multicultural experiences of mainstream and migrant consumer spheres can be considered holistically. The following Sections 2.4.2.1 and 2.4.2.2 detail the driving factors for this conceptual shift and develop new conceptualisations of local, global and foreign cultures. The posited conceptualisations encapsulate the evolved conceptions of cultures in a multicultural marketplace and their role in cultural identity negotiations of consumers as multicultural marketplace beings. Section 2.4.2.3 integrates the new conceptualisations in a concept of multiple-cultural environment that represents cultural forces driving cultural transformations in multicultural marketplace more parsimoniously.

2.4.2.1 Growth of Migrant/Diasporic Populations and Increase of Mixed Populations: Re-Defining Local Culture

Traditionally, migrant/diasporic populations have been considered as marketplace minorities, while mainstream populations were regarded as dominant majority. Emergence of the two research streams (ethnic marketing and international marketing) reviewed above indicates that marketing approaches to these groups were regarded as separate managerial tasks. However, considerable growth in the numbers of ethnic minority populations, and the continuing efforts of social policy makers to promote racial equality have led to a greater integration of ethnic minorities with mainstream populations. For example, according to population projections for the USA, by 2050 the currently dominant (i.e. white) ethnic group will remain constant in size, while other ethnic groups will grow considerably (Shrestha, 2006; Haub, 2008). Similarly,

according to a recent report on population projections in the UK (Wohland *et al.*, 2010), by 2051, ethnic minorities will make up 20% of the total population (rising from 8% in 2001). According to the same projections, ethnic minority groups will be significantly less segregated from the majority populations and significantly more affluent than at present.

The integration of migrant minorities with mainstream populations also results in a significant rise in mixed-ethnic or mixed race families. Mixed ethnic and multiracial groups are reportedly emerging as the largest growing population segment in the USA, UK and many other countries across the world (Aspinall, 2003; Clark and Mass, 2009). It is worth noting that long-term statistical information on the mixed-ethnic populations is scarce: the 1990 USA census and the 1991 UK Census did not provide individuals an opportunity to report all the ethnic/heritage groups they identify with. While some of the 1990-1991 data is used as a benchmark in ethnic identity studies, the 2000 (USA) 2001 (UK) Census was the first of its kind that presented individuals with an opportunity to identify themselves as members of several racial categories and subethnicities (Waters, 2008). However, several other studies shed some light on the growth projections.[4]

According to Spencer *et al.* (2000), in the USA multiracial births increase at a much faster rate than monoracial births, while interracial dating and marriages have also been on the rise since 1960s to date. Most remarkably, the multiracial marriages in the USA increased by 20% from the year 2000 (Frey and Myers 2002; Frey, 2009; El Nasser, 2010), specifically:

- In 2007, 7.7% of the total number of marriages in the USA were mixed race

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[4] While this research analyses evidence from two countries, USA and UK, similar evidence is reported for many other countries, such as Canada, Netherlands, Finland etc. See, for example, the address of David Coleman (University of Oxford) at The British Society for Population Studies Annual Conference, September 2004.

http://www.spsw.ox.ac.uk/fileadmin/documents/pdf/Migration_in_the_21st_century_a_third_demographic_transition_in_the_making.ppt
http://www2.lse.ac.uk/socialPolicy/BSPS/annualConference/2004/conf2004.aspx#generated-subheading1

- Thirty-six states had at least a 20% increase in mixed-race marriages since 2000, including Florida, Virginia and Texas. A fifth of marriages in California and New Mexico were mixed.
- About 9% of marriages involving non-Hispanic whites are mixed
- About 1 in 3 marriages involving Hispanics or Asians are mixed-race
- Almost one of six marriages involving Africans are mixed-race

A similar trend is emerging in the UK, registering a remarkable increase of individuals of either in a mixed-ethnic (or mixed-race) relationship or of mixed or multiple heritage (Platt, 2009; Waters, 2008), some of the examples are:

- 48 % of Black Caribbean men and 34 % of Black Caribbean women are in mixed race relationships
- 5.7% of Indian men and 4.3% of Pakistani men are married to a white
- 11% of Chinese men and 25% of Chinese women are married to a white
- The number of children of mixed heritage increased from 1995 to 2009 from 39% to 49% (Carribean and white parent); from 3% to 11% (Indian and white parent); from 15% to 35% (Chinese and white parent) and from 1% to 4% (Pakistani and white parent).

The complexities of multi-racial and/or mixed-ethnic individuals' upbringing are reflected in their identity processes. Research on self-identification dimensions of multi-racial and/or mixed-ethnic individuals asserts that individuals consider all ethnic components of their identity of equal importance. For example, Johnson *et al.* (1997) note that multi-racial individuals "expressed negative emotional reactions to their common experience of forced categorisation into a single racial group or relegation to a residual "Other-specify" category...and... also volunteered a preference for a choice – that they be allowed to identify each of their multiple racial backgrounds" (p8). Spencer *et al.* (2000) note that the growth of multi-racial populations challenges researchers to acknowledge the increasing complexities of ethnic identities and to explore how membership of several ethnic groups affects behaviours.

Echoing this remarkable shift in the cultural composition of societies, studies from

anthropology and sociology assert that the increasing co-existence and mixing of many cultures and subcultures within a given locale calls for further scholarly research into the meaning of 'local' in cultural discourse (Korff, 2003; Roudometof, 2005; Murray 2007). Indeed, if a number of subcultural groups co-reside and mix in a given country, which culture would be considered as local to them? Thus, taking the cultural localisation perspective as a conceptual standpoint, local culture (LC) is defined as (see also Kipnis *et al.*, 2014): *a culture of one's current place of residence, i.e. a system of meanings (values, ways of life, symbols) existing in a given locale which is regarded by those residing in this locale as originating in the locale and uniquely distinguishing this locale from other locales* (for example, in France – French culture etc). Within this definition, the conception of 'localness' is not grounded in the notion of a nation (which may be multicultural in composition) but rather is delineated as a set of meanings held as unique *to* the locale *by* the locale's residents. Thus, one's deployment of Local Culture to derive sense of self reflects the localised aspect of identity construal rather than nationality/ethnicity.

2.4.2.2 The Rise of Affiliative Identification: Distinguishing and Defining Foreign and Global Cultures

Intensified inter-group contact and integration also lead to the development of identities that cannot be captured solely through one's ancestral and national links. As shown in Section 2.4.1.2.1, migrant/diasporic persons develop frames of identities that internalise multiple cultures and subcultures such as culture of origin, national culture of residence, global culture, subcultures of other co-resident groups (e.g. Askegaard *et al.*, 2005; Wamwara-Mbugua *et al.*, 2008; Luna, Rindberg, and Peracchio 2008). Studies reviewed in Section 2.4.1.2.2 indicate similar identity processes among mainstream individuals (Jamal, 2003; Cross and Gilly, 2014). Noting the increasingly elasticising link between ancestry and cultural identity, Jimenez (2010) articulates that "ideological, institutional and demographic changes" (p1756) facilitate the formation of affiliative ethnic identities, defined as individual identities "rooted in knowledge, regular consumption and deployment of an ethnic culture that is unconnected to an individual's ethnic ancestry until that individual regards herself, and may be regarded by others, as an affiliate of a particular ethnic group" (p1756). Recently, Cross and Gilly (2014) identified binational or bicultural households (i.e. one mainstream and one migrant

spouse) as another potent source for continuing rise in emergence of affiliative cultural identities. Taken together with the projections on growth of multi-ethnic/multi-racial marriages and births presented above, accounting for affiliative ethnic identification is crucial.

Furthermore, affiliative identities are not restricted to intergroup ethnic links within a locale, and can include links with global community and specific foreign cultures that are not represented by co-residing populations (Arnett 2002). Research into cultural affinity suggests that people can develop a "feeling of liking, sympathy, and even attachment" (Oberecker *et al.*, 2008: p26) toward a particular foreign culture. Affinity can evolve both through persons' experiences with bodily (people) and non-bodily (scenery, media, brands) representatives of this culture(s), resulting in the latter being considered a part of a person's ingroup (Usunier and Lee, 2005; Jaffe and Nebenzahl, 2006). Hence, accessibility of foreign cultures through globalisation channels allows persons to connect to them through imagination and integrate them as aspects of multicultural identities (Hermans and Kempen, 1998; Craig and Douglas, 2006).

Affiliative identities with specific cultures are best described with eloquent in its simplicity Appadurai's (1996) metaphor of 'hyphenated identities' (i.e. Italian-American, Asian-American-Japanese, Native-American-Seneca). While Appadurai's metaphor mainly refers to the global spread of diasporic identities as "a delocalized transnation, which retains a special ideological link to putative place of origin" (1996: p172), affiliative ethnic identity and cultural affinity studies (Jimenez, 2010; Oberecker and Diamantopoulos, 2011) demonstrate that identity hyphenation also pertains to non-ancestral links (Kipnis *et al.*, 2014). Therefore, the influence of specific delocalised foreign culture(s) on cultural identification and consumption increases in proportion to the intensity of multicultural exchange and can be as prominent as the influence of global culture. However, while the literature generally accepts that individuals' understanding of 'foreign' and 'global' differs (Leclerc *et al.*, 1994; Alden *et al.,* 1999, 2006), conceptual distinctions between these two meanings in studies of culture-informed consumption remain blurred and can lead to confusion in operational applications.

2.4.2.2.1 Defining Global Culture

While identification with global culture has been conceived as one's strive for 'global citizenship' (see Strizhakova *et al.*, 2008a) reflective of translocal aspects of cultural identity discourses, conceptual definition of global culture itself does not reflect this translocalness in full. Global culture has been defined by researchers as transnationally-shared symbols, images, models of lifestyle and consumption that originated from the West (predominantly the USA – see Alden *et al.*, 2006). At times, the meanings of Western and global culture are utilised as interchangeable. Consider, to illustrate, a recent study by Zhang and Khare (2009). Conducted in Hong Kong, this study aims, as stated by authors, to answer the question of "how will local and global identities affect consumers' product evaluations" by "studying the effects of accessible local and global identities in the context of consumers' evaluation of local versus global products" (Zhang and Khare, 2009: p524). Authors therefore distinguish Chinese and global identity frames that can be held by Hong Kong residents. At the same time, the authors also refer to the global identity of these individuals as "Western identity" and assert that "when such residents' Western identity was made accessible by showing them symbols of Western culture (Mickey Mouse)…these were consistent with their Western identity" (Zhang and Khare, 2009: p525).

Such conceptual and terminological blur is unhelpful for at least two reasons. First, the definition of global culture as a constellation of "Western imaginary" (Cayla and Arnould 2008: p88) emerged at the time of political, economic and cultural dominance of the West European countries and the USA. The rapid advancement of such emerging countries as India, China, and Brazil has caused a change in the power balance of global society and greater penetration by these countries in the global marketplace. Brands, such as Acer (Taiwan), Lenovo (China), Lukoil (Russia) claim the meaning of 'globalness' in their positioning similarly to established Western brands (Guzman and Paswan 2009; Kipnis *et al.*, 2014). For instance, according to Lenovo's chief marketing officer David Roman "Lenovo views itself as a global company with roots in China" (quoted in Backaler, 13th May 2012). Therefore, while in essence 'global' culture remains a translocalised form of culture that integrates transnationally-shared symbols, cultural and consumption norms, its original

Western-inspired cultural context may be diffused as more countries see themselves as not merely participants but also contributors to the global society (Iwabuchi 2002, 2010; Alden *et al.*, 2006). It appears more plausible to base definitions of global culture in the contemporary world on symbols, images, models of lifestyle and consumption that are 'developed in different parts of the world and shared transnationally' rather than are 'Western and shared by the rest of the world' (Kipnis *et al.*, 2014).

Second, although Western countries may have been initial contributors to the emergence of global culture, they each carry specific cultural stereotypes, such as warmth, competence, work ethics, leisure etc (Heslop and Papadopoulos, 1993; Chattalas, Kramer, and Takada, 2008) and are associated with specific symbols (i.e. tapas will not be associated with USA, Mickey Mouse will not be associated with Sweden or Germany although all these are Western countries). These stereotypes are widely used by some Western brands to position themselves with reference to a specific culture: for example, Saab is positioned as 'so Swedish;' Levi's is "powerfully associated…with American style" (Cayla and Arnould, 2008: p96). These brands, whilst globally available to consumers and associated with Western cultures, communicate culture-specific meanings. Contrast this with other brands that eliminate culture-specific associations from their communications to create the meaning of 'globalness:' for example, Dutch Frito-Lay changed the name of the "leading potato chip brand from Smiths to Lay's" (Steenkamp *et al.*, 2003: p53). It appears that the meaning of 'global' evolved to carry a distinctly different set of cultural stereotypes than a meaning of 'foreign' and can no longer be used interchangeably with 'Western' or 'American' (Kipnis *et al.*, 2014).

Therefore, taking translocalisation perspective as a conceptual standpoint, global culture (GC) can be defined as (see also Kipnis *et al.*, 2014): *a culture which is regarded by consumers as a set of translocally universal values, beliefs, lifestyle, material objects (products) and symbols that are developed through contributions from knowledge and practices in different parts of the world, are present, practiced and used across the world in essentially similar manner and symbolize an ideological connectedness with the world regardless of residence or heritage.* This definition delineates the evolved

conceptual nature of GC to reflect its evolved 'truly-global' aspect. Within this definition, clearer distinctions can be drawn to identify whether and what specific foreign (Western or non-Western) cultures are at play as delocalised aspects of consumer cultural identity discourses in a multicultural marketplace. The next section develops and presents the definition of foreign culture from delocalisation perspective.

2.4.2.2.2 Defining Foreign Culture

The proposed definition of foreign culture(s) aims to characterize the cultures other than GC and LC present in multicultural societies. These other cultures may be not originating from, yet be present, in a given locale through the migration and settlement of multiple ethnic groups or through the 'import' of these cultures via global channels. The adjective 'foreign' is defined as "dealing with or relating to other countries; or coming or introduced from outside" (Oxford Dictionaries, 2010). While GC is perceived to be present and similar around the world thus 'shared' by all cultural groups, the meaning of 'foreign' remains powerfully associated with a culture regarded as originating from a particular locale different from the locale of residence, and introduced through cultural experiences from outside of the local culture.

Taking cultural delocalisation perspective as a conceptual standpoint, foreign culture (FC) is therefore defined as (see also Kipnis *et al.*, 2014): *a culture which is regarded by those residing in a given locale as a system of meanings (values, beliefs, lifestyle, material objects (products) and symbols) originating from and represented by an identifiable cultural source(s) (a country, group of people) which is different from LC (or culture of residence) and is known to individuals either as culture-of-origin, diasporic culture of ethnic ancestry or as an aspired-to FC with no ancestral links.*

In multicultural societies, individuals may be strongly influenced by more than one FC: the identity of an individual of Italian descent in the USA may be influenced, along with Italian and American cultures (ancestry/heritage and residence links), by French culture if he holds an affective bias toward France and by an African culture if he is in a relationship with someone of African origin (affiliative links). This example illustrates why rooting the study of composite cultural identities in nationality/ethnicity and

migrant/non-migrant classifications may be problematic in multicultural marketplaces. Under past definitions, this individual's LC would be identified as American, and could not account for Italian and African cultural influences (Kipnis *et al.*, 2014). If considered within frameworks of national and ethnic identity (i.e. Phinney, 1989; Keillor and Hult, 1999) this individual would be identified as Italian-American, but the affiliative identities that this individual may develop (with African-American subculture through direct interactions with spouse – Cross and Gilly, 2014, other members of his/her subcultural group – Jimenez, 2010; Wamwara-Mbugua *et al.*, 2008, and with French culture through global channels – Oberecker *et al.*, 2011) would not be captured. Instead, the new conceptualisations of LC and FC overcome the restrictiveness of past conceptualisations by enabling to distinguish and capture the ancestral and affiliative cultural influences on this individual's identity formation: American culture is the Local Culture and other cultures making up his identity (Italian, African and French cultures) are Foreign Cultures, which are represented in the locale by bodily (people), and non-bodily (media, brands) marketplace actors (Kipnis *et al.*, 2014).

2.4.2.3 The Concept of Multiple-Cultural Environment

As argued above, the wide diversity and equalising proportions of co-residing groups and the elasticising link between cultural ancestry, nationality and identity suggest a growing need for theories and constructs to conceptualise and operationalise the emergent diversity of cultural forms and identities within the mainstream and migrant/diasporic populations alike (Leung *et al.,* 2005; Cayla and Arnould, 2008; Yaprak, 2008). Scholarly focus needs to shift from considering cultural identity processes within multiple groups towards studying cultural identities *within the multiple cultures* represented in a given marketplace, whether these representations are materialised by members of co-resident cultural groups or/and by brands, media and other non-bodily marketplace actors (Arzubiaga *et al.,* 2008). Therefore, as a parsimonious conceptualisation of the contemporary cultural landscape of multicultural societies, a concept of 'multiple-cultural environment' is proposed (Figure 2-1), which integrates the new conceptualisations of local, global and foreign cultures as key types of cultural forces with which mainstream and migrant/diasporic consumers interact as beings in a multicultural marketplace.

Figure 2-1: Multiple-Cultural Environment[5]
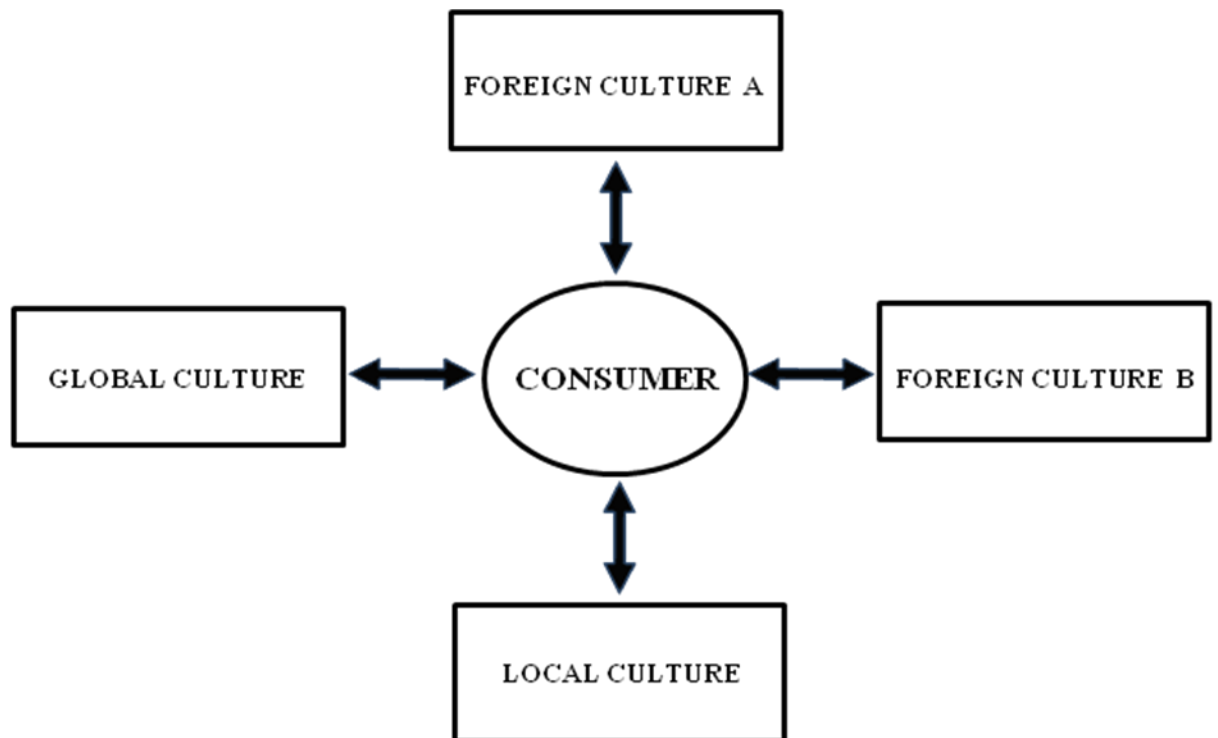
The developed concept of multiple-cultural environment presents the core conceptual underpinning of this study. Figure 2-1 illustrates that the interplay of multiple cultural forces (local, global and foreign) converging at one point of interaction with the individuals in a given multicultural marketplace must be thought of and analysed as a whole and concurrently. Through this concomitant interaction with all elements of the multiple-cultural environment, individuals may deduce unique and complex *multicultural* realities and identities and construct them in consumption contexts.

Studies on glocal culture demonstrate that through interactions with and identity (re)negotiations between global and local cultural forces in a marketplace new types of hybrid cultures can emerge (Sandikci and Ger, 2002; Eckhardt and Mahi, 2004; Kjelgaard and Askegaard, 2006). However, given the influence of specific foreign culture(s) on complexity of cultural identity transformations in multicultural

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[5] See also Kipnis *et al*. (2014)

marketplaces established through review of the literature, for more careful alignment of COBO branding approaches it is also necessary to consider: a) whether through a holistic analysis of consumer cultural identity negotiation within global, local and foreign cultures greater nuances in culture-informed consumption can be captured and explicated; b) what other 'hybrid' consumption cultures can be uncovered; and c) whether cultural transformations across multicultural marketplaces differ contextually. However, while generally this premise is gaining recognition in the field of business studies (see Lucke, Kostova and Roth, 2014; Peracchio, Bublitz and Luna, 2014; Cross and Gilly, 2014; Seo and Gao, in press), it is acknowledged that organisational, marketing and consumer behaviour research is scarce of analytical tools that enable coherent, integrative enquiry into the complexities of cultural transformations in multicultural marketplaces and their consequences for organisational activities.

2.5 Conclusion

The main aim of this chapter was to address the first research question posed for enquiry: what is the evolved nature of the local, global and foreign cultures and can these constructs be reconceptualised to encapsulate multiple cultural experiences and their role in sense of self and identity discourses of consumers with both mainstream and migrant/diasporic backgrounds? With the help of a multidisciplinary literature review, the main outcomes of this chapter are as follows.

First, by clarifying how cultural dynamics in culturally-diverse environments inform diversification of individuals' expectations and response to cultural meanings of brands, main areas and drivers of COBO-based branding frameworks' misalignments from sociocultural dynamics in multicultural marketplaces were interrogated in detail. Subsequently, the cultural globalisation literature perspective was justified as more appropriate for conceptualising cultures at play in complex identity discourses of multicultural marketplaces' populations. A synthesis of cultural identity complexities uncovered by two streams of research within mainstream and migrant/diasporic

populations identified that: a) cultural reality and identity (re)construal discourses of these populations can be conceived to evolve within localised, delocalised, translocalised and hybrid systems of cultural meanings encountered and constructed as part of their lived realities in a multicultural society; and b) resultant forms of identity across both population groups follow similar divergent and complex trajectories.

Second, by reviewing the drivers facilitating complexity of cultural identity transformations in mainstream and migrant/diasporic populations through multicultural experiences in a marketplace, new conceptualisations of local, global and foreign cultures were articulated in a form of definitions. These definitions account for the evolved nature of cultures in question and reflect their role in cultural identity transformation of both mainstream and migrant individuals.

Third, discovery of complex and diverse cultural identity trajectories identified the necessity to study the effects of consumer interactions with local, global and foreign culture(s) on diversity and complexity of cultural identity transformations and their effects on consumption concurrently. The developed concept of multiple-cultural environment (Figure 2-1) integrates these new conceptualisations to envisage how local, global and foreign cultures work together holistically as cultural forces at play in cultural identity transformations of consumers in a multicultural marketplace.

The next step of the enquiry will consist of developing a conceptual framework that holistically and explicitly elucidates the types of cultural identities that can evolve through one's living in a multicultural marketplace and explicates the effects of cultural identification complexities on consumption. The next Chapter 3, bringing together the literature reviewed in this section and further extant literature addresses this objective.

CHAPTER 3

CONCEPTUAL FRAMEWORK[6]

3.1 Introduction

Chapter 2 provided the theoretical rationale, via a synthesis of the literature, for shifting the focus of cultural identity transformation study in multicultural marketplaces from 'within (mainstream/migrant) group' focus to the consumer sphere of a given multicultural marketplace as a whole. Following a multidisciplinary review of culture-informed consumption, culture-based brand meaning formation and cultural globalisation literature, Chapter 2: a) established the evolved conceptual nature of how cultures as elements of lived realities are constructed, perceived and deployed in the context of multicultural marketplaces; b) delineated new conceptualisations of local, global and foreign cultures (LC, GC and FC) as key cultural forces comprising multicultural marketplaces; and c) justified taking a holistic approach to studying the effects of LC, GC and FC(s) on eliciting greater variances in culture-informed consumption than those established by extant research, in conditions of multicultural marketplaces.

Kjeldgaard and Askegaard (2006) assert that in culturally-diverse societies, identity "has become a reflective process in which self is negotiated in terms of choice among a plurality of lifestyle options" (p232). In the context of culture-informed consumption in multicultural marketplaces expectations, interpretations and responses to consumer goods may differ significantly depending on the type and number of cultures internalised for or discarded from the process of self construal/reconstrual (Forehand and Deshpande, 2001; Askegaard, 2006; Chiu *et al*., 2009; Sekhon and Szmigin, 2009;

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[6] Aspects of this chapter and of the presented conceptual framework have been published by the thesis author – see Kipnis *et al.* (2014)

Chattaraman *et al.*, 2010; Josiassen, 2011; Antioco *et al.*, 2012). Therefore, an integrative analytical framework is required that elicits the breadth of cultural identities that can evolve as a result of consumers in multicultural marketplaces (re)negotiating their identities between LC, GC and FC(s) concurrently. The objectives of this chapter are thus threefold:

1) To develop a conceptual model that explicitly and holistically captures the manner and types of cultural identities evolving through consumer experiences with LC, GC and FC(s) in their lived realities;

2) To hypothesise the relationships between divergent cultural identity transformations and culture-informed consumption;

3) To evaluate the model's theoretical and practical worth in contrast to extant theories concerned with explaining variances in culture-informed consumption.

The chapter is structured in two main sections, addressing the specified objectives. Section 3.2 addresses objective one, and objectives 2 and 3 are addressed in Section 3.3. The main outcome of this chapter is a set of propositions and hypotheses articulating the key theoretical assumptions underpinning the proposed conceptual model, the testing of which is reported in subsequent chapters.

3.2 A Case for Acculturation Theory Approach

This section presents the theoretical rationale for adopting and extending the theory of acculturation to underpin the conceptual framework.

3.2.1 From Multicultural Awareness to Multicultural Identification

The multicultural marketplace was defined in Chapter 2 as a multiple-cultural environment where LC, GC and FC(s) converge at a point of interaction with consumers as multicultural marketplace beings. Definitions of LC, GC and FC are summarised in Table 3-1 below.

Table 3-1: Summary of LC, GC and FC Definitions

Construct	Definition
Local Culture	A culture that represents a set of meanings (values, lifestyle, symbols) regarded as originating from and unique to of one's current place of residence.
Global Culture	A culture that represents a set of meanings (values, lifestyle, symbols) regarded as developed through contributions from knowledge and practices in different parts of the world, being present, practiced and used across the world in essentially similar manner and symbolising an ideological connectedness with the world.
Foreign Culture	A culture(s) that represents a set of meanings (values, lifestyle, symbols) regarded as unique to a country or group of people and known as either culture of heritage/ancestry or an aspired-to culture with no ancestral links.

The concept of multiple-cultural environment is useful to envisage multicultural experiences encountered by consumers. However, as pointed out by Hong *et al.* (2007) "it would be a mistake to assume that individuals who possess knowledge of a particular cultural tradition will necessarily identify with it" (p324). That is, multicultural experiences do not *de facto* result in identity transformation: rather, they prime one's sense of cultural identity and trigger recognition of (cultural) difference, thus generating multicultural awareness (Craig and Douglas, 2006). As shown in Section 2.2.2 (p.23), cultural identity transformation occurs when individuals respond to cultural difference experience in environment by renegotiating (i.e. changing, adapting or reinforcing) cultural imperatives utilised to derive sense of self (Berry, 1979; Kleine and Kleine, 2000). Consequently, cultures can be embraced by some individuals and yet be strongly opposed by others (Sumner, 1906; Kent and Burnight, 1951; Perlmutter, 1954; Fishbein, 1963; Witkowski, 2005). In marketing terms, not only it is important to recognise the evolved nature of LC, GC and FC(s). It is also critical to elucidate their role in cultural transformations of consumer spheres in multicultural marketplaces, since the evaluation and response to cultural meanings of brands by consumers internalising multiple cultures will be significantly more elaborate than by those consumers who oppose any cultural force (Kipnis *et al.,* 2014).

A theory that successfully lends itself to providing an integrative and systematic approach to capturing and explaining multiple forms of cultural identification transformed by multicultural experiences and their manifestations in consumption contexts is the theory of acculturation (Berry, 1980; Triandis *et al*., 1986; Houston and Venkatesh, 1996). The next section 3.2.2 reviews foundations of acculturation theory and assesses its appropriateness in underpinning conceptual model development for this study.

3.2.2 Acculturation and Consumer Acculturation

Originating in anthropology, the concept of acculturation was first defined by Redfiled, Linton and Herskovits (1936) as "changes that happen over time when two or more cultures come into continuous contact" (in Berry 1980: p9). Even though this definition is broad, until recently acculturation has been mostly utilised to explicate divergent behaviours of *immigrant* persons (Houston and Venkatesh, 1996; Ward and Rana-Deuba, 1999; Benet-Martinez *et al.*, 2002). Immigrants experience cultural difference by moving into a different country and (re)evaluate and (re)negotiate their identities between two fundamental cultural dimensions (Berry, 1980; 1990, 1997; Penaloza, 1989). These dimensions are commonly referred to as host culture (i.e. sociocultural reality of host country) and home culture (i.e. culture of country-of-origin).

In their seminal research, Berry and his colleagues (1980, 1997; Dona and Berry, 1994; Berry, 2006) have developed the Bidimensional construct of acculturation to capture and explain the multi-faceted nature and dynamics of identity transformations in immigrant groups. The construct distinguishes four acculturation strategies (also called modes) that immigrant individuals can select as a result of identity (re)negotiation in sociocultural contexts of host countries. According to this model, selection of acculturation strategies is an act of identity (re)construal resultant from value (or importance) assigned by individuals to affiliations (i.e. membership links) with host/home cultures to appropriate the sense of self to experienced cultural difference (Berry, 1980, 1997, 2006; Dona and Berry, 1994; Ward and Rana-Deuba, 1999). Figure

3-1 details Berry's (1980, 1997) Bidimensional model of acculturation and resultant acculturation strategies. Each strategy is discussed in detail next.

Figure 3-1: Bidimensional Acculturation Model (Berry, 1980, 1997)
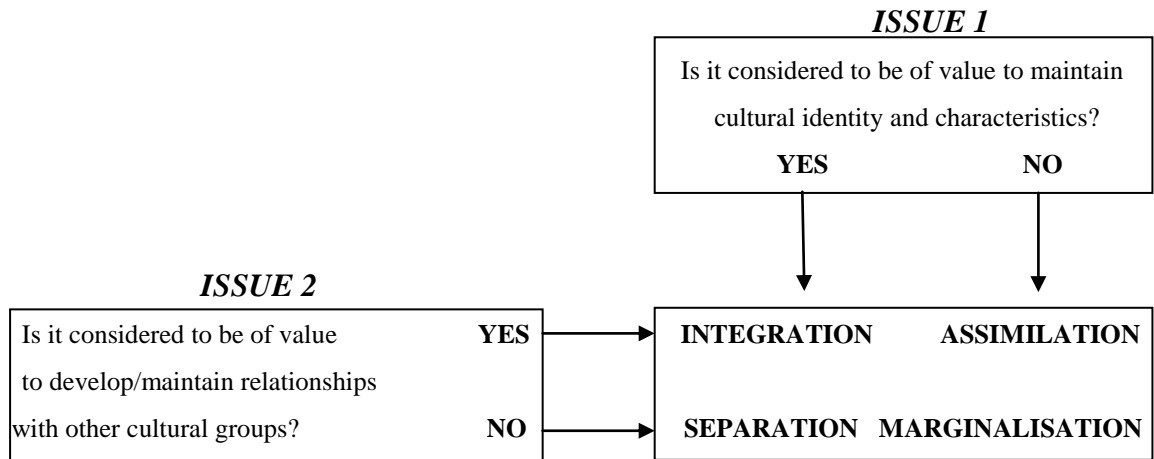
Assimilation strategy entails individuals abandoning their home cultural values and beliefs systems and adopting the systems of the host society, or dominant culture (Rogler, Cortesi and Malgady, 1991). In contrast, individuals in a *separation* strategy reject cultural norms and values of the host society and maintain the identity of (home) cultural origin. *Integration* strategy encompasses individuals amalgamating newly learnt and acquired cultural values, beliefs and norms of the host society with their own identity of (home) cultural origin. Finally, *marginalisation* represents one's divergence from both the culture of origin and the host culture and possibly developing a third, different culture (Penaloza, 1989).

A review of immigrant acculturation literature reveals that the Bidimensional acculturation model is operationalised in a nomological network of constructs that, while at times utilising somewhat different terminology, can be categorised as: 1) cultural identification (i.e. value assigned to affiliation with home and/or host culture in construal of sense self, translating into four acculturation strategies); 2) cultural attitudes (i.e. attitudes to cultural ingroups and outgroups); and 3) culture-informed

behaviours.[7] Table 3-2 presents a summary overview of selected acculturation operationalisations.

Since consumption is a behavioural act of material enactment (expression) of a particular cultural identity trial, adoption, adaptation and/or discarding (Kleine and Kleine, 2000), acculturation theory approach provides valuable explanations to divergences in consumption behaviours, and has been widely utilised in studies of immigrant consumers to explicate differences in their culture-informed consumption patterns (Penaloza, 1989, 1994; Gentry, Jun and Tansuhai, 1995). These applications form a body of studies in marketing literature termed consumer acculturation. A seminal study by Penaloza (1989) defined consumer acculturation as a "manifest in marketplace" (p111). Penaloza's work (1989, 1994) gave rise to a greater appreciation and attention from researchers to subtleties of immigrant consumption patterns and more focused studies on bicultural consumers reviewed in the previous chapter (Oswald, 1999; Lau-Gesk, 2003; Sekhon and Szmigin, 2009). As such, immigrant consumer acculturation theory evolved as a specific area of enquiry eliciting differences in immigrants' social motives and skills for transcribing consumption cues and engaging in consumption of products and brands assigned with 'home' or 'host' meanings (e.g. Penaloza, 1994; Quester and Chong 2001; Palumbo and Teich, 2004). The willingness of immigrant consumers of the same origin to engage with some brands has been shown to depend on the acculturation strategy they select through diverse identity negotiations (Askegaard *et al*., 2005; Luna and Peracchio, 2005; Sekhon and Szmigin, 2009; Cleveland *et al.*, 2009).

Recently, a handful of international marketing researchers have also pioneered the application of acculturation theory to capture the differential impact of global culture experiences on culture-informed consumption behaviours among consumer spheres of national marketplaces as a whole. Studies of Cleveland and Laroche (2007) and Alden *et.al.* (2006) follow Berry's bidimensional model (1980). They develop frameworks to capture and analyse diversification of culture-informed consumption resultant from

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[7] Some of the cited studies also focus on other aspects of acculturation, such as stress, sense of wellbeing etc. These dimensions are not included in conceptual model development given the study's focus.

different identification strategies adopted by consumers through negotiating the sense of self between own ethnic and global cultures (Cleveland and Laroche, 2007) or local and global cultures (Alden *et al.*, 2006). Alden *et al.* (2006) develop a categorisation of four acculturation strategies that can be adopted by consumers faced with two cultural contexts (i.e. local and global) and manifested in consumption: 1) *global consumption culture orientation* entails manifestation of local culture abandonment and adoption of global culture as core system of cultural meanings guiding construal of identity through consumption; 2) *consumption cultures' hybridisation* encompasses the phenomenon of 'glocalisation' – i.e. consumption of local and global perceived brands as a form of bicultural living; 3) *local consumption culture* orientation refers to reinforcement of local culture as a core for identity and resistance of global brands as threats to local cultural uniqueness; 4) *alienation* entails rejection, or lack of interest in all material aspects of cultural alternatives. Other studies (Leung *et al.*, 2005; Steenkamp and De Jong, 2010) identify similar behavioural phenomena in consumer spheres (subtractive multiculturalism vs. additive multiculturalism), albeit without the foundation of the acculturation theory.

Extentions of the bidimensional acculturation model present an important step forward in offering marketing researchers and practitioners a coherent frame for understanding the drivers of divergent culture-informed consumption practices in a multicultural marketplace. However, the bidimensional acculturation approach recently attracted severe criticism from several acculturation and consumer acculturation researchers (e.g. Molina, Wittig and Giang, 2004; Navas *et al.*, 2005; Askegaard *et al.*, 2005; Berry, 2008; Cheung-Blunden and Juang, 2008; Wamwara-Mbugua *et al.*, 2008; Luedicke, 2011) for neglecting the multidirectional nature of acculturation process and other cultural influences at play in it. For instance, Cheung-Blunden and Juang (2008) demonstrate that applications of acculturation in colonial and post-colonial societies should take into account that some societies historically evolved as multicultural in composition (rather than through recent migration). Luedicke (2011) argues that acculturation research vested in the 'home/host' culture paradigm takes local (i.e. mainstream) citizens for granted and neglects the effects of their exposure to acculturation experiences of migrants on complexities of identity processes in this

group. Wamwara-Mbugua *et al.* (2008) coin the term 'triple acculturation' to denote three dimensions (home culture/host culture/other subcultures) of migrant identity negotiations' trajectories. Thus, while the acculturation theory approach provides marketers with the required framework for systematic analysis and explanation of how and why migrant and mainstream consumers may develop differing perceptions of and attitudes towards cultural meanings of brands, the criticism of its shortcomings provides impetus for extending acculturation theory and developing a model that encapsulates multiple cultural dimensions.

It is therefore proposed that the acculturation approach can be utilised more fruitfully with the new conceptualisations of LC, GC and FC(s) as dimensions of identity negotiations in a multicultural marketplace. FC dimension accounts for the affiliative and ancestral elements of cultural identities of mainstream and migrant/diasporic individuals that cannot be captured by global-local and home/host classifications of cultural influences on identity negotiations. The next section details how the new conceptualisations of LC, GC and FC(s) proposed by this study are operationalised in a multidimensional model to provide an all-encompassing view on how and what cultural identification strategies may be adopted by persons in multicultural marketplaces.

Table 3-2: Summary Overview of Acculturation Operationalisations

Construct Categorisation	How the Construct Features in Past Acculturation Operationalisations	Sources
Cultural Identification (affiliation value for sense of self)	Self-identification [as a member of cultural group], pride [in cultural group membership]	Birman and Trickett, 2001; Birman *et al*., 2002
	Self-identification, value beliefs	Ryder *et al*., 2000
	Cultural identification [with a cultural group]	Benet-Martinez *et al*., 2005
	Self-identification	Benet-Martinez, 2006
	Cultural identification and pride [in membership of cultural group]	Mendoza, 1989
	Self-identification [as cultural group member]	Laroche *et al*., 1996
Behaviour	Behavioural acculturation (consumption of food, movies, entertainment, music) and socialisation with people representing [a culture]	Birman and Trickett, 2001; Birman *et al*., 2002
	Enjoyment of experiences (entertainment, jokes and humour)	Ryder *et al*., 2000
	Media preference	Benet-Martinez, 2006
	Social affiliation and activities [with other members of a cultural group]	Mendoza, 1989
	Cultural familiarity and activity	Mendoza, 1989
Cultural Attitudes	Attitude toward ingroup/outgroup culture	Laroche *et al*., 1996
	Attitudes toward other groups or other groups orientation	Phinney, 1992
	Acculturation attitudes	Benet-Martinez *et al*., 2005 (adapted from Berry *et al*., 1989)
	Socialisation preferences (marriage, friendship, social interactions) with people representing a [culture]	Ryder *et al*., 2000

3.2.3 From Acculturation to Consumer Multiculturation:
The Consumer Multicultural Identity Orientations Matrix

The original definitions of acculturation encompass confluence of two or more cultures (Redfield, Linton and Herskovits, 1936 in Berry, 1980) and do not limit acculturation processes to cultural transformations of specific demographic groups. To extend the dimensionality of traditional bidimensional acculturation model and enhance its applicability for marketing research in multicultural marketplace contexts, a concept of Consumer Multiculturation is proposed which is defined as: *a process of changes in the cultural identification and consumption behaviours of individuals that happen when the individual, social group and/or society as a whole come into continuous contact with multiple cultures* (see also Kipnis *et al.*, 2014).

New conceptualisations of LC, GC and FC developed in Chapter 2 are integrated in the proposed conceptual model as three key forms of cultures consumers in multicultural marketplaces interact with. Therefore, it is proposed that:

Proposition 1: Local, Global and Foreign cultures are perceived uniformly by consumers within and across multicultural marketplaces as distinct systems of meanings (i.e. values, ideas, symbols and ways of life) encountered in their lived realities

In line with Berry (1980), it is maintained that the cultural identification of an individual changes when one (re)assigns importance (value) to maintaining and/or developing affiliations (membership links) with LC, GC and FC as systems of cultural meanings informing aspects of the sense of self. Affiliations with each type of culture are conceptualised as three interrelated but independent constructs reflecting dimensions of identity (re)negotiation: LCA (Local Culture Affiliation), GCA (Global Culture Affiliation) and FCA (Foreign Culture Affiliation). Differential (high or low) value assigned to LCA, GCA and FCA translates into different types of composite cultural identities that represent affiliations with one, two or more cultures, whether encompassing individuals' affiliations with culture(s) of ancestry/heritage only or also

integrating affiliative aspects of one's self. The resulting Consumer Multicultural Identity Orientation (CMIO) Matrix (Figure 3-2) is proposed as a model that captures eight types of cultural identities resultant from one's negotiations of identity in a multicultural marketplace that are termed, following acculturation terminology, cultural identity orientation strategies. Therefore, it is proposed that:

Proposition 2: *Consumer Multiculturation is expressed in differential value placed by individuals on LC, GC and FC(s) for the sense of self manifested in 8 types of distinct cultural identity orientation strategies*

CMIO Matrix delineates individuals internalising, for construal of sense of self: 1) multiple types of cultures, developing multicultural (multi-hyphenated) identity orientation strategy (e.g. GC, LC and FC – Full Adaptation); 2) two types of cultures, developing three different forms of bicultural (hyphenated) identity orientation strategies (e.g. GC and LC – Global Adaptation; LC and one or more FCs – Foreign Adaptation; FC and GC – Imported Cultures Orientation); 3) one type of culture while rejecting other types, expressed as three different unicultural identity orientation strategies (e.g. LC – Local Culture Orientation, GC – Global Culture Orientation or FC – Foreign Cultures Orientation). The eighth identity orientation strategy, Cultural Alienation, is based on Berry's (1980) marginalisation strategy and alienation conceptualised by Alden *et al.* (2006) and encompasses consumers' disidentification from LC, GC and FC. It is important to clarify that conceptualisation of Cultural Alienation does not view individuals in this strategy as 'culture-less'. Acculturation definitions of marginalisation or alienation strategy (Berry, 1980; Penaloza, 1989) suggest that consumers' divergence from cultures included in the acculturation model may result in development of a different form of culture. Therefore, it is acknowledged that, due to study's focus on LC, GC and FC as key cultural forces in the marketplace, eliciting alternative nature of cultures possibly developed by alienated individuals is outside of the boundaries of this study. Definitions of each cultural identity orientation strategy are provided in Figure 3-2.

To summarise, in conceptualising the construct of Consumer Multiculturation propositions 1 and 2 were derived as existence statements positing that:

- LC, GC and FC(s) are construed in consumers' cognitions as per conceptually derived definitions.

- Diversification of cultural identities is explained by Consumer Multiculturation processes, i.e. (re)negotiation and assignment of differential value to LCA, GCA and FCA by individuals in deriving the sense of self.

As a next step of conceptual model development, the following Section 3-3 considers the impact which Consumer Multiculturation has on culture-informed consumption behaviour.

Figure 3-2: Consumer Multicultural Identity Orientations Matrix

	GCA	FCA	LCA	Consumer Cultural Identity Orientation Strategy	Definition
Is it of value to maintain or develop affiliations (membership links) with multiple cultural systems?	Hi	Hi	Hi	**Full Adaptation**	Identification with local cultural ingroup, specific foreign outgroups and global community - a hybrid blend of LC, GC and particular FC(s) deployed in construal of sense of self.
	Lo	Hi	Hi	**Foreign Adaptation**	Identification with local cultural ingroup and specific foreign outgroup(s) combined with no identification or derogation of (disidentification from) global community - a hybrid blend of LC and particular FC(s) deployed for construal of sense of self.
	Hi	Lo	Hi	**Global Adaptation**	Identification with local cultural ingroup and global community. A hybrid blend of LC and GC deployed in construal of sense of self, with no identification with particular FC(s).
	Hi	Hi	Lo	**Imported Cultures Orientation**	Identification with global community and particular foreign cultures, combined with no identification or derogation of (disidentification from) local cultural ingroup. A hybrid blend of GC and particular FC(s) deployed in construal of sense of self.
	Hi	Lo	Lo	**Global Culture Orientation**	Identification with global community, combined with no identification or derogation of (disidentification from) local cultural ingroup, and no identification with particular FC(s). Deployment of GC as sole system of meanings in construal of sense of self.
	Lo	Hi	Lo	**Foreign Culture Orientation**	Identification with particular foreign culture(s), combined with no identification or derogation of (disidentification from) local cultural ingroup and global community. Deployment of FC(s) as sole system of meanings in construal of sense of self.
	Lo	Lo	Hi	**Local Culture Orientation**	Identification with local cultural ingroup, combined with no identification or derogation (disidentification) form global community and no identification with particular FC(s). Deployment of LC as sole system of meanings in construal of sense of self.
	Lo	Lo	Lo	**Cultural Alienation**	Rejection or lack of interest in LC, GC and any FC(s).

Key: "Hi" = high value assigned; "Lo" = low value assigned

3.3 Consumer Multiculturation and Culture-Informed Consumption

This section presents the final step of conceptual development. With the help of the literature reviewed in Chapter 2 and additional literature on extant approaches to explaining variances in culture-informed consumption, this section develops two propositions, two overarching hypotheses and sub-hypotheses. These propositions and hypotheses are concerned with the manifestations of Consumer Muticulturation in culture-informed consumption behaviours and its value in explaining divergences in these behaviours in contrast to extant approaches. For clarity, each of the two propositions are developed here to articulate the broad theoretical assumptions concerning Consumer Multiculturation as a phenomenon overall explaining divergences in consumer responses to brands associated with LC, GC and/or FC(s). Hypotheses are developed subsequently as a specific case of each proposition, to specify assumed effects of the differences in cultural identity orientation strategies resultant from Consumer Multiculturation (as distinguished in CMIO Matrix).

3.3.1 Consumer Multiculturation and Culture-Informed Consumption Behaviour

Using Appadurai's metaphor of 'hyphenated identities', the CMIO Matrix shows that, while extant frameworks of COBO-based brand meaning formation (see Chapter 2, Table 2-3, p:36) are helpful in explaining differences in culture-informed expectations and brand responses of consumers engaged primarily with LC and GC and deriving local, global or glocal (hyphenated global-local) cultural identities, they do not capture other forms of unicultural and hyphenated identities evolved through consumer multiculturation. CMIO Matrix highlights that, through encounters with multiple cultures, one may become multicultural and develop identity links with LC and FC(s), yet not necessarily engage with GC; integrate positive identity dispositions to all three cultures; or select FC(s) as the focal referent frame of cultural meanings for construal of self. Bringing together the construct of Consumer Multiculturation and social

identity-brand image congruence theory (e.g. Reed II, 2002; Belk, 1988), it is proposed that diversification and complexity of cultural identities (re)negotiated between LC, GC and FC(s) as systems of cultural meanings encountered in a multicultural marketplace will elicit equally divergent and complex culture-informed patterns of consumption behaviours. As consumers manifest their identity dispositions' formation and transformation through consumption, positivity of consumers' response to brands will increase for those brands perceived to materialise culturally congruent meanings. Therefore,

Proposition 3: *Consumer Multiculturation is manifested in greater preference for products and brands that represent cultures (LC, GC and/or FCs) congruent with cultural identity orientation strategy*

Based on Proposition 3, a hypothesis can be drawn to specify the proposed relationships between specific cultural identity orientation strategies and differential behavioural responses to brands associated with local, global and/or foreign cultural meanings reflected by Willingness to Buy (WTB).

One's affiliation with a particular culture has been shown to be closely associated with expression of behavioural intention to consume products and brands perceived associated with valued culture(s)[8] (Katona, 1975; Dodds *et al.,* 1991). Katona (1975) distinguishes the constructs of willingness to buy (the subjective component of person's behaviour that depends on individual's dispositions) and ability to buy (represented by disposable income) as two indicators of consumer behavioural intentions. In the context of this study, willingness to buy was considered more appropriate to represent the manifestations of cultural identity orientation strategies evolved through Consumer Multiculturation in culture-informed behaviours, since it accounts for inability to buy due to insufficient income. Given that the timing of the study corresponded with the global economic crisis, it was considered that in empirical evaluations Consumer

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[8] Willingness to buy is also sometime referred to as willingness to consume (Roos, 2008)

Multiculturation may be manifested as an aspiration to consume brands associated with, for example, global culture that may be unaffordable to consumers in crisis conditions. However, it was considered important to account for these aspirations in light of consumer future spending growth projections. Market analysts estimate consumer spending growth for developed markets between 2010 and 2020 as follows: 36% for the USA, 23% for Canada, 22% for the UK, 10% for Western Europe. Furthermore, consumer spending in several emerging markets (India, Indonesia, Kazakhstan, Russia, Vietnam and Ukraine) is projected to record growth of 100% in real terms, with China's growth reaching as much as 127% (Euromonitor International, 2010). In addition, in a recent cross-national study across seven countries Roos (2008) reassessed and demonstrated predictive power of willingness to buy for future consumption. Therefore:

Hypothesis 1: *Willingness to Buy (WTB) will increase for products and brands that reflect consumers' cultural identity orientation strategy*

Figure 3-3 details hypothesised consumption behavioural consequences specific to each type of cultural identity orientation strategy distinguished in CMIO Matrix. It shows that cultural identity orientation strategies are expected to inform preference for those brands reflecting meanings associated with culture(s) assigned with high value for sense of self over brands reflecting other cultural meanings. More specifically, three distinguished unicultural identity orientation strategies (LC Orientation, GC Orientation and FC Orientation) are expected to be manifested in consumers' selective preference for brands only associated with one type of culture (LC, GC or FC) they deploy in deriving sense of self. Consumers in three bicultural identity orientation strategies (Foreign Adaptation, Global Adaptation and Imported Cultures Orientation) are expected to express willingness to integrate brands assigned with two different cultural meanings congruent with their identity into their lifestyles, while avoiding brands assigned with non-congruent cultural meanings. Multicultural consumers (Full Adaptation) are expected to express willingness to integrate brands assigned with a variety of local, global and specific foreign cultural meanings in their consumption to manifest all three cultural dimensions of their identities. Finally, consumers in Cultural

Alienation strategy may respond neutrally or negatively to brand communications evoking cultural associations.

Figure 3-3: Conceptualised Relationships between Cultural Identity Orientation Strategies and Consumption Behavioural Outcomes (see also Kipnis *et al.*, 2014)

	GCA	FCA	LCA	Cultural Identity Orientation Strategy	Condensed Definition of Cultural Identity Orientation Strategy	Proposition 3 and Hypothesis 1
Is it of value to maintain or develop affiliations (membership links) with multiple cultural systems?	Hi	Hi	Hi	**Full Adaptation**	A hybrid blend of LC, GC and particular FC(s) deployed in construal of sense of self.	WTB a variety of brands that represent meanings associated with LC, FCs of importance and 'globalness' as a means of manifesting multicultural identity.
	Lo	Hi	Hi	**Foreign Adaptation**	A hybrid blend of LC and particular FC(s) deployed for construal of sense of self.	Greater WTB brands that represent meanings associated with LC and FCs of importance as a means of manifesting bicultural Local-Foreign identity.
	Hi	Lo	Hi	**Global Adaptation**	A hybrid blend of LC and GC deployed in construal of sense of self, with no identification with particular FC(s).	Greater WTB brands that represent meanings associated with LC and meanings of 'globalness' as a means of manifesting bicultural 'glocal' identity.
	Hi	Hi	Lo	**Imported Cultures Orientation**	A hybrid blend of GC and particular FC(s) deployed in construal of sense of self, with no identification or derogation of (disidentification from) LC.	Greater WTB brands representing meanings of 'globalness' and FCs of importance as a means of manifesting bicultural Global-Foreign identity.
	Hi	Lo	Lo	**Global Culture Orientation**	Deployment of GC as sole system of meanings in construal of sense of self.	Greater WTB 'truly global' (transnational) brands and brands that represent meanings associated with 'globalness' as a means of manifesting unicultural 'global' identity.
	Lo	Hi	Lo	**Foreign Culture Orientation**	Deployment of FC as sole system of meanings in construal of sense of self.	Greater WTB brands that represent meanings associated with FCs of importance as a means of manifesting unicultural 'foreign' identity.
	Lo	Lo	Hi	**Local Culture Orientation**	Deployment of LC as sole system of meanings in construal of sense of self.	Greater WTB brands that represent meanings associated with LC as a means of manifesting unicultural 'local' identity.
	Lo	Lo	Lo	**Cultural Alienation**	Rejection or lack of interest in LC, GC and any FC(s).	Low interest in cultural meanings of brands – low WTB brands based on evoke cultural associations.

Key: "Hi" = high value assigned; "Lo" = low value assigned

As shown in Figure 3-3, Consumer Multiculturation entails identity (re)negotiations between three systems of cultural meanings in a marketplace: Local Culture – LC; Global Culture – GC; and Foreign Culture(s) – FC(s). Therefore, the following sub-hypotheses 1a-1c specify the proposed effects of cultural identity orientation strategies distinguished in CMIO Matrix on differential willingness to buy products and brands reflecting LC, GC and FC(s) meanings. These hypotheses are also presented on next page against each CMIO strategy (Table 3-3), to detail expectations for WTB_LC, WTB_GC and WTB_FC held by consumers in each strategy.

Hypothesis 1a: *Willingness to Buy products and brands representing LC meanings is expected to be significantly higher for consumers who assign high value to LC affiliation as part of their cultural identity orientation strategy, specifically: Local Culture Orientation, Global Adaptation, Foreign Adaptation and Full Adaptation strategies distinguished by CMIO Matrix*

Hypothesis 1b: *Willingness to Buy brands representing GC meanings is expected to be significantly higher for consumers who assign high value to GC affiliation as part of their cultural identity orientation strategy, specifically: Global Culture Orientation, Global Adaptation, Imported Cultures Orientation and Full Adaptation strategies distinguished by CMIO Matrix*

Hypothesis 1c: *Willingness to Buy brands represeting FC meanings is expected to be significantly higher for consumers who assign high value to FC Affiliation as part of their cultural identity orientation strategy, specifically: Foreign Culture Orientation, Foreign Adaptation, Imported Cultures Orientation and Full Adaptation strategies distinguished by CMIO Matrix*

Table 3-3: Group-Specific Representation of Hypotheses 1a-1c

H1: Willingness to Buy (WTB) will increase for products and brands that reflect consumers' cultural identity orientation strategy. Specifically, it is expected that:								
Willingness to Buy	Cultural Identity Orientation Strategy Group							
	LC Orientation	FC Orientation	GC Orientation	Imported Cultures Orientation	GC Adaptation	FC Adaptation	Full Adaptation	Cultural Alienation
WTB_LC	*H1a: Willingness to Buy products and brands representing LC meanings is expected to be significantly higher for consumers who assign high value to LC affiliation as part of their cultural identity orientation strategy, specifically: Local Culture Orientation, Global Adaptation, Foreign Adaptation and Full Adaptation strategies distinguished by CMIO Matrix*							
	Higher	**Lower**	**Lower**	**Lower**	**Higher**	**Higher**	**Higher**	**Lower**
WTB_GC	*H1b: Willingness to Buy brands representing GC meanings is expected to be significantly higher for consumers who assign high value to GC affiliation as part of their cultural identity orientation strategy, specifically: Global Culture Orientation, Global Adaptation, Imported Cultures Orientation and Full Adaptation strategies distinguished by CMIO Matrix*							
	Lower	**Lower**	**Higher**	**Higher**	**Higher**	**Lower**	**Higher**	**Lower**
WTB_FC	*H1c: Willingness to Buy brands represeting FC meanings is expected to be significantly higher for consumers who assign high value to FC Affiliation as part of their cultural identity orientation strategy, specifically: Foreign Culture Orientation, Foreign Adaptation, Imported Cultures Orientation and Full Adaptation strategies distinguished by CMIO Matrix*							
	Lower	**Higher**	**Lower**	**Higher**	**Lower**	**Higher**	**Higher**	**Lower**

Figure 3-3 and Table 3-3 show that complexities and divergence of cultural identity processes in multicultural marketplaces will be manifested in consumption contexts through divergent preferences for brands assigned with particular cultural meanings. From the perspective of organisational approaches to culture-based brand meaning formation, gaining a more nuanced understanding of consumption patterns driven by intricacies of cultural identity transformations within consumer spheres of multicultural marketplaces can: a) support greater alignment of specific (local, global or foreign) COBO appeals utilised in brand communications to consumption contexts of the marketplace; and b) inform development of brand communications integrating multiple cultural appeals to increase a given brand's relevance to multicultural consumers' contexts, similarly to already utilised approach of glocal branding (see Chapter 2, Table 2.2, p:33).

Some examples of culture-based branding practices that do not fit with the current theory of culture-based brand meaning formation, presumably developed intuitively by managers utilising in-depth knowledge of particular markets, are observable from anecdotal evidence and selected academic studies. For example, an ethnographic study of Asian brand managers by Cayla and Eckhardt (2008) finds that some managers assign brands with multiple and diverse cultural meanings through use of multicultural appeal collages. 77th Street, one of the multicultural Asian brands described by Cayla and Eckhardt (2008) "combines trends from Asia and Europe, featuring Korean, Japanese and Chinese celebrities and fashions" (p:224) in its communications. Similarly, an observation of an advertising campaign by Patak's, one of the fastest-growing curry paste brands with a 7% market share of ethnic cooking sauces market in the UK (Mintel, 2009), features an Indian family moving into the UK in the 1950s and introducing Patak's curry paste 'made to authentic Indian recipe' to their English neighbours. The advert concludes with the image of white British families feasting on curries during their family meals and the slogan 'Patak's: why Britain loves curry.' Importantly, Patak's positioning cannot be fully classified in the frameworks of 'foreign' or 'ethnic' brand meanings. Rather, the advert positions it as a brand taking its origins in and loved by all Britain's population, although having a non-British cultural heritage. In light of these emerging examples, research from Consumer Multiculturation

theory perspective can extend theoretical underpinnings of culture-based brand meanings formation theory and offer further empirical support to the field of multicultural brand meaning formation. As an illustration, Figure 3-4 represents graphically how Consumer Multiculturation process can inform alignment of consumer and organisational perspectives on brands' cultural meaning formation in a multicultural marketplace.

At the same time, capturing consumer cultural identification strategies in consumer spheres simultaneously within CMIO Matrix may be helpful in gaining a holistic insight into specifics of culture-informed consumption behavioural patterns in a given multicultural marketplace, providing impetus for its utilisation as a market segmentation framework that addresses weaknesses of existing segmentation approaches. As shown in Chapter 2, divergences and complexities in cultural identification observed in both mainstream and migrant/diasporic consumer groups (see Table 2-5, p:47) pose challenges for demographic-based consumer segmentation. Operationalisation of new conceptualisations of LC, GC and FC(s) within CMIO Matrix can overcome this difficulty. However, in order to assess the value of Consumer Multiculturation as a segmentation framework it is also necessary to contrast it against extant approaches to consumer segmentation based on ingroup/outgroup cultural attitudes. This is addressed in the next Section 3.3.2.

Figure 3-4: A Graphical Representation of Consumer Multiculturation and its Contribution to Alignment of Brands' Cultural Meanings Formation
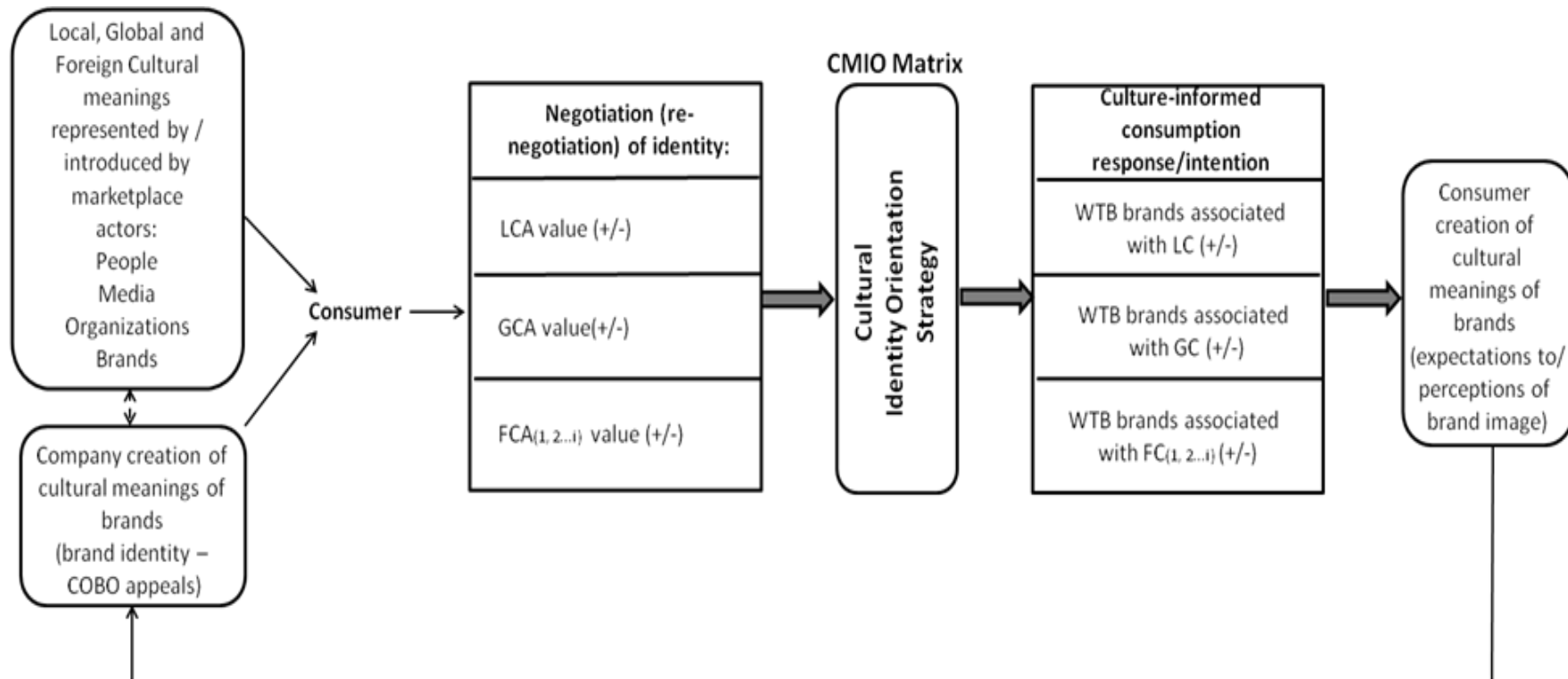
3.3.2 Consumer Multiculturation and Extant Theories of Ingroup/Outgroup Cultural Attitudes

Whetten (1989) has long pointed out that the value of a proposed theory comes from demonstrating how the addition of a new construct(s) "alters our understanding of the phenomena" (p:493). Simply put, for a theory to be of value to scientific knowledge it is not enough for it to explain a phenomenon – it should provide additional insights that help to explain a phenomenon differently and/or in greater depth. From this perspective, so far conceptual development of Consumer Multiculturation theory focused on overcoming restrictiveness of demographic (mainstream/migrant) divide when considering the effects of cultural identity transformations on consumption. However, it is also important to consider how Consumer Multiculturation approach is positioned within another stream of theories concerned with explaining the divergences in consumer responses to cultural meanings of brands to inform organisational approaches to COBO-based brand meaning formation, termed here as ingroup/outgroup cultural attitudes.

Ingroup/outgroup cultural attitudes theories have found a wide application in marketing and consumer behaviour research with the rise of COO effect theory (discussed in Chapter 2, Section 2.3.1, p:31). Linking national/ethnic (ingroup) identification and outgroup cultural biases to consumption contexts, these theories distinguish a notably differing range of consumer attitudes to cultural meanings of brands that can be grouped as follows (see Table 3-4 for a detailed summary of key concepts definitions):

- Favouritism of home country/culture and its produce and avoidance of all non-local cultures and products based on strong emotional attachment, concern for ingroup, beliefs about the ingroup's superiority and/or hostile prejudice towards outgroups (consumer patriotism – Han, 1988; consumer ethnocentrism – Shimp and Sharma, 1987; consumer nationalism – Druckman, 1994; Balabanis *et al.*, 2001);

- Openness to or selective preference of non-local (global and foreign) perceived produce based on aspiration to non-local cultures in general or particular foreign cultures (cosmopolitanism – Cannon and Yaprak, 2002; cultural openness – Sharma, Shimp and Jeongshin, 1995; xenocentrism – Kent and Burnight, 1951, Mueller *et al.*, 2009).

Table 3-4: Summary Definitions of Extant Cultural Ingroup/Outgroup Attitudes Theories Utilised to Explain COO/COBO Consumer Behaviour Specifics (see also Kipnis *et al.*, 2014)

Construct	Definition	Consumption Implications	Sources
Cosmopolitanism	"Willingness to engage with the other" (Hannerz 1992: p252); readiness to engage with diverse cultural experiences, i.e. world citizenship; aspiration to for dynamic cultivation of cultural capital and commitment to being non-judgemental and objective when processing cultural experiences.	Tendency to consume a wide variety of products associated with different countries/cultures, product evaluations are not based on local/national traditions.	Gouldner, 1957; Merton, 1957; Hannerz, 1992; Holt, 1997; Thompson and Tambyah, 1999; Cannon and Yaprak, 2002
World-Mindedness	Acceptance and adaptability to ideas and cultural norms of other countries/cultures. Concern for social, environmental issues in context of the world.	Openness to, interest in and adoption of consumption norms and products of foreign countries/cultures.	Sampson and Smith, 1957; Hannerz, 1992
Cultural Openness	Acceptance or no hostility towards foreign cultures.	General openness and lack of negative attitude to products of foreign countries/cultures.	Sharma, Shimp and Jeongshin, 1995
Xenocentrism	Favourable attitudes towards outgroups combined with ingroup derogation.	Aspiration towards and preference of foreign products.	Kent and Burnight, 1951; Mueller *et al.*, 2009
Internationalism	Positive feelings for other nations and their people, concern for welfare of people in other countries.	Favouritism of foreign products to support other countries/cultures.	Kosterman and Feshbach, 1989
Ethnocentrism	Favourable attitude towards the ingroup combined with an unfavourable attitude towards outgroups.	A belief about inappropriateness of buying foreign products.	Sumner, 1906; Shimp and Sharama, 1987; Balabanis *et al.*, 2001
Patriotism	Strong emotional attachment to own country.	A belief of duty to purchase domestic products.	Han, 1988; Feshbach, 1990; Druckman, 1994; Balabanis *et al.*, 2001
Nationalism	Emotional belief in own country's superiority combined with hostility towards the others.	Favouritism of domestic products fuelled by belief and willingness for own country's economic superiority, combined with boycott of foreign products.	Druckman, 1994; Frank, 1999; Balabanis *et al.*, 2001

Application of cultural attitudes theories have been demonstrated to provide attractive segmentation solutions (Cleveland, Papadopoulos and Laroche, 2011; Riefler, Diamantopoulos and Siguaw, 2012). However, contrasting the implicit linkages between culture-informed behavioural outcomes specific to cultural identity orientation strategies distinguished in CMIO Matrix and extant cultural attitudes theories summarised in Table 3-4 indicates a challenge to the explanatory accuracy of these theories in relation to cultural identity orientation strategies' manifestations in consumption contexts of a multicultural marketplace.

Despite extensive validation in a number of markets, the theories summarised in Table 3-4 delineate culture-informed attitudes to local versus non-local products in isolation from one another and offer explanations of consumption behavioural outcomes that may be regarded as mutually exclusive (Kipnis *et al.*, 2014). This poses particular theoretical and operational limitations to study of culture-informed consumption in conditions of multicultural marketplaces. Specifically, establishing that consumers are not ethnocentric (Shimp and Sharma, 1987) will not explain whether consumers are xenocentric (Kent and Burnight 1951; Mueller *et al.*, 2009) or internationally inclined (Kosterman and Feshbach, 1989). Similarly, application of the theory of consumer xenocentrism (Kent and Burnight, 1951; Mueller *et al.*, 2009) can establish consumers' general preference for foreign produce and avoidance of local products but it does not explain whether this favouritism applies to all foreign products in general or is culture-specific. Consequently, whilst useful, each of these individual theories capture only one of the many potential cultural choices guiding consumption, failing to produce an integrative picture that explains culture-specific behaviours emerged in multicultural marketplaces.

Further, analysis of culture-informed brand meaning formation within Consumer Multiculturation framework may offer some explanation to the emerged variances and complexities in relationships between individual cultural attitudes and consumption behaviours identified by some studies. For instance, Cannon and Yaprak (2002) argue that consumers harbouring cosmopolitan attitudes may harbour selective preferences for global or foreign perceived products, since some consumers seek global standards of

excellence while others seek authenticity in their consumption experiences. Recent sociological research (i.e. Roudometof, 2005; Woodward, Skribs and Bean, 2008) highlights that cosmopolitan attitudes may be either an expression of willingness to engage with particular cultures/countries/regions (i.e. 'rooted' or 'thick' cosmopolitanism) or indicate openness to and acceptance of cultural diversity on a global scale (i.e. 'thin' cosmopolitanism). Similarly, Shankarmahesh's study (2006) poses questions regarding attributing the concepts of cultural openness (Sharma *et al.*, 1995) and world-mindedness (Hannerz, 1992) as simply predictors of consumers' willingness to engage with non-local cultural experiences and products. Shankarmahesh (2006) draws antecedent socio-psychological links between cultural openness and world-mindedness and ingroup cultural identification and domestic consumption (specifically consumer ethnocentrism) and posits that culturally open individuals may become ethnocentric through judgment of other cultures at the point of self-identification. It is therefore reasonable to assume that in multicultural marketplaces where consumer interaction with several cultures is virtually inevitable, multicultural consumer identification influences cultural attitudes and culture-informed consumption behaviours such that consumers may integrate varying, at times contradictory, behavioural responses to local, global and foreign perceived products. Consider a hypothetical example of two consumers, one internalising LC and specific FC(s) (Foreign Adaptation strategy) and the other internalising LC and GC (Global Adaptation strategy). Both may harbour cosmopolitan attitudes, however the former consumers will be willing to engage only with produce associated with the specific FC(s) he/she identifies with ('thick' cosmopolitanism) while the latter will be willing to engage with global perceived products ('thin' cosmopolitanism).

In sum, individual cultural attitudes theories may be reducing the complexity of consumption contexts in the contemporary multicultural marketplace. While several academic studies demonstrate that greater insights into culture-informed consumption can indeed be obtained from joint applications of these theories in consumer research (see, for example, Balabanis *et al.*, 2001 for an integrated application of ethnocentrism, nationalism, patriotism and internationalism concepts; Cleveland, Laroche and Papadopoulos, 2009 for an integrated application of cosmopolitanism and

ethnocentrism), integrating a range of specific measures developed for each of these concepts may be impractical for managers. Thus, while not questioning the validity of the fundamental constructs such as consumer ethnocentrism or cosmopolitanism, it is proposed that Consumer Multiculturation theory and CMIO Matrix may cater for some of their limitations in multicultural marketplaces by capturing more precisely the trajectories of consumers' identity (re)negotiations at the point of contact with each type of culture. Therefore:

Proposition 4: Variance and complexity in cultural identity orientation strategies resultant from Consumer Multiculturation cannot be distinguished in full by examining cultural attitudes.

Based on Proposition 4, a hypothesis is now drawn to specify the relationships between cultural identity orientation strategies distinguished in the CMIO Matrix and ingroup/outgroup cultural attitudes, represented by two constructs, consumer ethnocentrism and cosmopolitanism selected from those summarised in Table 3-4. The rationale for this selection is twofold. First, these two constructs are representative of ingroup versus outgroup cultural biases that are of interest in relation to Consumer Multiculturation. Specifically, consumer ethnocentrism is defined as favouritism of local produce due to affective attachment and loyalty to own country/culture combined with contempt, or unfavourable attitude to non-local outgroups (Shimp and Sharma, 1987; Balabanis *et al.*, 2001). Cosmopolitanism is defined as a conscious openness, or overall positive attitude to non-local outgroups that can be held alongside positive attitude to local ingroup (Cannon and Yaprak, 2002). In relation to consumption, cosmopolitanism is viewed as a greater likelihood "to adopt products from other cultures" (Cleveland *et al.*, 2009: p120). Past studies link cosmopolitanism to openness to both foreign (Riefler *et al.*, 2009) and global perceived produce (Alden *et al.*, 2006). Given this characteristic, cosmopolitanism is widely utilised in international marketing studies as a determinant of favourable behavioural intentions towards non-local perceived brands (Kaynak and Kara, 2000; Balabanis and Diamantopoulos, 2004; Reardon *et al.*, 2005; Balabanis and Diamantopoulos, 2008; Vida and Reardon, 2008;

Cleveland *et al.*, 2011). However, it remains unclear how consumer responses to and preferences of brands assigned with global versus foreign meanings can be differentiated if utilising cosmopolitanism as a determinant of these responses and preferences.

Relating to the point above, the 'thick' and 'thin' dimensions of cosmopolitanism distinguished by Roudometof (2005) discussed in the previous section suggest that cosmopolitanism will share nomological linkages with cultural identity orientation strategies distinguished in CMIO Matrix that assign value to affiliation with global and/or foreign culture(s). Oberecker and Diamantopoulos (2011) recently demonstrated that internationalism, another construct representative of openness to non-local cultural groups, outweighs ethnocentric tendencies among generally pro-local consumers who selectively favour specific foreign countries/cultures. From the perspective of Consumer Multiculturation manifestations, it is therefore expected that variances in how consumers that selectively internalise either global or foreign cultures (Global Culture Orientation and Global Adaptation versus Foreign Culture Orientation and Foreign Adaptation) and consumers that internalise both cultures (Imported Cultures Orientation and Full Adaptation) will not be distinguishable through cosmopolitanism. At the same time, it is expected that deployment of local culture in construal of sense of self will be only manifested as consumer ethnocentrism among those consumers who deploy local culture as a sole system of cultural meanings guiding sense of self. Therefore:

Hypothesis 2: *Consumers that assign high value to GC affiliation and/or FC affiliation as part of their cultural identity orientation strategy will harbour cosmopolitanism attitudes, and ethnocentric attitudes will be harboured by consumers that assign high value to LC only*

Specifically:

Hypothesis 2a: *Consumer ethnocentrism attitude will be significantly higher for consumers in Local Culture Orientation strategy than in all other cultural identity orientation strategies distinguished in CMIO Matrix (Full Adaptation, Foreign*

Adaptation, Global Adaptation, Imported Cultures Orientation, Global Culture Orientation and Foreign Culture(s) Orientation)

Hypotehsis 2b: *There will be no significant differences in cosmopolitanism attitude for consumers that assign high value to GC affiliation and/or FC affiliation as part of their cultural identity orientation strategy (Full Adaptation, Foreign Adaptation, Global Adaptation, Imported Cultures Orientation, Global Culture Orientation and Foreign Culture(s) Orientation). Cosmopolitanism attitude will be significantly lower in LC Orientation group than all other groups*

Figure 3-5 details hypothesised relationships between cultural identity orientation strategies distinguished in CMIO Matrix, cosmopolitanism and consumer ethnocentrism.

Figure 3-5: Conceptualised Relationships between Cultural Identity Orientation Strategies and Cultural Attitudes (see also Kipnis *et al.*, 2014)

	GCA	FCA	LCA	Cultural Identity Orientation Strategy	Condensed Definition of Cultural Identity Orientation Strategy	<u>Proposition 4 and Hypothesis 2</u>
Is it of value to maintain or develop affiliations (members hip links) with multiple cultural systems?	Hi	Hi	Hi	**Full Adaptation**	A hybrid blend of LC, GC and particular FC(s) deployed in construal of sense of self.	'Thin' and 'thick' cosmopolitanism
	Lo	Hi	Hi	**Foreign Adaptation**	A hybrid blend of LC and particular FC(s) deployed for construal of sense of self.	'Thick' cosmopolitanism
	Hi	Lo	Hi	**Global Adaptation**	A hybrid blend of LC and GC deployed in construal of sense of self, with no identification with particular FC(s).	'Thin' cosmopolitanism
	Hi	Hi	Lo	**Imported Cultures Orientation**	A hybrid blend of GC and particular FC(s) deployed in construal of sense of self, with no identification or derogation of (disidentification from) LC.	'Thin' and 'thick' cosmopolitanism
	Hi	Lo	Lo	**Global Culture Orientation**	Deployment of GC as sole system of meanings in construal of sense of self.	'Thin' cosmopolitanism
	Lo	Hi	Lo	**Foreign Culture Orientation**	Deployment of FC as sole system of meanings in construal of sense of self.	'Thick' cosmopolitanism
	Lo	Lo	Hi	**Local Culture Orientation**	Deployment of LC as sole system of meanings in construal of sense of self.	Ethnocentrism
	Lo	Lo	Lo	**Cultural Alienation**	Rejection or lack of interest in LC, GC and any FC(s).	

3.4 Conclusion

This chapter, upon integrating the literature and theoretical foundations developed in Chapter 2 with the theory and Bidimensional model of acculturation (Berry, 1980), made the case for extending acculturation theory into multicultural marketplaces contexts. It presented the development of conceptual framework and model, in a form of Consumer Multicultural Identity Orientations (CMIO) Matrix, concerned with capturing explicitly and holistically the manner through which diverse cultural identity transformations occur through consumer contact and (re)evaluation of Local, Global and Foreign systems of cultural meanings at the point of self-reference.

Propositions 1 and 2 were developed to articulate proposed existence of Consumer Multiculturation phenomenon and of the resultant cultural identity orientation strategies that can be developed by consumers through Consumer Multiculturation process, delineated in CMIO Matrix. The proposed Consumer Multicultural Identity Orientations (CMIO) Matrix posits that variances in culture-informed consumption behaviours can be operationalised as manifestations of eight diverse, composite types of cultural identity orientation strategies. These strategies can evolve through identity negotiations between Local, Global and Foreign cultures as key forces encountered by consumers in multicultural marketplaces. Proposition 3 and Hypotheses 1 were developed as relational statements to articulate the key theoretical assumptions regarding Consumer Multiculturation being manifested in the marketplace. Specifically, it was proposed that variances in consumption responses to brands assigned with specific cultural meanings (i.e. willingness to buy) are explained by the type of cultural identification (i.e. value assigned to affiliation with local, global and/or foreign culture(s)) adopted by consumers.

Next, upon contrasting the proposed CMIO Matrix with a review of extant ingroup/outgroup cultural attitudes-based approaches to explaining and predicting variances in culture-informed consumption, theoretical justification for the potential value of Consumer Multiculturation as a segmentation framework addressing

limitations of extant theories was provided, expressed as Proposition 4 articulating this assumption. Hypothesis 2 was developed to posit the proposed relationships between cultural identity orientation strategies distinguished in CMIO Matrix and two theories of ingroup/outgroup cultural attitudes (i.e. consumer ethnocentrism and cosmopolitanism). This served to articulate how and why extant concepts are proposed to be limited in distinguishing nuances of cultural identity transformations guiding consumption choices in a multicultural marketplace. The next Chapter 4 presents the design of the empirical study developed to address these propositions and hypotheses.

CHAPTER 4

METHODOLOGY

4.1 Introduction

Chapter 3 presented the conceptual model and a set of propositions and hypotheses concerning how concurrent interaction with Local, Global and Foreign cultures affects consumer cultural identity transformations and response to cultural meanings of products and brands based on identity-brand image congruence. The propositions and hypotheses posed for enquiry are summarised in Table 4-1 below:

Table 4-1: Summary of Propositions and Hypothesis Posed for Empirical Enquiry

Proposition 1	Local, Global and Foreign cultures are perceived uniformly by consumers within and across multicultural marketplaces as distinct systems of meanings (i.e. values, ideas, symbols and ways of life) encountered in their lived realities
Proposition 2	Consumer Multiculturation is expressed in differential value placed by individuals on LC, GC and FC(s) for sense of self manifested in 8 types of distinct cultural identity orientation strategies
Proposition 3	Consumer Multiculturation affects response to products and brands that represent cultures individuals identify with (LC, GC and/or FC) and are congruent with their cultural identity orientation strategy.
Hypothesis 1	Willingness to Buy (WTB) will increase for products and brands that reflect consumers' cultural identity orientation strategy.
Proposition 4	Variance and complexity in cultural identity orientation strategies resultant from Consumer Multiculturation cannot be distinguished in full by examining cultural attitudes
Hypothesis 2	Consumers that assign high value to GC affiliation and/or FC affiliation as part of their cultural identity orientation strategy will harbour cosmopolitan attitudes, and ethnocentric attitudes will be harboured by consumers that assign high value to LC affiliation only

The main aim of this chapter is to present the methodology adopted to address these propositions and hypotheses. Specifically, Section 4.2 outlines philosophical underpinnings of the two-phase mixed methods research design and presents the

rationale for selection of research context. Section 4.3 reports data collection and analysis strategies implemented in phase 1 of the study (qualitative, in-depth interviews). Section 4.4 reports data collection and analysis strategies implemented in phase 2 of the study (comprising measure development with expert judge input, pilot survey and main survey).

4.2 Research Design Rationale

This section presents justification for adopted philosophical stance that informed research design and research sites selection.

4.2.1 Philosophical Stance

Questions of choice of method are secondary to the choice of philosophical assumptions that guide roots to enquiry and justify selection of adopted methods (Guba and Lincoln, 1994). A term most often used to describe philosophical foundations of research is paradigm that is broadly defined as a set of generalisations and beliefs about the reality shared by community of specialists studying this reality (Kuhn, 1970). Nakata (2003) offers a useful categorisation of the two main paradigm foundations of cultural studies that underpin the field of international and cross-cultural marketing: Idealist-Superorganic and Realist-Organic views. The Idealist-Superorganic paradigm rests in a positivist view of reality and entails beliefs that culture is an external social force that imparts consistent patterns of cognitions, values, beliefs and practices on individuals within a particular collective (Geertz, 1973; Hofstede, 1980; Triandis, 1989; Fiske, 1992; Inglehart, 1995; Schwartz and Ros, 1995; Steenkamp, 2001). Conversely, Realist-Organic view rests in an interpretivist premise that culture is contextual, fragmented and indeterminant within boundaries of collectivity as it is subjectively constructed and deconstructed by individuals who actively engage with, reject or transform certain values, beliefs and practices (Featherstone, 1991; Hirshman and Holbrook, 1992; Firat and Venkatesh, 1995; Sandikci and Ger, 2002; Turner, 2003;

Kjeldgaard and Askegaard, 2006; Kjeldgaard and Ostberg, 2007; Bardhi, Ostberg and Bengtsson, 2010). Simply put, the difference between positivist and interpretivist stance on cultural studies in marketing is that the former believes that culture causes individuals to behave in a certain way, while the latter believes that individual behaviours create cultures.

Chapter 2 outlined theoretical justifications for integrating these views from the perspective of transformations of individual cultural identity in the conditions of intensive inter-cultural exchange. From methodological standpoint, both views lend themselves to addressing the main aim of this study: to establish what are the effects of people's existence in the conditions of intensive cultural exchange for culture-informed consumption. If adopting an interpretivist route, this enquiry can shed light on contextualised meanings conceived by people in different multiple-cultural environments and consumption practices utilised to create and recreate these meanings. A positivist route can seek to identify holistic patterns of perceptions and cognitions concerning particular cultural meanings people are exposed to in multiple-cultural environments that, in turn, drive consumption practices. In fact, adoption of a pluralist approach (Foxall, 1995) to studying effects of culture on consumption is increasingly advocated by several seminal marketing scientists as a vital mean for improving conceptual foundations and attaining cross-cultural and cross-country rigour (Yaprak, 2003; Douglas and Craig, 2005). Such a synthesised perspective is akin to realism paradigm that accepts existence of multiple perceptions about a single reality and lends itself to adoption of methods that 'work best for circumstances,' i.e. to address particular research questions (Healey and Perry, 2000; Porter, 2007; Creswell and Plano Clark, 2011). It is from this standpoint this study adopts mixed methods research design.

4.2.2 Research Design Selection

Mixed methods research is defined as "a type of research in which a researcher or a team of researchers combines elements of qualitative and quantitative research approaches (e.g. use of qualitative and quantitative viewpoints, data collection, analysis,

inference techniques) for the broad purposes of breadth and depth of understanding and corroboration" (Johnson *et al.*, 2007: p123). There are several types of mixed methods study designs and several approaches to selecting a mixed methods study design. The researcher approached the design selection from two main standpoints: consideration of suitability of available mixed method designs to addressing the propositions and hypothesis (Plano, Clark and Badiee, 2010), and disciplinary recommendations on attaining rigour (Steenkamp and Baumgartner, 1998; Craig and Douglas, 2001; Yaprak, 2003; Douglas and Craig, 2005).

Following the review of mixed methods designs typology, a sequential exploratory design was considered best suited to addressing the propositions and hypotheses posed for the enquiry (Creswell and Plano Clark, 2011). Propositions 1 and 2 (reproduced in Table 4-1, p:94) posit that, in the conditions of a multicultural marketplace, Local, Global and Foreign cultures evolved to exist in consumer cognitions and be deployed for construal of self in a different and more complex manner than that established by extant theories. Therefore, these propositions were articulated as existence statements (Reynolds, 1971), necessitating an exploratory investigation of whether the proposed changes to conceptual boundaries derived theoretically are observable in multiple-cultural environments of multicultural marketplaces (Whetten, 1989). Propositions 3 and 4 and Hypotheses 1 and 2 drawn from these propositions respectively rely upon support for the existence of proposed phenomena stated in Propositions 1 and 2 emerging empirically. Sequential exploratory design consists of two main phases, qualitative phase (conducted first) and quantitative phase (conducted second), and is appropriate when the researcher seeks to explore a phenomenon, and subsequently test and generalise initial findings. The rationale for this approach is that it allows exploration of potentially multiple perceptions of a phenomenon. From a realist standpoint, multiple perceptions of a phenomenon evolve in persons' interaction with their social milieu which, although prior and separate from the persons, influences these perceptions (Silverman, 1993). The quantitative phase builds on this exploration to examine and verify generalisability of findings, refining propositions and hypotheses if required and utilising the data to develop an instrument. From this perspective, the sequential design was considered best fitting the needs of this research endeavour.

A sequential exploratory design was also concluded to lend itself to the study from the disciplinary recommendations standpoint. A review of methodological recommendations on conducting cross-cultural and international marketing research identified a range of challenges a marketing researcher embarking on designing a rigorous cross-cultural and international study should address at the design phase. Broadly, the umbrella challenge for cross-cultural and cross-national marketing research is that the conceptual domain, contextual relevance and operational measurement of the phenomenon in question may not be entirely transferrable across settings (Yaprak, 2003). These challenges and key recommended methodological remedies are summarised in Table 4-2.

Based on considerations above, the research was designed following Berry's (1979) derived etic approach, which recommends that for cross-cultural data to be comparable and transferrable, it is essential to structure studies at two levels. Single culture (emic) study should seek to collect data from independent cross-cultural samples and a transcultural (etic) study should compare and integrate the results into a valid framework. Research programme was developed to comprise four studies conducted in two main phases. Phase 1 comprised the qualitative work and contained one study (in-depth interviews); Phase 2 comprises three studies (measure development with expert input, pilot study and main survey), to enable measure development and validation and hypotheses testing. Figure 4-1 presents a diagram of the design.

Table 4-2: A Summary of Key Challenges for Cross-Cultural and International Marketing Research

Challenges	Coping Solution
Conceptual	
Relevance (transferability) of theory and construct across multiple research settings	Derived etic approach to theory building and testing
Equivalence of construct	Exploration of construct expression across research settings
Contextual	
Relevance of unit of analysis	Purposive selection of research settings
Comparability of unit of analysis across research settings	Contextualisation and comparative analysis of contexts within research settings
Operational	
Measure equivalence	Consistency of design and data collection procedures across settings
Relevance of method and instrument	Pretesting across settings, consulting local experts
Translation equivalence	Parallel translation, back translation
Reliability and Validity	
Varying construct validity	Triangulation of methods
Varying reliability of items and measures across contexts	Involvement of local experts in measure development process
	Multi-step approach to measure purification and validation (pancountry sample, cross-cultural invariance assessment, pooled sample analysis)
	Use of established cross-culturally validated measures and their validation in the context of the study

Sources: Steenkamp and Baumgartner (1998); Craig and Douglas (2001); Yaprak (2003); Douglas and Craig (2006); He and Van de Vijver (2012)

Figure 4-1: Study Design Overview

Phase 1   ## Phase 2

Study 1

Procedure: In-depth interviews (2 country sites, n = 15)

Approach: Maximum variation sampling; coding, thematic development (meaning categorisation), meaning condensation

Objectives:
- Discover construct expression;
- Assess construct equivalence

Study 2: measure development and expert judging (n = 6)

Study 3: instrument validation with local experts and pilot survey (2 country sites, n = 25)

Objectives:
- Obtain a set of measures with content validity
- Ensure translation and scoring equivalence
- Pilot instrument

Triangulation

Study 4

Procedure: Survey (2 country sites, n = 448)

Approach: Snowball sampling; measure validation; invariance validation of new measures; operationalisation of CMIO Matrix

Objectives:
- To obtain psychometrically sound measures
- Proposition 2 testing
- Hypotheses 1 and 2 testing

4.2.3 Research Context: Unit of Analysis and Research Sites

The unit of analysis for this study was defined as multicultural marketplace that was conceptualised in Chapter 2 as a multi-dimensional environment where multiple cultural forces converge at one point of simultaneous interaction with mainstream (i.e. autochthonous individuals of non-migrant/diasporic descent 'born into' a marketplace) and migrant/diasporic consumers. Two countries were selected as representative of multicultural marketplace conceptualisation: the United Kingdom (UK) and Ukraine, and two in-country sites selected were West Midlands region of the UK and Kiev, the capital city of Ukraine. The rationale for the choice of countries and in-country sites is three-fold.

First, the researcher sought to study multicultural marketplaces of different backgrounds and cultural influences. The body of knowledge on consumption behaviours of multicultural persons so far has been largely derived from the studies conducted in a variety of countries in Western hemisphere, such as USA, Canada and Western Europe (Jamal, 2003; Askegaard *et al.*, 2005; Wamwara-Mbugua *et al.*, 2008; Holliday, 2010). Less is known about whether similar multicultural trends are observed among consumers in emerging markets, although these markets are of increasing attractiveness to businesses due to rapidly growing consumer spending power. Obtaining greater knowledge about consumers in emerging markets is considered paramount for advancement of international marketing science (Douglas and Craig, 2001; Burgess and Steenkamp, 2006; Broderick, Greenley and Mueller, 2007). Therefore, selection of research sites was guided by sampling one Western European and one Eastern European country with a comparable range of ethnic migrant/diasporic groups co-residing with mainstream populations. UK and Ukraine population statistics indicate that both countries are multi-ethnic in composition, with six and seven major ethnic groups identified to co-reside with mainstream population in the UK and Ukraine respectively (UK Population Census, 2011; Ukraine Population Census, 2001). The in-country sites

chosen for research are generally comparable by ethnic composition to the overall country populations, as shown in Tables 4-3 and 4-4.[9]

Second, both countries are participating in the global market economy, and therefore populations are exposed to cultural experiences through trade and media. The UK is an industrialised nation that has historically always been a key contributor to international trade. Ukraine opened its market to international trade after the fall of the Soviet Union, which resulted in intensified trade, global and foreign companies' entrance to its' market, and increasing short- and long-term travel of its' citizens abroad. In 2012 the UK was the 5th importer in the world, with total imports volume = $777.6 billion and volume of imported goods = $639.794 billion (CIA World Fact Book, 2014; IndexMundi, 2014a). In 2012 Ukraine was 38th importer in the world, with total volume of imports = $87.21 billion and volume of imported goods = $80.414 billion (CIA World Fact Book, 2014; IndexMundi, 2014b). Based on considerations of population composition and participation in the global economy, there is scope to consider both the UK and Ukraine as multicultural marketplaces.

Finally, the choice of countries was justified by the need of contextualisation. The researcher is English-Russian bilingual (Russian is a language of a regional status spoken in Ukraine). Collecting data using subjects' vocabulary is useful as it achieves comprehension of social contexts, maximises contextualisation of the data collection, allows for greater translation equivalence and understanding of the emerged meanings (Burgess and Steenkamp, 2006; Crouch and McKenzie, 2006). In addition, the researcher established a collaborative relationship with two marketing academics from two major universities in Ukraine, to act as local experts throughout the project. Their contextual knowledge was an important research resource (Phillips, 1971).

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[9] For clarity, from this point throughout the thesis the research sites will be referred to by country name, i.e. UK and Ukraine

Table 4-3: Comparative Population Statistics by Ethnic Origin (UK-West Midlands)[10]

Population Statistics	UK	West Midlands
Overall population, thousand	63,182	5,602
	%	%
White (includes White British - English/Welsh/Northern Irish/Scottish, and Irish)	87.1	80.2
Other White (including Gypsy or Irish Travellers)	0.1	2.6
Asian/Asian British: Indian	2.3	3.9
Asian/Asian British: Pakistani	1.9	4.1
Asian/Asian British: Bangladeshi	0.7	0.9
Asian/Asian British: Chinese	0.7	0.6
Asian/Asian British: Other Asian	1.4	1.3
Black (African/Caribbean/Other Black)	3	3.2
Mixed Ethnicity	2	2.3
Other Ethnic Group	0.9	0.9

Source: UK Population Census 2011, UK Office for National Statistics

Table 4-4: Comparative Population Statistics by Ethnic Origin (Ukraine-Kiev)[11]

Population by Ethnic Origin	Ukraine	Kiev
Overall population, thousand	48,457	2,503
	%	%
Ukrainian	77.8	82.2
Russian	17.3	13.1
Belarusian	0.6	0.6
Moldovan	0.5	0.1
Tatars (incl.Crimean tatars)	0.7	0.2
Polish	0.3	0.3
Jewish	0.2	0.7
Other ethnic group	2.6	2.2

Source: Ukraine Population Census 2001, Ukraine State Office for National Statistics

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[10] Note: reproduced as given by the source; source indicates that totals may not add up to 100% due to aggregation

[11] Note: reproduced as given by the source; source indicates that totals may not add up to 100% due to aggregation

4.3 Phase 1 (Study 1)

This section details the data collection and analysis strategies adopted in Phase 1 to address propositions 1 and 2 (see Table 4-1). Phase 1 consisted of a qualitative study in the selected research sites (Study 1). The main aims of Study 1 were to obtain data to explore people's perceptions of Local, Global and Foreign cultures against these constructs' new conceptualisations (see Chapter 3, Section 3.2, p:61), and to obtain initial insights into whether and how cultural identity orientations hypothesised in Consumer Multicultural Identity Orientation (CMIO) Matrix are manifested in the multicultural marketplaces selected for the study (UK and Ukraine). In light of these exploratory aims, collecting data through in-depth interviewing was deemed best suited. Qualitative input is useful to explore adequacy of the concepts derived theoretically (Laurent, 2000; Malhotra and Birks, 2007; Fischer and Otnes, 2006). In-depth interviewing in particular captures complex associations and meanings that give "culturally honoured" (Miller and Glassner, 1997: p99) insights into people's perceptions of a phenomenon. Two main research questions pursued were as follows:

- How do consumers perceive cultures they encounter in their social environments?

- What is the role of Local, Global and Foreign cultures (LC, GC and FC) in consumers' sense of self and identity?

4.3.1 Data Collection Strategy

This section details data collection procedures (i.e. sampling and data collection approach) implemented in Phase 1.

4.3.1.1 Sampling

Fifteen participants of diverse ages and occupational backgrounds were selected for this study using a maximum variation sampling approach (UK n = 7; Ukraine n = 8).

Maximum variation sampling is a type of purposeful sampling strategy that plans selection of a range of participants on dimension(s) of interest, such that "any common patterns that emerge from great variation are of particular interest and value in capturing the core experiences" (Patton, 1990: p172). Participants were therefore sought as instances of the two contexts in question and as carriers of experiences arising in these contexts (Crouch and McKenzie, 2006). In the context of this study, the participant selection was guided by the conceptualisation that in multicultural marketplaces persons of mainstream (i.e. autochthonous individuals of non-migrant/diasporic descent 'born into' a marketplace) and migrant/diasporic backgrounds alike interact with Local, Global and Foreign cultures in their sociocultural environments. At the same time, it was important to ensure that participants have sufficient knowledge about the sociocultural landscape of the research sites (participants' countries of residence). Thus, the variation criteria applied when soliciting the sample were mainstream/migrant background and residence in the research site for no less than the last three years. The solicited sample consisted of 5 participants of mainstream origin (3 in Ukraine; 2 in the UK), 8 participants of migrant/diasporic origin (4 in Ukraine; 4 in the UK), and 2 participants of mixed mainstream/migrant (diasporic) origin (1 in each country). Full sample characteristics are detailed in Table 4-5.

Table 4-5: Study 1 Sample Characteristics[12]

No	Pseudonym	Gender	Age	Ethnic Origin	Occupation
	Ukraine				
1	Alexandra	F	24	Ukrainian	Employee at estate agents
2	Aniva	F	57	Russian-Bulgarian-Romanian (diasporic)	Professional skilled worker but unemployed
3	Vebmart	M	21	Ukrainian	Manager in IT company
4	Alice	F	34	Ukrainian	Lecturer at a university and works for a multinational corporation
5	Udana	F	21	Ukrainian-Russian (Ukraine-born)	Student
6	Eveline	F	43	Russian (diasporic)	Music teacher
7	Dan	M	38	Russian (diasporic)	Artist
8	Max	M	65 + (approx., uncomfortable giving his age)	Russian (migrant)	Pensioner
	UK				
9	Eric	M	45	White British	Construction engineer
10	Maya	F	28	Pakistani (diasporic)	Executive in public sector
11	Louise	F	34	Polish (migrant)	Teaching assistant
12	Jason	M	26	English-Irish (England-born)	Web designer
13	Tyapa Cherkizova	F	49	Russian (migrant)	Housewife
14	Twiglet	F	29	German-French (migrant)	Research assistant
15	Ariel	F	43	White British	Healthcare professional

4.3.1.2 Procedure

A semi-structured interview protocol was developed to guide the discussions, aiming to elicit the major thematic dimensions in question (Kvale, 1996). The protocol was developed in English, verified with the researcher's director of doctoral study, then subsequently translated into Russian by the researcher and cross-referenced and verified by Ukraine local experts who are fluent English speakers (Yaprak, 2003). To ensure ethical research (Thompson *et al.*, 1989; Cooper and Schindler, 2003), a participant

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[12] Note: to protect participants' anonymity, each participant was asked to self-select a pseudonym that was recorded at the point of consent to the study. Any reference to all participants is made by the pseudonyms they selected.

information sheet and a participant informed consent form were developed, translated and verified following the same process as for the interview protocol. The participant information sheet provided a summary of the study, informed participants that the interview will be audio-recorded, of their right to refuse participation, of their right to withdraw from the study at any point in the interview and withdraw their data within a cooling off period of two weeks (researcher's professional email address and telephone number were provided). To protect participants' anonymity, each participant was asked to self-select a pseudonym that was recorded at the point of consent to the study. Only these pseudonyms are used when reporting participants' data throughout this thesis. Interviews in the UK were conducted in English; interviews in Ukraine were conducted in Russian, both country studies were carried out over the period of March-May 2009.

In order to obtain an initial insight into participants' lived experience in their sociocultural context, the interview began with participants being asked to talk about themselves, what changed in their life in the last 10 years, and their views on globalisation. Participants were then asked open questions about each of the cultures in question (i.e. "in your understanding, what is global culture and how would you describe it?"). The researcher used probing questions to encourage participants to detail their reasoning and to explore participants' views and feelings regarding the role of each culture in their sense of self and identity in detail. The interviews lasted between 60 and 90 minutes, and were all audio-recorded with participants' consent. *"Memoing"* (Miles and Huberman, 1984: p69) was used to keep field notes throughout the data collection in each site, to record researcher's impressions and specific details of how the interview progressed (Lofland and Lofland, 1999). Memoing enables greater engagement with the research material and context, and acts as a supporting mechanism for articulation and clarification of assumptions (Birks, Chapman and Francis, 2008)

4.3.2 Data Analysis Strategy

Audio recordings of interviews were transcribed verbatim. Transcriptions of the interviews conducted in Russian were verified with a native Russian speaker who works in the UK as a professional Russian-English interpreter in the public sector. Consistent

with derived etic approach (Berry, 1979), analysis was completed following sequential steps: first, each transcript was analysed and coded; next, the data of one country sample was combined and a cross-case analysis was performed to identify commonly emergent themes; last, the data samples were analysed side by side to assess results' comparability and identify cross-culturally emerged themes (Miles and Huberman, 1994).

Each transcript was read through first, to get the researcher immersed in the 'life world' of the participant (Burnard, 1991). Subsequently, each transcript was coded by marking passages relevant to research questions and sorted following a combination of meaning categorisation and meaning condensation approaches (Kvale, 1996; Krueger *et al.*, 2001). Meaning categorisation involves coding of data under particular categories, while meaning condensation "entails an abridgement of meanings expressed by the interviewees into shorter formulations" (Kvale, 1996: p192). Coding was completed in several steps, following the process outlined by Strauss and Corbin (1990) for qualitative research analysis. Specifically, data was coded first against three main meaning categories derived from theoretical assumptions, as follows: 1) perceptions of environment; 2) expressions of cultural meanings; 3) expressions of cultural affiliations (LC, GC and FCs). Subsequently, the data assigned to these categories was reviewed to identify sub-categories that were allowed to emerge freely, resulting in 8 main sub-categories and 74 sub-codes emerging across cases, each reflecting a particular aspect of a main category (for example, under the 'expressions of cultural meanings' code, sub-codes such as 'metaphors and associations,' 'practices/lifestyle' emerged; under 'expressions of cultural affiliation' code sub-codes such as 'emotions,' 'self-identification' emerged). Table 4-6 presents an example of interview transcripts analysed by meaning categorisation and meaning condensation (Kvale, 1996). Full emerged coding structure is detailed in Appendix 1 (p:259).

The researcher had de-briefing sessions with the director of doctoral study as the data collection and analysis progressed. At the country-level analysis, the researcher also had a debriefing session with one of Ukraine experts concerning the findings emerging from Ukraine data analysis. In these sessions, the data, the emergent findings were discussed

and interrogated in depth, posing questions as to whether propositions and hypotheses to be utilised in the subsequent steps of enquiry require revision or adaptation. This process is reflected in the manner in which the study results are reported in the next Chapter 5: findings of Phase 1 enquiry are reported and discussed first; the next steps of the analysis (measure development and validation, operationalisation of new measures) utilising Phase 2 data to build on the exploratory findings.

Table 4-6: An Example of Transcript Analysis Using Meanings Categorisation and Meaning Condensation Approaches

Natural Transcript	Analysis by Meaning Categorisation	Analysis by Meaning Condensation
I mean, I'd say everyday with, say, forums I would use every day on the Internet you meet people with different opinions, from different places around the world, from different cultures, and I would say from...[thinks], say, so even in the supermarket you would see influences from around the world that I would be familiar with when I actually was abroad and it's just you become increasingly comfortable with that, it doesn't become an invasion, it's more just increased, erm, options, you know, you just have more options or more selection and control over what to do in your lifestyle, whatever it be – food, or conversation or who you interact with. (Jason, UK)	Pre-set category: perceptions of lived environment (PLE) Emerged sub-category 1: Views (VWS) *I mean, I'd say everyday...you meet people with different opinions, from different places around the world, from different cultures, and...you would see influences from around the world...and it's just you become increasingly comfortable with that, it doesn't become an invasion, it's more just increased, erm, options, you know, you just have more options or more selection and control over what to do in your lifestyle, whatever it be – food, or conversation or who you interact with.* Emerged sub-category 2: Forms of cultural experiences (CULTEXPS) Emerged sub-category 2-1: Mobile non-bodily cultural representations (NBD_CULTEXPS) *...in the supermarket you would see influences from around the world* Emerged sub-category 2-2: Mobile bodily cultural representations (people) (BD_CULTEXPS) *...you meet people with different opinions, from different places around the world* Emerged sub-category 2-3: Own mobility (MOB_CULTEXPS) *... you would see influences from around the world that I would be familiar with when I actually was abroad*	Central meaning: lived environment is perceived as place where one meets and interacts with multiple cultural experiences. Central meaning: cultural experiences are derived from interaction with media, products, brands, art Central meaning: cultural experiences are derived from interaction with people of different backgrounds Central meaning: cultural experiences are derived from own travel

4.4 Phase 2 (Studies 2-4)

This section presents data collection and analysis strategies adopted in Phase 2 to further address proposition 2, and to address propositions 3 and 4 by testing hypothesis 1 and 2 (see Table 4-1). The main objectives of Phase 2 were to obtain data to: 1) develop psychometrically sound measures of Local Culture Affiliation (LCA), Global Culture Affiliation (GCA) and Foreign Culture(s) Affiliation (FCA); 2) test existence and generalisability of the proposed construct of Consumer Multiculturation and resultant cultural identity orientation strategies distinguished in CMIO Matrix on a larger population sample; and 3) test the hypotheses concerning the relationships between cultural identity orientation strategies and culture-informed behavioural intentions (willingness to buy) and cultural attitudes (cosmopolitanism and consumer ethnocentrism).

In seeking to address the objectives above, Phase 2 was designed to include three studies: Study 2 – measure development with expert judging; Study 3 – pilot; Study 4 – survey. Data collection strategy for the main survey (Study 4) is presented next, while Studies 2 and 3 are discussed in Section 4.4.2.2.1 of the data analysis strategy section in order of the objectives they addressed.

4.4.1 Data Collection Strategy – Main Survey

This section reports data collection procedures implemented for conducting Study 4. As detailed above, Studies 2 and 3 are detailed in the data analysis strategy as they informed the enquiry.

4.4.1.1 Sampling

4.4.1.1.1. Sampling Frame and Procedure

The target population for this study was defined as consumers in multicultural marketplaces. Multicultural marketplace was conceptualised as an environment where mainstream and migrant/diasporic consumers alike encounter multiple cultural

111

experiences with a diverse range of local, global and foreign cultural representations (i.e., co-resident people, products, media – see Chapter 2, Section 2.4.2, p:48 and Figure 2-1, p:57). In light of this conceptualisation, inclusion of consumers of both mainstream and migrant/diasporic backgrounds was a necessary requirement for the sampling frame.

Following the accepted guidelines for cross-cultural research, snowball sampling, a form of nonprobabilistic sampling, was adopted as a sampling procedure (Douglas and Craig, 2005). Probability sampling procedures are uncommon in cross-cultural research, especially in studies involving developing countries. This is due to the fact that selection of a cross-nationally or cross-culturally representative sample is complicated by such factors as availability and comparability of sampling lists, different social attitudes of specific cultural groups to interview formats, uneven infrastructure such as penetration of communication systems, and resources constraints (Douglas and Craig, 2005). Nonprobabilistic sampling procedures help to overcome these difficulties, providing that adopted sampling frames are equivalent across settings and a conscious effort is made on the part of the researcher to maximise samples' comparability (Malhotra, 1996).

Snowball sampling entails approaching a pool of initial respondents who are subsequently asked to recommend potential respondents from their social networks, then respondents recommended by initial respondents are asked to identify potential respondents from their social networks, and so on (Douglas and Craig, 2005). While it is acknowledged that the snowball sampling technique is not perfect in drawing a sample representative of a given country's populations, it is well-suited to sampling respondents of similar backgrounds, since initial respondents are likely to identify others similar to themselves (Douglas and Craig, 2005). When utilising snowball sampling technique, "initial respondents can be selected randomly or based on judgement" (Douglas and Craig, 2005: p286). Given the specified sampling frame, when approaching the initial respondents, the researcher incorporated a judgement of whether the contact is of mainstream or migrant/diasporic background but it is important to stress that due to ethical concerns this judgement was considered

appropriate only where prior knowledge existed of the initial respondents' background and this knowledge existed as a result of respondent's self-disclosure. This consideration informed the format of snowball sampling procedure: in the UK the researcher approached personal acquaintances with an invitation to participate in the study and a request to distribute self-completion questionnaires among their family, friends and colleagues. In Ukraine, the same sampling procedure was followed: the initial pool of respondents was drawn from contacts of Ukraine collaborators. No incentives were offered, in compliance with the requirements to ethical research at the researcher's place of employment as guided by the Faculty ethics lead. The rationale for selecting a self-completion questionnaire as the format of survey administration is detailed in Section 4.3.1.2.

4.4.1.1.2 Sample Size

Statistical estimation of sample size is difficult in cross-cultural and cross-national research, as estimates of population variance may differ across country settings or be simply unavailable. Decisions on target sample size in cross-cultural and cross-national research are often based on qualitative criteria such as the nature of the research, the number of variables, the nature of the analysis, sample sizes used in similar studies and resource constraints (Malhotra, 1996). In determining the target sample size criterion, the researcher applied the following considerations:

- Overall, a sample size of 200-500 is recommended for multivariate data analysis (Hair *et al.*, 2010).

- Overall, a ratio of ten cases per independent variable in the model is required (Hair *et al.*, 2010). At the study design stage 30 independent variables were included, yielding a desired sample size of 300.

- Given that the study intended development and validation of new measures, guidelines on measure development using structural equation modelling were appropriate to consider. Minimum sample size of 100 is required for models containing five or fewer constructs (Hair *et al.*, 2010). Given that

measure purification and development is conducted on split-half samples, the desired minimum sample size was specified as 400 (200 per country).

- Review of past cross-cultural and cross-national scale development studies identified that utilised pancountry samples ranged between 97 and 218 observations, with intracountry samples ranging between 357 to over 1,000 observations (Balabanis *et al.*, 2001; Steenkamp *et al.*, 2003; Reardon *et.al.*, 2005; Cleveland and Laroche, 2007; Broderick *et al.*, 2007; Strizhakova *et al.*, 2008a, 2008b; Oberecker and Diamantopoulos, 2011).

- Given that the study intended to assess variances in consumption intention (willingness to buy) and cultural attitudes (cosmopolitanism and consumer ethnocentrism) between consumer groups in different cultural identity orientation strategies, guidelines for multivariate analysis of variance were appropriate to consider. A minimum cell (group) size of 20 observations is recommended, and the sample in each cell should be greater than the number of dependent variables (Hair *et al.*, 2010). Five dependent variables were anticipated at the stage of study design, yielding a minimum desired sample size of 100 observations.

- Review of past cross-cultural psychology and international marketing studies focused on comparing group variances by cultural identity (among ethnic and mainstream populations) identified that samples ranging between 65 and 133 were utilised when two cells (groups) were compared (Benet-Martinez *et al.*, 2002; Benet-Martinez and Haritatos, 2005; Zhang and Khare, 2009). The average number of observations used by past studies has been identified as = 40, therefore yielding a desired minimum sample size of 320 for comparison of 8 cultural orientation strategy groups hypothesised in the CMIO Matrix.

- Time and financial constraints placed on the researcher by conducting data collection in multiple locations limited the effort.

The researcher approached 32 personal acquaintances in the UK with an invitation to participate in the study and a request to distribute 10 self-completion questionnaires

among their social networks. 28 acquaintances consented to participate in the study, and 24 contacts agreed to distribute questionnaire to their social networks. In Ukraine, the initial pool of respondents who consented to participating in the survey and to distributing questionnaires to their social networks consisted of 35 contacts of Ukraine collaborators.

In total, 453 responses were collected: 268 questionnaires were distributed in the UK and 190 were returned (70.9% response rate); 385 questionnaires were distributed in Ukraine and 263 were returned (68.3% response rate). Such a high response rate is expected when a snowball sampling technique is used (Douglas and Craig, 2005). Five questionnaires were unusable (3 from the UK sample and 2 from Ukraine sample), as reported in Section 4.4.2.1.1. The final sample size utilised for analysis was 448, above the maximum target sample size identified using criteria above.

4.4.1.1.3. Sample Characteristics and Comparability Assessment

Comparability of the samples was assessed on completion of data collection, with the key comparability criteria being ethnic background, as per defined sample frame. Since analysis of variances between specific ethnic groups was not sought, comparability of ethnic background was assessed by whether respondents self-reported their ethnic background as mainstream (White British in the UK and Ukrainian in Ukraine) or as migrant/diasporic (any ethnic origin other than mainstream for each country sample). In addition, since the questionnaire design (described in Section 4.4.1.3) allowed for respondents to identify multiple ethnic backgrounds, another category of mixed mainstream-migrant/diasporic respondents emerged during data entry.

Table 4-7 below presents comparison of sample characteristics by ethnic background. It shows that the numbers of respondents with mainstream and migrant background are comparable across two samples, while the number of respondents with a mixed mainstream-migrant/diasporic background is somewhat higher in Ukraine sample than the UK sample. Such variance was difficult to anticipate given that Ukraine population statistics do not provide estimates of mixed background populations. Also, the

proportions of migrant/diasporic to mainstream populations in the sample is higher than in the countries' populations (87.1% of the total UK population is mainstream compared to 54% in the sample, and 77.8% of total Ukraine population is mainstream compared to 52.5% in the sample – see country population statistics in Tables 4-3 and 4-4. This is to be expected given the nonprobabilistic sampling frame adopted. Importantly, although no claim can be made to these samples' representativeness of their respective country populations, the samples can be considered adequately comparable in terms of drawing a diverse pool of consumers in both country sites.

Table 4-7: Comparison of the UK and Ukraine Samples by Ethnic Background

Country	Ethnic Background								
	Mainstream		Migrant/ Diasporic		Mixed Mainstream-Migrant/ Diasporic		Not Reported		Total Frequency
	Freq.	%	Freq.	%	Freq	%	Freq.	%	
UK	101	54	76	40.6	5	2.7	5	2.7	187
Ukraine	137	52.5	93	35.6	27	10.3	4	1.5	261
Total Frequency	238		169		32		9		448

Table 4-8 presents comparison of sample characteristics by gender and age. As shown in Table 4-8, some differences exist in distribution of gender groups and in distribution of consumers aged 18-24. While age and gender differences may affect consumers' openness to culture and, consequently, negotiation of cultural identity (Shankarmahesh, 2006), these are not the principal focus of this study: the aim is not to contrast differences in cultural dispositions of age and gender groups but to assess the relationship between different cultural identity orientation strategies (uni-, bi- and multicultural) and culture-informed consumption.

Table 4-8: Comparison of the UK and Ukraine Samples by Gender and Age (Frequencies)

Country	Gender			Age Group						
	Male	Female	Total	18-24	25-34	35-44	45-54	55-64	65+	Total
UK	81	106	187	45	45	41	43	9	4	187
Ukraine	94	167	261	115	43	49	32	8	14	261
Total	175	273	448	160	88	91	72	17	18	448

4.4.1.2 Survey Administration Procedure

The survey was administered in October-November of 2011 in Ukraine and January-March 2012 in the UK, in a form of a self-completed pen and paper questionnaire. The rationale for selection of this survey administration procedure is two-fold. First, self-completion survey administration is identified as one of the ways to minimise the confounding influence of social desirability bias and interviewer bias, particularly in cross-cultural research (Randall, Huo and Pawelk, 1993; Van de Vijver, 2001; Malhotra and Birks, 2007). Social desirability varies across cultural settings and may be triggered by interaction with the interviewer, particularly if the interviewee perceives interviewer's status to be higher than his/her own or the interviewer has a different cultural background (Douglas and Craig, 2005). Assessment of literacy levels confirmed that in both countries the vast majority of consumers are literate: 99.7% in Ukraine, as estimated in 2011, and 99% in the UK, as estimated in 2003, and therefore the self-completion method of survey administration was not a problem (Central Intelligence Agency, 2014).

Second, upon assessment of the Internet penetration levels major differences were identified, as shown in Table 4-9. Therefore, online administration of the survey was ruled out and administration of a pen and paper questionnaire was considered most adequately suited to maintaining sampling frame equivalence. To ensure ethical research and in light of the selected administration format, a participant information sheet with the study details was developed and attached to each distributed questionnaire, as shown in Appendix 2 (p:261). The sheet contained an overview of the study to ascertain that respondents provide an informed consent to participating in the

survey. The questionnaire was administered in English in the UK and in Russian in Ukraine. The Ukraine version of the questionnaire was translated and back-translated by a native Russian speaker who works in the UK as a professional Russian-English interpreter in the public sector and subsequently verified with Ukraine collaborators (Malhotra, 1996; Douglas and Craig, 2005).

Table 4-9: Proportion of Internet Users to Total Population – UK and Ukraine[13]

UK				Ukraine			
Frequency, Thousand		%		Frequency, Thousand		%	
Total Population	Internet Users	Total Population	Internet Users	Total Population	Internet Users	Total Population	Internet Users
63,182	51.444	100	81.4	48,457	7,770	100	16.03

Sources: Ukraine State Office for National Statistics (2001); UK Office for National Statistics (2011); Central Intelligence Agency (2014)

4.4.1.3 Instrument

The final survey instrument consists of 4 parts, summarised below. A full copy of the instrument is provided in Appendix 2, p:261, (UK version of the questionnaire is provided).

1. Part 1 is the participant information sheet that provides the respondents with the details of the study and the professional contact details of the researcher in case the participant decides to withdraw from the study. Each participant information sheet and questionnaire attached to it were given a unique code number, to enable the researcher to identify the withdrawn data should a respondent wish to withdraw and to utilise this number in data input.

2. Part 2 defines the Local, Global and Foreign cultures (LC, GC, FC) and asks the respondents to evaluate them in relation to their level of interaction with these cultures and to their importance for the respondent. The overall task was designed by adapting instructions utilised in seminal acculturation studies identified from the literature review, to reflect the cultures in question

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[13] Total population numbers as per the most recent population census available (UK, 2011; Ukraine, 2001). Internet user numbers as at 2012.

(i.e. Phinney, 1992; Benet-Martinez *et al.*, 2006). The instruction to evaluate cultures by the level of interaction and the level of importance is designed to differentiate between cultures respondents may be exposed to and those cultures that inform their identification. While the respondents' ranking of cultures given on this page are not utilised as part of the measures, the task was designed to act as an environmental stimulus to activate respondents' cultural identification as a frame of evaluation (Reed II, 2002; Baumeister and Leary, 1995). Prior studies identify that cultural dispositions dominate what individuals think and feel, and among multicultural individuals all internalised cultures are active attitudinal and behavioural drivers (Higgins, King and Marvin, 1987; Lau-Gesk, 2003). Definitions of cultures provided to respondents are based on conceptual definitions of LC, GC and FC(s) and the analysis of meanings assigned to these cultures uncovered in qualitative work (see Chapter 5, p:151). Finally, Part 2 lists ten specific foreign cultures and, following Oberecker and Diamantopoulos (2011), provides four open lines to give respondents the opportunity to identify further foreign cultures of relevance to them, since the importance of a particular foreign culture is evaluated on an individual level.[14] Procedure and rationale for selection of foreign cultures to be included on the list is detailed in Section 4.4.2.2.1.

3. Part 3 is the main part of questionnaire and consists of series of statements based on a 5-point Likert scale. These statements comprise items of eight scales included in the study, as follows:

   - Three scales containing identically-worded items to measure importance (value) assigned to three cultures: Local Culture Affiliation (LCA) scale, Global Culture Affiliation (GCA) scale and Foreign Culture(s) Affiliation (FCA) scale. These scales were developed for this study and the development and validation of these scales is reported in the next Chapter 5.

   - Two scales to measure cultural attitudes, specifically cosmopolitanism and consumer ethnocentrism. Cosmopolitanism was measured with scale by

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[14] The list of foreign cultures provided to respondents for evaluation differed in the UK and Ukraine questionnaires. The list of cultures, along with procedure and rationale for their inclusion on the list is detailed in Section 4.4.2.2.1.

Cleveland and Laroche (2007), and consumer ethnocentrism was measured using a reduced version of CETSCALE by Shimp and Sharma (1987).

- Three scales to measure Willingness to Buy products and brands assigned with cultural meanings reflecting the hypothesised cultural identity orientation strategies. Published scales by Darling and colleagues (Darling and Arnold 1988; Darling and Wood 1990; Wood and Darling 1993) and Klein *et al.*, (1998) adapted to reflect cultural meanings were used.

Given the purpose to measure respondents' dispositions to three types of cultures, the cultures are listed under each statement reflecting cultural affiliation. To avoid response bias, the order of listing cultures under each statement was randomly rotated. The same rotating procedure was applied to the order of presenting items measuring willingness to buy products and brands associated with different cultural meanings. In addition, all statements have been randomly interspersed.

4. Part 4 is designed to collect demographic characteristics of the respondent: age, gender and ethnic origin. To protect respondents' anonymity, no information was requested that could potentially identify individual respondents.

4.4.1.4 Operationalisation of Constructs

Operational definitions of the constructs and their measurement instruments are detailed in Table 4-10. The wording of individual items is detailed in Appendix 3 (p:268).

Table 4-10: Operationalisation of Constructs

Construct	Definition	Origin of Items/Measures
Local Culture Affiliation (LCA)*	Importance (value) assigned to maintaining/developing affiliation (membership links) with Local Culture as a culture that represents a set of meanings (values, lifestyle, symbols) regarded as unique to of one's current place of residence	Zak (1973); Tropp *et al*. (1999; Mendoza (1989); Birman and Trickett (2001);
Global Culture Affiliation (GCA)*	Importance (value) assigned to maintaining/developing affiliation (membership links)with Global Culture as a culture that represents a set of meanings (values, lifestyle, symbols) regarded to symbolise an ideological connectedness with the world	Birman *et al*., (2002); Ryder *et al*. (2000); Berry *et al*. (1989); Oberecker and Diamantopoulos (2011);
Foreign Culture Affiliation (FCA)*	Importance (value) assigned to maintaining/developing affiliations (membership links) with specific Foreign Culture(s) as a culture(s) that represent a set of meanings (values, lifestyle, symbols) regarded as unique to a country or group of people and known as either culture of heritage/ancestry or a culture with no ancestral links	Phinney (1992); Study 1
Consumer Ethnocentrism (CET)	A belief about inappropriateness of buying foreign products	Shimp and Sharma (1987)
Cosmopolitanism (COS)	Readiness to engage with diverse cultural experiences	Cleveland and Laroche (2007)
Willingness to Buy (WTB) products and brands assigned with cultural meanings – three constructs measured, specifically:	- WTB products and brands that represent meanings associated with Local Culture - WTB products and brands that represent meanings associated with FCs of importance - WTB products and brands that represent the meanings associated with 'world citizenship'	Adapted from Darling and colleagues (Darling and Arnold, 1988; Darling and Wood, 1990; Wood and Darling, 1993) and Klein *et al*., (1998)

*New measure

4.4.2 Data Analysis Strategy

Data analysis strategies adopted to address propositions 2, 3 and 4, and hypotheses 1 and 2 (see Table 4-1, p:94) constituted four key steps. These steps and the objectives they addressed are summarised in Table 4-11 below.

Table 4-11: Key Data Analysis Steps

Step	Objective
Assessment of Raw Data	To assess data for inconsistencies and safeguard from non-ignorable missing data patterns
Measure Development and Validation (Exploratory Factor Analysis, Confirmatory Factor Analysis – Structural Equation Modelling)	To ensure psychometric soundness of new and existing measures
Propositions and Hypotheses testing, including:	
Operationalisation of Local Culture Affiliation (LCA), Global Culture Affiliation (GCA) and Foreign Culture Affiliation (FCA) scales in CMIO Matrix	To test Proposition 2: are cultural identity orientation strategies delineated in CMIO Matrix observable in the sample?
Multivariate Analysis of Variance	To test Propositions 3 and 4 (with Hypotheses 1 and 2): are the hypothesised relationships between cultural identity orientation strategies delineated in CMIO Matrix and culture-informed consumption behaviours and cultural attitudes confirmed?

4.4.2.1 Data Handling

4.4.2.1.1 Questionnaire Audit

As reported in Section 4.4.1.1.2, a total of 453 responses were collected: 190 in the UK and 263 in Ukraine. Returned questionnaires were audited for inconsistencies such as process and response bias (Douglas and Craig, 2005). As a result of the audit, five questionnaires were considered unusable and were removed from the analysis for following reasons:

- One UK questionnaire had a line drawn through the middle of the page and in another UK questionnaire responses appeared to form a diagonal pattern

on all pages. These were classified as process bias and were removed from the analysis.

- In one UK questionnaire one middle page was blank; it appeared that a respondent missed this page. This case was classified as recording bias and removed from the analysis.

- One Ukraine questionnaire had answers 'strongly agree' given on four consecutive pages. This was classified as a case of extreme response bias and the questionnaire was removed from the analysis.

- One Ukraine questionnaire was damaged in postage and half of it was unreadable.

4.4.2.1.2 Missing Data

Missing data values can affect correlation and covariance matrices utilised by multivariate data analysis applications. However, prior to applying remedies to missing data it is important to assess whether data is missing at random or in patterns, since data missing not at random can cause data processes based on actions of respondents (i.e. nonresponse to a specific question or a set of questions – Hair *et al.*, 2010). The missing data was assessed utilising SPSS Missing Value Analysis (MVA). For both country samples Little's MCAR test was non-significant (UK: Chi-square = 400.989, sig = 1.000; Ukraine: Chi-square = 1096.621, sig = .430), therefore indicating that there were no non-ignorable patterns of missing data. Having satisfied that missing data is not a product of specific response patterns, it was possible to select multiple imputation using Expectation Maximisation algorithm rather than case deletion method, since multiple imputation has the advantage of being appropriate to structural equation modelling and analysis of variance (Tabachnik and Fidell, 2007) that were utilised as key techniques in this study.

4.4.2.2 New Measure Development

New measures were developed following accepted scale development procedures (i.e. Churchil, 1979; Netemeyer, Bearden and Sharma, 2003; DeVellis, 2012), consisting of three main stages: measure development, measure purification and measure validation. In development stage, additional steps were included to refine measures in an expert judging exercise (Study 2), consultation with Ukraine subject experts and pilot survey (Study 3), to ascertain measures' content validity, translation validity and scoring equivalence. Obtained data were subsequently subjected to a rigorous purification and validation procedure following the derived etic approach (Berry, 1989, Bearden, Netemeyer and Harris, 2011).

Table 4-12 presents an overview of the steps taken to develop psychometrically and cross-culturally sound measures and analysis techniques used in each step. Measure development stage is further detailed in Section 4.4.2.2.1, Section 4.4.2.2.2 provides a summary overview of measure purification and validation stages, with results of measure purification and validation steps reported in the next Chapter 5 (p:151).

Table 4-12: New Measure Development and Validation Steps

Stage	Step No	Step Description	Aim	Techniques
Measure Development	1	Specification of constructs domain	To delineate construct's conceptual domain	Literature search, conceptualisation tested in the cross-country exploratory study
	2	Items pool generation	To generate a pool of items representative of the construct	Review of existing scales Review and selection of cross-culturally equivalent expressions in the exploratory study transcripts Item editing
	3	Expert judging (6 judges)	To select items with highest content validity, as per assessment of experts	Sorting exercise, asking judges to identify items that they believe tap the dimension
	4	Consultation with subject experts in Ukraine	To verify content equivalence and initially check for scoring equivalence	A check with subject experts that 1) items tap the specified dimension in the view of the expert from a different cultural context; 2) translation of items is valid.
	5	Translation-back translation of survey instrument	To verify translation validity	Developed pilot questionnaire translated (English to Russian) and back translated by a native Russian speaker
	6	Survey pilot (total n = 25; UK n = 12; Ukraine n = 13)	To 'test-run' survey administration and obtain qualitative feedback on the instrument and items' wording	Revision of questionnaire based on obtained feedback
Data collection – survey (total n = 448; UK n = 187; Ukraine n = 261)				
Measure Purification	8	Measure purification: 1) on two half samples, one per each country; UK n = 102; Ukraine n = 126); 2) on pooled half-sample (n = 228)	To obtain, for each measure, a set of internally consistent items that load on one factor	Inter-item correlations; Item-total correlations Exploratory Factor Analysis Assessment of KMO Measure of Sampling Adequacy (>.7, as recommended by Hair *et al*., 2010) and significance of Bartlett's test of Sphericity

Stage	Step No	Step Description	Aim	Techniques
Measure Validation	9	Normality assessment	To ensure data is suitable for Structural Equation Modelling (Confirmatory Factor Analysis)	Examination of skewness and kurtosis statistics
	10	Measure validation on different pancountry half samples (UK n = 101; Ukraine n = 135), as follows:		
		10a) Unidimensionality confirmation	To eliminate items that display high residuals with other items, to weed items with poor reliability and to arrive to an equivalent well-fitting measurement model for both country samples	Confirmatory Factor Analysis Residuals and square multiple correlations assessment Fit indices examination
		10b) Reliability assessment	To ensure that construct reliability is acceptable (>.6, as recommended by Bagozzi and Yi, 1988) for each final model	Confirmatory Factor Analysis
		10c) Face validity assessment	Assessing the remaining items alongside construct definition	
		10d) Convergent validity assessment	To ensure that the measures in the well-fitting model converge (i.e. are highly significantly correlated)	Examination of factor loadings for each item and assessment of average variance extracted (AVE) for acceptability (>.5, as recommended by Fornell and Larcker, 1981)
	11	Cross-cultural measurement invariance assessment	To ensure the measures are sufficiently equivalent in both country samples – to ascertain that data is suitable for pooled analysis	Multi-Group Confirmatory Factor Analysis imposing increasingly restrictive forms of invariance (configural, metric, scalar) on nested models, following procedure by Steenkamp and Baumgartner (1998). Validation of invariance on separate data samples, to ensure decisions were not made based on samples' idiosyncrasies.

Stage	Step No	Step Description	Aim	Techniques
Measure Validation (continued)	12	Measure validation on pooled half sample (n = 236):		
		12a) Unidimensionality confirmation	To verify the model is well-fitting when specified on the pooled sample	Confirmatory Factor Analysis Residuals and square multiple correlations assessment Fit indices examination
		12b) Reliability assessment	To ensure that construct reliability is acceptable (>.6, as recommended by Bagozzi and Yi, 1988) for each final model	Confirmatory Factor Analysis
		12c) Convergent validity assessment	To ensure that the measures converge (i.e. are highly significantly correlated) in a well-fitting model when the model is specified on the pooled sample	Examination of factor loadings for each item and assessment of average variance extracted (AVE) for acceptability (>.5, as recommended by Fornell and Larcker, 1981)
	13	Discriminant validity assessment of three new measures in relation to each other	To ensure that the three measures of cultural affiliations (LCA, GCA, FCA) are distinct constructs	Comparing obtained AVE values for each construct with squared inter-construct correlation values for each construct pair (AVE should exceed the squared correlations, Fornell and Larcker, 1981)
	14	Discriminant validity assessment of three new measures in relation to existing measures (after validation of existing measures)	To ensure that the three measures of cultural affiliations (LCA, GCA, FCA) are not extensions of existing constructs	Comparing obtained AVE values for each construct with squared inter-construct correlation values for each construct pair (AVE should exceed the squared correlations, Fornell and Larcker, 1981)
	15	Nomological validity assessment	To ensure the new measures operate 'lawfully' within a set of theoretical constructs	Examination of inter-construct correlations constructed with 95% confidence interval, to ascertain confidence intervals for each pair of constructs do not display unity (i.e. indicating the constructs occupy identical domains).

4.4.2.2.1 Measure Development Stage

Measures of cultural affiliations (i.e. degree of importance or value assigned by individuals to a given culture in sense of self and identity) with Local Culture, Global Culture and Foreign Culture(s) were the new measures developed for this study. Measure development was considered to be required after the review of existing measures available in the literature identified a lack of studies approaching analysis of cultural identity from a multi-dimensional perspective. Although around 60 acculturation scales exist, the majority of them are operationalised with a specific focus on the ethnic aspect of identity and several of them were developed to measure bi-dimensional acculturation of specific ethnic groups to their host cultures (see, for example, Phinney, 1992; Andreson *et al.*, 1993; Laroche *et al.*, 1996; Klonoff and Landrine, 2000; Wolfe *et al.*, 2001). A few measures of acculturation to global culture developed recently similarly measure acculturation on a bi-dimensional continuum (i.e. ethnic identity-global culture – Cleveland and Laroche, 2007; local-global cultures – Alden *et al.*, 2006). These scales informed initial item pool generation and were integrated with items derived from analysis of qualitative data (Study 1). Measure development steps are detailed next.

Specification of Constructs Domain

To specify domain of the constructs, conceptual definition of Consumer Multiculturation was expressed as differential affiliation (e.g. importance or value to sense of self) with Local, Global and/or Foreign cultures. This definition served as a basis for evaluating face validity of the items developed to reflect the importance (value) of specific cultures to sense of identity. Definitions of culture-specific affiliations were based on the new conceptual definitions of Local, Global and Foreign cultures, to ensure that items are adequately representative of each culture-specific affiliation as an independent evaluation of particular culture's value to sense of self, i.e. Local Culture Affiliation (LCA), Global Culture Affiliation (GCA) and Foreign Culture Affiliation (FCA).

Generation of Initial Items Pool

Having specified the conceptual domain for each cultural affiliation construct, a sample of items designed to tap each construct was developed. Items were sourced in a number of ways:

- From review of the literature and definitions of cultural dimensions of self and identity;

- From published scales spanning two bodies of literature: a) ethnic migrant acculturation; b) measures of identification with global and foreign cultures by mainstream people. Items of these scales were reviewed, considered for redundancy and selected for adaptation.

- From the condensed central meanings of cultural affiliations expressions derived from analysis of qualitative data collected during Study 1 (in-depth interviews). Participant discourses provided a rich pool for generation of items, since the interviewees talked freely about the role of each culture in their sense of identity. Expressions that were commonly observed in both qualitative data samples (UK and Ukraine) served basis for item generation.

Review of published scales also identified that cultural affiliation could be tapped in the same way, irrespective of the culture in focus. Many of the reviewed published acculturation scales (e.g. Zak, 1973; Cuellar, Arnold and Maldonado, 1995; Marin and Gamba, 1996; Ryder, Alden and Paulhus, 2000; Birman and Tricket, 2001; Birman *et al.*, 2002; Benet-Martinez, 2006) utilise identically-worded items adapted to tap a cultural identification with different cultures. Qualitative data on the expressions of cultural affiliations (reported in Chapter 5) also provided support for uniformity of cultural affiliation expressions. This discovery was considered important since a measurement tool utilising identical items for three cultural affiliations may enhance the applicability of the scale for future studies in different cultural contexts and usability for practitioners. Thus, a decision was made to utilise identical wording for the items expressing LCA, GCA and FCA. Items were edited following item writing recommendations by Netemeyer *et al.* (2003) for wording clarity and wording

redundancy, and by Brislin (1970) for writing easily translatable items.

Expert Judging (Study 2)

The edited pool of 38 items was submitted to a cross-cultural group of five marketing academics with a PhD degree and one doctoral student as expert judges (Hardesty and Bearden, 2004). The judges were asked to 1) sort the items based on their relevance to provided constructs definitions; and 2) select five items that, in judge's view, were best representative of the constructs. This exercise served to obtain expert input on the content validity of developed items. A copy of the judges' instructions is provided in Appendix 4 (p:273)

Item evaluations by each judge were entered into a spreadsheet and inclusion/elimination of the items was conducted in two stages. Decisions were based on the percentage of inter-judge agreement and number of the items intended to be included in the pilot. The inter-judge agreement on the retained items ranges between 50% and 100%, which is in line with decision rules applied in prior studies (see review by Hardesty and Bearden, 2004). Two items that received 50% agreement were re-worded based on the judges' feedback. Hardesty and Bearden (2004) note that, while assessment for face validity with expert judges at the initial stage of scale development is useful, the cutoff points of inter-judge agreement are still in need of further inquiry. Furthermore, Hardesty and Bearden (2004) stress that by no means expert judging is a substitution for the scale development process, nor it is of greater importance than other scaling stages. Hence, while 50% agreement is on a lower range of inter-judge agreement score, it was deemed acceptable to retain two items that received this agreement score, collect data and subject all items to further rigorous reliability and validity testing, both on individual item level and construct validity level as Hardesty and Bearden (2004) recommend. The list and inter-judge agreement for the 14 items retained after expert judging study are detailed in Appendix 5 (p:288).

Pilot Questionnaire Development and Pilot Study (Study 3)

The objectives of the pilot study were as follows: 1) to check measure content equivalence, translation equivalence and scoring equivalence across two research sites; 2) to test-run the survey administration; and 3) to refine the questionnaire based on qualitative feedback. The pilot questionnaire was developed in English and translated-back translated by a native Russian speaker who works as a professional English-Russian interpreter in the UK public sector. The questionnaire included the 14 retained items per new measure (Local Culture Affiliation, Global Culture Affiliation and Foreign Culture(s) Affiliation scales) and other measures reported above (see Section 4.4.1.3 and Table 4-10). Both English and Russian versions of the questionnaire were sent to Ukraine subject experts for comment and feedback. In particular, the experts were asked to provide feedback on the new items, adequacy of translation and questionnaire design. The experts approved the new items as representative and verified that Ukraine consumers are accustomed to the designed response style and chosen response anchors (1 = strongly disagree to 5 = strongly agree).

In parallel, the questionnaire was piloted on a convenience sample of 12 respondents in the UK and 13 in Ukraine. Respondents were asked to provide their opinions on the questionnaire and suggest alternative wordings for any statements they regarded ambiguous or difficult to respond to. Respondents' feedback was particularly useful in that it served to fine-tuning the list of foreign cultures included on the questionnaire instructions page (see Appendix 2, p:261). The list was initially drawn up by the researcher to comprise two categories: a) cultures of major co-resident migrant/diasporic groups; b) cultures of foreign countries with high cultural influence (as measured by Country Soft Power Survey 2011, Monocle, http://monocle.com) and high exporting power (as measured by 2012 exports volumes estimates, Central Intelligence Agency, 2014). Based on the feedback from pilot study participants, one culture (Italian) was added to both versions of questionnaire and Austrian culture was added to the Ukraine version of the questionnaire. Table 4-13 below details the final list of cultures included in the survey instrument in the UK and Ukraine surveys, and briefly details rationale for including these.

Table 4-13: Final List of Foreign Cultures for the Survey Task

Foreign Cultures Listed for Evaluation to the UK Respondents	Rationale for Selection	Foreign Cultures Listed for Evaluation to Ukraine Respondents	Rationale for Selection
French	4th in Country Soft Power index; 7th largest world exporter	French	4th in Country Soft Power index; 7th largest world exporter
American	2nd in Country Soft Power index; 3rd largest exporter	American	2nd in Country Soft Power index; 3rd largest exporter
German	3rd in Country Soft Power index, 4th largest exporter	German	3rd in Country Soft Power index, 4th largest exporter
Indian	Co-residing diasporic group	British	1st in Country Soft Power index, 5th largest exporter
Pakistani	Co-residing diasporic group	Russian	Co-residing diasporic group
Irish	Co-residing diasporic group	Jewish	Co-residing diasporic group
Polish	Co-residing diasporic group	Polish	Co-residing diasporic group
African and Caribbean	Co-residing diasporic group	Austrian*	Historic ties – soft power specific to Ukraine
Chinese	15th in Country Soft Power index, 1st largest exporter	Chinese	15th in Country Soft Power index, 1st largest exporter
Italian*	Soft power as indicated by respondents. 14th in Country Soft Power index, 11th largest exporter	Italian*	Soft power as indicated by respondents. 14th in Country Soft Power index, 11th largest exporter
Other (for respondent to specify – 4 lines)		Other (for respondent to specify – 4 lines)	

Added based on feedback from the pilot study

Data Collection – Survey (Study 4)

As reported in Section 4.4.1.1.2, the final sample size utilised for the analysis equalled 448. Pancountry samples utilised for analysis equalled 187 and 261 for the UK and Ukraine respectively. Data collected in the main survey served to:

- To purify and validate all measures

- To test proposition concerning consumers in multicultural marketplaces harbouring diverse cultural identity orientation strategies, as hypothesised in CMIO Matrix

- To test the propositions and hypotheses concerning the relationships between cultural identity orientation strategies distinguished in CMIO Matrix and behavioural intentions towards brands assigned with 'pure' meanings of localness, globalness and 'foreignness,' and relationships between cultural identity orientation strategies and cultural attitudes

4.4.2.2.2 Measure Purification and Validation Stage: An Overview

As outlined in Table 4-12, new measure purification and validation was conducted sequentially on pancountry, multi-group (cross-cultural invariance assessment) and pooled level analyses. Each pancountry sample was randomly split into different halves for measure purification and validation stage, to minimise decision-making based on samples' idiosyncrasies. Samples used for measure purification stage equalled 102 and 126 for the UK and Ukraine samples respectively. Samples used for measure validation stage equalled 101[15] and 135 for the UK and Ukraine samples respectively.

Measure purification was conducted utilising Exploratory Factor Analysis (EFA) following conventional methods recommended by Churchill (1979). All items expected to tap a particular construct were factor analysed together, first on pancountry and then on intracountry split-half samples. Given that all three new measures were a priori specified as unidimensional, the initial EFA sought to verify that one factor was extracted as hypothesised. Next, each construct was assessed for internal consistency to identify items displaying poor psychometric properties by inspecting the inter-item and item-total correlation values. Low inter-item and item-total correlations serve as

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[15] Seven randomly selected cases were included from the sample drawn for measure validation stage in the sample used for measure purification for the UK sample. Initial split-half sample proved not usable for measure purification stage as Parallel Analysis (Watkins, 2000) required minimum of 100 observations. Given the importance of unidimensionality exploration for new scales development (Netemeyer *et al*., 2003), inclusion of 7 randomly selected cases was deemed logical course of action (Bentler and Chih-Ping, 1987). Ukraine split-half samples are completely independent.

indicators of an item not sharing common variance, and, therefore conceptual domain, with other items in the construct (Netemeyer *et al.*, 2003).

Given that Exploratory Factor Analysis in the strictest sense of term does not provide evidence of items belonging to only one factor, item properties and factor structure of the measures were further assessed by subjecting them to a more rigorous Confirmatory Factor Analysis (CFA) procedure (Gerbing and Anderson, 1988).[16] Overall model fit indices and assessment of individual items residuals, composite reliability, convergent validity and measurement invariance on pancountry samples via CFA and Multi-Group Confirmatory Factor Analysis (MGCFA) served to verify emic validity, equivalence and acceptability of final measures for pooled level analysis (Mullen, 1995; Steenkamp and Baumgartner, 1998; Netemeyer *et al.*, 2003; Bearden *et al.*, 2011). Finally, assessment of discriminant validity and nomological validity of new measures served to establish evidence of them possessing unique properties rather than being extensions of existing constructs and operating as expected in relation to established constructs within hypothesised nomological network (Tian, Bearden and Hunter, 2001). The full purification and validation process and the results of the analysis are reported in Chapter 5 (Section 5.3, p:170).

4.4.2.3 Assessment of Existing Measures

Three existing measures, Consumer Ethnocentrism (Shimp and Sharma, 1987), Cosmopolitanism (Cleveland and Laroche, 2007) and Willingness to Buy (Darling and Arnold, 1988; Darling and Wood, 1990; Wood and Darling, 1993) were used in the study. Given the length of the questionnaire, a reduced (5 item) version Consumer Ethnocentrism scale (CETSCALE) was used. CETSCALE is a seminal measure in international marketing research, and several studies have extensively demonstrated reliability and validity of reduced versions of CETSCALE in different country settings, including Western and Eastern Europe (see Batra *et al.*, 2000; Kaynak and Kara, 2000; Lindquist *et al.*, 2001; Klein, 2002; Balabanis and Diamantopoulos, 2004; Reardon *et*

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[16] Note: assessment of normality to meet the assumptions of Confirmatory Factor Analysis is covered in Section 4.4.3, Summary of Assumptions

al., 2005; Cleveland, Laroche and Papadopoulos, 2009; Oberecker and Diamantopoulos, 2011). Similarly, the utilised Cosmopolitanism scale and Willingness to Buy scales have been extensively utilised and validated in international marketing studies (see Cronin, Brady and Hult, 2000; Suh and Kwon, 2006; Cleveland *et al.*, 2009; Cleveland *et al.*, 2011; Josiassen, 2011; Oberecker and Diamantopoulos, 2011). These studies, the number of scale items they utilised and indicators of scales' reliability and validity are summarised in Appendix 3 (p:268). However, given that reliability and validity indicators of existing measurement instruments are specific to sample statistics, it is necessary to ensure that these measures' psychometric properties are reliable and valid in the context of the conducted study's sample. Thus, existing measure validation was conducted following recommended step by step validation procedure (Peter and Churchill, 1986; Ping, 2004). This procedure is summarised in Table 4-14, and the results of the analysis are reported in the next Chapter 5.

Table 4-14: Existing Measures Validation Steps

Step No	Step Description	Aim	Techniques
Conducted on Full Sample (n = 448)			
1	Normality Assessment	To ensure the data is suitable for Confirmatory Factor Analysis	Assessment of skewness and kurtosis statistics
2	Unidimensionality Confirmation	To verify the model is well-fitting when specified on the pooled sample	Confirmatory Factor Analysis Residuals and squared multiple correlations assessment Fit indices examination
3	Reliability Assessment	To ensure that construct reliability is acceptable (>.6, as recommended by Bagozzi and Yi, 1988) for each final model	Confirmatory Factor Analysis
4	Convergent Validity Assessment	To ensure that all factor coefficients are significant in a well-fitting model	Examination of factor loadings for each item and assessment of average variance extracted (AVE) for acceptability (>.5, as recommended by Fornell and Larcker, 1981)
5	Discriminant Validity Assessment		Comparing obtained AVE values for each construct with squared inter-construct correlation values for each construct pair (AVE should exceed the squared correlations, Fornell and Larcker, 1981)

4.4.2.4 Testing Propositions and Hypotheses

Having verified validity of measures, propositions 2, 3 and 4 and hypotheses 1 and 2 were tested. Proposition 2 was concerned with examining whether eight cultural identity orientation strategies hypothesised in the CMIO Matrix are observable in the sample. To test this proposition and follow protocols adopted by prior studies underpinned by acculturation theory (e.g., Klonoff and Landrine, 2000; Benet-Martinez *et al.*, 2002; Zhang and Khare, 2009), individual scores on LCA, GCA and FCA scale items were averaged to form composite LCA, GCA and FCA scores. This information was used to create a nominal variable, Consumer Multicultural Identity Orientation (CMIO). Cases were assigned into 8 groups reflecting the hypothesized cultural identity orientation strategies based on low/high value assigned to maintaining/developing links with LC, GC and FC respectively, as measured by LCA, GCA and FCA composite scores. No standardised methods exist in acculturation literature as to how define levels of cultural identification, with different arbitrary decisions often applied (Cuellar *et al.*, 1995; Klonoff and Landrine, 2000; Quester and Chong, 2001; Benet-Martinez *et al.*, 2002; Zhang and Khare, 2009). In this analysis, a scale midpoint split was performed: cases with a composite score<3 were categorized as low value assigned; cases>=3 were categorized as high value assigned and frequencies of emerged groups were examined. Examination of grouping results was first conducted on pancountry samples (UK: n = 187; Ukraine: n = 261) and subsequently compared to the pooled intracountry sample (n = 448). These results are presented and discussed in Chapter 5.

Hypothesis 1 was concerned with whether Consumer Muticulturation, expressed by hypothesised cultural identity orientation strategies, affects willingness to buy products and brands that are assigned with cultural meanings congruent with one's cultural identity orientation strategy. To test hypothesis 1 a one-way between-group Multivariate Analysis of Variance (MANOVA) was performed with Willingness to Buy variables worded to reflect different local, global and foreign cultural meanings as dependent variables (detailed in Section 4.4.1.3 and Table 4-10), followed by planned comparisons for each Willingness to Buy variable. Hypothesis 2 was concerned with the relationships between cultural identity orientation strategies and variances in cultural

attitudes (cosmopolitanism and consumer ethnocentrism). Hypothesis 2 was tested by performing a one-way between-group MANOVA, with Cosmopolitanism and Consumer Ethnocentrism as dependent variables, followed by planned comparisons for each variable. Prior to performing the MANOVA, recommended grouped data screening steps were followed, to ensure relevant assumptions are met (Tabachnik and Fidell, 2007; Hair *et al.*, 2010)[17]. These steps and techniques used are summarised in Table 4-15 below, and the assumptions are discussed in more detail in the next Section 4.4.3. The results of hypotheses 1 and 2 testing are presented and discussed in Chapter 6.

Table 4-15: Data Screening Steps for Analysis of Grouped Data

Assumption	Definition	Screening Steps Taken
Absence of outliers (univariate and multivariate) and evidence of multivariate normality	To satisfy normality assumptions of multivariate analysis of variance	Assessment of Mahalanobis distance values, to ensure it does not exceed critical value for the number of dependent variables
Absence of multicollinearity and singularity	Dependent variables should not be highly correlated with each other and should not be made up of variables included as other dependent variables	Addressed by discriminant validity assessment in measure validation stage (Chapter 5, Section 5.3)
Homoscedasticity	Variability (variance-covariance) in the dependent variables should be about the same at all levels of grouping variable	Variance ratios between groups inspection, assessment of cell sizes, assessment of Box's M and Levene's tests for non-significance

4.4.3. Data Analysis Assumptions

This section reviews the assumptions underlying the multivariate analysis techniques utilised for measure validation and hypotheses testing stages described above. Considering these assumptions is important since errors in considering the effects of

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[17] For a detailed discussion of the assumptions please see Section 4.4.3, Data analysis assumptions

assumptions violation may invalidate interpretation of statistical inferences and increase the risk of committing a statistical error (known as sampling error), of which there are two types. Type I error is the probability of rejecting the null hypothesis when it is actually true. To safeguard from committing Type I error researchers set the level of significance (alpha) to indicate acceptable limits for error. The Type II error is the reverse, i.e. the probability of not rejecting the null hypothesis when it is actually false. Type II error is inherently related to the power of statistical inference. A general rule of thumb is that one should strive to achieve power level of 0.8 at the desired level of significance (Hair *et al*., 2010).

Normality is a fundamental assumption of multivariate analysis as the majority of the analysis techniques are underpinned by it. Assessment of normality is conducted utilising either graphical or statistical methods, seeking to assess such characteristics of the variables' distribution as skewness and kurtosis. When a distribution is perfectly normal, skeweness and kurtosis equal zero. While this is rarely achieved in social sciences (West, Finch and Curran, 1995), assessment of skewness and kurtosis statistics is important to evaluate that there are no radical departures from normality. One should bear in mind that with large samples (i.e. < 200 cases) the detrimental effects of nonnormality are reduced since the larger sample sizes increase statistical power by minimising sampling error. In particular, as per Tabachnik and Fidell (2007), in a large sample a variable with statistically significant skewness does not make a substantive difference to estimating variance but one should bear in mind that in some techniques it may contribute to violations of other assumptions.

Linearity refers to assumption of a straight line relationship between two variables that generally underpins marketing research. Although some relationships in marketing studies can be non-linear, such as for example price and satisfaction (Campo and Yague, 2008), in absence of clear evidence to the contrary, linearity is assumed. This same assumption is made in this study.

Multicollinearity and *singularity* refer to extremely high (above .70, suggesting multicollinearity) or perfect (1, suggesting singularity) correlations between variables (Tabachnik and Fidell, 2007). If multicollineairy or singularity are detected, this

indicates that variables contain redundant (i.e. similar) information or are expressions of the same phenomenon.

Homoscedasticity and Homogeneity of Variance. Homoscedasticity assumption refers to approximate equivalence in variability of scores of two continuous variables. Homogeneity of variance is equivalent to homoscedasticity assumption in analysis of grouped data where one of the variables is metric. Homoscedasticity is related to normality since, when assumptions of multivariate normality are met, the variance will be approximately equivalent. Heteroscedasticity (failure of homoscedasticity) can be caused by nonnormality of the variables but not necessarily, it may also be caused by the fact that one variable is related to some form of changes in the other variable. As noted by Tabachnik and Fidell (2007), heteroscedasticity is not fatal to analysis of ungrouped data since the linear relationship between the variables is still captured but in grouped data analysis, violations of homogeneity of variance require careful attention.

Outliers. An outlier is a case with an extreme score on one variable (univariate outliner) or a strange combination of scores of two or more variables (multivariate outlier – Tabachnik and Fidell, 2007; Hair *et al.*, 2010). Four common reasons for detection of outliers are 1) data entry error; 2) error in specification of missing data values; 3) the case is not the member of population intended to be sampled; 4) the case is the member of the population but the distribution of the variable in the target population is more extreme than the normal distribution. To specify, reasons 1 and 2 were screened in this data set as part of data handling. Therefore, when screening for outliers in the analysis stage, reasons 3 and 4 were applied to considerations.

A final consideration is the type of analysis technique intended since different estimation methods have varying levels of sensitivity to departures from assumptions and, consequently, may require different approaches. Results of data screening are reported as they were applied in different stages of the analysis process.

4.5 Reliability and Validity Considerations

Rigour attainment is an important aspect of any scholarly research. This section reviews the key steps taken to minimise possible sources of bias during data collection and analysis in both key phases of this study. Specifically, Section 4.5.1 considers reliability and validity measures of Phase 1 (in-depth interviews, Study 1) and Section 4.5.2 reviews reliability and validity measures of Phase 2 (Studies 2-4).

4.5.1 Phase 1: Qualitative Research

Although trustworthiness of qualitative research is often questioned from the quantitative perspective on threats to reliability and validity, established frameworks for ensuring rigour in qualitative research have been in existence for many years (Shenton, 2004). While these frameworks use different terminology, perhaps in seeking to distance qualitative research from the positivist paradigm, the core concern at the root of these frameworks remains: ensuring that a particular study represents features of the phenomena it seeks to theorise, explain or describe (Hammersley, 1992; Long and Johnson, 2000; Shenton, 2004). Merriam (1995) asserts that another important consideration in assessing the worth of a qualitative study should be the paradigm within which a particular study is conceived and conducted. Finally, from a cross-cultural and cross-national perspective on validity, assessment of whether the phenomena under study are context-specific or transferrable across contexts is essential (Yaprak, 2003).

Healey and Perry (2000) offer a set of comprehensive criteria for judging qualitative research within the realism paradigm that draw from a range of techniques discussed below:[18]

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[18] The fifth criterion of ontological appropriateness also identified by Healey and Perry (2000) is addressed in Section 4.2.1

1) Contingent validity (in preference to internal validity);

2) Value-cognizant approach to discerning reality (in preference to objectivity);

3) Methodological trustworthiness (in preference to reliability);

4) Analytic generalisation and construct validity (in preference to external validity or generalisability).

Although initially developed for case study research, these criteria have been adopted by researchers as a benchmark of judging qualitative studies in other realism research contexts (Golafshani, 2003; Krauss, 2005; Bollingtoft, 2007). Sections 4.5.1.1 and 4.5.1.2 below detail how these criteria were addressed in the context of this study.

4.5.1.1 Contingent Validity and Value Cognizance

Contingent validity. As in case with internal validity, contingent validity is concerned with internal coherence of the study in assessing that it measures what it intends to measure. In addition, addressing contingent validity entails assessing the findings a study draws for stability over contexts. Following recommendations set out by Healey and Perry (2000), following steps were taken to meet the contingent validity criteria in qualitative data collection and analysis:

1) Theoretical and literal replication. This refers to ensuring that the information is obtained from appropriate, data-rich sources using in-depth questions and that the contexts of the study participants are adequately described. As detailed in Section 4.2.3, contexts of both country sites where this study was conducted were considered carefully. Furthermore, adoption of the same theory-based sampling frame in both country sites ensured selection of information-rich and cross-country comparable cases. While positivist stance on qualitative enquiry recommends random sampling approaches (i.e. Lincoln and Guba, 1985), purposeful sampling is advantageous in that it captures the central shared themes that cut across variation among individual cases (Patton, 1990).

2) In-depth exploration of a phenomenon. By choosing in-depth interviews, an established technique for generating culturally contextualised insights (Miller

and Glassner, 1997), researcher was able to obtain thick and rich descriptions of the phenomena without imposing any constraints on participants' discourses.

Value cognizance. Unlike positivism that is value-free (i.e. assumes that reality is a universal 'out-there') and interpretivism that is value-laden (i.e. assumes that reality is a subjective construction of each individual), realism research is required to be value-aware. This perspective encompasses discerning reality through exploration of each participant's perception as a window to reality that, when triangulated with other perceptions, facilitates emergence of the reality picture. As recommended by Healey and Perry (2000) the researcher followed a series of key steps to ensure credible interpretation of the study's findings, specifically:

1) Multiple interviews were conducted following the same interview protocol that started with a series of broad questions followed by probes to elicit participants' perceptions of cultural phenomena in question and views on whether and how individual participants relate to the cultures they encounter;

2) Analysis was triangulated by following a step-wise data analysis approach where individual cases were analysed separately first, then considered on country level to identify core shared meanings, and only subsequently a combined analysis of both country datasets discerned the expressions and perceptions emerged across country sites. This accounted for facilitating consistent expressions of the focal phenomena to emerge on both emic and etic levels, as recommended by Douglas and Craig (2001) and for conducting validity checks in the qualitative stage of mixed method research, as recommended by Creswell and Plano Clark (2011).

3) Regular debriefing sessions were held with the director of studies and peers in both country sites, to discuss the relevance and appropriateness of interview procedures and to scrutinise the interpretation of findings.

4) Finally, to meet general criteria for credible qualitative research, several tactics were employed to ensure honesty from participants. Specifically, participants were informed about the broad aims of the study and were given opportunity to

refuse from participating. In addition, participants' anonymity was protected by use of pseudonyms, and participants were made aware of their rights to withdraw from the study at any point during the interview, and in the course of a cooling off period. These steps assured that data were obtained only through voluntary contribution from participants. An introductory section to the interview was designed to establish a good rapport with each participant, and in encouraging participants to elaborate on their answers researcher utilised neutral phrases so that not to create impressions of approval or disapproval that could potentially result in bias of the answers offered by the participants (Mack *et al.*, 2005).

4.5.1.2 *Methodological Trustworthiness, Analytic Generalisation and Construct Validity*

Methodological trustworthiness. This criterion is closely related to the general principles of research reliability. Healy and Perry (2000) do not elaborate much on this criterion definition, referring the researchers to follow principles of qualitative research dependability introduced by Lincoln and Guba (1985) that requires assuring a consistent research design and detailed report of the data collection and analysis processes. Following this requirement, Section 4.3.1.2 comprehensively details how the consistency of data collection and analysis techniques were addressed in this study. In particular, following a consistent interview protocol in all interviews, verifying translated documents with local experts, audio-recording the interviews (with participants' consent), detailing the analysis procedure and providing an example of how data coding was approached demonstrates steps taken to ensure consistency of the study. In addition, as recommended by Healy and Perry (2000), findings reported in Chapter 5 offer quotations from participant discourses (see Section 5.2.1) and also present the data in summary tables where relevant (see Section 5.2.2).

Analytic generalisation and construct validity. These criteria relate to objectivity of theory-building in realism paradigm. A core realism principle is that theory should be built first and confirmed or disconfirmed before testing its' generalisability to a

population (Miles and Huberman, 1994). In this regard, Healey and Perry (2000) stress that qualitative study design should be underpinned by prior theories, to define constructs in question that are subsequently triangulated with the data. In this regard, conceptual definitions of the constructs of Local, Global and Foreign cultures and conceptual model of Consumer Multiculturation were established through rigorous inter-disciplinary review of the literature on acculturation, cross-cultural psychology and culture-informed consumption to ground conceptualisation in extant knowledge. In addition, the conceptual model was presented at several peer forums to obtain feedback and recommendations and has also been submitted and published in a form of a conceptual paper in a peer reviewed journal (see Kipnis *et al.*, 2014). The obtained reviews and recommendations uncovered additional useful strands of the literature that informed refinement of construct definitions presented in Chapter 3 (p:60) As reported in Chapter 5 (p:151), these definitions informed data collection and analysis to ensure that emergent findings are adequate expressions of the constructs in question observable in both country sites. In particular, the coding procedure minimised ambiguity in categorisation of cultural meanings emerged from participant discourses, particularly serving to clearly delineate between foreign and global cultural meanings which was one of the key aims of the study. Finally, some of phase 1 findings were written up in conference papers and presented at peer reviewed conferences (see Kipnis, Emontspool and Broderick, 2012; Emontspool, Kipnis and Broderick, 2013).

It is important to stress that because qualitative findings are derived from small number of individuals, limitations of their applicability to wider populations need to be acknowledged (Shenton, 2004). In the context of this study, the boundaries of sampling frame and the number of the participants were clearly conveyed (see Table 4-5) and the data analysis strategy (see Section 4.3.2) specifies that participants were treated as variants of countries' social settings rather than indicators of general trends among wider population (Crouch and McKenzie, 2006). Furthermore, discovery of rich and thick construct expressions from different perspectives served as an important informant of the quantitative theory-testing phase 2, in particular adding rigour to deriving and refining construct measures. Reliability and validity considerations of phase 2 of the study are discussed next.

4.5.2 Phase 2: Quantitative Research

Any quantitative study pertains to a careful consideration of its rigour, and from perspective of cross-cultural research considerations of equivalence at design and analysis stage are crucial to making meaningful comparisons across cultures (Malhotra, 1996). With this in mind, this section reviews the key steps taken to minimise potential sources of bias and error during data collection and analysis stages of phase 2. It also acknowledges potential sources of bias as limitations.

4.5.2.1 Reliability Considerations

In quantitative research reliability refers to the consistency of the researcher's decisions regarding minimising measurement errors. In cross-cultural and cross-national research measurement errors may stem from inconsistency of how measures were obtained and inconsistency of assessment of how measurement tools behave across samples, leading to invalid conclusions. Thus, establishing equivalence (lack of bias) is a pre-requisite for analysis of any cross-cultural quantitative data (Berry, 1969). He and Van de Vijver's (2012) Taxonomy of Equivalence identifies two levels of bias: method bias and construct and item bias. To provide evidence of effort to obtain cross-culturally comparable data and sound measures, steps taken to minimise error at the design, data collection and analysis stages were recorded in this chapter and are summarised below.

1. Method bias refers to the nuisance factors that derive from sampling, features of the instrument or administration. The following steps were taken to safeguard from these nuisances:

    - Selection of research contexts (UK and Ukraine) and sampling frame was guided by conceptualisation and the research goals (Douglas and Craig, 2001). Selection of a nonprobabilistic sampling frame assured sampling cross-country comparable populations by mainstream-migrant/diasporic background criterion to satisfy definition of the target population as multicultural marketplace. It was acknowledged that the sampling frame is not fully representative of the countries' overall populations. Therefore, while the results may not be generalisable to the country levels, they may provide valuable insights into the relationship between differences in cultural

146

identity orientations within consumer spheres of multicultural marketplaces and culture-informed consumption.

- In terms of safeguarding from the instrument bias, instrument translation-back translation was conducted by a native Russian speaker who works as a professional interpreter. The instrument was subsequently verified for translation nuisances and response style through a pilot study in both countries and consultations with local experts. In addition, items and measures were presented in the questionnaire in a random order.

- To safeguard from administration bias, same administration format was adopted in both country sites. A self-completion format of administration, assurance of protecting respondents' anonymity and assurance that there are no right or wrong answers to the posed questions were implemented to minimise social desirability and interviewer bias (Randall *et al.*, 1993; Van de Vijver, 2001; Malhotra and Birks, 2007).

- To safeguard from measurement errors arising from process and recording bias, returned questionnaires were audited for inconsistencies and the final data set was assessed for existence of patterns in missing data. It is acknowledged that, as any study measuring social phenomena, this study is subject to the risk of measurement error arising through conditioning (i.e. act of measurement itself changing the subject under investigation). However conditioning effects are difficult to avoid completely and to an extent all social science studies are prone to conditioning risks (Warren and Halpern-Manners, 2012).

2. Construct bias entails that construct being measured in the study is not equivalent across cultures. Threats to construct equivalence occur on theoretical and measurement levels. That is, the construct may not have the same conceptual meaning across cultures in the study or have different structure. Item bias refers to an item of a measure having a different psychological meaning across cultures. These differences can arise from poor translation or inapplicability of item contents to the cultural context. Steps taken to safeguard from construct and item bias were:

- With regards to the new constructs, the undertaking of a multi-disciplinary literature review and of an exploratory in-depth qualitative study (Study 1) provided insights to the evolved meanings assigned to Local, Global and Foreign cultures and elicited expressions of value assigned to these cultures in consumer identity discourses. These findings and extensive review of existing acculturation scales informed development of measurement items.

- Item development followed accepted guidelines (Brislin, 1970; Netemeyer *et. al.*, 2003), and clarity and validity of the developed items was verified with expert judges. The English and translated-back translated items in Russian were evaluated for translation equivalence and nuisances by local experts in Ukraine, to safeguard from item bias arisen from translation.

- Obtained measures were rigorously assessed for dimensionality, factor structure and validity on an emic level by following the established processes of scale purification and validation on pancountry samples separately first (Netemeyer *et al.*, 2003; Bearden *et al.*, 2011; De Vellis, 2012). Subsequently, assessment of configural, metric and scalar invariance was conducted following established guidelines of measurement invariance assessment to safeguard from item and construct bias (Steenkamp and Baumgartner, 1998).

- With regards to existing measures utilised in the study, use of extensively cross-culturally validated scales served as an initial safeguard, and subsequent validation of these measures in Confirmatory Factor analysis assured acceptability of the measures to the study sample (Ping, 2004).

A further consideration concerning threats to reliability is interpretation of statistical inferences. To ensure and provide evidence of reliability and validity of the utilised measures, the intermediary and final results of measure validation are reported in Chapter 5 (p:151), along with the assumptions concerning interpretation of model fit statistics that served basis for the decisions on measure reliability and validity. To ensure and provide evidence of considerations made to safeguard reliability in the analysis of grouped data, considerations of effect size and levels of significance set to

safeguard the appropriateness and accuracy of interpretation errors in multivaraite analysis of variance are reported in Chapter 6 (p:214), to provide the reader with the account of decision-making when interpreting results.

4.5.2.2 Validity Considerations

Validity is concerned with the extent to which a measure accurately represents what it is supposed to represent and that it operates in a set of relationships representative of the developed theory. The process through which construct and nomological validity of the measures utilised to test the propositions and hypotheses regarding the relationship between Consumer Multiculturation and consumption behaviour was assessed as detailed in Section 4.4.2.2, with results reported in the next Chapter 5.

Concerning the external validity of the findings and the developed theory of Consumer Multiculturation, it was acknowledged that due to the cross-national nature of the research the study sample could not be statistically representative of the target population. However, it was argued that drawing a pool of consumers with diverse backgrounds in both countries and ensuring comparability of both country samples composition by mainstream/migrant background addressed the main goal of the study to consider cultural identity orientation strategies observable in consumer spheres of multicultural marketplaces. While generalisability of the study results to target population is not possible in statistical terms, the results are valuable in shedding light on the diverse forms of cultural identity orientation strategies that inform consumption in multicultural marketplaces.

4.6 Conclusion

This chapter presented the methodological decisions selected to test the propositions and hypotheses developed in Chapter 3 (p:60). It justified ontological appropriateness of the realism paradigm, selected research design and presented an outline of the four studies undertaken and their objectives. Next, it presented the data collection and analysis decisions for the two main studies, Study 1 (in-depth interviews) and Study 4 (survey). Finally, reliability and validity were considered from the perspectives relevant to qualitative and quantitative research, and steps followed to minimise bias and error were summarised. Limitations of each study were acknowledged as part of these considerations. The next part of the thesis reports the findings and results of the analysis. Chapter 5 reports findings of the qualitative study, reports the development and validation of the measures and quantitative results of integrated operationalisation of the developed measures within the hypothesised Consumer Multicultural Identity Orientation (CMIO) Matrix. Chapter 6 presents the results of testing the relationships between Consumer Multiculturation expressed in cultural identity orientation strategies on culture-informed consumption.

Chapter 5

ANALYSIS AND RESULTS PART 1

5.1. Introduction

The aim of this chapter is to present findings that empirically test propositions 1 and 2 developed in Chapter 3, which are as follows:

P1: Local, Global and Foreign cultures are perceived uniformly by consumers within and across multicultural marketplaces as distinct systems of meanings (i.e. values, ideas, symbols and ways of life) encountered in their lived realities

P2: Consumer Multiculturation is expressed in differential value placed by individuals on LC, GC and FC(s) for the sense of self manifested in 8 types of distinct cultural identity orientation strategies.

Propositions were tested utilising data analyses from study 1 (qualitative interviews) and study 4 (main survey). The objectives pursued in analysis of each study's data to address propositions 1 and 2 are summarised in Table 5-1.

This chapter is organised in three main sections. Section 5.2 presents and discusses qualitative evidence (study 1) of consumer differential perceptions of LC, GC and FC as distinctly different systems of values, ideas, symbols and ways of life that they can encounter simultaneously and continuously in multicultural marketplaces. Findings and discussion of the reasoning for differential deployment of LC, GC and FC as aspects of identity construal discovered in study participants' discourses follow. Section 5.3 reports steps taken to develop and validate measures utilised in the study. Section 5.4 presents and discusses outputs of the integrated operationalisation of LCA, GCA and FCA scales implemented to test whether identity orientation strategies hypothesised in CMIO Matrix are observable in the multi-country survey sample.

Table 5-1: Analysis Objectives to Test Propositions 1 and 2

Study Data Utilised	Main Analysis Objectives	Addressing Proposition
Study 1: Qualitative Interviews	- to explore how ethnic migrant/diasporic, mainstream (i,e. autochthonous or locally-born, descended from non-migrant/diasporic parents) and mixed-origin consumers perceive cultures encountered in multicultural marketplaces (i.e. LC, GC and FC) - to discover whether, how and why interactions with LC, GC and FC as part of multicultural marketplace have differential effect on individuals' identity formation and transformation processes	**P1, P2**
Study 4: Main Survey	- to purify and validate new measures, Local Culture Affiliation (LCA), Global Culture Affiliation (GCA) and Foreign Culture Affiliation (FCA) - to identify whether eight types of uni-, bi- and multicultral identity orientation strategies hypothesised in CMIO Matrix are observable across multicultural marketplaces, when individual dispositions to LC, GC and FC are integrated in a holistic analysis framework	**P2**

5.2 Study 1 Findings: Evidencing Evolved Conceptions of Cultures and their Role in Cultural Identity Processes in Multicultural Marketplaces

Chapter 2 developed theoretical rationale for considering Local, Global and Foreign cultures (LC, GC and FC) as multiple cultural elements of marketplace environments encountered simultaneously and continuously by the entire consumer base in a given marketplace. New conceptualisations of LC, GC and FC constructs were developed and expressed in a form of three definitions, reproduced in Table 5-2.

Study 1 data analysis reported in this section sought to empirically test the value of the new conceptualisations and the posited concept of Consumer Multiculturation by: 1) examining their consistency with discourses of mainstream, ethnic migrant/diasporic and mixed origin participants on cultures they encounter; 2) exploring the role of these

cultures in participants' identity processes; 3) discovering whether and why differences exist in how these cultures are deployed for cultural identity construal.

Table 5-2: Summary of LC, GC and FC Definitions

Construct	Definition
Local Culture	A culture that represents a set of meanings (values, lifestyle, symbols) regarded as originating from and unique to of one's current place of residence.
Global Culture	A culture that represents a set of meanings (values, lifestyle, symbols) regarded as developed through contributions from knowledge and practices in different parts of the world, being present, practiced and used across the world in essentially similar manner and symbolising an ideological connectedness with the world.
Foreign Culture	A culture(s) that represent a set of meanings (values, lifestyle, symbols) regarded as unique to a country or group of people and known as either culture of heritage/ancestry or am aspired-to culture with no ancestral links.

5.2.1 Examining Consumer Perceptions of Cultures Present in a Multicultural Marketplace

As detailed in Chapter 4 (Section 4.3.1, p:104), Study 1 data was collected by conducting 15 in-depth interviews with participants of mainstream, migrant/diasporic, and mixed mainstream/migrant(diasporic) backgrounds (UK n = 7; Ukraine n = 8). Following derived etic approach (Berry, 1979), interview verbatims were analysed sequentially (see Chapter 4, Section 4.3.2, p:107 for the details of analysis strategy). The coding procedure followed that outlined by Strauss and Corbin (1990). Specifically, three broad coding categories were set up as derived from conceptualisation, and additional themes and sub-themes were allowed to emerge freely during analysis. The three categories set up were as follows: 1) perceptions of lived environments; 2) expressions of cultural meanings; and 3) expressions of cultural affiliations with LC,

GC and FC(s). Presentation of findings is organised to reflect these categories. The next section presents findings of consumer perceptions of their lived environments.

5.2.1.1 Consumer Perceptions of Lived Environments as Multicultural Marketplaces

Participants' discourses in both country samples corroborate with our theorising of multicultural marketplaces as environments where individuals are in a simultaneous and continuous contact with multiple cultures that encapsulate unique and distinct meanings (i.e. values, traditions, ways of life and objects). Typical were opinions as those offered by two respondents:

...here [UK]*...the multicultural society...just exists...naturally...Any culture is uhm, available more than it used to be, you can buy stuff from different countries, you can meet people from different countries...* (Louise, UK)

I now know more about different countries, cultures [Interviewer: why?] *Well there is more on TV, radio, newspapers and I travel more myself.* (Max, Ukraine)

Consistent with the literature on cultural consequences of globalisation (e.g. Hannerz, 1996; Appadurai, 1996; Hermans and Kempen, 1998), availability and accessibility of multiplicity of cultural experiences via ethnoscapes, technoscapes, mediascapes and consumptionscapes were commonly cited characteristics of the realities participants felt they live their lives in. The majority of both the UK and Ukraine participants indicated they regularly encounter multiple cultures through mobility of cultural representations (i.e. cultural contact without travel via technology, media, products) and through their own mobility (migration, travel):

*I mean, I'd say everyday with, say, **forums I would use every day on the Internet**[19] you **meet people** with different opinions, from different places around the world, from different cultures, and I would say from...[thinks], say, so even **in the supermarket** you*

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[19] Emphasis in all quotes was added by researcher for illustration purposes.

*would see influences from around the world that I would be familiar with when I actually was abroad and it's just you become increasingly comfortable with that, it doesn't become an invasion, it's more just increased, erm, options, you know, you just have more options or more selection and control over what to do in your lifestyle, whatever it be – **food, or conversation or who you interact with***. (Jason, UK)

*I think it is important to be in touch with the rest of the world these days, my **daily routine is to check several websites** to see what's going on.* [Interviewer: what kind of websites do you visit?] *Several – **news, business, product releases**, others.* (Vebmart, Ukraine)

*...you have **cooking programmes and books** about you know kind of recipes from around the world, and you'll find **restaurants** where you can taste things...I live in* [a major UK city] *which is very diverse so you can usually find **every ingredient** under the sun...I can **go to the cinema and watch films** from around the world* (Twiglet, UK)

*...easeability is not a word I know but...now the ease of being able to have different culture **food...** so I think it's sort of...they are trying to make it **feel like you are going into the rest of the world**, does it make sense?* (Ariel, UK)

*I **watch** 'A window to the US'* [a Ukrainian **television program**] (Aniva, Ukraine)

*...I am...**meeting new people** so as I said before **not only travelling can expose you to different cultures but also being here*** [UK]*, **having contact with these people*** (Louise, UK)

These discourses provide an insight into how interactions with multiple cultural influences, when occurring continuously and simultaneously, converge to form a perceptual experience of a 'lived multiculture' (Neal *et al.*, 2013). Consistent with Kjeldgaard and Askegaard (2006), these findings suggest that existence in multicultural

environments provides individuals with a plurality of lifestyles options, or forms of being. More importantly, participant discourses indicate a power shift in how one appropriates self when faced with such plurality, expressed in feeling more control over own life choices (Jason), accessing the world (Louise), and enacting these choices through consumption (Twiglet, Vebmart, Jason). From this perspective, it is now possible to turn attention to how different cultures experienced in a multicultural reality are perceived and expressed by participants.

5.2.1.2 Consumer Expressions of Local, Global and Foreign Cultures

Discourses that reflected unique meanings assigned to cultures participants encounter in the multicultural marketplace were consistent with the developed definitions of LC, GC and FC. Specifically, discourses on the meaning of LC featured its 'rootedness' (i.e. taking its roots from) in the locale and being the culture of the place where participants lived. These meanings were assigned to LC commonly across both country samples and did not appear to depend on participants' origin background (i.e. mainstream, migrant/diasporic and mixed origin).

For example, Maya (UK), an ethnic Pakistani born and raised in the UK, referred to British culture as *"**my local** culture"* and *"my brought up"*. Max (Ukraine), an ethnic Russian, expressed a view that Ukrainian culture is culture of a place he *"lived...for 30 years, my family is here, my friends and the church I go to – all is **here.**"* In a similar vein, Twiglet (UK), a female of mixed German-French origin who has been living in the UK for around a decade while remaining a German national, related the meaning of LC to the UK as *"**a place I live** and work, it's a place where I choose to live as well."* Tyapa Cherkizova, an ethnic Russian migrant who has been living in the UK for 20 years keeping a dual (British and Russian) citizenship described the UK as *"my country"* and referred to the UK culture as *"culture **here.**"* Some participant expressions rooted their local culture and themselves to the locale's cultural heritage. For instance, Eric (UK), who identified himself as White British, offered the following view: *"White British [culture]...is **rooted** in this country."* Similarly, Aniva (Ukraine), who was born and lived in Ukraine all her life but cited to have Russian, Bulgarian and

Romanian heritage, felt that she is culturally *"rooted"* to Ukraine, suggesting that *"if you put me into...those times, perhaps where it was more kind of past culture of villages I would fit right in."* Likewise, Alexandra (Ukraine), a native Ukrainian, related her discussion of local culture to Ukraine-unique *"cuisine, our vyshivanki* [traditional embroidered **dress**] *culture...beautiful* **language**... *."*

Importantly, participants acknowledged that although their local cultures were best described by locally-originated (or 'rooted') meanings (traditions, values, rituals and objects), they were not characteristic of one particular population group. Rather, LC was perceived to characterise meanings common to people who live in these countries' locales, as voiced by Ariel (UK):

"...I think there are **people** *from every culture* **who live here** [in the UK] *that* **all do the same thing***...you can have people from anywhere and they don't particularly stand out..."* (Ariel, UK)

At the same time, LC was not the only type of 'rooted' cultures featured in participant discourses on cultures encountered in a multicultural marketplace. Consistent with the revised definition of FC, participants assigned distinctly unique associations and meanings to certain values and lifestyle practices different from their LC and regarded them as cultural characteristics linked to a specific locale (country) and/or group of people elsewhere in the world. For example, Jason (UK) reasoned that Irish culture is characterised by *"...the* **communication** *and the sort of* **selflessness***, you know, looking out for other people and I always thought that was something that was* **quite universal** *and you'll* **always find an "Irish bog" in every country.***"* Similarly, Aniva (Ukraine) reasoned that American culture is characterised by people being *"...* **more valued and protected than anywhere else***",* while Udana (Ukraine) felt that *"Chinese culture is about* **unity** *and* **beauty***"* and distinguished it as *"...kind of like* **an antipode** *to America* [USA].*"* Likewise, Alexandra (Ukraine) associated French culture with *"* **romantic, free, kind of light** *lifestyle."* Importantly, participant discourses featured similar meanings ascribed to cultures encountered through ancestry/heritage links and

interactions with co-resident cultural groups, as well as derived from experiences with non-bodily cultural representations (i.e. language, media, products):

*"Pakistani culture, the Indian culture... that's **my heritage**, that's what **I interact with on a daily basis**..."* (Maya, an ethnic Pakistani born and raised in the UK)

*"...I have **some friends from Spain** as well so having the **constant contact with people of this culture** helps, uhm, I believe in **learning** maybe **the language** as well so I am trying to do this but also I am **dancing salsa** for example so this brings me more involved with the **music** and maybe with the **lifestyle** as well because **the way they dance is different**...."* (Louise, UK, an ethnic Pole who moved to the UK about 8 years ago)

*"Swedish culture stands out for me... I like **monarchy, the way they live and the charitable deeds of their Queen**, and also their developed economy...Great Britain as well...I am a fan of Queen Elizabeth, **I studied her biography,** here, shall I show you what I carry around with me?* [gets a copy of the local edition of **Hello magazine** out of her bag and shows to the researcher] *I keep it because it has all the glamour, and this one also has pictures of the Queen* [of Great Britain]*"* (Eveline, Ukraine, an ethnic Russian who was born and lives in Ukraine)

Conversely, participant discourses on GC generally lacked associations with any particular locale or region. Contrary to prior conceptions that GC is generally perceived as constellation of Western-origin meanings shared across the world (Cayla and Arnould, 2008), participants generally described GC as a collection of meanings from all over the world and shared across the world and did not utilise the term 'Western' synonymously to GC in their discourses, as voiced by Vebmart (Ukraine):

*"Global culture is...present everywhere, accessible to everyone, kind of **all for all**"* (Vebmart, Ukraine)

Finally, all participants were unanimous in their views that the meanings they associate with 'global' and 'foreign' culture differ. Meanings ascribed to GC that remained consistent with prior conceptualisations were those of GC as culture of world

158

citizenship (Strizhakova *et al.*, 2008a). In line with the revised definition of GC, typical were opinions that universal accessibility and ways certain practices and products are utilised by people in all countries irrespective of their background represent a somewhat *"utopian…**born in this world***" culture (Udana, Ukraine) that *"...gives you...**being able to relate to someone in a foreign land**, it gives you that little bit of* [thinks] *how you can communicate with people...it's **like a subliminal language** you speak*" (Maya, UK). Importantly, origin links of the meanings ascribed to GC were perceived to be dissolved to the point of them being unidentifiable as a sign of their universality and inclusiveness:

*"...obviously it comes from somewhere but it does tend to be getting a bit bland... that's what global culture is for me...**it will fit everywhere**."* (Eric, UK)

*"Global culture could be **all-encompassing**...to me it doesn't sound like it necessarily sets boundaries."* (Twiglet, UK)

The findings presented in this section provide empirical support for the emerged cultural complexity of consumer environments theorised by international marketing and business studies and cultural globalisation literature (i.e. Bauman, 2000; Beck, 2000; Robinson, 2001; Wimmer and Glick Schiller, 2002; Leung *et al.*, 2005; Craig and Douglas, 2006; Yaprak, 2008). Participant discourses in both country samples commonly evidence simultaneous and continuous contact with three types of cultures perceptually distinguished as:

1) Homogenised (translocalised) collection of universal meanings that symbolise unity with the world, consistent with developed definition of Global Culture;

2) Delocalised meanings perceived origin from and unique to a particular locale other than one's locale of residence but available to and practiced by people in multiple locales, consistent with developed definition of Foreign Culture;

3) Localised unique meanings commonly perceived origin from (or 'rooted' in) and unique to one's locale of residence, consistent with developed definition of Local Culture.

Therefore, it can be concluded that Proposition 1 is supported. Addressing Proposition 2, the next section examines how LC, GC and FC(s) feature in cultural identity discourses of study participants, to consider consequences of one's existence in complex multiple-cultural environments.

5.2.2 Exploring the Role of LC, GC and FC in Consumer Cultural Identity Processes and Types of Emerged Identities

Participant discourses on sense of self and identity in their lived realities were examined to test Proposition 2 that eight diverse and composite cultural identity orientation strategies hypothesised in Consumer Multicultural Identity Orientation (CMIO) Matrix (developed in Chapter 3) exist in multicultural marketplaces' consumer sphere. These identity orientation strategies were hypothesised to have evolved through individual consumers as marketplace beings differentially negotiating importance of and forming affiliations (i.e. developing/maintaining links) with LC, GC and/or FC as systems of cultural meanings they deploy in construal of self and identity. CMIO Matrix is reproduced in Figure 5-1 below, along with the definition of each hypothesised identity orientation strategy.

Figure 5-1: Consumer Multicultural Identity Orientation Matrix

	GCA	FCA	LCA	Consumer Cultural Identity Orientation Strategy	Definition
Is it of value to maintain or develop relation-ships with multiple cultures en-countered in multi-cultural market-place?	Hi	Hi	Hi	**Full Adaptation**	Identification with local cultural ingroup, specific foreign outgroups and global community - a hybrid blend of LC, GC and particular FC(s) deployed in construal of sense of self.
	Lo	Hi	Hi	**Foreign Adaptation**	Identification with local cultural ingroup and specific foreign outgroup(s) combined with no identification or derogation of (disidentification from) global community - a hybrid blend of LC and particular FC(s) deployed for construal of sense of self.
	Hi	Lo	Hi	**Global Adaptation (Glocalised Identity)**	Identification with local cultural ingroup and global community. A hybrid blend of LC and GC deployed in construal of sense of self, with no identification with particular FC(s).
	Hi	Hi	Lo	**Imported Cultures Orientation**	Identification with global community and particular foreign cultures, combined with no identification or derogation of (disidentification from) local cultural ingroup. A hybrid blend of GC and particular FC(s) deployed in construal of sense of self.
	Hi	Lo	Lo	**Global Culture Orientation**	Identification with global community, combined with no identification or derogation of (disidentification from) local cultural ingroup, no identification with particular FC(s). Deployment of GC as sole system of meanings in construal of sense of self.
	Lo	Hi	Lo	**Foreign Culture Orientation**	Identification with particular foreign culture(s), combined with no identification or derogation of (disidentification from) local cultural ingroup and global community. Deployment of FC as sole system of meanings in construal of sense of self.
	Lo	Lo	Hi	**Local Culture Orientation**	Identification with local cultural ingroup, combined with no identification or derogation (disidentification) form global community and no identification with particular FC(s). Deployment of LC as sole system of meanings in construal of sense of self.
	Lo	Lo	Lo	**Cultural Alienation**	Rejection or lack of interest in LC, GC and any FC(s).

Key: "Hi" = high value assigned; "Lo" = low value assigned

While experiences of continuous simultaneous contact with multiple types of culture were commonly reflected in participant discourses on their social realities (as demonstrated in Section 5.2.1), cross-case analysis of identity discourses identified differences and complexities in how participants utilised LC, GC and/or FCs as systems of meanings that inform their sense of self, belonging and being, revealing two important tendencies.

First, the findings support the premise of increased elasticity between cultural identification processes and nationality/ethnicity. Participant reasoning for assigning differential importance (or value) to LC, GC and/or FC when constructing sense of self and belonging could not be attributed as specific to and commonly shared by participants of the same national/ethnic background. Participant discourses reveal that individuals both in the UK and Ukraine selectively chose to either identify with (i.e. assign importance for sense of self) or disidentify from (assign low importance or actively reject as aspect of self) cultures that constitute aspects of their heritage/ancestry (LC for mainstream persons; FCs as home cultures for migrant/diasporic persons). Participants were equally selective in assigning importance to or distancing themselves from non-ancestral cultures (i.e. LC as host culture for migrant/diasporic persons; FCs experienced through contact with co-resident ethnic groups and other experiences such as travel and consumption; GC as culture of global community).

Table 5-3 presents a map of identification and disidentification trends observed across the sample categorised by participant background.[20] In line with studies on cultural affinity (Swift, 1999), affiliative ethnic identity (e.g. Jimenez, 2010) and consumer affinity (e.g. Usunier and Lee, 2005; Jaffe and Nebenzahl, 2006; Oberecker *et al.*, 2008), the range of non-ancestral cultural affiliations observed among participants suggest that liking, feeling of closeness and affective attachment to a culture appears to have evolved as a potent psychological driver of diversification and complexity of cultural identity processes. Similarly, disidentification (Josiassen, 2011), i.e. distancing from or low importance assigned by some participants to cultures of their

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[20] Note: Table 5-3 is a visual presentation of observations. Specific illustrations from participants are provided in Table 5-4.

heritage/ancestry indicates varied affiliations with cultures considered to characterise demographic groups.

Table 5-3: Observed Identification and Disidentification Trends

Type of Culture	Type of National/Ethnic Background	Identification (with the type of culture) – Voiced High Importance		Disidentification (from type of culture) – Lack of Voiced Importance or Voiced Low Importance/Rejection	
		UK	Ukraine	UK	Ukraine
LC	Mainstream	- Eric (White British);	- Alice (Ukrainian); - Alexandra (Ukrainian)	- Ariel (White British)	- Vebmart (Ukrainian)
	Migrant/diasporic	- Tyapa Cherkizova (Russian migrant); - Louise (Polish migrant); - Twiglet (German-French migrant); - Maya (diasporic Pakistani);	- Max (Russian migrant); - Eveline (diasporic Russian) - Aniva (diasporic Russian-Bulgarian-Romanian);		Dan (diasporic Russian)
	Mixed origin (non-migrant&migrant/diasporic)	- Jason (mixed English-diasporic Irish)	- Udana (mixed Ukrainian-diasporic Russian);		
GC	Mainstream		- Alexandra (Ukrainian)	- Eric (White British); - Ariel (White British);	- Alice (Ukrainian)
	Migrant/diasporic		- Eveline (diasporic Russian) - Vebmart (Ukrainian) - Dan (diasporic Russian);	- Maya (diasporic Pakistani); - Tyapa Cherkizova (Russian migrant); - Louise (Polish migrant); - Twiglet (German-French migrant);	- Max (Russian migrant) - Aniva (mixed diasporic Russian-Bulgarian-Romanian)
	Mixed origin (non-migrant&migrant/diasporic)	- Jason (mixed English-diasporic Irish)	- Udana (mixed Ukrainian-diasporic Russian);		
FC	Mainstream	- Ariel (White British)	- Alexandra (Ukrainian) - Vebmart (Ukrainian)	- Eric (White British);	- Alice (Ukrainian)
	Migrant/diasporic	- Louise (Polish migrant); - Twiglet (German-French migrant); - Maya (diasporic Pakistani); - Tyapa Cherkizova (Russian migrant);	- Aniva (mixed diasporic Russian-Bulgarian-Romanian) - Max (Russian migrant); - Eveline (diasporic Russian)		- Dan (diasporic Russian);
	Mixed origin (non-migrant &migrant/diasporic)	Jason (mixed English-diasporic Irish)			- Udana (mixed Ukrainian-diasporic Russian)

Second, holistic analysis of the number and types of cultural affiliations held by individual participants revealed diversity and complexity of resultant forms of cultural identification, whereby LC, GC and FC meanings informing identity construal were deployed in different forms and combinations. While some of these tendencies were reported earlier in studies of ethnic migrant acculturation (e.g. Berry, 1980, 1997; Penaloza, 1989; Askegaard et *al.*, 2005) and studies of mainstream (non-migrant) persons' identities negotiated within global and local cultures (Crane, 2002; Alden *et al,*, 2006; Kjeldgaard and Askegaard, 2007), a broader spectrum of cultural identification forms was evidenced across mainstream (non-migrant), ethnic migrant/diasporic and mixed origin participants alike. When considered alongside types of cultural identity orientation strategies hypothesised in CMIO Matrix, seven forms of uni-, bi- and multicultural orientations were identified. Specifically, participants in unicultural orientation strategies reported affiliations with one culture only (LC Orientation, GC Orientation and FC Orientation). Those in bicultural orientation strategy (Foreign Adaptation and Global Adaptation) reported to integrate LC affiliation with either FC(s) or GC affiliations, utilising both types of internalised cultures in identity discourses. Finally, participants in multicultural (Full Integration) strategy integrated LC, GC and FC(s) affiliations as facets of their overall identities. Details of cross-case analysis illustrated by extracts of participant identity discourses and cross-comparison with cultural identity orientation strategy categories distinguished in CMIO Matrix are presented next in Table 5-4.

Table 5-4: Types of Consumer Cultural Identity Orientation Strategies Identified through Analysis of Study 1 Data

Participant	Country of residence	Ethnic background	Cultural affiliations (cultures cited as important/ valued)	Type of Cultural Identity Orientation as per CMIO Matrix	Illustration
Eric	UK	White British	LC	Local Culture Orientation	*I do feel as I say very **White British**, I mean I lived in multicultural cities but if I go or when I was there and if I was to live back there again I would feel like an alien...* *To sit in this bland building, eating this bland food when they* [his colleagues] *could have gone anywhere, could have done anything...but this total excitement to find McDonalds* [in Turkey] – ***if this is the way the world is going I don't want to be part of it*** [talking about his feelings about global culture and using McDonalds as an illustration]
Alice	Ukraine	Ukrainian	LC	Local Culture Orientation	***I consider myself** absolutely **member of Ukrainian culture***
Dan	Ukraine	Russian	GC	Global Culture Orientation	*I would like **to be citizen of the world**...For me, it* **[Ukrainian culture]***is of very low importance*
Ariel	UK	White British	FC (non-ancestral)	Foreign Culture Orientation	*We tend to **aim for the States and Europe***
Udana	Ukraine	Ukrainian-Russian	LC and GC	Global Adaptation (glocalisation)	*I would **define myself as a citizen of Ukraine but also** if I consider this I would also say **citizen of the world**...although it may be said it is a utopian view but...**born in this world***
Vebmart	Ukraine	Ukrainian	GC and FC (non-ancestral)	Imported Cultures Orientation	***I want to be** in Europe* [Interviewer: anywhere in Europe?] [thinks] *Well, possibly not everywhere. Most likely not everywhere even* [smiles]... *If I could choose it would probably be **Germany or Great Britain**. I very much like Great Britain, very much...I think it is important **to be in touch with the rest of the world***
Maya	UK	Pakistani	LC and FC (ancestral and non-ancestral)	Foreign Adaptation	***I feel the connection with my local culture*** [UK]... *it's not my heritage but it's my brought up and to me that is my culture mixed in with the Asian cultures so **it's important for me to have links with all of them**...I would class* [as important] *the **Pakistani** culture, the **Indian** culture...purely because that's my heritage*

Participant	Country of residence	Ethnic background	Cultural affiliations (cultures cited as important/ valued)	Type of Cultural Identity Orientation as per CMIO Matrix	Illustration
Louise	UK	Polish	LC and FC (ancestral and non-ancestral)	Foreign Adaptation	*Uhm, I think I became very..., erm **I associate myself with British culture where I now live** as well and I integrated a lot of very British things into my lifestyle...My particular interest is in **Spanish culture**...**a lot of activities in my life would be trying to reach out to this** [Spanish] **culture**...It [Polish culture] **is very important for me** because **I strongly identify myself with this culture**, so certain traditions, certain parts of my lifestyle will be very specific to Poland*
Twiglet	UK	German-French	LC and FC (ancestral)	Foreign Adaptation	*I was always **attracted by Anglo-Saxon world, living [in the UK] now I am also attracted by Germany**...emotionally, although I've never lived in France – my mum is French – and **I've always felt really close to France**...**I think I just feel emotionally attached to France**... **I feel like I've got a love affair** with its cultural outputs...**it's just part of me I guess**...I think I am in a quite comfortable position...like I can pick and choose, you like **sometimes I'll say I am German, sometimes I'll say I am French...sometimes I'll say I live in the UK**...*
Tyapa Cherkizova	UK	Russian	LC and FC (ancestral and non-ancestral)	Foreign Adaptation	***UK is my country now**...I love this country and **I love the culture here**...**I love Scandinavia**... style of their life, the food, the way people deal with everyday life...* *Being **Russian** origin I would say it is important for me to go and visit the country... Because **I have a strange connection with that place**. I know **it's important for them [her children] to know their heritage**...I think I know that they will benefit from it, in my opinion knowing your roots is important for yourself and to recognise who you are*
Aniva	Ukraine	Russian-Bulgarian-Romanian	LC and FC (ancestral and non-ancestral)	Foreign Adaptation	*I am a rooted **Ukrainian**...Of course there is difference between global culture and foreign cultures... I **like how they live in America** [USA]... **I would like to live ther**e...to have a good look at and learn more about how they live but not live forever, you know [laughs], like a long visit and then by all means come back home...I am kind of **inclined towards** you know **Bulgarian culture**, cultures of former Yugoslavia countries...**Romania***

Participant	Country of residence	Ethnic background	Cultural affiliations (cultures cited as important/ valued)	Type of Cultural Identity Orientation as per CMIO Matrix	Illustration
Max	Ukraine	Russian	LC and FC (non-ancestral)	Foreign Adaptation	*I am Ukraine's citizen – I lived here for 30 years, my family is here, my friends and the church I go to – all is here...German culture is attractive for me, Italian, Swedish cultures...I would like to maintain links with these cultures, it is important to me*
Jason	UK	English-Irish	LC, GC and FC (ancestral and non-ancestral)	Full Integration	*My identity would be more towards the Irish side of my family, because I don't really associate myself with the English side as much...I mean yeah like I appreciate my English side but I've always had more interest in the Irish side...[Interviewer: does global culture have an impact on your life?] Yeah, yeah, definitely, it's important to enjoy it and to be part of it...American culture for me is definitely a big influence... If you write down all the different things I do on a daily basis, how many things are directly influenced by American culture would be quite obvious. I would also say French and Spanish cultures are also very important....There are so many positive things I took from my French, Spanish and Chinese experiences. I wouldn't say it is necessarily just the food, I'd say the way how I approach my meals that's changed. For example, in Chinese culture it's very much a social meal rather than sort of rushing through everything in a very chronologically sort of journey...I would say that I've taken a little bit for my identity from each culture...I'd say I wouldn't be fixed in one culture all the time*
Alexandra	Ukraine	Ukrainian	LC, GC and FC (non-ancestral)	Full Integration	*Despite several negatives in my country it is important to me to keep my connections to the local culture...I would say I am more kind of oriented towards global culture I think...I like French culture for some reason...I like the lifestyle associated with it...in my opinion this is romantic, free, kind of light lifestyle*
Eveline	Ukraine	Russian	LC, GC and FC (ancestral and non-ancestral)	Full Integration	*I am obsessively focused on Ukraine...My favourite composers, music are all local... My favourite thing is the Ukrainian anthem, I even gave some money to a boy who was reciting the Ukrainian national anthem in a bus...I think I should be a part of the civilized global world, my daughter is taught this at school...Swedish culture stands out for me... I like monarchy, the way they live and the charitable deeds of their Queen, and also their developed economy...Great Britain as well...Russia is also an important part of my life, I think their culture is very close to mine*

5.2.3 Summary

The findings presented in this section provide initial support for the proposed concept of Consumer Multiculturation, i.e. changes to cultural identification processes of individuals, resultant from simultaneous and continuous multicultural exchange occurring in social environments. Distinct unique associations assigned to LC, GC and FC as different systems of cultural meanings encountered simultaneously in the lived social realities elicited from participant discourses justified greater accuracy and applicability of the new (or researcher's) conceptualisation of LC, GC and FC constructs. Individual tendencies to maintain/develop and integrate in different combinations diverse ancestral and non-ancestral cultural affiliations validates the need for a holistic approach to studying changes in cultural identification emerged through identity negotiations in multicultural marketplaces across mainstream, ethnic migrant/diasporic and mixed origin participants alike.

Cross-comparison of these discourses with cultural identity orientation strategies distinguished in CMIO Matrix provided initial support for existence of seven hypothesised strategies, while one strategy (Cultural Alienation) did not emerge from the analysis. These findings were considered within limitations to their generalisability to consumer spheres of the UK and Ukraine posed by small sample size and qualitative method of enquiry utilised to address the exploratory objectives of Study 1. Given these considerations, it was decided that refinement of Proposition 2 is not justifiable at this stage, and therefore all cultural identity orientation strategies hypothesised in CMIO Matrix should be subjected to further empirical tests.

As reported in Chapter 4, qualitative data obtained from Study 1 was also utilised, along with the review of existing acculturation scales, to develop measures capturing the value assigned by individuals to maintaining/developing affiliations with LC, GC and FC(s). Prior to proceeding with operationalisation of these measures, they were subjected to a rigorous purification and validation procedure, following accepted scaling guidelines (i.e. Churchill, 1979; Netemeyer *et al.*, 2003; DeVellis, 2012). Existing measures were

also subjected to validation, to ensure their reliability and validity in the context of the sample. The next Section 5.3 reports measure development and validation steps.

5.3 Measure Development and Validation

The aim of this section is to present validation of measures utilised in Study 4 (survey). Section 5.3.1 reports the main steps taken to develop and validate new measures, Local Cultural Affiliation scale (LCA), Global Culture Affiliation scale (GCA) and Foreign Culture Affiliation scale (FCA). Section 5.3.2 reports validation of existing measures, these are: a) dependent variable – Willingness to Buy scale (WTB); and b) competing measures – Cosmopolitanism Scale (COS) and Consumer Ethnocentrism scale (CETSCALE). Finally, Section 5.3.3 reports tests conducted to assess and verify discriminant and nomological validity of new measures (LCA, GCA and FCA scales) in relation to existing measures (WTB, COS and CET).

5.3.1 New Measure Development and Validation: LCA, GCA and FCA Scales

The conceptual model developed in Chapter 3 (Section 3.2.3, p:69) postulates Local Culture Affiliation (LCA), Global Culture Affiliation (GCA) and Foreign Culture Affiliation (FCA) as constructs that reflect importance (value) individuals assign to maintaining/developing affiliations (i.e. membership links) with Local, Global and Foreign cultures (LC, GC, and FC) as distinct sets of unique cultural meanings (values, practices, ways of life) when construing sense of self and identity. Operational definitions of cultural affiliations with Local, Global and Foreign cultures given in Table 5-5 below are based on conceptual definitions of LC, GC and FC developed in Chapter 3 and tested in Study 1 (see Section 5.2).

Table 5-5: Operational Definitions of Local Culture Orientation (LCA), Global Culture Orientation (GCA) and Foreign Culture Orientation (FCA)

Construct	Operational Definition
Local Culture Affiliation (LCA)	Importance (value) assigned to maintaining/developing affiliation (i.e. membership links) with Local Culture as a culture that represents a set of meanings (values, lifestyle, symbols) regarded as unique to of one's current place of residence
Global Culture Affiliation (GCA)	Importance (value) assigned to maintaining/developing affiliation (i.e. membership links) with Global Culture as a culture that represents a set of meanings (values, lifestyle, symbols) regarded to symbolise an ideological connectedness with the world
Foreign Culture Affiliation (FCA)	Importance (value) assigned to maintaining/developing affiliation (i.e. membership links) with specific Foreign Culture(s) as a culture(s) that represents a set of meanings (values, lifestyle, symbols) regarded as unique to a country or group of people and known as either culture of heritage/ancestry or a culture with no ancestral links

Based on definitions above, LCA, GCA and FCA scales were developed as measures of three independent unidimensional constructs. As detailed in Chapter 4 (Section 4.4.2.2, p:124), the LCA, GCA and FCA scales development procedure consisted of three main stages: development, purification and validation. Step by step analysis process adopted for each stage is detailed in Figure 5-2. Development stage is reported in Chapter 4 and the rest of the process is discussed in the next sections.

Figure 5-2: New Measure Development Stages

Stage	Analysis Steps	Chapter and section where step is reported
Development	Item Pool Generation	Chapter 4, Section 4.4.2.2.1 (p:128)
	Content Validity Assessment – Expert Judging	
Purification	Internal Consistency and Reliability Assessment	Chapter 5, Section 5.3.1.1 (p:173)
	Unidimensionality Exploration	
Validation	Normality Assessment	Appendix 7 (p:321)
	Unidimensionality Confirmation (pancountry level)	Chapter 5, Section 5.3.1.2.1.1 (p:179)
	Reliability Assessment and Convergent and Face Validity Assessment (pancountry level)	Chapter 5, Section 5.3.1.2.1.2 (p:181)
	Multigroup Analysis: Cross-Cultural Measurement Invariance Assessment	Chapter 5, Section 5.3.1.2.2 (p:187)
	Unidimensionality Confirmation and Evaluation of Model Fit (pooled level)	Chapter 5, Section 5.3.1.2.3.1 (p:192)
	Convergent Validity Assessment	Chapter 5, Section 5.3.1.2.3.2 (p:192)
	Discriminant Validity Assessment	Chapter 5, Section 5.3.1.2.3.3 (p:194)
	Nomological Validity Assessment	Chapter 5, Section 5.3.4 (p:202)

5.3.1.1 Measure Purification

LCA, GCA and FCA measures included 14 identically-worded items that referred to LC, GC and FC as per operational definitions respectively, to tap affiliations with each type of culture. Purification of LCA, GCA and FCA measures was conducted first on pancountry samples of data collected as part of the survey of two countries, UK (n = 102) and Ukraine (n = 126) and on a subsequently pooled intracountry sample (n = 228). Items were subjected to a series of exploratory factor analyses (EFA) using the Principal Component Analysis (PCA) method. Before proceeding with PCA, the items of each measure were assessed for suitability for factor analysis through examination of inter-item correlations, item-to-total correlations and communality values, seeking to eliminate items with poor psychometric properties. A final important consideration was scale equivalence across pancountry samples and three constructs of enquiry (LCA, GCA and FCA). Items that performed well in only one country sample were removed, providing that removal of the item did not weaken the overall scale reliability, as indicated by Cronbach's Alpha, below the benchmark of 0.8 for a new scale recommended by Clark and Watson (1995). Similarly, items that presented inconsistent properties in one or more construct were also considered in the context of implications of their removal on scale reliability. It is important to note that, following recommendations on scaling procedures (Netemeyer *et al*., 2003; De Vellis, 2012) at this stage of analysis Cronbach's Alpha was considered predominantly as an indicator of individual item contribution to scale reliability.

After eliminating items with poor psychometric properties, unidimensionality was assessed using Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett's test of Sphericity and examination of individual factor loadings for which minimum significance threshold was set at 0.55 as recommended by Hair *et al.,* (2010) for the data samples sized 100. Pancountry and pooled statistics of LCA, GCA and FCA scale items after measure purification stage are presented in Tables 5-6 (UK sample) Table 5-7 (Ukraine sample) and Table 5-8 (Pooled sample). The full measure purification process in reported in Appendix 6 (p:291). On conclusion of the process 10 items were retained out of the original 14 in each measure.

Table 5-6: LCA, GCA and FCA Scales Measure Purification Statistics (UK sample)

Item	LCA scale				GCA scale				FCA scale			
	Loading	h^2	Mean	Std.dev.	Loading	h^2	Mean	Std.dev.	Loading	h^2	Mean	Std.dev.
_CA2: I feel proud of "Culture"	.791	.626	3.9020	.88452	.718	.516	3.1275	.86370	.792	.628	3.5000	.89829
_CA4: I feel I share values and ideas of "Culture"	.803	.645	4.0490	.72272	.842	.708	3.2353	.86947	.838	.703	3.6667	.85981
_CA5: I feel I belong to "Culture"	.827	.683	4.1765	.81340	.857	.735	3.2843	.91606	.863	.745	3.2941	1.04917
_CA6: It is important to me that others think of me as a member of "Culture"	.675	.455	3.7451	.91939	.813	.662	3.0294	.96939	.852	.726	3.1373	1.06277
_CA7: I feel close to "Culture"	.815	.665	4.2255	.74338	.859	.738	3.3529	.94027	.766	.587	3.6373	.87642
_CA8: I love "Culture"	.857	.735	4.0588	.79383	.871	.758	3.0686	.83559	.856	.733	3.7647	.92465
_CA9: It makes me feel good feeling member of "Culture"	.807	.651	4.1078	.75658	.895	.801	3.3627	.88764	.865	.749	3.6275	.86656
_CA11: My identity is closely connected with "Culture"	.770	.593	4.0196	.93322	.865	.749	3.0294	.88391	.881	.777	3.3431	1.06701
_CA12: I feel strongly attached to "Culture"	.842	.709	3.9804	.83227	.858	.737	3.0686	.89287	.874	.763	3.5392	.92994
_CA14: "Culture" represents who I am as a personality	.795	.632	4.0784	.85233	.803	.644	3.2157	.92947	.836	.699	3.5882	1.07494
Cronbach's Alpha				0.935				0.953				0.954
Total variance explained				63.93%				70.97%				71.10%
KMO Measure of Sampling Adequacy				0.923				0.938				0.945
Bartlett's Test of Sphericity			701.654, df 45, p = .000				873.493, df 45, p = .000				864.694, df 45, p = .000	

Table 5-7: LCA, GCA and FCA Scales Measure Purification Statistics (Ukraine sample)

Item	LCA scale				GCA scale				FCA scale			
	Loading	h^2	Mean	Std.dev.	Loading	h^2	Mean	Std.dev.	Loading	h^2	Mean	Std.dev.
_CA2: I feel proud of "Culture"	.783	.613	3.8016	1.05087	.698	.487	3.3248	.94531	.812	.660	3.5556	.99520
_CA4: I feel I share values and ideas of "Culture"	.850	.722	4.0317	.91158	.819	.671	3.4017	.88142	.741	.549	3.6752	.98985
_CA5: I feel I belong to "Culture"	.831	.691	4.1667	.77717	.799	.638	3.2650	1.06991	.737	.544	3.4444	1.09422
_CA6: It is important to me that others think of me as a member of "Culture"	.837	.700	3.8571	1.05614	.766	.586	3.3761	1.09644	.695	.483	3.3077	1.10220
_CA7: I feel close to "Culture"	.878	.771	4.1508	.81060	.766	.587	3.3761	.96245	.716	.512	3.6667	.96490
_CA8: I love "Culture"	.880	.775	4.0159	.92073	.845	.713	3.2821	.99000	.747	.558	3.7521	.99052
_CA9: It makes me feel good feeling member of "Culture"	.820	.672	4.1962	.78829	.785	.617	3.5726	.95877	.785	.617	3.6154	.94546
_CA11: My identity is closely connected with "Culture"	.869	.755	4.0794	.82562	.845	.715	3.1197	1.07609	.840	.706	3.4274	1.11662
_CA12: I feel strongly attached to "Culture"	.773	.598	3.8413	.88916	.792	.627	3.1026	1.04539	.753	.567	3.5897	1.06798
_CA14: "Culture" represents who I am as a personality	.735	.540	3.8492	1.09594	.793	.629	3.0598	1.08509	.785	.616	3.5214	1.08753
Cronbach's Alpha				0.945				0.933				0.919
Total variance explained				68.36%				62.69%				58.12%
KMO Measure of Sampling Adequacy				0.941				0.923				0.918
Bartlett's Test of Sphericity			1004.403, df 45, p = 0.000				829.476, df 45, p = .000				692.407, df 45, p = .000	

Table 5-8: LCA, GCA and FCA Scales Measure Purification Statistics (Pooled sample)

Item	LCA scale				GCA scale				FCA scale			
	Loading	h^2	Mean	Std.dev.	Loading	h^2	Mean	Std.dev.	Loading	h^2	Mean	Std.dev.
_CA2: I feel proud of "Culture"	.784	.615	3.8465	.97914	.711	.506	3.2895	.96843	.800	.639	3.4781	.94073
_CA4: I feel I share values and ideas of "Culture"	.831	.690	4.0395	.83070	.833	.694	3.4254	.90940	.784	.615	3.6798	.86952
_CA5: I feel I belong to "Culture"	.826	.682	4.1711	.79183	.818	.669	3.3158	.95092	.800	.641	3.2982	.97484
_CA6: It is important to me that others think of me as a member of "Culture"	.773	.598	3.8070	.99671	.790	.624	3.2807	1.05370	.768	.590	3.2237	1.01875
_CA7: I feel close to "Culture"	.853	.727	4.1842	.78044	.804	.646	3.4123	.96467	.735	.540	3.5833	.93256
_CA8: I love "Culture"	.872	.760	4.0351	.86467	.858	.736	3.2544	.91306	.800	.641	3.7368	.89100
_CA9: It makes me feel good feeling member of "Culture"	.811	.657	4.1567	.77383	.838	.702	3.5607	.89465	.819	.671	3.6182	.89484
_CA11: My identity is closely connected with "Culture"	.818	.670	4.0526	.87392	.855	.732	3.1623	.95492	.858	.737	3.3509	1.04929
_CA12: I feel strongly attached to "Culture"	.801	.641	3.9035	.86508	.820	.673	3.1579	.93939	.806	.650	3.4474	.95347
_CA14: "Culture" represents who I am as a personality	.753	.567	3.9518	.99883	.787	.620	3.2281	1.01126	.804	.646	3.4386	1.09492
Cronbach's Alpha				0.943				0.942				0.936
Total variance explained				66.073%				66.005%				63.695%
KMO Measure of Sampling Adequacy				0.949				0.946				0.951
Bartlett's Test of Sphericity				1640.585, df 45, p = .000				1653.162, df 45, p = .000				1488.055, df 45, p = .000

5.3.1.2 Measure Validation

Validation of LCA, GCA and FCA measures was conducted using maximum likelihood Confirmatory Factor Analysis (CFA) in LISREL 9.1 (Joreskog and Sorbom, 2013). Validation was conducted first on pancountry samples of data different from samples used in purification stage, UK (n = 101)[21] and Ukraine (n = 135), then subjected to multi-group analysis for cultural measurement invariance testing, and subsequently on a pooled intracountry sample (n = 236). Prior to proceeding with CFA, normality was assessed by examining individual variables' and scale mean skewness and kurtosis, to meet the assumptions of Structural Equation Modelling (see Appendix 7, p:321, for a report of normality checks).

To determine the extent to which the estimated models are consistent with the data, the models were assessed by utilising a range of goodness-of-fit (GOF) indices. There is no common convention on assessing goodness-of-fit but it is generally recommended that multiple indices are considered simultaneously, to give the researcher a general idea of how well, or not, aspects of the model are captured by the data (Lei and Wu, 2007). Thus, a number of indices were selected, based on the manner in which they assess fit and following recommendations by Hooper, Coughlan and Mullen (2008) and Diamantopoulos and Siguaw (2000). The selected indices are summarised in Table 5-9, along with a summary of each index' interpretation based on the recommended cut-off criteria.

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[21] As reported in Chapter 4 (Section 4.4.2.2.2, p:128), seven randomly selected cases were included from the sample drawn for measure validation stage in the sample used for measure purification for the UK sample. Ukraine split-half samples are completely independent.

Table 5-9: Summary of Selected Goodness-of-Fit Indices

Index	Definition	Criteria for Interpretation	Sources
Absolute Fit Indices			
Minimum fit function chi-square statistic	Tests the hypothesis of the perfect fit of the specified model (within the limits of sampling error). Tests the difference between the observed model and the estimated model covariance matrices.	The obtained chi-square value should be smaller than the value of chi-square for given degrees of freedom. A significant chi-square indicates misspecification.	Hu and Bentler (1999); Diamantopoulos and Siguaw (2000); Weston and Gore (2006)
Normed Chi-square	Ratio of chi-square to the model's degrees of freedom.	Chi-square/df ratio of 3:1 or less are associated with better fit.	Kline (2005); Hooper *et al.*, (2008) Hair *et al.*, (2010)
RMSEA (root mean square error of approximation) Steiger and Lind, 1980	Estimates how well the fitted model approximates population covariance matrix per degrees of freedom. This index is regarded is one of the most informative for its favour of parsimony (Diamantopoulos and Siguaw, 2000).	Values below .05 indicate a good fit; values between .05 and under .08 indicate mediocre fit. Hu and Bentler (1999) recommend a cut-off value of .06 as desirable or less is desirable. Netemeyer, Bearden and Sharma (2003) outline that values below .08 is acceptable.	Steiger (1990); Hu and Bentler (1999); Netemeyer *et al.* (2003); Hair *et al.* (2010)
GFI, Joreskog and Sorbom (1993)	Proportion of variance that is accounted for by the estimated model covariance. Shows how closely the model comes to replicating the observed covariance matrix	Values greater than .95 are deemed indicative of good fit; values between .9 and .95 are usually taken as indicating acceptable fit. For smaller sample sizes the cut-off point of .95 is more appropriate.	Diamantopoulos and Siguaw (2000); Hooper *et al.* (2008)
SRMR (Standardised root mean square residual), Joreskog and Sorbom (1993)	The square root of the difference between the residuals of the observed covariance matrix and the hypothesised covariance model.	A well fitting model is expected to obtain values below .05, especially for smaller samples. Values between .05 and .08 are deemed acceptable.	Hu and Bentler (1999); Diamantopoulos and Siguaw (2000)

Continued on the next page

Index	Definition	Criteria for Interpretation	Sources
Relative Fit Indices			
CFI (Comparative fit index), Bentler (1990)	Measures proportional improvement in fit in comparison to a baseline (usually independence) model.	Ranges between 0 and 1.0. Hu and Bentler (1999) recommend a cutoff value of .95;	Hu and Bentler (1999); Hooper *et al.* (2008)
NFI (Normed fit index), Bentler and Bonnet (1980)	Indicates percentage in improvement of model fit by comparing the chi-square value of the model to the chi-square of the independence model. Due to its sensitivity to sample size, is recommended to be used in conjunction with CFI and NNFI.	Bentler and Bonnet (1980) suggest that values greater than .90 indicate good fit. More recently Hu and Bentler (1999) recommended a cut-off point of .95.	Bentler and Bonnet (1980); Diamantopoulos and Siguaw (2000); Hooper *et al.* (2008)
NNFI or TLI (Non-normed fit index or Tucker Lewis Index), Tucker Lewis, 1973	Measure of the proportionate improvement in fit per degree of freedom. NNFI is less sensitive to sample size than NFI and prefers simpler models.	Value close to .95 indicates good fit (Hu and Bentler, 1999)	Hu and Bentler (1999); Hooper *et al.* (2008)

5.3.1.2.1 Pancountry Samples Assessment

5.3.1.2.1.1 Unidimensionality Confirmation

The initial models tested for LCA, GCA and FCA contained 10 items retained after measure purification stage. Unidimensionality of the scales was verified first using a range of goodness-of-fit indices, followed by examination of psychometric properties of individual items as represented by standardised residuals and modification indices. The same item (_CA7 – I feel close to "Culture") was set as a marker item across all scales in both samples. Table 5-10 presents the statistics of initially specified models.

In the LCA scale, all indices met acceptability criteria in the UK data sample and five indices met acceptability criteria in the Ukraine sample. In the GCA scale, all indices met criteria in the UK sample and three indices met criteria in Ukraine sample. In the

FCA scale, all indices met acceptability criteria in both country samples. A study of item reliabilities, standardised residuals and modification indices identified two items (_CA2 – I feel proud of "Culture" and _CA12 – I feel strongly attached to "Culture") with a consistent pattern of high modification indices across the three scales and country samples that were well above the 3.84 cut-off suggested by Hair *et al.* (2010), suggesting that these items do not belong to the specified factor. Conceptual rationale for these items' elimination was carefully considered and concluded justified. Individual removal of items did not yield acceptable results. Simultaneous removal of both items achieved good model fit in both countries for LCA and FCA scales, and good fit in the UK sample and acceptable fit in Ukraine sample for GCA scale, as shown in Table 5-11 which presents the final model.

Table 5-10: Initial Model for LCA, GCA and FCA Scales

Fit Index	Criteria	UK Sample	Acceptability	Ukraine Sample	Acceptability
LCA Scale					
Chi Square (df)		45.785 (35)		72.402 (35)	
P	>0.05	0.1049	Yes	0.0002	No
RMSEA	<.08	0.0552	Yes	0.0890	No
GFI	≥0.9	0.914	Yes	0.911	Yes
CFI	≥0.9	0.993	Yes	0.985	Yes
NFI	≥0.9	0.972	Yes	0.972	Yes
NNFI (TLI)	≥0.95	0.991	Yes	0.981	Yes
SRMR	<.08	0.0374	Yes	0.0340	Yes
GCA Scale					
Chi Square (df)		48.090(35)		90.197 (35)	
P	>0.05	0.0693	Yes	0.0000	No
RMSEA	<.08	0.0609	Yes	0.108	No
GFI	≥0.9	0.916	Yes	0.887	No
CFI	≥0.9	0.993	Yes	0.979	Yes
NFI	≥0.9	0.976	Yes	0.966	Yes
NNFI (TLI)	≥0.95	0.991	Yes	0.973	No
SRMR	<.08	0.0315	Yes	0.0361	Yes
FCA Scale					
Chi Square (df)		44.214 (35)		39.861 (35)	
P	>0.05	0.1367	Yes	0.2627	Yes
RMSEA	<.08	0.0511	Yes	0.0321	Yes
GFI	≥0.9	0.922	Yes	0.946	Yes
CFI	≥0.9	0.995	Yes	0.998	Yes
NFI	≥0.9	0.975	Yes	0.982	Yes
NNFI (TLI)	≥0.95	0.993	Yes	0.997	Yes
SRMR	<.08	0.0350	Yes	0.0274	Yes

Table 5-11: Final Model for LCA, GCA and FCA Scales

Fit Index		GB Sample		Ukraine Sample	
LCA Scale					
Chi Square (df)		27.861 (20)		26.225(20)	
P	>0.05	0.1127	Yes	0.1585	Yes
RMSEA	<.08	0.0624	Yes	0.0480	Yes
GFI	≥0.9	0.933	Yes	0.957	Yes
CFI	≥0.9	0.992	Yes	0.996	Yes
NFI	≥0.9	0.972	Yes	0.984	Yes
NNFI (TLI)	≥0.95	0.989	Yes	0.995	Yes
SRMR	<.08	0.0354	Yes	0.0237	Yes
GCA Scale					
Chi Square (df)		24.208 (20)		36.012 (20)	
P	>0.05	0.2334	Yes	0.0153	No
RMSEA	<.08	0.0456	Yes	0.0770	Yes
GFI	≥0.9	0.945	Yes	0.936	Yes
CFI	≥0.9	0.997	Yes	0.990	Yes
NFI	≥0.9	0.981	Yes	0.979	Yes
NNFI (TLI)	≥0.95	0.995	Yes	0.987	Yes
SRMR	<.08	0.0259	Yes	0.0286	Yes
FCA Scale					
Chi Square (df)		23.254 (20)		22.052 (20)	
P	>0.05	0.2765	Yes	0.3377	Yes
RMSEA	<.08	0.0401	Yes	0.0276	Yes
GFI	≥0.9	0.950	Yes	0.963	Yes
CFI	≥0.9	0.997	Yes	0.999	Yes
NFI	≥0.9	0.979	Yes	0.985	Yes
NNFI (TLI)	≥0.95	0.996	Yes	0.998	Yes
SRMR	<.08	0.0306	Yes	0.0237	Yes

5.3.1.2.1.2 Reliability and Validity Assessment

Having verified unidimensionality, the measures were assessed for reliability and validity. Reliability refers to the ability of the instrument to perform in a consistent way (DeVellis, 2012). A commonly utilised method of reliability assessment is assessment of the instrument's internal consistency which is conducted by inspecting individual items reliability indicators, by calculating composite or construct reliability and by inspecting Cronbach's Alpha coefficient. Individual items reliabilities were assessed by inspecting items' squared multiple correlations. Composite reliability was assessed by calculating using the following formula:

Equation 1: Composite Reliability Formula

Composite Reliability = (Σstandardised loadings)^2 / (Σstandardised loadings)^2 + (Σindicator measurement error)

Convergent validity is another internal consistency-based diagnostic (Netemeyer *et al.*, 2003). Assessment of convergent validity is conducted by inspecting regression coefficients (t values) of each item loading on the latent manifest variable for significance and by calculating AVE (average variance extracted estimate). Regression coefficients of individual item loadings on the dimension are required to be significant and substantial (Steenkamp and Van Trijp, 1991; Diamatopoulos and Siguaw, 2000). The minimum threshold for regression coefficients for item loadings was set at 2.56 at .01 level of significance, as recommended by Hair *et al.* (2010). AVE indicates the amount of variance shared by all items included in a measure, relative to measurement error. For newly developed scales, a minimum AVE threshold of 0.50 is recommended (Fornell and Larker, 1981). AVE was calculated using the following formula:

Equation 2: Average Variance Extracted Formula

AVE = (Σstandardised loadings) / (Σstandardised loadings) + (Σindicator measurement error)

A final important consideration made at this stage of analysis was to again assess the set of retained items for face validity, to ensure that the retained items reflect conceptualised dimension (Churchill, 1979).

Assessment of item convergent validity, composite reliability and Cronbach's Alpha indicated that the 8-item solution was acceptable across three scales. These results are presented below along with item reliability and validity statistics in Tables 5-12, 5-13 and 5-14. Convergent validity is evidenced by AVEs ranging between 0.6 and 0.68 which is well above .50 criterion recommended by Fornell and Larcker (1981). Internal consistency reliability values for all three scales (assessed by Cronbach's Alpha) are all exceeding the recommended benchmark of 0.8 for a new scale (Clark and Watson, 1995). Construct or composite reliabilities for all three scales exceed the recommended threshold of 0.6 (Bagozzi and Yi, 1988). Factor loadings are high for all items for both country samples, well above the minimum value of 0.4 (Ford *et al.*, 1986). Item

182

reliability averages are 0.52 and 0.66 (LCA scale) 0.69 and 0.67 (GCA scale), 0.62 and 0.63 (FCA scale) for the UK and Ukraine samples respectively, which is in line with the threshold of 0.50 recommended by Clark and Watson (1995). One individual item (LC6) in the UK sample has reliability value below 0.4 (0.35) but since it does not have a detrimental effect on composite reliability and convergent validity it can be concluded that items and scales are reliable. Face validity was concluded by contrasting the final scales with conceptual and operational definitions of LCA, GCA and FCA constructs (see Table 5-5 for summary of operational definitions).

Table 5-12: LCA Scale Item Parameters (UK and Ukraine Samples)

Item	UK Sample			Ukraine Sample		
	Std. Factor Loadings (t value)	Meas. Error (t value)	Item reliability	Std. Factor Loadings (t value)	Meas. Error (t value)	Item reliability
LCA4: I feel I share values and ideas of "Culture"	0.776 (9.16)	0.398 (6.58)	0.60	0.828 (11.64)	0.315 (7.17)	0.66
LCA5: I feel I belong to "Culture"	0.814 (9.79)	0.338 (6.44)	0.66	0.878 (12.76)	0.230 (6.58)	0.77
LCA6: It is important to me that others think of me as a member of "Culture"	0.588 (10.85)	0.655 (6.08)	0.35	0.803 (11.11)	0.356 (7.35)	0.64
LCA7: I feel close to "Culture"	0.857 (***)	0.266 (6.20)	0.73	0.824 (***)	0.320 (7.20)	0.68
LCA8: I love "Culture"	0.836 (11.06)	0.301 (5.99)	0.70	0.821 (11.50)	0.325 (7.22)	0.66
LCA9: It makes me feel good feeling a member of "Culture"	0.764 (11.38)	0.416 (5.82)	0.58	0.824 (11.56)	0.320 (7.20)	0.68
LCA11: My identity is closely connected with "Culture"	0.719 (10.17)	0.483 (6.33)	0.52	0.814 (11.34)	0.338 (7.28)	0.66
LCA14: "Culture" represents who I am as a personality	0.804 (9.60)	0.353 (6.48)	0.65	0.747 (10.01)	0.443 (7.63)	0.56
Convergent validity (AVE):	*0.60*			*0.67*		
Composite Reliability	*0.92*			*0.94*		
Cronbach's Alpha	*.918*			*.940*		

***Marker item does not have a t value

184

Table 5-13: GCA Scale Item Parameters (UK and Ukraine Samples)

Item	UK Sample			Ukraine Sample		
	Std. Factor Loadings (t value)	Meas. Error (t value)	Item reliability	Std. Factor Loadings (t value)	Meas. Error (t value)	Item reliability
GCA4: I feel I share values and ideas of "Culture"	0.764 (9.16)	0.416 (6.58)	0.58	0.799 (10.62)	0.362 (7.37)	0.64
GCA5: I feel I belong to "Culture"	0.799 (9.79)	0.361 (6.44)	0.64	0.86 (11.78)	0.261 (6.84)	0.74
GCA6: It is important to me that others think of me as a member of "Culture"	0.852 (10.85)	0.274 (6.08)	0.77	0.822 (11.05)	0.324 (7.21)	0.68
GCA7: I feel close to "Culture"	0.837 (***)	0.299 (6.20)	0.70	0.802 (***)	0.357 (7.36)	0.64
GCA8: I love "Culture"	0.861 (11.06)	0.258 (5.99)	0.74	0.82 (11.02)	0.327 (7.23)	0.67
GCA9: It makes me feel good feeling a member of "Culture"	0.876 (11.38)	0.233 (5.82)	0.77	0.826 (11.11)	0.319 (7.19)	0.68
GCA11: My identity is closely connected with "Culture"	0.819 (10.17)	0.330 (6.33)	0.67	0.807 (10.76)	0.349 (7.33)	0.65
GCA14: "Culture" represents who I am as a personality	0.789 (9.60)	0.378 (6.48)	0.62	0.834 (11.27)	0.305 (7.21)	0.70
Convergent validity (AVE):	*0.68*			*0.67*		
Composite Reliability	*0.94*			*0.94*		
Cronbach's Alpha	*.944*			*.943*		

***Marker item does not have a t value

Table 5-14: FCA Scale Item Parameters (UK and Ukraine Samples)

Item	UK Sample			Ukraine Sample		
	Std. Factor Loadings (t value)	Meas. Error (t value)	Item reliability	Std. Factor Loadings (t value)	Meas. Error (t value)	Item reliability
FCA4: I feel I share values and ideas of "Culture"	0.759 (7.58)	0.425 (6.50)	0.58	0.802 (9.70)	0.357 (7.19)	0.64
FCA5: I feel I belong to "Culture"	0.88 (8.83)	0.226 (5.50)	0.77	0.792 (9.57)	0.373 (7.26)	0.63
FCA6: It is important to me that others think of me as a member of "Culture"	0.761 (7.60)	0.420 (6.48)	0.58	0.784 (9.45)	0.386 (7.31)	0.61
FCA7: I feel close to "Culture"	0.724 (***)	0.476 (6.62)	0.52	0.752 (***)	0.435 (7.49)	0.57
FCA8: I love "Culture"	0.764 (7.63)	0.416 (6.47)	0.58	0.83 (10.10)	0.310 (6.94)	0.69
FCA9: It makes me feel good feeling a member of "Culture"	0.793 (7.94)	0.371 (6.33)	0.62	0.778 (9.38)	0.394 (7.35)	0.61
FCA11: My identity is closely connected with "Culture"	0.874 (8.78)	0.236 (5.59)	0.76	0.768 (9.24)	0.410 (7.40)	0.59
FCA14: "Culture" represents who I am as a personality	0.778 (7.77)	0.395 (6.41)	0.61	0.851 (10.39)	0.276 (6.70)	0.72
Convergent validity (AVE):	*0.63*			*0.63*		
Composite Reliability	*0.93*			*0.93*		
Cronbach's Alpha	*.930*			*.931*		

***Marker item does not have a t value

5.3.1.2.2 Measurement Invariance Assessment

Assessment of measurement invariance involves series of hierarchical tests to consider the extent to which the model is consistent (invariant) across samples (Netemeyer *et al.*, 2003). Test for configural invariance establishes whether the basic model structure is invariant across groups, metric invariance tests consistency of the relationships between scale items and the underlying construct, while scalar invariance compares the observed and latent mean scores for invariance across groups (Milfont and Fischer, 2010). Thus, to ensure applicability and generalisability of the 8-item LCA, GCA and FCA scales across country samples, the 8-item solution was tested for measurement invariance using Multi-Group Confirmatory Factor Analysis (MGCFA) following the sequential procedure outlined by Steenkamp and Baumgartner (1998) with increasingly restrictive forms of invariance imposed on the models. As recommended by Steenkamp and Baumgartner (1998), the analysis was conducted on two separate data samples for each scale to ensure the decisions were not made based on samples' idiosyncracies.

Full invariance is rare in cross-cultural research (Steenkamp and Baumgartner, 1998). Given the simple structure of tested models, full configural invariance was sought, while achieving partial metric and scalar invariance was deemed acceptable. If full metric and scalar invariance were rejected, modification indices (MIs) and expected parameter changes (EPCs) were examined to locate invariant factor loadings and intercepts. Based on this examination, models were respecified as partially invariant, relaxing loadings and intercepts that exhibited invariance one by one. Following the guidelines by Steenkamp and Baumgartner (1998), partial metric and scalar invariance were considered achieved if a marker variable and at least one other variable of the latent construct presented invariance.

Model fit was assessed using chi square to degrees of freedom ratio (χ^2/df) and a range of goodness-of-fit indices (RMSEA, CFI and NNFI), as recommended by Steenkamp and Baumgartner (1998). Configural invariance was assessed by examining the absolute values of fit parameters. Metric and scalar invariance were assessed by calculating the magnitude of changes to fit parameters between two nested models. Given small pancountry sample sizes and the simple model structure, difference in the CFI (ΔCFI)

between nested models ≤ -0.001 was adopted as the main criteria of model fit, since Cheung and Rensvold (2002) demonstrated it to be a more robust indicator of measurement invariance than other indicators.

Full configural invariance was supported for LCA, GCA and FCA baseline models. For LCA scale the model fit parameters were as follows: $\chi^2(40) = 53.845$; RMSEA = 0.0543; CFI = 0.995; NNFI = 0.993. For GCA scale fit indices were: $\chi^2(40) = 59.968$; RMSEA = 0.0652; CFI = 0.993; NNFI = 0.991. Fit indices of FCA scale were: $\chi^2(40) = 57.953$; RMSEA = 0.0629; CFI = 0.992; NNFI = 0.989. Partial metric and scalar invariance was achieved for all three scales. 6 items were metrically invariant in all three scales, 5 items were scalarly invariant in LCA and FCA scales and 3 items were scalarly invariant in GCA scale. Tables 5.15, 5.16 and 5.17 detail the results of measurement invariance assessment of LCA, GCA and FCA scales respectively (the same item, _CA7 – I feel close to "Culture" was set as a marker item across all scales). The full cross-cultural measurement invariance assessment process is reported in Appendix 8 (p:331). Given that full configural and partial metric and scalar invariance were supported, the data is suitable for pooled analysis which is reported next.

Table 5-15: LCA Scale Measurement Invariance Estimation Summary (Validation Sample)

Scale Items	Metric Invariance	Scalar Invariance
LCA4: I feel I share values and ideas of "Culture"	Partial	Partial
LCA5: I feel I belong to "Culture"	Invariant	Invariant
LCA6: It is important to me that others think of me as a member of "Culture"	Invariant	Invariant
LCA7: I feel close to "Culture"	Marker	Marker
LCA8: I love "Culture"	Invariant	Invariant
LCA9: It makes me feel good feeling a member of "Culture"	Invariant	Invariant
LCA11: My identity is closely connected with "Culture"	Invariant	Invariant
LCA14: "Culture" represents who I am as a personality	Invariant	Partial
Calibration model fit parameters	$\Delta\chi^2 = 7.652$, df = 6 ΔCFI = -0.001 RMSEA = 0.0754 ΔNNFI = 0.001	$\Delta\chi^2 = 6.296$, df = 6 ΔCFI = 0.000 RMSEA = 0.0712 ΔNNFI = 0.001
Validation model fit parameters	$\Delta\chi^2 = 6.998$, df = 6; ΔCFI = -0.001 RMSEA = 0.0524 ΔNNFI = 0.000	$\Delta\chi^2 = 2.639$, df = 6; ΔCFI = 0.001 RMSEA = 0.0441 ΔNNFI = 0.000

Table 5-16: GCA Scale Measurement Invariance Estimation Summary (Validation Sample)

Scale Items	Metric Invariance	Scalar Invariance
GCA4: I feel I share values and ideas of "Culture"	Invariant	Partial
GCA5: I feel I belong to "Culture"	Invariant	Invariant
GCA6: It is important to me that others think of me as a member of "Culture"	Invariant	Partial
GCA7: I feel close to "Culture"	Marker	Marker
GCA8: I love "Culture"	Invariant	Partial
GCA9: It makes me feel good feeling a member of "Culture"	Partial	Partial
GCA11: My identity is closely connected with "Culture"	Invariant	Invariant
GCA14: "Culture" represents who I am as a personality	Invariant	Invariant
Calibration Model Fit Parameters	$\Delta\chi^2 = 4.09$, df = 6 ΔCFI = -0.001 RMSEA = 0.0608 ΔNNFI = 0.002	$\Delta\chi^2 = 6.124$, df = 4 ΔCFI = -0.001 RMSEA = 0.0614 ΔNNFI = 0.000
Validation Model Fit Parameters	$\Delta\chi^2 = 0.611$, df = 6; ΔCFI = 0.002 RMSEA = 0.0528 ΔNNFI = 0.003	$\Delta\chi^2 = 3.658$, df = 4; ΔCFI = -0.001 RMSEA = 0.0501 ΔNNFI = 0.000

Table 5-17: FCA Scale Measurement Invariance Estimation Summary (Validation Sample)

Scale Items	Metric Invariance	Scalar Invariance
FCA4: I feel I share values and ideas of "Culture"	Invariant	Invariant
FCA5: I feel I belong to "Culture"	Invariant	Invariant
FCA6: It is important to me that others think of me as a member of "Culture"	Invariant	Invariant
FCA7: I feel close to "Culture"	Marker	Marker
FCA8: I love "Culture"	Invariant	Invariant
FCA9: It makes me feel good feeling a member of "Culture"	Invariant	Invariant
FCA11: My identity is closely connected with "Culture"	Partial	Partial
FCA14: "Culture" represents who I am as a personality	Invariant	Partial
Calibration Model Fit Parameters	$\Delta\chi^2 = 8.208$, df = 6 ΔCFI = -0.001 RMSEA = 0.0368 ΔNNFI = 0.000	$\Delta\chi^2 = 5.86$, df = 6 ΔCFI = 0.000 RMSEA = 0.0343 ΔNNFI = 0.000
Validation Model Fit Parameters	$\Delta\chi^2 = 7.711$, df = 6 ΔCFI = -0.001 RMSEA = 0.0614 ΔNNFI = 0.000	$\Delta\chi^2 = 4.982$, df = 6 ΔCFI = 0.001 RMSEA = 0.0562 ΔNNFI = 0.002

5.3.1.2.3 Pooled Sample Fit Assessment

5.3.1.2.3.1 Unidimensionality Confirmation

The final step of measure validation was assessment of the model fit on the pooled two-country sample. 8 items retained after pancountry and measurement invariance assessment and model modification were submitted, specified to load on LCA, GCA, and FCA factors respectively (the same item, _CA7 – I feel close to "Culture," was set as a marker item in all three scales). As demonstrated in Table 5-18 below, the fit of all three models was acceptable, confirming unidimensionality.

Table 5-18: Final LCA, GCA and FCA Models (pooled sample)

Fit Index	Criteria	LCA Scale	GCA Scale	FCA Scale	Acceptability
Chi Square (df)		27.352(20)	20.424(20)	23.156(20)	
P	>0.05	0.1256	0.4317	0.2812	Yes
RMSEA	<.08	0.0395	0.00948	0.0259	Yes
GFI	≥0.9	0.973	0.979	0.976	Yes
CFI	≥0.9	0.997	1.00	0.999	Yes
NFI	≥0.9	0.990	0.993	0.991	Yes
NNFI (TLI)	≥0.95	0.996	1.00	0.998	Yes
SRMR	<.08	0.0204	0.0159	0.0197	Yes

5.3.1.2.3.2 Convergent Validity Assessment

With convergent validity values of 0.64, 0.67 and 0.63; composite reliability values of 0.93, 0.94 and 0.93 for LCA, GCA and FCA scales respectively and Cronbach's Alpha exceeding the 0.8 criterion for a new scale (Clark and Watson, 1995), 8-item solution is acceptable for all three scales. Factor loadings range between 0.71 and 0.84, and item reliability indicators range between 0.63 and 0.67, as detailed in Table 5-19. Thus, LCA, GCA and FCA scales can be concluded reliable.

Table 5-19: LCA, GCA and FCA Scales Item Parameters (pooled sample)

Item	LCA Scale			GCA Scale			FCA Scale		
	Std. Factor Loadings (t value)	Meas. Error (t value)	Item reliability	Std. Factor Loadings (t value)	Meas. Error (t value)	Item reliability	Std. Factor Loadings (t value)	Meas. Error (t value)	Item reliability
_CA2: I feel proud of "Culture"	0.808 (14.98)	0.348 (9.47)	0.65	0.784 (13.87)	0.386	0.61	0.784 (12.21)	0.386 (9.62)	0.61
_CA4: I feel I share values and ideas of "Culture"	0.843 (16.03)	0.289 (9.03)	0.71	0.83 (15.06)	0.311	0.69	0.828 (12.96)	0.315 (9.14)	0.69
_CA5: I feel I belong to "Culture"	0.71 (12.41)	0.497 (10.12)	0.50	0.828 (15.00)	0.315	0.69	0.771 (12.00)	0.405 (9.71)	0.60
_CA6: It is important to me that others think of me as a member of "Culture"	0.836 (***)	0.301 (9.13)	0.70	0.812 (***)	0.341	0.66	0.739 (***)	0.454 (9.93)	0.55
_CA7: I feel close to "Culture"	0.831 (15.65)	0.310 (9.20)	0.70	0.835 (15.20)	0.302	0.70	0.803 (12.54)	0.355 (9.43)	0.65
_CA8: I love "Culture"	0.798 (14.70)	0.364 (9.57)	0.64	0.841 (15.35)	0.293	0.71	0.78 (12.14)	0.392 (9.65)	0.61
_CA9: It makes me feel good feeling member of "Culture"	0.773 (14.03)	0.402 (9.77)	0.60	0.813 (14.62)	0.339	0.66	0.808 (12.63)	0.346 (9.38)	0.65
_CA11: My identity is closely connected with "Culture"	0.768 (13.90)	0.410 (9.80)	0.60	0.821 (14.81)	0.326	0.67	0.820 (12.83)	0.327 (9.24)	0.67
Convergent validity (AVE):	*0.64*			*0.67*			*0.63*		
Composite Reliability	*0.93*			*0.94*			*0.93*		
Cronbach's Alpha	*0.935*			*0.937*			*0.928*		

5.3.1.2.3.3 Discriminant Validity Assessment

Generally, discriminant validity assesses whether the newly-developed scale(s) measures something novel and different from existing measures (Churchill, 1979). In the context of this study, it was also important to ascertain that the three developed scales measure distinctly different latent constructs since the underlying psychological phenomenon of affiliation (i.e. importance/value assigned to maintaining or developing membership links with a culture for sense of self) is the same, albeit relating to three different cultures. Discriminant validity is established if the AVE of any latent construct is higher than squared correlation between this latent construct and any other latent constructs (Fornell and Larcker, 1981).

To assess discriminant validity, AVEs of LCA, GCA and FCA scales were compared with squared correlations of each construct pair. As seen in Table 5-20 below, all AVEs exceed the squared inter-construct correlation values, therefore meeting available guidelines on evidencing discriminant validity as per Fornell and Larcker (1981) condition. This provides support for LCA, GCA and FCA scales to be considered as psychometrically sound measures of distinct constructs that reflect importance or value assigned to Local, Global or Foreign cultures as independent sets of cultural meanings (i.e. values, practices, ways of life) informing individuals' construal of sense self and identity. Assessment of discriminant validity of LCA, GCA and FCA compared to existing measures was conducted after validation of existing measures and is presented in Section 5.3.3.

Table 5-20: LCA, GCA and FCA Inter-Construct Squared Correlations (non-diagonal elements) and AVE (diagonal elements)

	LCA	GCA	FCA
LCA	0.64		
GCA	0.070	0.67	
FCA	0.092	0.061	0.63

5.3.2 Validation of Existing Measures

This section reports validation of the existing measures included in the study, serving two purposes: to establish discriminant and nomological validity of new measures LCA, GCA and FCA (reported in this Chapter) and to test the hypotheses 1 and 2 (reported in Chapter 6).

5.3.2.1 Competing Measure 1: Consumer Ethnocentrism (CETSCALE) Validation

5.3.2.1.1 Unidimensionality Confirmation

Consumer ethnocentrism was measured using a reduced 5-item version of CETSCALE (Shimp and Sharma, 1987). Prior to submitting items to CFA, normality checks were performed by examining skewness and kurtosis (see Appendix 7, p:315). All items were submitted, specified to load on Consumer Ethnocentrism factor (n = 448). As shown in Table 5-21 below, the initial model presented with poor fit. Given that prior studies have used a reduced version of the CETSCALE (i.e. Batra *et al.*, 2000; Reardon *et al.*, 2005; Cleveland *et al.*, 2009; Jossiassen, 2011), it was decided to proceed with scale reduction to improve model fit. Removal of one item resulted in a 4-item model with good fit.

Table 5-21: Fit Indices of Initial and Final CETSCALE Models

Fit Index	Criteria	Initial CETSCALE model	Acceptability	Final CETSCALE model	Acceptability
Chi Square (df)		46.055 (5)		5.866 (2)	
P	>0.05	0.000	No	0.0532	Yes
RMSEA	<.08	0.135	No	0.0657	Yes
GFI	≥0.9	0.959	Yes	0.993	Yes
CFI	≥0.9	0.974	Yes	0.996	Yes
NFI	≥0.9	0.971	Yes	0.993	Yes
NNFI (TLI)	≥0.95	0.948	Close	0.987	Yes
SRMR	<.08	0.0329	Yes	0.015	Yes

5.3.2.1.2 Convergent Validity Assessment

As shown in Table 5-22, all factor loadings are high and item reliabilities range between 0.43 and 0.69. Convergent validity (AVE) is 0.58, above the minimum criterion recommended by Fornell and Larcker (1981). Cronbach's Alpha is above 0.8, indicating respectable internal consistency reliability (De Vellis, 2012). The composite reliability value exceeds the critical value of 0.6 (Bagozzi and Yi, 1988).

Table 5-22: CETSCALE Item Parameters

Item	CETSCALE		
	Std. Factor Loadings (t value)	Meas. Error (t value)	Item reliability
CET1: Purchasing foreign-made products is un-COUNTRY men	0.658 (***)	0.567	0.43
CET3: It is not right to purchase foreign products, because it puts our people out of jobs	0.705 (12.60)	0.503	0.50
CET4: A real citizen of [COUNTRY] should always buy products made in our country	0.830 (14.13)	0.310	0.69
CET5: We should purchase products manufactured in our country instead of letting other countries get rich of us	0.836 (14.17)	0.301	0.699
Convergent validity (AVE):	*0.58*		
Composite Reliability	*0.84*		
Cronbach's Alpha	*0.843*		

5.3.2.2 Competing Measure 2: Cosmopolitanism Scale Validation

5.3.2.2.1 Unidimensionality Confirmation

Cosmopolitanism was measured using a 10-item scale by Cleveland and Laroche (2007). All items were submitted, specified to load on Cosmopolitanism factor (n = 448). Since normality assessment indicated substantial departures from normality in one of COS items (see Appendix 7 p:321), the model was estimated utilising Robust Maximum Likelihood estimation and the fit was evaluated using Satorra-Bentler Scaled Chi-Square (Satorra and Bentler, 1994). As shown in Table 5-23, the initial model presented with poor fit. Prior studies that used this scale (i.e. Cleveland *et al*., 2009;

Cleveland *et al.* 2011) similarly reduced the number of items, presumably to achieve unidimensionality. Thus, it was decided to proceed with scale reduction to improve model fit. Four items were removed, resulting in a 6-item model with a good fit. The final scale content closely resembles the 6-item scale by Cleveland *et al.* (2011). Specifically, 5 items (COS1, COS3, COS4, COS5, COS7) are included in Cleveland *et al.*'s (2011) scale. One item (COS10 – 'When it comes to trying new things I am very open') is different from the sixth item in Cleveland *et al.*'s (2011) scale ('I am interested in learning more about people who live in other countries'). This item did not present with acceptable psychometric properties in the analysis. On cross-referencing the item wording with other items it was identified as wording redundancy suspect and was subsequently removed.

Table 5-23: Fit Indices of Initial and Final Cosmopolitanism (COS) Models

Fit Index	Criteria	Initial COS model	Acceptability	Final COS Model	Acceptability
Satorra-Bentler Scaled Chi Square (df)		280.868 (35)		15.894 (9)	
P	>0.05	0.000	No	0.069	Yes
RMSEA	<.08	0.158	No	0.0634	Yes
GFI	≥0.9	0.838	No	0.982	Yes
CFI	≥0.9	0.959	Yes	0.997	Yes
NFI	≥0.9	0.954	Yes	0.993	Yes
NNFI (TLI)	≥0.95	0.948	Close	0.995	Yes
SRMR	<.08	0.0435	Yes	0.0146	Yes

5.3.2.2.2 Convergent Validity Assessment

As shown in Table 5-24, all factor loadings are high and item reliabilities range between 0.51 and 0.73. Since convergent validity (AVE) of 0.59, Cronbach's Alpha of 0.888 and composite reliability of 0.89 all being above the minimum recommended criteria (i.e. Fornell and Larcker, 1981; Bagozzi and Yi, 1988; De Vellis, 2012), the reduced cosmopolitanism measure can be concluded reliable.

Table 5-24: Cosmopolitanism (COS) Scale Item Parameters

Item	COS Scale		
	Std. Factor Loadings (t value)	Meas. Error (t value)	Item reliability
COS1: I enjoy exchanging ideas with people from other cultures or countries	0.775 (***)	0.400 (12.40)	0.60
COS3: I enjoy being with people from other countries to learn about their unique views and approaches	0.853 (18.93)	0.272 (10.35)	0.73
COS4: I like to observe people of other cultures, to see what I can learn from them	0.741 (16.12)	0.451 (12.89)	0.55
COS5: I like to learn about other ways of life	0.781 (17.14)	0.390 (12.28)	0.61
COS7: Coming into contact with people of other cultures has greatly benefitted me	0.717 (15.52)	0.486 (13.17)	0.51
COS10: When it comes to trying new things, I am very open	0.686 (14.75)	0.530 (13.47)	0.470
Convergent validity (AVE):	*0.59*		
Composite Reliability	*0.89*		
Cronbach's Alpha	*0.888*		

5.3.2.3 Dependent Variables: Willingness to Buy

Willingness to Buy (WTB) was measured using a 3-item scale by Darling and colleagues (Darling and Arnold, 1988; Darling and Wood, 1990; Wood and Darling, 1993) and Klein *et al* (1998). Items were adapted to reflect willingness to buy products and brands that represent LC, GC and/or FC meanings. Therefore, three Willingness to Buy scales were validated. Definitions of each measured Willingness to Buy constructs are reproduced below, as follows:

- WTB products and brands that represent meanings associated with Local Culture (WTB_LC)
- WTB products and brands that represent meanings associated with FCs of importance (WTB_FC)
- WTB products and brands that represent the meanings associated with 'world citizenship' (WTB_GC)

Items were submitted for each construct separately, specified to load on one factor. Given that a 3-item model is saturated (i.e. presents with a perfect fit − Hair *et al.*, 2010), decisions on acceptability of each model were made based on assessment of

198

composite reliability, internal consistency reliability (Cronbach's Alpha), convergent validity and item statistics, shown in Table 5-25. As shown in Table 5-25, all three WTB scales evidence convergent validity with AVE values ranging between 0.58 and 0.68 which is above 0.50 threshold (Fornell and Larcker, 1981). Internal consistency reliability assessed by Cronbach's Alpha exceeds the recommended criterion of 0.7 for respectable scale reliability (DeVellis, 2012), ranging between 0.792 and 0.862. Composite reliability values range between 0.80 and 0.86 which is above the recommended value of 0.6 (Bagozzi and Yi, 1988). All factor loadings exceed the minimum value of 0.4 (Ford *et al.*, 1986). Item reliability averages range between 0.58 and 0.68.

Table 5-25: Willingness to Buy (WTB) Scales Item Parameters

Construct/Item	Std. Factor Loadings (t value)	Meas. Error (t value)	Item Reliability
WTB_LC			
WTB_LC1	0.782 (***)	0.388 (11.04)	0.612
WTB_LC2	0.798 (17.19)	0.363 (10.47)	0.637
WTB_LC3	0.890 (17.86)	0.208 (6.17)	0.792
Convergent Validity (AVE):	*0.68*		
Composite Reliability	*0.86*		
Cronbach's Alpha	*0.862*		
WTB_FC			
WTB_FC1	0.740 (***)	0.452 (11.55)	0.548
WTB_FC2	0.786 (15.52)	0.383 (10.08)	0.617
WTB_FC3	0.881 (15.77)	0.224 (5.85)	0.776
Convergent Validity (AVE):	*0.65*		
Composite Reliability	*0.85*		
Cronbach's Alpha	*0.842*		
WTB_GC			
WTB_GC1	0.707 (***)	0.500 (12.45)	0.500
WTB_GC2	0.851 (15.40)	0.275 (7.41)	0.725
WTB_GC3	0.854 (15.40)	0.271 (7.29)	0.729
Convergent Validity (AVE):	*0.65*		
Composite Reliability	*0.85*		
Cronbach's Alpha	*0.844*		

5.3.3 Discriminant Validity Assessment of New and Existing Measures

Evidence of discriminant validity is provided when the AVE of any latent construct is higher than squared correlation between this latent construct and any other latent constructs (Fornell and Larcker, 1981). To assess discriminant validity of new and existing measures, squared inter-construct correlation values of each construct pair were compared with each construct's AVE. As shown in Table 5-26, all AVEs exceed the inter-construct squared correlation values. It is therefore possible to conclude that all measures evidence sufficient discriminant validity.

Table 5-26: Inter-Construct Squared Correlations (non-diagonal elements) and AVE (diagonal elements)

	LCA	GCA	FCA	CET	COS	WTB_LC	WTB_GC	WTB_FC
LCA	0.64							
GCA	0.070	0.67						
FCA	0.092	0.061	0.63					
CET	0.076	0.029	0.087	0.58				
COS	0.037	0.196	0.060	0.039	0.59			
WTB_LC	0.326	0.160	0.039	0.134	0.001	0.68		
WTB_GC	0.012	0.420	0.041	0.051	0.171	0.002	0.65	
WTB_FC	0.019	0.011	0.279	0.086	0.080	0.009	0.102	0.65

5.3.4 Nomological Validity Assessment

Nomological validity is evidenced by "a construct's possession of distinct antecedent causes, consequential effects, or modifying conditions, and quantitative differences in the degree to which a construct is related to antecedents or consequences or varies across conditions in exhibiting consequential effects" (Tian *et al.*, 2001: p58). To establish whether the constructs of Local Culture Affiliation (LCA), Global Culture Affiliation (GCA) and Foreign Culture Affiliation (FCA) indeed possess such distinct qualities, they were considered within the nomological network of cultural attitudes (i.e. Consumer Ethnocentrism, CET and Cosmopolitanism, COS) and consumption behavioural intention (i.e. Willingness to Buy, WTB).

Consumer ethnocentrism is defined as a favourable attitude to local-perceived products and belief about inappropriateness to buy foreign products (Shimp and Sharma, 1987). Cosmopolitanism is defined as an overall positive attitude to engaging with non-local cultural experiences (Hannerz, 1992; Cannon and Yaprak, 2002). These attitudinal measures have been widely utilised to serve as affective and normative predictors of variances in consumer behavioural intentions (i.e. willingness to buy) towards products and brands based on derived local/non-local associations (Kaynak and Kara, 2000; Balabanis and Diamantopoulos, 2004; Reardon *et al*. 2005; Balabanis and Diamantopoulos, 2008; Vida and Reardon, 2008; Cleveland *et al.*, 2009). However, consumer ethnocentrism attributes preference of local products/brands to evaluations of their manufacture, while cosmopolitanism assesses openness to non-local cultural experiences but does not distinguish between willingness to engage with global versus foreign perceived experiences.

Conversely, LCA, GCA and FCA measures are postulated as measures reflecting the degree of importance (value) of Local, Global and Foreign cultures for one's sense of identity that serve as affective predictors of willingness to buy products and brands assigned with meanings of localness, globalness or foreignness based on symbolic congruence with one's identity. Therefore, while it can be expected that LCA and CET, GCA and COS, FCA and COS will capture culture-informed willingness to buy

products and brands assigned with meanings of localness, globalness and foreignness respectively, they each represent different underlying psychological drivers to engage with local, global and foreign products. Therefore, it is expected that:

- CET and LCA will be positively and significantly related to Willingness to Buy products and brands representing local meanings (WTB_LC). CET will be negatively related to Willingness to Buy products and brands representing foreign meanings (WTB_FC) and meanings of 'world citizenship (WTB_GC)

- COS and FCA will be positively and significantly related to WTB_FC

- COS and GCA will be positively and significantly related to WTB_GC

Nomological validity was assessed by calculating inter-construct correlations with a 95% confidence interval constructed and correlations of each construct pair was examined to establish whether LCA, GCA and FCA perform in the manner expected compared to CET, COS and WTB. Examination of inter-construct correlations detailed in Table 5-27 shows that all constructs perform as per set expectations. None of the constructed confidence intervals include 1.0. In addition, correlations between LCA and CET, FCA and COS are significant but low in magnitude (i.e. $r = 0.266$, $p<.01$ for LCA-CET; $r = 0.228$, $p<.01$ for FCA-COS), thus evidencing that although these constructs are related conceptually they are distinct and not simply extensions of one another. Correlation between GCA and COS is higher ($r = 0.441$, $p<.01$), therefore suggesting that these constructs share more conceptual similarity. However, since the correlation value is well below the recommended criteria of 0.7 to suspect construct redundancy (Tabachnik and Fidell, 2007), it can be concluded that GCA is a distinct construct rather than an extension of COS.

Table 5-27: Inter-Construct Correlations

	LCA	GCA	FCA	CET	COS	WTB_LC	WTB_GC	WTB_FC
LCA	1							
GCA	0.269 (0.18)**	1						
FCA	-0.305 (0.17)**	0.245 (0.18)**	1					
CET	0.266 (0.18)**	-0.173 (0.18)**	-0.292 (0.18)**	1				
COS	0.210 (0.18)**	0.441 (0.17)**	0.228 (0.18)**	-0.210 (0.19)**	1			
WTB_LC	0.570 (0.15)**	-0.37 (0.69)	-0.195 (0.18)**	0.359 (0.17)**	0.043 (0.19)	1		
WTB_GC	0.117 (0.19)*	0.649 (0.14)**	0.200 (0.18)**	-0.230 (0.18)**	0.418 (0.17)**	-0.035 (0.19)	1	
WTB_FC	-0.128 (0.18)**	0.113 (0.19)*	0.523 (0.16)**	-0.300 (0.18)**	0.302 (0.18)**	0.102 (0.18)*	0.326 (0.18)**	1

*p<.05; **p<.01

5.3.5 Summary

This section presented steps taken to validate the new and existing measures utilised in the analysis of survey data. It established the robustness and psychometric soundness of Local Culture Affiliation (LCA), Global Culture Affiliation (GCA) and Foreign Culture Affiliation (FCA) scales, and that these constructs operate 'lawfully' with consumer culture-informed behavioural intention constructs (i.e. Willingness to Buy) and cultural attitudes (i.e. Cosmopolitanism and Consumer Ethnocentrism). Having also ascertained validity of Willingness to Buy, Cosmopolitanism and Consumer Ethnocentrism measures in relation to this study data sample, it is now possible to utilise these measures in further analysis in order to test propositions 2, 3 and 4 and hypotheses 1 and 2 (given in Chapter 3). The results of proposition 2 testing are presented in the next Section 5.4. The results of propositions 3 and 4, and hypotheses 1 and 2 will be presented in Chapter 6.

5.4 Operationalising CMIO Matrix and Evidencing Consumer Multiculturation

Section 5.2 presented initial empirical support for Proposition 2 that inclusive analysis of individual affiliations with LC, GC and/or FC captures the spectrum of eight cultural identity orientations that evolve through the process of Consumer Multiculturation, i.e. individual negotiations of importance (value) of each culture for deriving sense of identity, as distinguished in CMIO Matrix. This section presents the results of study 4 (main two-country survey, n = 448) that test generalisability of Proposition 2. Specifically, it presents and discusses outputs of an integrated operationalisation of validated Local Culture Affiliation (LCA); Global Culture Affiliation (GCA); and Foreign Culture Affiliation (FCA) measures within CMIO Matrix.

5.4.1 Operationalising LCA, GCA and FCA Scales within CMIO Matrix

To test whether cultural identity orientation strategies hypothesized in CMIO Matrix are identifiable in the survey sample, individual scores on LCA, GCA and FCA scale items were averaged to form composite LCA, GCA and FCA scores. Using these scores, a nominal variable, Consumer Multicultural Identity Orientation (CMIO), was created by assigning cases into 8 groups reflecting the hypothesized cultural identity orientation strategies based on low/high value assigned to maintaining/developing links with LC, GC and FC respectively, as measured by LCA, GCA and FCA composite scores. Cases with a composite score<3 were categorized as low value assigned; cases>=3 were categorized as high value assigned. Top five foreign cultures from the list of cultures pre-identified in the questionnaire rated by respondents as 'important' and 'very important' were as follows:

- UK (n = 187): USA (28.9%); French (13.9%); Indian (14.4%); Italian (9.1%); Irish (7.5%)

- Ukraine (n = 261): Russian (56.7%); British (35.3%); USA (21%); French (18.8%); German (16.9%)

In addition, respondents identified up to three foreign cultures in the open-ended space as important. In the UK sample 23% of respondents identified 'other' foreign cultures as important, with Spanish culture being top 'other' foreign culture rated as important by 10.7% of respondents. In Ukraine sample 10% of respondents identified 'other foreign cultures of importance, with Japanese and Belorussian cultures being top 'other' cultures rated by 4.2% of respondents as important. The full list of foreign cultures rated as important is provided in Appendix 9 (p:339).

To assess whether identified CMIO strategies are cross-culturally equivalent, examination of grouping results was first conducted on pancountry samples (UK: n = 187; Ukraine: n = 261) and subsequently compared to the pooled intracountry sample (n = 448). For visualization purposes, Figure 5-3 presents results obtained on the pooled sample. As seen in Figure 5-3, each group differs by how it scores on LCA,

GCA and FCA and by the number of cultures assigned with high importance for sense of self and identity. Evaluation of individual cultural orientation strategies observed in pancountry and pooled samples is discussed next.

Figure 5-3: Graphical Representation of Identified CMIO Strategies (Pooled Sample)
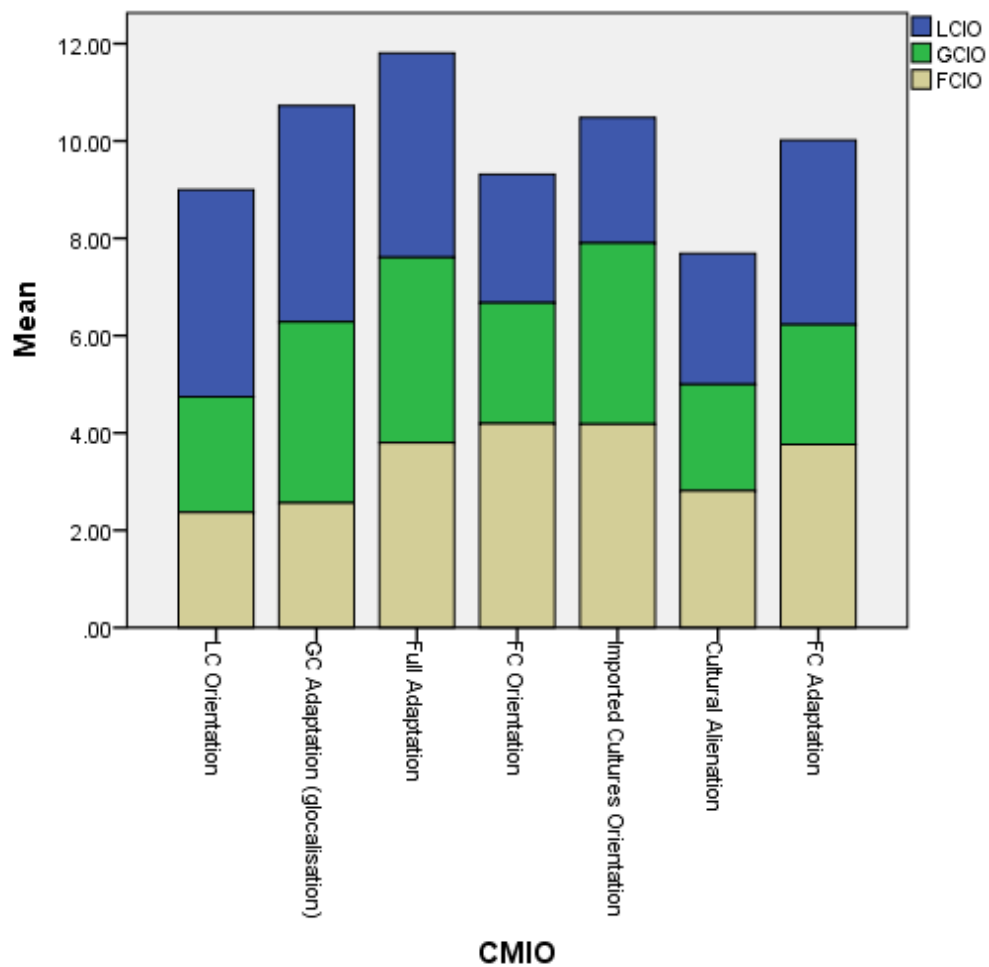
Examination of group frequencies in pancountry samples and their subsequent comparison with the pooled sample statistics (shown in Tables 5-28 and 5-29 respectively) reveals a number of observations concerning specific cultural identity orientations hypothesised in CMIO Matrix. First, Full Adaptation (Multicultural Orientation) strategy whereby individuals assign high value to LC, GC and FCs as

aspects of identity constitutes is prominent in both pancountry samples and is by far the largest segment (49.7%) among CMIO strategy groups identified in the pooled sample.

Second, all three hypothesised bi-cultural CMIO strategies (i.e. Foreign Adaptation, Global Adaptation and Imported Cultures Orientation) whereby individuals assign high value to LC and FC, LC and GC, or FC and GC respectively as two systems of meanings informing their sense of self are observed. Foreign Adaptation and Global Adaptation are similarly observable across both pancountry samples and represent sizeable proportions of the overall sample (16.1% and 13.8%), while the size of Imported Cultures Orientation group is considerably smaller (2.9%) and is observed more prominently in Ukraine sample than the UK sample.

Third, pancountry statistics demonstrate that two uni-cultural orientation strategy groups, LC Orientation and FC Orientation, are similarly observable in both UK and Ukraine samples, representing 12.6% and 4.5% of the overall sample respectively. Global Orientation strategy is not observed. Finally, the hypothesised strategy of Cultural Alienation is only recorded in Ukraine sample and constitutes just 0.4% of the overall sample. These findings are discussed in the next Section 5.4.2.

Table 5-28: Observed CMIO Strategies (pancountry samples)

CMIO strategy	GCA	FCA	LCA	Country UK	Ukraine	Total
Full Adaptation	Hi	Hi	Hi	90	133	223
Foreign Adaptation	Lo	Hi	Hi	34	38	72
Global Adaptation	Hi	Lo	Hi	28	34	62
Imported Cultures Orientation	Hi	Hi	Lo	3	10	13
Global Culture Orientation	Hi	Lo	Lo	0	0	0
Foreign Culture Orientation	Lo	Hi	Lo	7	13	20
Local Culture Orientation	Lo	Lo	Hi	25	31	56
Cultural Alienation	Lo	Lo	Lo	0	2	2
Total				187	261	448

Table 5-29: Observed CMIO Strategies (pooled sample)

CMIO strategy	GCA	FCA	LCA	Total Frequency	%
Full Adaptation	Hi	Hi	Hi	223	49.7
Foreign Adaptation	Lo	Hi	Hi	72	16.1
Global Adaptation	Hi	Lo	Hi	62	13.8
Imported Cultures Orientation	Hi	Hi	Lo	13	2.9
Global Culture Orientation	Hi	Lo	Lo	0	0
Foreign Culture Orientation	Lo	Hi	Lo	20	4.5
Local Culture Orientation	Lo	Lo	Hi	56	12.6
Cultural Alienation	Lo	Lo	Lo	2	0.4
Total				448	100

5.4.2 Discussion: Evaluating the Findings on Consumer Multiculturation

Analysis of cultural identification within CMIO Matrix provides general support for Consumer Multiculturation as a construct that encapsulates changes to cultural identification processes emerged through individuals' existence in environments where multiple cultures co-exist and are available as options to be selectively utilised as forms of one's being and to "extract contingent identities" (Askegaard *et al.,* 2005: p2). Through differential evaluation and deployment of LC, GC and FCs for identity construal, new forms of cultural identification and belonging have emerged.

A large proportion of individuals in the Full Adaptation (Multicultural Orientation) strategy evidences that cultural identification processes of some individuals in multicultural marketplaces have evolved beyond the boundaries of local-global culture or home-host culture and identity negotiation dichotomies traditionally utilised in international and ethnic marketing studies. Rather, as suggested by literature on complexities of cultural identity (i.e. Hermans and Kempen, 1998; Jamal, 2003; Askegaard *et al.,* 2003; Wamwara-Mbugua *et al.,* 2008; Holliday, 2010), individuals can integrate LC, GC and FC as facets of meanings that guide their sense of self and being in a society. Therefore, applying implicitly assumed local-global and host-home restrictions to analysis of cultural identification merely scratches the surface of complex cultural transformations occurring in multicultural marketplaces.

At the same time, variety of bicultural identities (Foreign Adaptation, Global Adaptation and Imported Cultures Orientation) indicates that deployment of multiple cultures for identity construal can be selective and diverse in nature. In addition, individuals' identities cannot be assumed purely-localised based on their disidentification from Global Culture and, equally, cannot be assumed purely-globalised based on positive disposition to Global Culture and disidentification from or low identification with Local Culture. The variety of evidenced bicultural identification strategies is greater than established by prior studies (i.e. Benet-Martinez, 2005; Luna *et al.*, 2008, Zhang and Khare, 2009), therefore suggesting greater variances and complexities of culture-informed attitudes and behaviours within these segments.

Next, the remaining presence of unicultural identity orientation strategies (Local Orientation, Foreign Orientation) is not unexpected as their observation supports the premise that in the conditions of intensive intercultural contact some identities can strengthen to centre around one culture. That is, LC Orientation is consistent with conceptions of identities within some population groups localising as a backlash response to globalisation (i.e. Crane, 2002; Tomlinson, 2003). In the case of FC Orientation exclusive identification with specific foreign cultures is in line with the conceptions of xenocentric individuals (i.e. Mueller *et al.*, 2009) and separation identity strategies adopted by some migrant/diasporic populations (i.e. Berry, 1980, 1997; Penaloza, 1989). While absence of hypothesized Global Orientation strategy is somewhat surprising, it corroborates some recent viewpoints on the nature of global identity suggesting that, rather than replacing one's identity links with other cultural systems of meanings, global identification co-exists with other forms of cultural identification (i.e. Zhou and Belk, 2004; Askegaard *et al.*, 2005; Zhang and Khare, 2009). Furthermore, some of these studies (i.e. Zhou and Belk, 2004; Zhang and Khare, 2009) suggest that the drivers of global versus local identifications' development/maintenance differ: adoption of global identification is motivated by desires for modernity and status while maintenance of local identification is driven by preservation of a unique cultural heritage. Full Adaptation, Global Adaptation and Imported Cultures Orientation population segments observed in this study's sample do assign value to Global Culture, albeit along with other forms of cultures. Thus, absence

of a 'purely-global' cultural identity orientation segment can be considered as further evidence of global identification and global citizenship phenomena having a more abstract 'imagined' nature that needs to be balanced in one's sense of self and identity with 'non-imagined' local or foreign systems of meanings that have clear associations with unique cultural heritage. However, it is important to note that it is not possible to extrapolate this finding beyond the boundaries of this study's population sample and further multiple-country research is required to ascertain whether 'pure' global identification is indeed non-existent overall phenomenon.

The sizes of two population segments with FC Orientation and Imported Cultures Orientation strategy are considerably smaller than other four observed segments and weak support for existence and cross-cultural equivalence of Cultural Alienation identity strategy emerged from the analysis. While in the context of this study these identity orientations are statistically non-significant and do not warrant further examination, identification of FC Orientation and Imported Cultures Orientation across both pancountry samples can be cautiously considered as generally encouraging but requiring further research. Given that these orientations represent less common cultural identity strategies, larger samples may be required to test their generalisability and the impact on cultural attitudes and behaviours.

Finally, the findings indicate the overall emerged significance of Foreign Culture(s) as a cultural force at play in identity negotiations of consumers in multicultural marketplaces. As seen from the results, two foreign cultures (French, American – USA) emerged as playing a prominent role across both national samples. However, other cultures at play in identity negotiations of consumers in these samples differ on a national basis and include cultures of co-resident diasporic groups (Indian and Irish in the UK; Russian and Belorussian in Ukraine), and other specific foreign cultures (Italian and Spanish in the UK; British, German and Japanese in Ukraine). These findings provide further support for the much-needed 'renaissance' of research on the impact of foreign cultures affiliations on consumer expectations and responses to cultural meanings of brands.

5.4.3 Summary

Overall, it can be concluded that findings of Study 4 provide partial support for Proposition 2. Whilst integrated operationalisation of LCA, GCA and FCA measures within CMIO Matrix does uncover six relatively sizeable segments (excluding Cultural Alienation whose size is marginal), four orientation strategy groups present with a large enough number of cases to warrant inclusion in the next step of the study which will test whether complexities of cultural identification result in complexity of culture-informed behavioural intentions. Importantly, these groups are representative of the three main trends of cultural identification processes present in multicultural marketplaces: Local Culture Orientation represents unicultural consumers, Foreign Adaptation and Global Adaptation represent two different bicultural consumer groups, and Full Adaptation represents multicultural consumers. Thus, by examining whether significant differences exist in culture-informed consumption behavioural intentions conclusions can be drawn as to whether diversity and complexity in cultural identification results in diversification and complexity of expectations and responses to cultural meanings of products and brands.

5.5 Conclusion

In this chapter, the value of Consumer Multiculturation as a holistic analytical framework to studying cultural forces at play in consumer identity negotiations in multicultural marketplaces and generalisability of CMIO Matrix as a segmentation tool that captures resultant diverse and complex cultural identity orientation strategies individuals in a given multicultural marketplace can adopt were tested utilising the data from two studies, Study 1 (qualitative interviews) and Study 4 (main survey). Each study contributed uniquely to the overall assessment. Qualitative interviews, whilst limited in generalisability, demonstrated applicability of adopted definitions of Local, Global and Foreign cultures (LC, GC and FC) as constituents of multiple-cultural environments by eliciting meanings assigned by consumers to cultural systems they encounter and interact with in a multicultural marketplace. Exploration of participant

discourses on cultural identity evidenced the elasticising links between national/ethnic origin and cultural identity development by obtaining in-depth perspectives on how and why LC, GC and FC individuals adopt or not adopt ancestral and non-ancestral cultures for construal of the sense of self and identity.

Analysis of survey data utilising rigorously developed and validated measures of Local, Global and Foreign affiliations (LCA, GCA and FCA) in an integrated manner tested overall and cross-cultural generalisability of eight cultural identity orientations hypothesised in CMIO Matrix. These findings evidenced support for six hypothesised cultural identity orientations, and sizes of four segments that represent three main identification trends (uni-, bi- and multicultural identification) are acceptable for grouped analysis. It is now possible to proceed with the next step and test the hypotheses developed in Chapter 3. The findings are reported in the next Chapter 6.

Chapter 6

ANALYSIS AND RESULTS PART 2:

HYPOTHESES TESTING

6.1 Introduction

The aim of this chapter is to present findings that empirically test propositions and hypotheses concerning the effects of Consumer Multiculturation on culture-informed consumption developed in Chapter 3. Chapter 3 provided a theoretical rationale for consumers in uni-, bi- and multicultural identity orientation strategies hypothesised in Consumer Multicultural Identity Orientation (CMIO) Matrix holding differential consumption intentions towards products and brands that represent Local, Global and Foreign culture-specific meanings informed by social identity – brand image congruence. It also discussed the benefits of distinguishing between consumption intentions towards brands representing culture-specific meanings within CMIO Matrix as opposed to predicting these intentions with the existing measures of consumer ethnocentrism and cosmopolitanism when building culture-based brand positioning strategies. In sum, Chapter 3 argued that establishing that consumers are non-ethnocentric will not explain whether these consumers harbour more favourable dispositions towards specific foreign culture(s) or towards global culture. Similarly, it was argued that cosmopolitan attitudes can be 'thick' (i.e. directed towards specific countries/cultures) or 'thin' (i.e. indicate general openness to experiences on a global scale – Roudometof, 2005). Finally, following Oberecker and Diamatopoulos (2008), it was argued that affiliation with specific foreign cultures harboured by generally pro-local consumers outweighs ethnocentric attitudes. Conceptual linkages between cultural identity orientation strategies resultant from the Consumer Multiculturation process, culture-informed consumption intentions and cultural attitudes developed in

Chapter 3 are reproduced next in Figure 6-1. These formed the basis for development of proposition 3 and hypothesis 1 and proposition 4 and hypothesis 2

Figure 6-1: Relationships between Cultural Identity Orientation Strategies, Consumption Behaviour and Cultural Attitudes (see also Kipnis _et al._, 2014)

GCA	FCA	LCA	Cultural Identity Orientation Strategy	Condensed Definition of Cultural Identity Orientation Strategy	Proposition 3 and Hypothesis 1	Proposition 4 and Hypothesis 2
Hi	Hi	Hi	**Full Adaptation**	A hybrid blend of LC, GC and particular FC(s) deployed in construal of sense of self.	WTB a variety of brands that represent meanings associated with LC, FCs of importance and 'globalness' as a means of manifesting multicultural identity.	'Thin' and 'thick' cosmopolitanism
Lo	Hi	Hi	**Foreign Adaptation**	A hybrid blend of LC and particular FC(s) deployed for construal of sense of self.	Greater WTB brands that represent meanings associated with LC and FCs of importance as a means of manifesting bicultural Local-Foreign identity	'Thick' cosmopolitanism
Hi	Lo	Hi	**Global Adaptation**	A hybrid blend of LC and GC deployed in construal of sense of self, with no identification with particular FC(s).	Greater WTB brands that represent meanings associated with LC and meanings of 'globalness' as a means of manifesting bicultural 'glocal' identity	'Thin' cosmopolitanism,
Hi	Hi	Lo	**Imported Cultures Orientation**	A hybrid blend of GC and particular FC(s) deployed in construal of sense of self, with no identification or derogation of (disidentification from) LC.	Greater WTB brands representing meanings of 'globalness' and FCs of importance as a means of manifesting bicultural Global-Foreign identity	'Thin' and 'thick' cosmopolitanism,
Hi	Lo	Lo	**Global Culture Orientation**	Deployment of GC as sole system of meanings in construal of sense of self.	Greater WTB 'truly global' (transnational) brands and brands that represent meanings associated with 'globalness' as a means of manifesting unicultural 'global' identity	'Thin' cosmopolitanism
Lo	Hi	Lo	**Foreign Culture Orientation**	Deployment of FC as sole system of meanings in construal of sense of self.	Greater WTB brands that represent meanings associated with FCs of importance as a means of manifesting unicultural 'foreign' identity	'Thick' cosmopolitanism
Lo	Lo	Hi	**Local Culture Orientation**	Deployment of LC as sole system of meanings in construal of sense of self.	Greater WTB brands that represent meanings associated with LC as a means of manifesting unicultural 'local' identity.	Ethnocentrism
Lo	Lo	Lo	**Cultural Alienation**	Rejection or lack of interest in LC, GC and any FC(s).	Low interest in cultural meanings of brands – low WTB brands based on evoked cultural associations.	

Proposition 3: Consumer Multiculturation affects response to products and brands that represent cultures individuals identify with (LC, GC and/or FC) and are congruent with their cultural identity orientation strategy

Hypothesis 1: Willingness to Buy (WTB) will increase for products and brands that reflect consumers' cultural identity orientation strategy[22]

Proposition 4: Variance and complexity in cultural identity orientation strategies resultant from consumer multiculturation cannot be distinguished in full by examining cultural attitudes

Hypothesis 2: Consumers that assign high value to GC affiliation and/or FC affiliation as part of their cultural identity orientation strategy will harbour cosmopolitanism attitudes, and ethnocentric attitudes will be harboured by consumers that assign high value to LC only[23]

In the previous chapter, integrated operationalisation of Local Culture Affiliation (LCA), Global Culture Affiliation (GCA) and Foreign Culture Affiliation (FCA) scales identified four cultural identity strategy groups suitable for hypotheses testing given the number of cases in each group. Results presented in this chapter relate to these four groups only, and further discussion is focused around these groups. The groups and the number of cases in each group are reproduced in Table 6-1 below.

Table 6-1: CMIO Strategies Groups included in the Hypotheses Testing

CMIO strategy	GCA	FCA	LCA	Total (frequencies)
Full Adaptation	Hi	Hi	Hi	223
Foreign Adaptation	Lo	Hi	Hi	72
Global Adaptation	Hi	Lo	Hi	62
Local Culture Orientation	Lo	Lo	Hi	56
Total				413

Key: "Hi" = high value assigned; "Lo" = low value assigned

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[22] Note: group-specific hypotheses tested under Hypothesis 1 are presented in Section 6.2.

[23] Note: group-specific hypotheses tested under Hypothesis 2 are presented in Section 6.3.

The chapter is organised in three main sections. Section 6.2 outlines the main analysis and interpretation criteria utilised in the context of this study. Section 6.3 presents and discusses the results of testing hypothesis 1. Section 6.4 presents and discusses the results of testing hypothesis 2.

6.2 Analysis Approach and Interpretation Criteria

Prior to reporting the analysis it is important to outline the main criteria utilised for interpretation of the analysis of variance results. An important consideration when drawing conclusions regarding statistical significance, effect size and power obtained by the analysis of variance techniques (i.e. MANOVA, ANOVA) is the overall sample size and cell (group) sizes. In the context of the analysis of variance, power indicates probability of the identified effect existing, while the effect size reflects the proportion of variance in the dependent variable(s) attributed to subjects' belonging to different cells (Hair *et al.,* 2010). Large (i.e. over 400) overall sample sizes reduce sampling error and increase power of the test which means that statistical significance can be obtained for even the most small differences between groups (Tabachnik and Fidell, 2007; Hair *et al.,* 2010). Considering the overall size of the sample utilised in the analysis (n=413), even if the power level was 0.8, conventionally recommended as a rule of thumb for desired power (Hair *et al.,* 2010), interpretation of a statistically significant effect with a small effect size would lead to practically non-significant conclusions.

A second consideration to be made is the relationship between the number of subjects within each cell, the effect size and the number of dependent variables in the test. In field or observational research, one has less control over the group sizes (Tabachnik and Fidell, 2007). Therefore, evaluation of the effect size to be achieved for the obtained effect to be interpreted as significant is dependent on the characteristics of the obtained sample. Using Hair *et al.'s* (2010) guidelines, given that the obtained sample includes four groups, the size of the smallest group is 56 subjects and that three and two dependent variables are intended to be tested for Hypothesis 1 and Hypothesis 2

respectively, it was established that a large effect size should be sought to be obtained to support Hypothesis 1 and at least medium effect size should be sought to be obtained to support Hypothesis 2. Effect size and power for the obtained effects were evaluated using conventional recommendations for partial eta squared (.01 = small; .06 = medium; .138 = large – Cohen, 1988), and 0.8 for minimum desired power (Hair *et al.*, 2010).

The Type III estimation method was selected to test hypotheses 1 and 2. It is the most conventional and conservative estimation method (Tabachnik and Fidell, 2007). In addition, while, as seen in Table 6-1, the number of cases in the Full Adaptation group is discrepant from the numbers in three other groups, use of the Type III estimation method is acceptable for unequal sample sizes (Tabachnik and Fidell, 2007). The weighted means estimation method, an alternative estimation method for MANOVA with unequal cell sizes, was ruled out with the following rationale. The weighted means estimation method imposes a hierarchy of testing effects where larger cells are assumed to have greater priority. Given this characteristic, it was considered not appropriate to address the hypotheses in the context of this analysis since there is no conceptual basis for assuming greater importance of the larger group. However, as an additional check for robustness, cell sizes were equalised by random deletion of the cases in the largest cell (Full Adaptation) to the size of 77 cases, yielding the total sample size = 266. Results obtained from both estimations were then assessed for consistency. The results presented in this chapter are those obtained from analysis of the full sample, results obtained from analysis of equalised sample are available on request. The results are reported and discussed in Sections 6.3 and 6.4.

6.3 Testing Hypothesis 1: Manifestations of Consumer Multiculturation in Culture-Informed Consumption Intentions

This section reports the results of a one-way multivariate analysis of variance (MANOVA) conducted to test Hypothesis 1. As reported in Chapters 4 and 5,

culture-informed consumption intention was measured utilising Willingness to Buy scale by Darling and colleagues (i.e. Darling and Arnold 1988; Darling and Wood 1990; Wood and Darling 1993) and Klein *et al.* (1998). Items were adapted to reflect cultural meanings congruent with cultural identity orientation strategies developed in Chapter 3 (p:57). Specifically, three measures of Willingness to Buy (WTB) were worded to reflect Local, Global and Foreign cultures-specific meanings (WTB_LC, WTB_GC and WTB_FC). Group-specific hypotheses tested under the overall Hypothesis 1 analysis are summarised in Table 6-2. Given that all four groups included in the analysis assign high value to affiliation with Local Culture, hypothesis 1a was revised as no significant differences can be expected between these groups on WTB_LC, as per conceptualisation. The analysis process and results are reported in Section 6.3.1, and are subsequently discussed in Section 6.3.2.

Table 6-2: Group-Specific Hypotheses Tested for the Three Dependent Variables

H1: Willingness to Buy (WTB) will increase for products and brands that reflect consumers' cultural identity orientation strategy. Specifically, it is expected that:				
Willingness to Buy	Cultural Identity Orientation Strategy Group			
	LC Orientation	GC Adaptation (Global-Local Orientation)	FC Adaptation (Foreign-Local Orientation)	Full Adaptation (Multicultural Orientation)
WTB_LC	*H1a: There will be no significant differences in Willingness to Buy products and brands representing LC meanings for the four tested groups (Local Culture Orientation,Global Adaptation, Foreign Adaptation and Full Adaptation), since consumers in all these groups assign high value to LC affiliation as part of their cultural identity orientation strategy*			
	High	**High**	**High**	**High**
WTB_GC	*H1b: Willingness to Buy brands representing GC meanings is expected to be significantly higher for consumers who assign high value to GC affiliation as part of their cultural identity orientation strategy, specifically: Global Adaptation and Full Adaptation strategies distinguished by CMIO Matrix*			
	Lower	**Higher**	**Lower**	**Higher**
WTB_FC	*H1c: Willingness to Buy brands represeting FC meanings is expected to be significantly higher for consumers who assign high value to FC Affiliation as part of their cultural identity orientation strategy, specifically: Foreign Adaptation, and Full Adaptation strategies distinguished by CMIO Matrix*			
	Lower	**Lower**	**Higher**	**Higher**

6.3.1 MANOVA Results

Prior to analysis, grouped statistics for the three Willingness to Buy dependent variables were examined for fit between their distributions and assumptions of multivariate analysis of variance (univariate and multivariate normality, linearity, multicollinearity and homogeneity of variance) (Tabachnik and Fidell, 2007). Full details of data screening are presented in Appendix 10 (p:341). As seen in the Appendix 10, no threats to linearity and multicollinearity were identified, and a preliminary check for homogeneity of variance by calculating variance ratios was also acceptable. While sample sizes are discrepant, the ratio between the smallest and the largest cell size is 3.9 which is within the 1:4 ratio recommended by Tabachnik and Fidell (2007) to accept variance ratio under the value of 10. The variances' ratios were well within this limit: 1.3 for WTB_LC variable, 1.6 for WTB_FC and 1.3 for WTB_GC.

Two cases (one case per group) were found to be univariate outliers in the Global Adaptation and the Full Adaptation groups for WTB_LC and WTB_FC dependent variables respectively (see Appendix 10, p:341). While MANOVA is generally robust to departures from normality, it is sensitive to outliers (Tabachnik and Fidell, 2007; Field, 2009; Hair *et al.*, 2010). When outliers are identified, several strategies can be pursued to reduce their impact: variables can be transformed to bring the outliers closer to the centre of distribution, or removal of outliers can be considered (Hair and *et al.*, 2010). Variable transformation is generally recommended as the preferred option, since removal of outliers that belong to the population under investigation, while improving the analysis process and minimising the risks of Type I and Type II errors, limits generalisability of the results (Osborne and Waters, 2002; Tabachnik and Fidell, 2007; Hair *et al.*, 2010). Based on these considerations, to address the influence of the two identified outliers on univariate distribution, all three variables were transformed using a reflected square root transformation (Hair *et al.*, 2010). As shown in Appendix 10, transformation alleviated the influence of outliers, although minor departures from normality still remained. A subsequent check for multivariate outliers did not identify any multivariate outliers present. Thus, given the robustness of MANOVA to moderate nonnormality in the absence of outliers (Tabachnik and Fidell, 2007; Field, 2009; Hair

et al., 2010), it was considered acceptable to proceed with estimating MANOVA with the transformed dependent variables.[24]

Box's M value of 42.375 was associated with p = .001 ($F(18, 172911.322) = 2.311$) which was interpreted as non-significant based on the Tabachnik and Fidell (2007) cut-off point guideline for Box's M, therefore supporting the assumption of homogeneity of variance-covariance matrices. Using Pillai's Trace criterion, recommended as the most robust for statistical inference on samples with unequal cell sizes (Tabachnik and Fidell, 2007; Hair *et al.*, 2010), a statistically significant MANOVA effect was obtained: V = .501 ($F(9.1227) = 27.342$, p<0.001). The multivariate effect size, estimated with partial eta squared was large at .167, and power to detect the effect size was 1.0 which is above 0.8 power recommended by Hair *et al.* (2010). Therefore, hypothesis 1 was confirmed. Given the significance of the overall main effect, the univariate main effects were examined next.

The significant MANOVA was next followed up with separate ANOVAs run on each dependent variable, with significance level for interpretation set to 0.017 using Bonferroni adjustment, to protect against inflating Type I error rate (Hair *et al.*, 2010). Subsequently, six planned comparisons were conducted to compare differences between groups, with significance level for the planned comparisons set to 0.008 using Bonferroni adjustment for six planned comparisons, again to protect against inflating Type I error rate. Planned comparisons have been chosen as the main test for identification of where the differences between groups lie in preference to post hoc tests following accepted guidelines on analysis of variance procedure. According to Field (2009), post hoc tests are more appropriate when no specific hypotheses have been made based on a priori assumptions. At the same time, Field (2009) cautions that post hoc tests are more conservative procedure given their two-tailed nature. Since assumptions regarding differences on each of the three tested variables were a priori articulated in hypotheses 1a-1c as part of theory development process, planned

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[24] As an additional check for robustness, analysis was also performed with two cases excluded from the full sample (n = 411). Results obtained from analysis with transformed dependent variables, analysis with two excluded cases and analysis with equalised cell sizes (n = 266) were all compared for consistency.

comparisons were deemed a more appropriate main procedure. However, as an additional check for robustness results obtained through planned comparisons have been compared with the post hoc output of MANOVA.

The Levene's statistics for each dependent variable were non-significant: p=.184 for WTB_LC; p=.121 for WTB_FC and p=.765 for WTB_GC, therefore supporting univariate homogeneity of variance. Significant univariate main effects for CMIO (Consumer Multicultural Identity Orientation) were obtained, as follows:

WTB_LC: $F(3,409) = 4.331$, p=.005, partial eta squared .031, power .693.

WTB_FC: $F(3,409) = 26.597$, p<.001, partial eta squared .163, power 1.0

WTB_GC: $F(3,409) = 51.360$, p<.001, partial eta squared .274, power 1.0.

The small effect size for the WTB_LC variable is not unexpected, since all four tested groups were expected to have little difference on this variable. Although planned comparisons (presented in Table 6-3) show significant difference in WTB_LC between LC Orientation (LCO) and Full Adaptation (FullAd) groups, in light of the small effect size this effect is negligible. Taken together with non-significant planned contrasts for other two groups, it can be concluded that all four groups express similar WTB_LC, as expected.

As predicted however, significant differences are observed on Willingness to Buy brands associated to represent meanings of 'globalness' (WTB_GC) and meanings of 'foreignness' (WTB_FC), dependent on whether Global or Foreign culture(s) respectively were assigned importance (value) for sense of self and identity. Specifically, WTB_GC is significantly higher for the two groups that assign importance (value) to Global Culture for the sense of self and identity (Global Adaptation and Full Adaptation) compared to two groups that do not (LC Orientation and Foreign Adaptation groups). Similarly, WTB_FC is significantly higher for the two groups that assign importance (value) to Foreign Culture(s) for the sense of self and identity (i.e. Foreign Adaptation and Full Adaptation) as opposed to two groups that do not (LC

223

Orientation and Global Adaptation). Importantly, each group presented with the higher mean scores on Willingness to Buy brands that represent cultural meanings congruent with the cultural identity orientation strategy. That is, WTB_LC is high and WTB_GC and WTB_FC are low for the LC Orientation group (group-specific means for each dependent variable are reported in Table 6-3). WTB_LC and WTB_GC are high for the Global Adaptation group. WTB_LC and WTB_FC are high for the Foreign Adaptation group. High WTB_LC, WTB_GC and WTB_FC are observed for the Full Adaptation group. Comparison of these results with post hoc results revealed they are consistent, thus providing additional support for robustness[25]. In addition, the results obtained from analyses performed on the sample with two excluded cases (n = 411) and on the sample with equalised cell sizes (n = 266) were consistent with the reported results. Thus, hypotheses 1a-1c were concluded to be supported. The details of univariate effects and of the planned contrasts for each group are summarised alongside hypotheses 1a-1c in Table 6-3).[26] The obtained results are discussed in the next Section 6.3.2.

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[25] Results of post hoc tests are available from the thesis author on request

[26] For clarity, Table 6-3 shows untransformed group means but all reported results are based on the analysis of transformed variables.

Table 6-3: Results of Follow-Up Univariate Tests and Planned Comparisons for the Three Willingness to Buy Variables

Willingness to Buy	Cultural Identity Orientation Strategy Group			
	LC Orientation (LCO)	GC Adaptation (GCA) or Global-Local Adaptation	FC Adaptation (FCA) or Foreign-Local Orientation	Full Adaptation (FullAd) or Multicultural Orientation
WTB_LC	*H1a: There will be no significant differences in Willingness to Buy products and brands representing LC meanings for the four tested groups (Local Culture Orientation,Global Adaptation, Foreign Adaptation and Full Adaptation), since consumers in all these groups assign high value to LC affiliation as part of their cultural identity orientation strategy*			
	$F(3,409) = 4.331$, p=.005, partial eta squared .031, power .693. Levene's statistic (3,409): 1.621, p=.184.			
	M = 4.18	M = 4.16	M = 4.0	M = 3.92
	M_{LCO} vs M_{GCA}: $t(409) = -.172$, p=.864	M_{GCA} vs M_{FCA}: $t(409) = -1.527$, p=.128	M_{FCA} vs M_{FullAd}: $t(409) = .961$, p=.337	
	M_{LCO} vs M_{FCA}: $t(409) = -1.662$, p=.097	M_{GCA} vs M_{FullAd}: $t(409) = -2.749$, p=0.006		
	M_{LCO} vs M_{FullAd}: $t(409) = -2.852$, p=.005			

Willingness to Buy	Cultural Identity Orientation Strategy Group			
	LC Orientation (LCO)	GC Adaptation (GCA) or Global-Local Adaptation	FC Adaptation (FCA) or Foreign-Local Orientation	Full Adaptation (FullAd) or Multicultural Orientation
WTB_GC	*H1b: Willingness to Buy brands representing GC meanings is expected to be significantly higher for consumers who assign high value to GC affiliation as part of their cultural identity orientation strategy, specifically: Global Adaptation and Full Adaptation strategies distinguished by CMIO Matrix*			
	$F(3,409) = 51.360$, p=.000, partial eta squared .274, power 1.0. Levene's statistic (3,409): .384, p=.765			
	M = 2.96	M = 3.82	M = 3.09	M = 3.93
	M_{LCO} vs M_{GCA}: $t(409) = 6.790$, p=.000	M_{GCA} vs M_{FCA}: $t(409) = -6.217$, p=.000	M_{FCA} vs M_{FullAd}: $t(409) = -9.407$, p=.000	
	M_{LCO} vs M_{FCA}: $t(409) = .979$, p=.328	M_{GCA} vs M_{FullAd}: $t(409) = 1.379$, p=.169		
	M_{LCO} vs M_{FullAd}: $t(409) = 9.699$, p=.000			

Willingness to Buy	Cultural Identity Orientation Strategy Group			
	LC Orientation (LCO)	GC Adaptation (GCA) or Global-Local Adaptation	FC Adaptation (FCA) or Foreign-Local Orientation	Full Adaptation (Full Ad) or Multicultural Orientation
WTB_FC	*H1c: Willingness to Buy brands represeting FC meanings is expected to be significantly higher for consumers who assign high value to FC Affiliation as part of their cultural identity orientation strategy, specifically: Foreign Adaptation, and Full Adaptation strategies distinguished by CMIO Matrix*			
	$F(3,409) = 26.597$, p=.000, partial eta squared .163, power 1.0. Levene's statistic (3,409): 1.948, p=.121			
	M = 3.19	M = 3.39	M = 4.01	M = 3.93
	M_{LCO} vs M_{GCA}: $t(409) = 1.231$, p=.219 M_{LCO} vs M_{FCA}: $t(409) = 6.692$, p=.000 M_{LCO} vs M_{FullAd}: $t(409) = 6.937$, p=.000	M_{GCA} vs M_{FCA}: $t(409) = 5.572$, p=.000 M_{GCA} vs M_{FullAd}: $t(409) = 5.641$, p=.000	M_{FCA} vs M_{FullAd}: $t(409) = 1.147$, p=.252	

6.3.2 Discussion of the Results Obtained for Willingness to Buy Dependent Variables for the Four CMIO Strategy Groups

The analyses presented in Section 6.3.1 show that by operationalising Local Culture Affiliation (LCA), Global Culture Affiliation (GCA) and Foreign Culture Affiliation (FCA) measures within the CMIO Matrix, intricacies of consumption intentions informed by congruence of local, global and/or specific foreign cultural meanings represented by brands with different, complex forms of cultural identification emerged in multicultural marketplaces can be captured. Expressing one's self/identity is often the driving force that directly affects consumption intentions, brand loyalty, consumer-brand relationship and satisfaction (Sirgy, 1985; Sirgy and Johar, 1999; Reed, 2002; Kressman *et al.*, 2006; Hohenstein *et al.*, 2007; Kang *et al.*, 2012). The obtained results support Proposition 3 and Hypothesis 1 regarding different cultural identity orientations resultant from consumer multiculturation being manifested in differential behavioural intentions in consumption contexts. Most importantly, the results indicate that multicultural consumers seek to integrate brands representing all cultures they deploy as systems of meanings informing their sense of self and identity in their consumption. Motivations to integrate brands representing meanings of 'globalness' and 'localness' as a form of 'glocalised being' have been demonstrated by prior studies on consumers who deploy global and local cultures as two systems of meanings informing their sense of self and being (i.e. Kjeldgaard and Askegaard, 2006; Alden *et al.*, 2006; Kjeldgaard and Ostberg, 2007). However, results obtained in this study demonstrate that other bicultural and multicultural forms of consumer identities emerged through Consumer Multiculturation, too, are manifested in differential consumption intentions.

Particularly noteworthy are the results obtained for consumers in the FC Adaptation and the Full Adaptation CMIO strategy groups. Consistent with the conceptualisation, the results suggest that consumers in the Foreign Adaptation group (i.e. Foreign-Local cultures orientation) seek to integrate brands assigned with local and specific foreign meanings in their consumption and lifestyle, while being averse to consuming global-perceived brands. Consumers in the Full Adaptation strategy who assign importance to Local, Global and specific Foreign culture(s) as systems of meanings that inform their sense of identity do not 'trade-off' global-perceived brands for brands

assigned with foreign-specific cultural meanings and vice versa. Rather, this group seeks to express their multicultural self in full through consuming brands assigned with a diverse range of cultural meanings. For both groups, regardless of whether Global Culture as a form of 'world citizenship being' is assigned importance or opposed, importance assigned to Foreign Culture(s) is manifested in the desire to integrate products and brands that represent specific foreign cultural meanings to enact this aspect of their cultural self and identity. Such differentiation is akin to perspectives on consumers' quest for authenticity and identity assertion (Leigh, Peters and Shelton, 2006; Dong and Tian, 2009). More specifically, intrapersonal and interpersonal authenticity, that embody self-realisation and quest to strengthen social bonds to a particular culture or subculture, are established through possession of objects with specific symbolic characteristics and meanings that legitimise consumers within particular sociocultural contexts (Leigh *et al.*, 2006). Thus, through expressing intention to consume brands assigned with foreign cultural meanings, whether instead or in addition to brands assigned with local and/or global meanings, multicultural consumers assert and legitimise the importance of this aspect of their complex identities.

In sum, the results suggest that by capturing the emerged nuances in cultural identification in multicultural marketplaces, nuances in culture-informed consumption intentions can be unpacked. To assess the practical usefulness of CMIO Matrix as an analytical and consumer segmentation framework, Hypothesis 2, tested in the next section, considers whether the uncovered complexities in consumers' cultural identification are reflected by the existing constructs of cultural attitudes, specifically cosmopolitanism and consumer ethnocentrism.

6.4 Testing Hypothesis 2: The Relationship between CMIO Strategies and Cultural Attitudes

This section reports the results of the analysis conducted to test the hypothesised linkages between the four cultural identity orientation strategy groups included in the

analysis and existing cultural attitudes measures. As reported in Chapters 3 (p:60) and 4 (p:94), two cultural attitudes were selected to be tested alongside the CMIO strategy groups: cosmopolitanism (COS) and consumer ethnocentrism (CET). Cosmopolitanism was measured using the cosmopolitanism scale by Cleveland and Laroche (2007) and consumer ethnocentrism was measured utilising the CETSCALE by Shimp and Sharma (1987). A one-way MANOVA with COS and CET as dependent variables was conducted, following the same analysis process as for the Willingness to Buy dependent variables reported in Section 6.3. The obtained results are reported in Section 6.4.1 and discussed in Section 6.4.2.

Table 6-4: Group-Specific Hypotheses Tested for the Consumer Ethnocentrism and Cosmopolitanism Dependent Variables

H2: Consumers that assign high value to GC affiliation and/or FC affiliation as part of their cultural identity orientation strategy will harbour cosmopolitanism attitudes, and ethnocentric attitudes will be harboured by consumers that assign high value to LC only			
Cultural Attitude	Cultural Identity Orientation Strategy Group		
	LC Orientation	GC Adaptation (Global-Local Orientation)	FC Adaptation (Foreign-Local Orientation)	Full Adaptation (Multicultural Orientation)
CET	*H2a: Consumer ethnocentrism attitude will be significantly higher for consumers in Local Culture Orientation strategy than in all other cultural identity orientation strategies distinguished in CMIO Matrix (Full Adaptation, Foreign Adaptation and Global Adaptation)*		
	Higher	**Lower**	**Lower**	**Lower**
COS	*H2b: There will be no significant differences in cosmopolitanism attitude for consumers that assign high value to GC affiliation and/or FC affiliation as part of their cultural identity orientation strategy (Full Adaptation, Foreign Adaptation and Global Adaptation). Cosmopolitanism attitude will be significantly lower in LC Orientation group than all other groups*		
	Lower	**Higher**	**Higher**	**Higher**

6.4.1 MANOVA Results

Prior to analysis, grouped statistics for COS and CET dependent variables were examined for fit between their distributions and assumptions of multivariate analysis of variance (univariate and multivariate normality, linearity, multicollinearity and homogeneity of variance). Full details of the data screening are presented in Section 2

of the Appendix 10 (p:341). As seen in the Appendix 10, no threats to linearity and multicollinearity were identified, and a preliminary check for homogeneity of variance by calculating variance ratios was also acceptable. While sample sizes are discrepant, the ratio between the smallest and the largest cell size is 3.9 which is within the 1:4 ratio recommended by Tabachnik and Fidell (2007) to accept variance ratio under the value of 10. The variances' ratios were well within this limit: 1.3 for COS and 1.4 for CET.

Two cases (one case per group) were found to be univariate outliers in the Full Adaptation and the FC Adaptation groups for COS (see Appendix 10, p:341, for full details). Following the same decision-making process as for the Willingness to Buy variables, to alleviate the impact of the outliers and retain the full sample in the analysis, the COS variable was transformed using a reflected square root transformation. As shown in Appendix 10, transformation alleviated the influence of outliers. A subsequent check for multivariate outliers did not identify any multivariate outliers present. Thus, given the robustness of MANOVA to moderate nonnormality in the absence of outliers (Tabachnik and Fidell, 2007; Field, 2009; Hair *et al.*, 2010), it was considered acceptable to proceed with the analysis with transformed COS variable.[27]

A Box's M value of 9.465 was associated with a non-significant $p = .406$ ($F(9, 350792.192) = 1.039$), therefore supporting the assumption of homogeneity of variance-covariance matrices. Using Pillai's Trace criterion, the effect was significant: $V = .194$ ($F(6, 818) = 14.682$, p<.001). The multivariate effect size estimated with partial eta squared was medium at .097 and power to detect the effect size was 1.0. Therefore, hypothesis 2 was confirmed. Given the significance of the overall main effect, the univariate main effects were examined next.

To protect against inflating Type I error rate the significance level for interpretation of follow-up ANOVAs results was set to 0.025 using Bonferroni adjustment (Hair *et al.*,

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[27] As an additional check for robustness, the analysis was also performed on the full sample with two outliers excluded (n = 411) and on sample with randomly equalised cell sizes (n = 266). The obtained results were compared for consistency.

2010). The Levene's statistics for each dependent variable were non-significant: p=.534 for CET and p=.350 for COS. Significant univariate main effects for CMIO (Consumer Multicultural Identity Orientation) were obtained, as follows:

CET: $F(3,409) = 11.578$, p<.001, partial eta squared .078, power .999.

COS: $F(3,409) = 23.844$, p<.001, partial eta squared .149, power 1.0.

The main effect and univariate effects were consistent with those obtained from analyses on the sample with two excluded cases (n = 411) and equalised sample (n = 266). Having obtained significant univariate effects, planned contrasts were examined next, with significance level set to 0.008 for six planned comparisons.

Planned comparisons revealed that all four groups presented with quite low means on the consumer ethnocentrism measure (the highest mean = 3.0 for Local Culture Orientation group). Results of one planned comparison (between Local Culture Orientation, LCO group and Foreign Adaptation, FCA group) differed when obtained from analysis conducted on the full sample with transformed dependent variables and analyses conducted on sample with two excluded cases and equalised sample.

Specifically, the results obtained from analysis of the full sample suggested that, contrary to expectations, there was no significant difference between the means of the LC Orientation and FC Adaptation groups at the set .008 level of significance. The means of Global Adaptation and the Full Adaptation groups were significantly lower than the mean of the LCO group (as expected) and the mean of the FCA group. However, planned contrasts conducted on sample with two excluded cases (n=411) and on the equalised sample (n = 266) suggested significant differences between the Local Culture Orientation group and three other groups, as per specified expectations. The mean score in the LCO group remained unchanged in all three estimations, while the mean score decreased by 0.01 in the Foreign Adaptation group (from 2.63 to 2.62) in the latter two tests. All other planned comparisons returned consistent results in all three estimations. An interesting observation was that the mean score of the Global

Adaptation (GCA) group is significantly higher than the mean of the Full Adaptation (FullAd) group (M_{GCA} = 2.85 vs M_{FullAd} = 2.40).

Planned contrasts for cosmopolitanism attitude surprisingly indicate that all groups presented with relatively high means on cosmopolitanism attitude (the lowest mean = 3.61 for the LCO group). As in the case with consumer ethnocentrism variable, results of one planned comparison (between Local Culture Orientation, LCO group and Foreign Adaptation, FCA group) differed when obtained from the analysis conducted on the full sample with transformed dependent variables and analyses conducted on the sample with two excluded cases and equalised sample. Specifically, the results obtained from analysis of the full sample suggested that, contrary to expectations, there was no significant difference between the means of the LC Orientation and FC Adaptation groups at the set .008 level of significance. However, planned contrasts conducted on the sample with two excluded cases (n=411) and on the equalised sample (n = 266) suggested significant differences between the Local Culture Orientation group and all three other groups, as per specified expectations. The mean score in LCO group remained unchanged in all three estimations, while the mean score decreased by 0.04 in the Foreign Adaptation group (from 3.89 to 3.85) in the latter two tests. All other planned comparisons returned consistent results in all three estimations.

An interesting unexpected observation emerged regarding the differences on the degree of cosmopolitanism presented in multicultural tested groups. The means of the Global Adaptation and the Full Adaptation groups were significantly higher than the mean of the LCO group (as expected). Also, consistent with expectations no significant differences are observed between the Global Adaptation and the Foreign Adaptation groups. Surprisingly, the Full Adaptation group mean score is significantly higher than the scores for the Global Adaptation and the Foreign Adaptation groups. Given these results, while Hypothesis 2 regarding Consumer Multiculturation manifestations in cultural attitudes can be concluded supported overall, hypothesis 2a and hypothesis 2b are supported only partially. The details of univariate tests and of the planned contrasts

for each group are summarised alongside hypotheses 2a and 2b in Table 6-5.[28] The obtained results are discussed next in Section 6.4.2.

Table 6-5: Results of Follow-Up Univariate Tests and Planned Comparisons for Cosmopolitanism and Consumer Ethnocentrism Variables (full dataset with transformed dependent variables, n=413)

Cultural Attitude	Cultural Identity Orientation Strategy Group			
	LC Orientation (LCO)	GC Adaptation (GCA) or Global-Local Adaptation	FC Adaptation (FCA) or Foreign-Local Orientation	Full Adaptation (Full Ad) or Multicultural Orientation
CET	*H2a: Consumer ethnocentrism attitude will be significantly higher for consumers in Local Culture Orientation strategy than in all other cultural identity orientation strategies distinguished in CMIO Matrix (Full Adaptation, Foreign Adaptation and Global Adaptation)*			
	$F(3,409) = 11.578$, p<.001, partial eta squared .078, power .999 Levene's statistic (3,409): .730, p=.534			
	M = 3.0	M = 2.85	M = 2.63	M = 2.40
	M_{LCO} vs M_{GCA}: t(409) = 1.025, p=.306	M_{GCA} vs M_{FCA}: t(409) = 1.629, p=.104	M_{FCA} vs M_{FullAd}: t(409) = -2.116, p=.035	
	M_{LCO} vs M_{FCA}: t(409) = 2.644, p=.009	M_{GCA} vs M_{FullAd}: t(409) = 3.963, p=.000		
	M_{LCO} vs M_{FullAd}: t(409) = 5.071, p=.000			

Cultural Attitude	Cultural Identity Orientation Strategy Group			
	LC Orientation (LCO)	GC Adaptation (GCA) or Global-Local Adaptation	FC Adaptation (FCA) or Foreign-Local Orientation	Full Adaptation (Full Ad) or Multicultural Orientation
COS	*H2b: There will be no significant differences in cosmopolitanism attitude for consumers that assign high value to GC affiliation and/or FC affiliation as part of their cultural identity orientation strategy (Full Adaptation, Foreign Adaptation and Global Adaptation). Cosmopolitanism attitude will be significantly lower in LC Orientation group than all other groups*			
	$F(3,409) = 23.844$, p<.001 (=.000), partial eta squared .149, power 1.0 Levene's statistic (3,409): 1.097, p=.350			
	M = 3.61	M = 3.99	M = 3.85	M = 4.27
	M_{LCO} vs M_{GCA}: $t(409) = 3.403$, p=.001 M_{LCO} vs M_{FCA}: $t(409) = 2.315$, p=.021 M_{LCO} vs M_{FullAd}: $t(409) = 7.516$, p=.000	M_{GCA} vs M_{FCA}: $t(409) = -1.240$, p=.216 M_{GCA} vs M_{FullAd}: $t(409) = 3.456$, p=.001	M_{FCA} vs M_{FullAd}: $t(409) = 5.246$, p=.000	

6.4.2 Discussion of the Results Obtained for Cosmopolitanism and Consumer Ethnocentrism Dependent Variables for the Four CMIO Strategy Groups

Overall, the analyses presented in Section 6.4.1 show that, consistent with Proposition 4 and Hypothesis 2, measuring cultural attitudes conceived as 'local ingroups versus non-local outgroups' does not draw clear distinctions between the four analysed groups. In addition, specific observations made in within-group analyses indicate a number of interesting observations that warrant elaboration.

First, consistent with prior research (Shimp and Sharma, 1987; Batra *et al*., 2000; Vida and Reardon, 2008) the findings demonstrate that pro-ethnocentric tendencies are highest in the Local Culture Orientation group that should be expected to be more affectively and normatively inclined towards exclusive favouritism of products and brands assigned with local cultural meanings. Furthermore, results of the MANOVA with Willingness to Buy dependent variables indicate that the Local Culture Orientation group expressed a significantly greater preference for brands that represent local cultural meanings (as indicated by this group's score on WTB_LC variable). Yet at the same time, this group also appears to harbour cosmopolitan attitudes along with three other groups, suggesting willingness to engage in consumption of products and brands assigned with a diverse range of non-local meanings which is counterintuitive at first glance. One possible explanation for these results may be greater evolved complexities in motivating drivers of consumer ethnocentrism uncovered recently (Kipnis *et al.*, 2012).

Shimp and Sharma's (1987) conceptualisation of consumer ethnocentrism as belief about inappropriateness of buying non-local manufactured produce is essentially underpinned by two motivating structures: affective concern for own country wellbeing and unfavourable attitude to other countries. However, a three-country study (Poland, Ukraine and Kazakhstan) by Kipnis *et al.* (2012) demonstrates that pro-ethnocentric consumers may also favour products and brands that they know are of non-local origin, providing that these brands are perceived economically and/or culturally 'integrated' in

their locale. The study shows that consumer perceptions of a non-local brand's economic integration arise from this brand establishing local manufacturing subsidiaries. Cultural integration occurs through perceived conscious effort of an organisation to respect local traditions, such as following traditional recipes. Kipnis *et al.* (2012) show that pro-ethnocentric consumers favoured brands such as Nestle and Carlsberg due to their perceived local integration (local manufacture by Carlsberg, perceived respect of and care for local traditions by Nestle). It is not possible to extrapolate as to whether the observed effects reported in this chapter are explained by this phenomenon. Yet this observation indicates a potentially interesting direction for future research.

Second, the findings indicate that low ethnocentric attitude among consumers who assign value to local and non-local (i.e. global and/or foreign) cultures as systems of meanings informing their sense of self do not translate in less willingness to consume products and brands perceived to be associated with local meanings. Consistent with the literature on glocal consumption (Kjeldgaard and Askegaard, 2006; Kjeldgaard and Ostberg, 2007), these results suggest that consumers who deploy local and non-local systems of cultural meanings for self-construal seek to reflect this multiplicity in consumption. In line with extant research on glocal branding (Zhou and Belk, 2004; Hsieh and Lindridge, 2005), these findings suggest that hybrid positioning approaches (see Chao, 1998; Hui and Zhou, 2003; Essoussi and Merunka, 2007; Toncar, 2008) may be also a fruitful avenue for foreign brands. Taken together with observations on greater favouritism towards non-local 'locally integrated' brands (Kipnis *et al.*, 2012) discussed in the previous paragraph, hybrid approaches may resolve tensions arising from consumers in Local Culture Orientation versus bi- or multicultural identity orientation strategies seeking to manifest their identities through consumption and therefore achieve more positive response by catering for these tensions.

Third, all four groups presented as harbouring cosmopolitan attitude. However, it should be noted that while, as expected, the pro-local (Local Culture Orientation) group was significantly less cosmopolitan-inclined than the Global Adaptation and the Full Adaptation group, interpretation of the differences between the Local Culture

Orientation group and the Foreign Adaptation group is limited by the inconsistencies uncovered in the analyses. Thus, prior to proceeding with discussion of other groups it is necessary to consider the reasons for this inconsistency. Results obtained from the analyses of sample with two cases excluded and equalised sample are consistent with the results obtained by Oberecker and Diamantopoulos (2011). Specifically, in line with Oberecker and Diamantopoulos's (2011) findings, these results suggest that affiliation with specific foreign culture(s) in generally pro-local individuals outweighs ethnocentric tendencies. However, Oberecker and Diamantopoulos's (2011) findings were drawn from a Western cultural context (Austria). In this study two identified outlier cases belonged to Ukraine population sample which is an emerging market. Since these cases were established as genuine cases belonging to the overall population sample, these should be classified as special cases that require further consideration as to why they differ from the rest of the sample.

The first explanation for discrepancy of these two cases from the rest of the population may be topic bias, i.e. higher sensitivity to questions posed in cosmopolitanism and consumer ethnocentrism items of the questionnaire for the two respondents (Douglas and Craig, 2005). A second potential explanation related to the former is a conditioning effect (i.e. the act of measurement itself changing the subject under investigation). Conditioning effects are difficult to avoid completely and to an extent all social science studies are prone to conditioning risks (Warren and Halpern-Manners, 2012). In the context of this data sample, the discrepancy resulting from presence or absence of these two cases in the sample is acknowledged as a factor limiting interpretation of within-group effects between the Local Culture Orientation and the Foreign Adaptation group. However, it also highlights the necessity for further research in Ukraine and emerging markets in general, to investigate whether and why Oberecker and Diamantopoulos's (2011) findings that affiliation with a particular foreign culture outweighs ethnocentric tendency may not be applicable to a specific segment of emerging markets' populations.

The findings also indicate that, although all three multicultural identity orientation strategy groups (Full Adaptation, Global Adaptation and Foreign Adaptation) harbour

cosmopolitan attitudes, its' intensity differs, contrary to expectations. The Full Adaptation (multicultural) group is significantly more cosmopolitan-inclined than bicultural groups that integrate either Global or Foreign cultures with Local culture as two systems of meanings informing their sense and identity. Therefore, whilst overall findings suggest that importance assigned by consumers to non-local (global and/or foreign) cultures as systems of meanings that inform sense of self translates into cosmopolitanism attitude, within-group difference results provide empirical support to the argument regarding the importance to further distinguish and understand the nature and the underlying motivational drivers of cosmopolitanism among different consumer groups (Cannon and Yaprak, 2002; Roudometof, 2005; Woodward *et al.*, 2008).

In line with Roudometof (2005), within-group differences in intensity of cosmopolitanism observed between those groups who assign importance to either global or foreign culture(s) (GC Adaptation and FC Adaptation) and the group that assigns importance to both global and foreign cultures (Full Adaptation) suggest that cosmopolitanism may be 'rooted' to specific foreign cultures and countries or embody a strive to globalised forms of being and living. Importantly, the obtained results support Roudometof's (2005) proposition that both forms of cosmopolitanism can co-exist and either one can be a prevalent form of being adopted by individuals, or both forms can be integrated in more complex forms of being. As some consumers view global culture and global products as a threat to cultures all over the world losing individuality and traditions, preference for brands that are perceived as *foreign but not global* by consumers in the FC Adaptation group is logical. At the same time, identification as a world citizen, or belonging to global community may be the sole non-local aspect of one's cultural identity, as in the GC Adaptation group, or exist alongside affiliation with specific foreign cultures of importance, as in Full Adaptation group. Thus, while measuring cosmopolitan attitude may help to broadly identify consumers' openness to non-local cultural experiences, it is difficult to delineate whether this openness is driven by foreign-only, global-only or a mixture of foreign and global cultures identification.

In sum, the results presented in this section suggest that cosmopolitanism and ethnocentrism do not serve as reflectors of complex forms of cultural identification

emerged in multicultural marketplaces. Cosmopolitanism and consumer ethnocentrism, along with other drivers of consumer choices, such as functional congruity (Sirgy *et al.*, 1991), product involvement (Broderick, Greenley and Mueller, 2007; Broderick, 2007) and product-country image (Papadopoulos and Heslop, 2003), provide valuable information regarding consumption intentions. At the same time, it appears that in situations where analysis and prediction of culture-informed consumption intentions driven by cultural self/identity congruence is required, the CMIO Matrix may be more applicable as: 1) it accounts for existence of diverse forms of cultural identification that may integrate one, two or more types of cultures as systems of meanings informing consumers' sense of self and identity; and 2) it differentiates between types of non-local (i.e. global versus foreign) cultures that may be deployed as independent or interdependent systems of meanings in consumers sense of self.

6.5 Conclusion

In this chapter, propositions and hypotheses regarding consumption implications of Consumer Multiculturation, the value of the CMIO Matrix in capturing complexities of culture-informed consumption in multicultural marketplaces and its practical worth in comparison to existing instruments available for analysis and prediction of culture-informed consumption were tested. Specifically, Proposition 3 and Hypothesis 1, underpinned by self/identity-brand congruence theory (Sirgy and Johar, 1999; Reed, 2002; Kang *et al.*, 2012), were concerned with whether uni-, bi- and multicultural identity orientation strategies delineated in CMIO Matrix are manifested indifferences of culture-informed consumption intentions. Proposition 4 and Hypothesis 2 were tested to consider linkages between cultural identity orientation strategies and existing cultural attitudes constructs, namely cosmopolitanism and consumer ethnocentrism. The obtained results evidence support for the benefits of distinguishing between the types of consumers' cultural identity orientation strategy for analysis of their culture-informed consumption intentions, particularly with regards to bi- and multicultural consumer groups. Complexities and diversity of the emerged forms of cultural identification in multicultural marketplaces drive divergence of consumption expectations and intentions

towards products and brands that are associated with local, foreign and/or global cultural meanings. Importantly, since these complexities are not fully distinguishable by measuring cultural attitudes, the CMIO Matrix provides an alternative analytical framework where these differences can be captured. The implications of these findings for international marketing theory and practice are summarised and discussed in the final Chapter 7.

Chapter 7

CONCLUSION

7.1 Introduction

This chapter first returns to the main impetus for the research and briefly summarises its key findings, so as to provide the context within which the study's main implications can be considered. Following on from this discussion, the main contributions of the study are presented. Finally, reflecting upon the study's limitations, the chapter identifies potential avenues for further research.

7.2 Summary of the Research and Key Findings

As national markets of many developed and developing countries around the world continue evolving as arenas of 'lived multiculture' (Johnson *et al.*, 2010; Neal *et al.*, 2013), it becomes crucial for marketers to understand how to align their activities to complexities of sociocultural dynamics in consumer spheres. In this regard, approaching culture-informed consumer behaviour research with a selective focus on specific types of cultures represented in the marketplace assumed to have prevalent influence on different demographic (mainstream or migrant/diasporic) population segments is increasingly regarded unhelpful in supporting this imperative (Jamal, 2003; Schroeder, 2009; Luedicke, 2011; Kipnis *et al.*, 2014).

As consumers navigate the 'commonly superdiverse' landscapes (Vertovec, 2007; Wessendorf, 2013) of their lived environments, composite forms of cultural identities emerge and are manifested in consumption contexts. The aim of this thesis was to

explain theoretically how acquiring a holistic, integrative perspective on the multiple types of cultures at play in cultural identity formation and evolution of consumers as marketplace beings can provide more parsimonious insights into intricacies of culture-informed consumption trends than those derived from focusing on the role of global, foreign and/or ethnic cultures and subcultures in identity discourses within selected consumer groups in a locale. In fulfilment of this aim, the research was structured around three main objectives, each addressing one of the research questions (see Chapter 1, Section 1.3, p:11). Informed by these objectives, the empirical investigation was designed utilising a sequential mixed methods approach to comprise two phases: a qualitative exploration of posited constructs' expressions in multicultural marketplaces (Phase 1) and a subsequent quantitative study with the objective to triangulate the initially drawn findings and to test manifestations of cultural identification complexities in consumption. The study included two country sites selected as representative of multicultural marketplace environments (UK to represent a developed market and Ukraine to represent a developing market). The key findings are briefly outlined below under the respective research question they addressed.

Research Question 1: What is the evolved nature of local, global and foreign cultures?

The research aimed to reconceptualise concepts of local, global and foreign cultures (LC, GC and FCs) to reflect their evolved nature and to encapsulate their role in cultural identity discourses of both mainstream and migrant/diasporic consumers. With the help of a multidisciplinary literature review, the cultural globalisation perspective was identified as best suited for grounding the new conceptualisations. These conceptualisations were delineated as definitions and integrated in a concept of multiple-cultural environment envisaged to represent their concomitant convergence at the point of interaction with consumers in a multicultural marketplace (Chapter 2, Section 2.4.2, p:48). A qualitative exploration of consumer perceptions of cultures encountered in their social realities elicited discourses supporting the argument for a holistic, multi-dimensional perspective on cultural forces at play in sociocultural

dynamics of multicultural marketplaces. Consumer accounts of simultaneous and regular experiences with multiple cultures perceptually distinguished as localised, delocalised and translocalised cultural meanings corroborated and justified the conceptual grounding of LC, GC and FC(s) in the cultural globalisation perspective proposed by this research. These findings are reported and discussed in detail in Chapter 5 (Section 5.2.1, p:153).

Research Question 2: What are the types of cultural identities that can evolve through one's being in a multicultural marketplace and how can they be captured holistically?

Next, the research aimed to develop a conceptually-grounded framework that captures explicitly and holistically the psychological drivers underlying cultural identity transformations and the range of the resultant types of identities. Using an acculturation theory approach (Berry, 1980, Penaloza, 1989) was useful to understand how, by capturing differential (re)evaluation of each type of culture encountered in the environment for deriving the sense of self, divergent cultural identification trajectories can be analysed holistically and systematically. Extending acculturation theory, a conceptual framework of Consumer Multiculturation was developed to conceptualise how, through (re)evaluation of LC, GC and FCs' importance in the sense of self, consumer identities can evolve to internalise one, two or more types of cultures in different combinations (Chapter 3, Section 3.2.3, p:69). Eight forms of identities, termed cultural identity orientation strategies, were delineated and brought together in a Consumer Multicultural Identity Orientations (CMIO) Matrix. The Matrix was utilised as an organising tool for systematic analysis of cultural identity transformations resultant from the Consumer Multiculturation process. Triangulation of a qualitative exploration of consumer identity discourses with a subsequent quantitative study provided support for the proposition that a Consumer Multiculturation theory approach can capture and explain emergence of divergent and complex forms of cultural identification across multicultural marketplaces. These findings were reported and discussed in detail in Chapter 5 (p:151-213), and in sum are as follows:

1. In line with conceptualisation, consumer identity discourses discerned from the qualitative study emphasise increased complexity and elasticity of cultural identity. Importantly, individual tendencies to differentially internalise LC, GC and/or FC(s) as cultural aspects of self in varying combinations were found to be better distinguished by the importance (or value) assigned to maintaining affiliations with each of these cultures than by national/ethnic belonging (Chapter 5, Section 5.2.2, p:160).

2. Integrated operationalisation of Local, Global and Foreign cultural affiliation measures (LCA, GCA and FCA) validated for psychometric soundness (Chapter 5, Section 5.3, p:170) provided further support to the proposition that all three cultures play distinctly different and prominent roles in facilitating complex and multidimensional sociocultural dynamics in multicultural marketplaces (Chapter 5, Section 5.4.1, p:206).

3. While only partial support was obtained for the existence of the full spectrum of specific cultural identity orientations posited within CMIO Matrix, their presence or absence as well as magnitude highlights a number of important tendencies, specifically:

   - A substantial segment of consumers in multicultural marketplaces has emerged who internalise LC, GC and FC(s) as aspects of a complex multicultural identity, extending beyond the boundaries of local-global or home-host cultural identity negotiation trajectories;

   - Deployment of multiple types of cultures for identity construal can be selective and diverse (i.e. LC and GC; or LC and FC; or GC and FC). This suggests that the breadth of differing bicultural forms of identification emerging in multicultural marketplaces is not fully discernible from a selective focus on studying consumer dispositions to pre-determined cultural influences;

   - Unicultural identification with GC, as a form of imagined 'purely-global' living and citizenship may not exist or exists on a substantially smaller scale. Unlike other types of cultural affiliations (i.e. LC and FC) that can be

utilised as sole cultural systems informing the sense of self, GC affiliations in the context of this study appear to require balance with maintaining/developing simultaneous affiliations with an authentic, non-imagined type of culture.

Research Question 3: How differences and complexities in cultural identification affect consumer responses to cultural meanings of products and brands?

Finally, the research aimed to: 1) consider whether and how divergences and complexities in cultural identification emerging through Consumer Multiculturation affect consumption behaviours; and 2) assess the worth of the Consumer Multiculturation approach and CMIO Matrix in providing a holistic and practically useful segmentation tool that addresses the limitations of existing approaches when an analysis of culture-informed consumption intentions and patterns is sought. These findings were reported and discussed in detail in Chapter 6 (p:214-242), and in sum are as follows:

1. Consumer Multiculturation drives differential consumption intentions and emergence of varying hybrid consumption contexts. As hypothesised, willingness to buy products and brands assigned with local, global and foreign meanings expressed by consumers in four different cultural identity orientation strategy groups representing unicultural (LC deployed) two types of bicultural (LC and GC or LC and FC deployed) and multicultural (LC, GC and FCs deployed) forms of identification was found to be greater for brands representing cultural meanings congruent with the types of cultures internalised by each group. Importantly, differential effects of GC and FC(s) affiliations on willingness to buy brands assigned with global versus foreign cultural meanings were found. In essence therefore, it was concluded that Consumer Multiculturation approach and application of LCA, GCA and FCA scales within CMIO Matrix can unpack variances of culture-informed consumption intentions and provide nuanced insights into consumption cultures' transformations through diverse cultural hybridisation (Chapter 6, Section 6.3, p:219).

2. In conditions of multicultural marketplaces CMIO Matrix can unpack greater intricacies in cultural dispositions than individual cultural attitudes measures (specifically, cosmopolitanism and consumer ethnocentrism) by differentiating between foreign and global types of non-local cultural influences on consumers and by allowing an integrative analysis of multiple and diverse forms of cultural identification (Chapter 6, Section 6.4, p:229). Two unexpected findings also emerged, specifically:

- Surprisingly and contrary to expectations, consumer ethnocentrism appeared to be quite low in intensity among all four groups;

- Cosmopolitanism, conversely, was found to be harboured across the sample, including the group that assigned value to LC only in terms of deriving sense of self. However, intensity of cosmopolitanism was significantly greater for the multicultural group (that integrated affiliations to both GC and FC) than for the two bicultural groups that integrated only one type of non-local culture (either GC or FCs) dispositions.

The findings of this study summarised above provide a number of important insights into culture-informed consumption behaviour. Their implications for marketing theory and practice are discussed next.

7.3 Theoretical and Managerial Implications

A number of theoretical and managerial implications can be discerned from the study's findings (for detailed discussion see Chapter 5, Section 5.4.2, p:209 and Chapter 6, Section 6.3.2, p:228 and Section 6.4.2, p:237). The findings highlight the importance of distinguishing and accounting for local, global and foreign cultural influences inclusively when assessing the manifestations of cultural identification in consumption patterns in multicultural marketplaces. As consumers navigate their experiences in multiple-cultural environments, the spectrum of their identity (re)negotiation trajectories

can evolve to integrate foreign culture(s) as a sole or as one of the aspects of identity. This is an important point to bear in mind when drawing theoretical assumptions and conclusions from empirical investigations of culture-informed consumption patterns. Consumers' indifferent or negative dispositions to global culture and global positioned brands cannot be interpreted solely as 'localisation' and unwillingness to engage with brands assigned with specific foreign cultural meanings. At the same time, positive specific foreign culture(s) dispositions do not necessarily negate consumers' positive responses to global meanings communicated by brands.

The developed and tested Local, Global and Foreign cultural affiliations (LCA, GCA and FCA) scales and their integrated operationalisation within the CMIO Matrix can be used by marketing researchers and managers as a diagnostic and analytic tool to gain a holistic perspective on cultural transformations within and across multicultural marketplaces and to tease out prominent cultural influences prevailing in consumer spheres of interest. From a managerial perspective, the CMIO Matrix can be utilised as a model to support alignment of brand portfolios, branding and advertising activities with expectations to cultural meanings of brands held by different consumers (uni-, bi- and/or multicultural). By analysing consumers' identity orientations within the CMIO Matrix, marketers can draw from insights into diversification of cultural contexts and emergence of different forms of bi- and multicultural identification in multicultural marketplaces to support development of novel multicultural brand positioning approaches. For example, multicultural collaging (i.e. the use of multiple diverse cultural appeals) uncovered by Cayla and Eckhardt (2008) may be exploited more prominently as one of the approaches to creation of brand meanings that are more congruent with identity dispositions of multicultural consumer groups. Multicultural collaging approaches, presumably evolved organically, are already successfully utilised by selected brands, i.e. 77th Street – an Asian brand described by Cayla and Eckhardt (2008) and Patak's – a British curry brand (discussed in Chapter 3, p:80). Thus, when marketing to multicultural consumers, collaging may be an effective way of aligning communicated brand identity with consumers' sense and perceptions of self in multicultural realities.

In addition, capturing different forms of multicultural identification may support development of tailored hybrid brand positioning approaches (Chao, 2001; Insch and McBride, 2004; Srinivasan, Jain and Sikand, 2004; Essoussi and Merunka, 2007; Toncar, 2008). Hybrid brand positioning utilises combinations of COBO appeals with COM (country-of-manufacture), COA (country-of-assembly) and/or COD (country-of-design) appeals. While so far hybrid brand positioning has predominantly been utilised to evoke positive consumer evaluations of brands' functional attributes, such as quality and safety, symbolic congruence of hybrid appeals with consumers' bi- or multicultural identification may enhance positivity of consumer responses. For instance, a recent print advertisement of Honda Civic and CRV in the UK emphasised its' 'local' association (i.e. local manufacture and therefore engagement with the UK's local communities). Although this can be classified as COM appeal, the appeal can evoke affective responses from those UK consumers who internalise local culture. In sum, multicultural branding approaches and consumer responses to them would be a fruitful avenue to explore both for cultural branding theory and practice.

7.4 Contributions

This study makes six contributions to knowledge, including: 1) three main primary contributions advancing theoretical and methodological underpinnings of international and cross-cultural marketing research; and 2) three contributions uncovering limitations to extant conceptions of culture-bound consumption in multicultural marketplaces, thus highlighting new promising leads for further research. These contributions are detailed below, in order outlined above and prioritised by their relative significance.

First, by delineating the new conceptualisations of local, global and foreign cultures that reflect their role in cultural identity discourses of consumers with diverse (mainstream and migrant/diasporic) backgrounds, this study responded to calls for improving conceptual foundations of international marketing research (i.e. Leung *et al.*, 2005, 2011; Craig and Douglas, 2006) and for overcoming the migrant/non-migrant divide in

studying complexities of cultural identity transformations (i.e. Berry, 2008; Holliday, 2010; Luedicke, 2011). By integrating the literature on complexities of cultural identities of ethnic migrant groups with the recently emerged stream of research on complexities of cultural identities among mainstream individuals, the study has shown that multiculturalism pertains to migrant/diasporic and mainstream consumers alike. This supports the argument for the study of cultural identity complexities requiring a move beyond the boundaries of demographic labelling, to shift into a paradigm where consumers are viewed as marketplace beings navigating multicultural experiences (Arzubiaga *et al.*, 2008).

Second, the study has contributed to advancement of knowledge by extending consumer acculturation theory into the contexts of multicultural marketplaces while addressing the recent criticisms of its limitations posed by bi-dimensionality of its extant applications (Askegaard *et al.*, 2005; Alden *et al*., 2006; Cleveland and Laroche, 2007; Cheung-Blunden and Juang, 2008). By integrating the newly-delineated conceptualisations of local, global and foreign cultures as multiple dimensions of Consumer Multiculturation, it further unpacks the process of how, in conditions of the multicultural marketplace, cultural identities can evolve beyond dichotomies, contributing to the emerging field of study into multicultural (as opposed to bicultural) consumers (Cross and Gilly, 2014; Peracchio *et al.*, 2014; Seo and Gao, in press). By analysing the resultant types of cultural identities evolving through Consumer Multiculturation within the CMIO Matrix, the study provided a model for marketers within which a broader spectrum of divergences in cultural identity trajectories can be analysed and captured.

Third and linked to the point above, psychometrically sound scales to measure local, global and foreign cultural affiliations have been developed and validated. These can now be used in further studies on cultural identity dynamics and complexity in multicultural marketplaces. This contribution is important on a methodological front, since the field of study of multicultural consumers is in its infancy and is yet to develop its range of measurement instruments. The recent studies which have emerged assessing

the implications of multiculturalism for business and marketing are either derived conceptually (i.e. Peracchio *et al.*, 2014; Seo and Gao, in press) or based on ethnographic enquiry (Askegaard *et al.*, 2005; Wamwara-Mbugua, 2008; Cross and Gilly, 2014). While these studies provide valuable and necessary underpinnings for advancement of the multicultural consumer research, development of measures that can be utilised by researchers and managers opens avenues for experimental research and larger-scale field studies into multicultural consumers and transformations of cultural consumption contexts in multicultural marketplaces.

Fourth, the study identifies three critical disconnects between extant conceptions of culture-informed consumption that inform culture-based brand communications and the evidence on the evolved complexities of sociocultural dynamics in the contexts of multicultural marketplaces. This has led to recognition of the growing prominence of foreign culture(s) in cultural transformations in multicultural marketplaces and to development of parsimonious approach to analysing the role of local, global and foreign cultures in culture-informed consumption. By showing differential perceptions of foreign versus global cultural experiences by consumers, the study supports the movement towards 'research renaissance' of foreign culture and foreign branding (Oberecker *et al*., 2008; Oberecker and Diamantopoulos, 2011; Nijssen and Douglas, 2011). By linking the cultural identity dynamics literature with consumer and organisational brand meaning formation theories, it showcased how greater appreciation and research into the interplay between local, global and foreign cultural meanings can inform closer alignment of culture-based branding theory with the realities of multicultural marketplaces contexts.

Fifth and linked to the point above, by identifying emergence of hybrid consumption culture contexts other than 'glocal' consumption culture (Local-Foreign and Multicultural consumption cultures), the study highlights the need to explore the benefits of developing hybrid cultural branding approaches that are reflective of these contexts. As shown, foreign culture-inclined consumers who reject affiliations with global culture as an aspect of self, manifest their dispositions through similar

252

consumption intentions towards foreign versus global brands. Conversely, multicultural consumers who integrate local, foreign and global cultures as multiple facets of identities appear to seek the same multiplicity in their consumption contexts. Therefore, relevance of individual brands to hybrid consumers may be increased by an integrated use of multiple cultural appeals similar to glocal branding approaches.

Sixth and finally, by highlighting the limitations of extant cultural attitudes measures in discerning complexities of cultural identity dispositions and by identifying variances in the intensity of cosmopolitanism harboured by bicultural versus multicultural non-local inclined consumers, this study contributes to the debate on the nature of the cosmopolitanism phenomenon. By identifying general prevalence of cosmopolitan over ethnocentric tendencies among unicultural pro-local consumers, the study also potentially highlights the evolved nature of consumer ethnocentrism. While it is not possible to extrapolate as to whether differential intensity in cosmopolitanism is indeed explained by co-existence of two ('thick' and 'thin') dimensions of cosmopolitanism, further research into this phenomenon would be useful. Similarly, it would be worth investigating further whether the phenomenon of consumer ethnocentrism evolved such that pro-local consumers favour known non-local brands that are perceived integrated in their countries.

7.5 Limitations and Directions for Future Research

The researcher is aware that the study's focus and methodological approach imply a number of limitations. These are now reviewed below in the context of identifying directions for further research.

First, by proposing local, global and foreign cultures as key cultural dimensions of a multicultural marketplace the researcher developed theory from extant knowledge, drawing links between a number of phenomena and concepts documented previously. From this perspective, while extending the boundaries of enquiry into sociocultural

dynamics within these three types of cultures, the researcher at the same time imposed boundaries on enquiry that limited discovery of other types of cultures that may possibly have evolved in multicultural marketplaces. Acculturation and consumer acculturation research (i.e. Berry, 1980; Penaloza, 1989, 1994) indicates that marginalised consumers who reject both host and home cultures cannot be assumed to become 'culture-less': rather, they develop a different, third type of culture. Importantly, research has shown that different types of cultures cannot be ignored by cultural branding research, since consumers in various cultural communities of consumption no longer view themselves as passive evaluators of cultural meanings of brands created by organisations for 'fit/misfit' but rather desire and claim more input in development of brands they are offered to consume. For example, Scaraboto and Fischer (2013) show how a community of 'frustrated fatshionistas' (i.e. consumers of plus size) mobilises to enforce greater recognition from fashion marketers. Similarly, Healey and McDonagh (2013) show how the Liverpool Football Club fan community seeks engagement in co-creation of the brand's identity. Thus, while the results of the enquiry provide promising support to the theory of Consumer Multiculturation, local, global and foreign aspects of cultural identity are only few of the several possible facets complexity of cultural identity may entail. Further research should therefore take into account that consumers identified as 'culturally alienated' from LC, GC and FC(s) may be deploying another type of culture for construal of sense of self.

Second, while the adopted realist paradigm provides benefits in terms of interrogating the topic of enquiry from multiple perspectives, grounding in a positivist or interpretivist paradigm may have offered the benefits of greater interrogation of qualitative or quantitative data to unearth greater depth or explore a greater number of constructs and their relationships with the Consumer Multiculturation construct. An important research avenue would be to consider the moderating effects of functional congruity (Sirgy *et al.*, 1991) and product involvement (Broderick, Greenley and Mueller, 2007; Broderick, 2007) on consumers' behavioural intentions. Further research should incorporate these constructs in the studies of Consumer Multiculturation to obtain more nuanced results.

Third, the choice of sampling frame and approach was guided by the objective of the research which was to draw an overall understanding of cultural identification forms that can emerge in consumer spheres of multicultural marketplaces rather than to obtain generalisable conclusions at the country level of analysis. It has been acknowledged that the characteristics of the samples obtained through the maximum variation method for qualitative study and snowball sampling for the main survey may have posed limitations to generalisability of the results to country level. However, in light of the study's focus on discerning whether 'similarities of difference' in trajectories and complexities of cultural transformations in consumer spheres across multicultural marketplaces can be captured and explained, the sampling characteristics provide important insights on complexity of cultural identification and culture-informed consumption trends. In addition, while considerations of the effects of other sociodemographic characteristics, such as gender, age, social class and income, on dynamics of cultural identification were outside of this study's focus, it is important they are addressed by further research since prior studies demonstrated their effects on cultural dispositions (see Balabanis *et al.*, 2001).

Fourth, while the qualitative analysis validity checks procedure through triangulation of multiple sources adopted for study 1 was appropriate to the realist paradigm and sequential exploratory design (Creswell and Plano Clark, 2011), addition of systematic data coding comparisons (through use of multiple coders) could account for the limitation of the one coder approach and strengthen analysis of cultures' expressions and their deployment for identity construal by consumers. Similarly, while the quantitative study findings suggest promising performance of the cultural affiliations measures developed following a rigorous scaling development and validation procedure, sampling restrictions and inclusion of only two countries should be taken as limitations. These measures require further rigorous validation across multiple country sites. In addition, given that following integrated operationalisation of LCA, GCA and FCA scales only four obtained groups were sizeable to warrant their inclusion for hypotheses testing, further research on larger populations and multiple countries is required to examine the manifestations of Consumer Multiculturation in behavioural

intentions within the full range of cultural identity orientation strategies delineated in CMIO Matrix.

Fifth, although creation of a dichotomous split of LCA, FCA and GCA variables and subsequent use of MANOVA for group analysis testing propositions 3 (hypothesis 1) and 4 (hypothesis 2) were justified with following common protocols of acculturation studies, it is necessary to acknowledge the ongoing scholarly debate regarding viability of continuous variables dichotomisation practice. A number of different, at time polar, opinions are expressed. For example, Fitzsimons (2008) cautions that dichotomisation reduces statistical power that can be obtained in an analysis, while MacCallum *et al.* (2002) argue the opposite, suggesting that dichotomisation may cause an increase in effect size, thus producing a less conservative test. While, as the debate is ongoing, variable dichotomisation for MANOVA/ANOVA-type analyses remains an accepted practice in psychology research in general and in acculturation research in particular (for some examples see Benet-Martinez *et al.*, 2002; Zhang and Khare, 2009; Winit *et al.*, 2014), further research should address potential limitations posed by this approach by utilising alternative analysis approaches that are gaining prominence in consumer research, such as cluster analysis (Riefler and Diamantopoulos, 2009; Strizhakova *et al.*, 2012).

Sixth, identification of special cases, albeit constituting 0.5% of the overall sample, limited interpretation of the results on the significance of difference in intensity of consumer ethnocentrism versus cosmopolitanism between two cultural identity orientation strategy groups (LC Orientation and FC Adaptation), as acknowledged in Chapter 6 (Section 6.4.2, p:237). As also discussed in Chapter 6, a further investigation into the reasons as to why these cases are present in the population could unveil some specific individual characteristics that were not captured by the study's instrument to explain these cases' occurrence.

Seventh, it is important to acknowledge that while in general cultural identity evolves gradually, the findings drawn from the Consumer Multiculturation applications can be invalidated by a rapid change of sociocultural dynamics in a case of a critical incident. For example, Bhatia and Ram (2009) demonstrate how Indian diaspora in the USA re-examined and re-evaluated its cultural identification strategies in the wake of 9/11. In light of the recent conflict between Ukraine and Russia, it is important to stress that the findings reported in this thesis are based on the data collected prior to this critical incident and therefore should be interpreted in light of these limitations.

In addition, several other interesting and important research avenues can be pursued, based on the work outlined in this thesis. Further research could consider applications of Consumer Multiculturation for research into consumer wellbeing in a multicultural marketplace. Several studies have recently emerged, indicating that not only cultural non-representation or misrepresentation leads to the sense of 'misfit' in consumers. More importantly, it may exacerbate their vulnerability and contribute to development of discriminatory cognitions (i.e. Schroeder and Borgerson, 2005; Yang, 2011; Broderick *et al.*, 2011a, 2011b; Kipnis *et al.*, 2013). From this perspective, application of the local, global and foreign cultures affiliation scales in experimental settings with manipulated misrepresentation could contribute useful insights by indicating whether any dynamics in cultural identification occurs in response to misrepresenting event. Another fruitful avenue to explore, among multicultural consumers in particular, is culture swapping or cultural frame switching, i.e. navigation of internalised cultural frames in response to unicultural or multicultural stimuli (Lau-Gesk, 2003). Research on bicultural individuals indicates that some individuals utilise different internalised cultures as separate mental frames in interpreting advertising appeals, while others integrate their both cultures in a hybrid mental frame (Benet-Martines *et al.*, 2002; Verkuyten and Pouliasi, 2002, 2006; Ramirez-Espraza, 2006; Luna *et al.*, 2008). It would be of interest to explore whether and how frame switching occurs in multicultural individuals.

7.6 Conclusion

Overall, this study revealed that the Consumer Multiculturation approach can be used to holistically capture complexity of cultural identity transformations in sociocultural dynamics of multicultural marketplaces. It therefore puts the spotlight on multicultural identity trajectories as explanatories of divergences in culture-informed consumption. The CMIO Matrix offers international and cross-cultural marketing researchers and managers a parsimonious framework within which diverse positive and negative consumer dispositions towards cultures and their representations in consumption can be captured and explained. The CMIO Matrix eliminates the 'noise' and confusion of multiple theories of foreign/local cultures bias and can inform sophisticated alignment of COBO-based brand positioning strategies developed by organisations with cultural meanings of brands formed by consumers. The main advantage of Consumer Multiculturation is that it overcomes the restrictiveness and limitations of studying cultural identification processes within implicitly assumed boundaries of local/global or host/home cultures deployment in identification processes of mainstream/migrant consumer groups respectively. Thus, Consumer Multiculturation approach offers a theoretical underpinning that is more accurately aligned with the sociocultural realities of multicultural marketplaces. Such an approach has both theoretical and practical relevance since it draws from the full spectrum of diverse cultural contexts evolved through globalization, to accurately explain identity transitions and understand consumer expectations and perceptions of brand meanings (Yaprak 2008). In fact, the relevance of such an approach could not have been better summarised by anyone but Berry himself (2006: p732):

> *"I believe that there is no longer any justification for looking at only one side of the intercultural coin in isolation from the other. To continue to do so would produce research that is both invalid and ethnocentric."*

Appendix 1

Coding Structure for Study 1

Table A1-1 below details the final coding structure emerged through analysis of qualitative data (Study 1). The pre-set codes (left column) were set up prior to commencing the analysis based on theoretical assumptions (Miles and Huberman, 1994; Saldana, 2009), while sub-codes include categories derived from theory and categories that were allowed to evolve freely.

Table A1-1: Coding Structure for Study 1

Pre-Set Codes	Sub-Codes Level 1	Sub-Codes Level 2	Sub-Codes Level 3
Perceptions of lived environment (habitat)	Views	n/a	n/a
	Forms of interaction	Mobile non-bodily cultural representations Mobile bodily cultural representations (people) Own mobility	n/a
Expressions of cultural meanings	LC meanings	Values Ideas Practices/lifestyle People Symbols Metaphors and associations Language	n/a
	GC meanings	Values Ideas Symbols Metaphors and associations	n/a
	FC meanings	Values Ideas Practices/lifestyle People Symbols Metaphors and associations Language	n/a

Continued on the next page

Pre-Set Codes	Sub-Codes Level 1	Sub-Codes Level 2	Sub-Codes Level 3
Expressions of cultural affiliations	LC affiliations	Emotions	Liking Closeness Attachment Importance Attraction Love Connection Links Obsession Good feeling Pride Heritage
		Identification	Self-association/identification Part of me Citizenship
		Disidentification	Low importance Non-identification
	GC affiliations	Emotions	Importance Closeness Connection Relatedness
		Identification	Citizenship Aspiration
		Disidentification	Rejection Low importance Non-identification
	FC affiliations	Emotions	Liking Closeness Attachment Importance Attraction Love Connection Links Influence Interest Pride Heritage
		Identification	Self-association/identification Part of me Aspiration
		Disidentification	Low importance Non-identification

Appendix 2

Final Survey Questionnaire (UK version)

Participant Information Sheet

Thank you for considering participation in my study. The information below is to provide you with the study details. Please read it carefully and only proceed to the questionnaire if you are comfortable with participating.

Study title:

The significance of Brand Image/Social Identity congruence for International Marketing Strategy: establishing the role of Consumer Multicultural Identity Orientations

What is the purpose of this study?

The aim of this study is to explore the consumption culture transformations resulting from increasing intercultural contacts. Specifically, I am considering how people express their identity through consumption and the role of branded products in identity construction. This study covers 4 different countries.

Why have I been approached?

For the purpose of this study I need to recruit adult participants who buy food. This is the only criteria I have for recruiting people for this study.

Do I have to take part?

No. Participation is entirely voluntary. You can withdraw from the study at any point during the study and at the next two weeks following the study. *To withdraw, please contact me either by phoning the number (local contact number of collaborating researcher) or by email and provide your participant number (written in the top right corner of this page, you can take this page with you). Telephone number and the email are given at the bottom of page 2 of this sheet.* If you decide to withdraw, all your data will be destroyed and will not be used in the study. There are no consequences for withdrawing from the study.

What will happen to me if I take part?

You are asked to fill the attached questionnaire. It should not take longer than 20 minutes.

What are the possible disadvantages and risks of taking part?

There are no potential disadvantages envisages for you apart from dedicating 20 minutes of your valuable time. If you feel you are unable to dedicate time to completing the questionnaire you are free to withdraw from the study.

What if something goes wrong?

If you change your mind about taking part in the study you can withdraw at any point during the sessions and at any time within two weeks following that session using the email address stated below. If you decide to withdraw all your data will be destroyed and will not be used in the study.

Will my taking part in this study be kept confidential?

Yes. You are not required to provide information that will identify you (such as surname, address, place of work). After you complete this questionnaire the only way for me to identify you is if you contact me quoting your participant number.

What will happen to the results of the research study?

The results will be written up and presented as part of my doctoral dissertation. The finding may also be presented at conferences, workshops and/or written up for publication in peer reviewed academic journals.

Who is organising funding of this research?

The funding is organised by myself, Eva Kipnis, who is a Doctoral candidate at Durham Business School and is supported by my employer, Coventry Business School. This project is not externally funded.

Who has reviewed this study?

This study has been review and approved through Ethics Peer Review process of University of Durham.

Contact for Further Information

Eva Kipnis

Yeva.kipnis2@coventry.ac.uk

Contact telephone number:
_____

Dear Participant,

Thank you for agreeing to participate in this study. Please tick the box below to confirm that you have read and understood the information about the study provided to you in the participant information sheet:

☐   *I confirm that I understand the information about the study and consent to participate in it*

We would like to ask you about your cultural identity, that is the culture(s) you feel you are attached to; the culture(s) you share your beliefs, values and ideas with, and the culture(s) you engage with, participate in and integrate in your lifestyle. Many of these questions will refer to three different types of cultures, so please read what each type of culture means carefully, it will help you in answering the questions. There are not right or wrong answers, we simply want to know your views.

Type of culture	Definition of the cultural group	Please indicate (on a scale of 1-5) the extent to which you interact with each cultural group, whether through your interpersonal contacts or whether through TV, the Internet, books you read, films you watch, music you listen to and products you buy **(1 – do not interact at all; 5 – interact regularly)**. *Please rate your interactions with ALL types of culture!*	Please rate (on a scale of 1-5) how important this culture is to you? (**1 – not at all important; 5 –very important**). *Please rate ALL cultures that you consider important!*
Local Culture	The ideas, norms, values and ways of life that is mainstream (i.e., shared by the majority of people) in the country you currently live in.	**British culture** *Interaction Rating (1-5):* _____	*Importance Rating (1-5):* _____
Global Culture	The ideas, norms, values and ways of life that have developed to be the same (or very similar) in many countries around the world (and are accessible and possible for people to lead irrespective of where they live), and enable them to feel members of the global community.	**Global Culture** *Interaction Rating (1-5):* _____	*Importance Rating (1-5):* _____
Foreign Culture(s)	The culture that you feel has or had an influence on you and aspects of your life (other than local culture). It may be the culture of your birth, the culture in which you have been raised, a culture that you feel particularly positive about, or another culture that you feel you are interacting with and that you feel has an influence on you and your life. If there are several such cultures, please list ALL cultures that you can clearly identify (e.g. Irish, Chinese, Jewish, African).		

Foreign Culture(s)

	Interaction Rating (1-5)	Importance Rating (1-5)
French		
Italian		
American		
German		
Indian		
Pakistani		
Irish		
Polish		
African and Caribbean		

Now, please respond to statements below and indicate, by ticking the relevant box, to what extent you agree or disagree with each of the following statements. For each statement, more than 1 culture can be specified. Please rate ALL statements!

Please indicate to what extent you agree or disagree with each of the following statements:	Strongly disagree	Dis-agree	Neither agree nor disagree	Agree	Strongly agree
1. **Whenever possible, I would prefer to buy products and brands that:**					
Represent the 'world community'					
Represent Foreign culture(s) I have identified as important to me					
Represent my Local culture					
2. **I feel connected to:**					
Global Culture					
My current Local Culture					
Foreign Culture(s) I have identified as important to me					
3. British should not buy foreign products, because this hurts our country's businesses and causes unemployment					
4. Coming into contact with people of other cultures has greatly benefitted me					
5. **I feel close to:**					
Foreign Culture(s) I have identified as important to me					
Global Culture					
My current Local Culture					
6. **I like the idea of owning products or brands that:**					
Represent my Local culture					
Represent the 'world community'					
Represent Foreign culture(s) I have identified as important to me					
7. I enjoy exchanging ideas with people from other cultures or countries					
8. **I consider myself a member of:**					
My current Local Culture					
Foreign Culture(s) I have identified as important to me					
Global Culture					

Please continue to the next page

Please indicate to what extent you agree or disagree with each of the following statements:	Strongly disagree	Dis-agree	Neither agree nor disagree	Agree	Strongly agree
9. We should purchase products manufactured in our country instead of letting other countries get rich of us					
10. **The following culture(s) play an important part in my life:**					
Foreign Culture(s) I have identified as important to me					
Global Culture					
My current Local Culture					
11. A real British citizen should always buy products made in our country					
12. **It makes me feel good feeling a member of:**					
My current Local Culture					
Global Culture					
Foreign Culture(s) I have identified as important to me					
13. **I feel strongly attached to:**					
Global Culture					
My current Local Culture					
Foreign Culture(s) I have identified as important to me					
14. Purchasing foreign-made products is un-British					
15. I like to try restaurants that offer food that is different from that in my own culture					
16. **I feel I share values of:**					
Foreign Culture(s) I have identified as important to me					
Global Culture					
My current Local Culture					
17. **The following culture(s) are a positive part of my life:**					
Foreign Culture(s) I have identified as important to me					
Global Culture					
My current Local Culture					
18. It is not right to purchase foreign products, because it puts our people out of jobs					

Please continue to the next page

		Strongly disagree	Dis-agree	Neither agree nor disagree	Agree	Strongly agree
Please indicate to what extent you agree or disagree with each of the following statements:						
19.	**The following culture(s) represent who I am as a personality:**					
	Global Culture					
	My current Local Culture					
	Foreign Culture(s) I have identified as important to me					
20.	I like to observe people of other countries, to see what I can learn from them					
21.	I like to learn about other ways of life					
22.	**I love:**					
	My current Local Culture					
	Global Culture					
	Foreign Culture(s) I have identified as important to me					
23.	I am interested in learning more about people who live in other countries					
24.	**If I had the opportunity to regularly buy them, I would prefer products and brands that:**					
	Represent the 'world community'					
	Represent Foreign culture(s) I have identified as important to me					
	Represent my Local culture					
25.	I enjoy being with people from other countries to learn about their unique views and approaches					
26.	**It is important to me that others think of me as a member of:**					
	My current Local Culture					
	Global Culture					
	Foreign Culture(s) I have identified as important to me					
27.	**My identity is closely connected with:**					
	Foreign Culture(s) I have identified as important to me					
	Global Culture					
	My current Local Culture					
28.	I find people from other cultures stimulating					

Please continue to the next page

Please indicate to what extent you agree or disagree with each of the following statements:	Strongly disagree	Dis-agree	Neither agree nor disagree	Agree	Strongly agree
29. **I feel proud of:**					
Foreign Culture(s) I have identified as important to me					
My current Local Culture					
Global Culture					
30. When it comes to trying new things, I am very open					
31. I enjoy trying foreign food					
32. **I feel I belong to:**					
My current Local Culture					
Global Culture					
Foreign Culture(s) I have identified as important to me					

We would like to get some details about you. None of these details are personal (i.e., it will not be possible to identify you with these details. You will remain anonymous as per information provided in the participant information sheet.

33. Are you (tick appropriate box)

Male	
Female	

34. What age group are you (tick appropriate box)

18-24			45-54	
25-34			55-64	
35-44			65+	

35 How would you describe your ethnic origin (please tick all that describe you)

White British	
White Irish	
Indian	
Pakistani	
Back African / Black Caribbean	
Polish	
Other (please specify) _____	

Thank you for your cooperation in this study. Your help is greatly appreciated.

Appendix 3

Measures Utilised in the Survey

Tables A3-1, A3-2, A3-3 and A3-4 below present details of measures utilised in the study. Details of item pool generation for the new measures are reported in Chapter 4, Section 4.4.2.2.1, p:128.

Table A3-1: New measures: Local Culture Affiliation (LCA), Global Culture Affiliation (GCA) and Foreign Culture Affiliation (FCA) scales (note: items wording is identical for all three cultural affiliation measures)*

Items	Origin
"Culture" plays an important part in my life	Jewish American Identity Scale (Zak, 1973)
I feel proud of "Culture"	The Psychological Acculturation Scale, PAS (Tropp *et al.*, 1999), Mexican-American Adolescents and Adults Scale (Mendoza, 1989); The Language, Identity and Behavior Acculturation Scale, LIB (Birman and Trickett, 2001; Birman *et al.*, 2002); Study 1
I feel I share values of "Culture"	The Psychological Acculturation Scale, PAS (Tropp *et al.*, 1999), Vancouver Index of Acculturation, VIA (Ryder *et al.*, 2000);
I feel I belong to "Culture"	Berry *et al.* (1989); Study 1
I feel close to "Culture"	Oberecker and Diamantopoulos (2011); Study 1
I feel strongly attached to "Culture"	Dimensions of Collective Identity Framework (Ashmore *et al.*, 2004); Oberecker and Diamantopoulos (2011); Laroche *et al.* (1996); Study 1
I feel connected to "Culture"	Study 1
It is important to me that others think of me as a member of "Culture"	Jewish American Identity Scale (Zak, 1973)

Items	Origin
It makes me feel good feeling a member of "Culture"	Multigroup Ethnic Identity Measure, MEIM (Phinney, 1992)
I consider myself a member of "Culture"	Multigroup Ethnic Identity Measure, MEIM (Phinney, 1992)
My identity is closely connected with "Culture"	Jewish American Identity Scale (Zak, 1973)
"Culture" represents who I am as a personality	Study 1
"Culture" is a positive part of my life	Mexican-American Adolescents and Adults Scale (Mendoza, 1989)
I love "Culture"	Oberecker and Diamantopoulos (2011); Study 1

Table A3-2: Existing Measure 1: Reduced Consumer Ethnocentrism Scale (CETSCALE)

Items	Reliability and validity statistics from selected past studies*
Original 17-item scale by Shimp and Sharma (1987), developed on 1-country sample (USA). Cronbach Alpha: .97	
Purchasing foreign-made products is un-COUNTRY men	- 4 item version utilised by Cleveland *et al*. (2009) in 8-country study (Canada, Mexico, Greece, Korea, Hungary, India, Chile, Sweden). Cronbach's Alpha ranges between .750 and .856 in country samples' assessment. Pooled Cronbach Alpha = .848
[COUNTRYmen] should not buy foreign products, because this hurts [home country] businesses and causes unemployment	- 4 item version utilised by Oberecker and Diamantopoulos (2011) for a study in Austria. Cronbach Alpha = .91; Composite Reliability = .91; AVE = .68
It is not right to purchase foreign products, because it puts our people out of jobs	- 4 item version utilised by Batra *et al.* (2000) for a study in India. Cronbach Alpha = .63 - 4 item version utilised by Reardon *et al.* (2005) in a 3-country study (USA, Slovenia, Kazakhstan). Cronbach Alpha ranges between .757 and .851.
A real citizen of [COUNTRY] should always buy products made in our country	- 10 item version utilised by Lindquist *et al*. (2001) in a 3-country study (Czech Republic, Hungary and Poland). Cronbach Alpha ranges between .757 and .848, composite reliability ranges between .77 and .86
We should purchase products manufactured in our country instead of letting other countries get rich of us	- 10 item version utilised by Balabanis and Diamantopoulos (2004) in a 6-country study (USA, UK, France, Germany, Japan and Italy). Cronbach Alpha = .94. - 10 item scale utilised by Balabanis *et al*. (2001) in a 2-country study (Turkey and Czech Republic). Cronbach Alpha = .901 and .906

As reported by the source

Table A3-3: Existing Measure 2: Cosmopolitanism Scale

Items	Reliability and validity statistics from past studies*
Original 10-item scale by Cleveland and Laroche (2007), developed on 1-country sample (Canada). <u>Cronbach Alpha = .906</u>	
I enjoy exchanging ideas with people from other cultures or countries	- 6 item version utilised in 8-country study (Canada, Mexico, Greece, Korea, Hungary, India, Chile, Sweden) by Cleveland *et al*. (2009). <u>Cronbach Alpha ranges between .648 and .909.</u>
I am interested in learning more about people who live in other countries	
I enjoy being with people from other countries to learn about their unique views and approaches	- 6 item version utilised in 2-country study (Canada and Turkey) by Cleveland and Laroche (2011). <u>Cronbach Alpha: .918 (Canada); .887 (Turkey); .904 (overall).</u>
I like to observe people of other cultures, to see what I can learn from them	
I like to learn about other ways of life	
I find people from other cultures stimulating	
Coming into contact with people of other cultures has greatly benefitted me	
I like to try restaurants that offer food that is different from my own culture	
I enjoy trying foreign food	
When it comes to trying new things, I am very open	

As reported by the source

Table A3-4: Existing Measure 3: Willingness to Buy Scale

Items	Reliability and validity statistics from past studies*
Original 5-item scale by Darling and Arnold (1988), Darling and Wood (1990), Wood and Darling (1993), developed in an 8-country study (USSR, France, Finland, Japan, Sweden, England, Germany, USA).	
Whenever possible I would prefer to buy products and brands that represent [cultural meaning]	- 6 item scale utilised by Klein *et al*. (1998). Cronbach Alpha not reported.
I like the idea of owning products and brands that represent [cultural meaning]	- 6 item scale utilised by Josiassen (2011), utilised in Australia. Cronbach Alpha = .949.
If I had the opportunity to regularly buy them, I would prefer products and brands that represent [cultural meaning]	- 2 item scale utilised by Suh and Kwon (2006) in USA and Korea. Cronbach Alpha = .78 (USA) and .80 (Korea).

As reported by the source

Appendix 4

Expert Judge Instructions

Research Initiative

Cultural diversity has exponentially increased; with about two-thirds of the world's children growing up in mixed-ethnic and bilingual environments (Clark and Maas, 2009; Luna and Peracchio, 2005; Aspinall, 2003) and transnational/global and foreign consumption cultures being promoted to consumers through global media and advertising (Riefler and Diamantopoulos, 2009; Steenkamp and De Jong, 2009; Alden *et al*., 1999). Individuals within a given marketplace interact with multiple cultures and subcultures and develop affiliations (i.e. emotionally-significant relationships) with cultural groups that largely vary in dimensionality and trajectories (Wamwara-Mbugua *et al.* 2008; Askegaard *et al.* 2005). Findings indicate that through these interactions complex cultural identities emerge, where formation of cultural identity is extended beyond national and/or ethnic boundaries of group identification and may include multiple ancestral (*i.e.* national racial, ethnic) and/or affiliative links not connected to individuals through ancestry that form integrative aspects of one's self (Holliday, 2010; Jimenez, 2010; Oberecker *et al*., 2008). While these studies establish that individuals may simultaneously identify (i.e. develop and maintain a sense of emotionally-significant membership) with several ancestral and affiliative ethnic and cultural groups, they fail to comprehensively specify types of cultures that may be involved in cultural identity processes nor do they provide an organising framework within which diverse cultural identities can be analysed. At the same time, it is recognised that consumption plays a significant role in cultural identity management (Cayla and Arnould, 2002; Wallendorf and Reilly, 1989; McCracken, 1986). Individuals use consumption practices, material objects and brands as visual symbols of one's self and identity (Belk, 1988; Elliott and Wattanasuwan, 1998; Reed, 2002; Broderick, 2007). Calls have been made to examine how diverse multicultural interactions affect identity and whether new types of consumer behaviours are emerging (Yaprak, 2008; Leung *et al*., 2005).

This study focuses on cultural identity as as a focal construct that accounts for multiple (ancestral and affiliative) cultural dimensions within which cultural identities are negotiated in contemporary societies and emphasises the role of the engagement with different cultural behaviours, including consumption behaviours, as a vehicle of complex cultural identity construal.

Research Question:

What types of cultural identities can be developed through identity negotiations in culturally heterogenous environments and to what extent varying identification with multiple ancestral and affiliative cultural groups influence consumption decisions?

Construct and Definitions:

Main Construct

Cultural identity is defined as *"the sense of self derived over time from formal or informal membership in one or more ancestral and/or affiliative groups that impart knowledge, beliefs, values, attitudes, traditions and ways of life"*.

These groups can be one or more of the following:

1) Local Culture (group) which entails *unique ways of life and systems of values, beliefs, material objects (products) and symbols originated in the country of one's current residence and regarded by individuals as* **mainstream** *for this country* (for example, in the USA – American culture).

2) Foreign Culture(s) (group/s) which entail *ways of life, system of values, beliefs, material objects (products) and symbols originated in an identifiable cultural source(s) (country)* **different** *from mainstream local culture, whether culture-of-origin, culture of ethnic or racial ancestry or an aspired-to foreign culture to which one feels attached but is not connected through ancestry*. It is conceptualised that one can identify with one, two or several Foreign Cultures.

3) Global Culture (group) which entails *a* **homogenous** *set of values, beliefs, lifestyle, material objects (products) and symbols regarded by individuals in essentially the same way irrespective of their country of residence.*

Identification with each type of the above cultural groups is conceptualised as Affiliation: the degree of one identifying self as being attached to a particular culture(s) and placing implicit and explicit importance in being associated with this culture(s).

Tasks for Expert Judgement

Please complete the two tasks explained below in the two shaded columns against each item.

Task 1:

Based on the definition for each component of identification with Local, Foreign and Global Cultures (given above), please identify most relevant items to measure Affiliation by indicating them with a tick.

Respondents will be presented with the paragraph at the beginning of the survey (below) which clarifies definitions of each type of culture and outlines instructions on how to report on cultural identification (presented on the next page).

We would like to ask you about your cultural identity, that is the culture(s) you feel you are attached to; the culture(s) you share your beliefs, values and ideas with, and the culture(s) you engage with, participate in and integrate in your lifestyle. Many of these questions will refer to the three different types of cultural groups, so please read what each type of culture means carefully, it will help you in answering the questions.

Definition of the meaning	*Please indicate (on a scale of 1-5) which cultures you interact with regularly whether through your interpersonal contacts or whether through TV, the Internet, books you read, films you watch, music you listen to and products you buy(1 – interact regularly; 5 – do not interact at all). Please rate your interactions with ALL types of culture!*	*Please rate (on a scale of 1-5) how attached do you feel to this culture to you? (1 – very important; 5 –not important at all). Please rate ALL cultures you interact with!*
The ideas, norms, values and ways of life that is mainstream (i.e., shared by the majority of people) in the country you currently live in	***British culture*** ***Interaction Rating (1-5):*** **————**	***Importance Rating (1-5):*** **————**
The ideas, norms, values and ways of life that have developed to be the same (or very similar) in many countries around the world and are accessible and possible for people to lead irrespective of where they live, and enable them to feel members of the global community.	***Global Culture*** ***Interaction Rating (1-5):*** **————**	***Importance Rating (1-5):*** **————**

The culture that you feel has or had an influence on you and aspects of your life (other than local culture). It may be the culture of your birth, the culture in which you have been raised, or another culture that you feel you are interacting with and that you feel has an influence on you and your life. *If there are several such cultures, please list ALL cultures that you can clearly identify (e.g. Irish, Chinese, Jewish, African).*	***Foreign Culture(s)***		
		Interaction Rating (1-5):	***Importance Rating (1-5):***
	- French	———	————
	- Italian	———	————
	- Indian	———	————
	- Pakistani	———	————
	- Polish	———	————
	- Scottish	———	————
	- Irish	———	————
	- Other		
	(please specify each culture)		
	——————————— ———		———
	———————————		
	———————————		

Now, please respond to statements below. Please rate ALL statements!

Task 2:

Once items are selected, please identify the **most relevant 5 items** appropriate to measure the construct and rank them from 1 -5 (based on the relative importance, '1'as the most important) in the shaded column

		Very much				Not at all	Item Relevance (please identify items that are in your view relevant to reflect the specified construct)	RANK ON IMPORTANCE (1-5)
1	The following culture(s) play an important part in my life: My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							
2	I feel proud to be part of the following culture(s): My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							

Please continue to the next page

		Very much				Not at all	Item Relevance (please identify items that are in your view relevant to reflect the specified construct)	RANK ON IMPORTANCE (1-5)
3	I feel connected to the following culture(s): My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							
4	I feel I share values and ideas with the people in: My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							
5	The following culture(s) are a positive and important part of my life: My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							

Please continue to the next page

278

		Very much				Not at all	Item Relevance (please identify items that are in your view relevant to reflect the specified construct)	RANK ON IMPORTANCE (1-5)
6	If I were to be born again I would like to be part of the following culture(s): My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							
7	I feel it is important to follow the following culture(s) in all aspects of my life: My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							
8	As far as my values and beliefs go I am: (INSERT REFERENCE TO CULTURE)_____							

Please continue to the next page

		Very much				Not at all	Item Relevance (please identify items that are in your view relevant to reflect the specified construct)	RANK ON IMPORTANCE (1-5)
9	I integrate values and beliefs of more than one culture: My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							
10	I feel I belong to: My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							
11	It is important to me that others associate me with: My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							

Please continue to the next page

		Very much				Not at all	Item Relevance (please identify items that are in your view relevant to reflect the specified construct)	RANK ON IMPORTANCE (1-5)
12	I feel comfortable with : My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							
13	I feel close to: My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							
14	I feel captivated by: My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							

Please continue to the next page

281

		Very much				Not at all	Item Relevance (please identify items that are in your view relevant to reflect the specified construct)	RANK ON IMPORTANCE (1-5)
15	I love: My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							
16	I feel sympathetic to: My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							
17	It is important to me that I am associated with the following culture(s) by others: My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							

Please continue to the next page

		Very much				Not at all	Item Relevance (please identify items that are in your view relevant to reflect the specified construct)	RANK ON IMPORTANCE (1-5)
18	The following culture(s) represent who I am as a personality: My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							
19	It makes me feel good feeling a members of the following culture(s): My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							
20	I consider myself a member of: My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							

Please continue to the next page

283

		Very much				Not at all	Item Relevance (please identify items that are in your view relevant to reflect the specified construct)	RANK ON IMPORTANCE (1-5)
21	My identity is closely connected with: My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							
22	Feeling part of the following culture(s) makes me feel a member of one family: My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							
23	I feel most comfortable with people from the following culture(s): My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							

Please continue to the next page

		Very much				Not at all	Item Relevance (please identify items that are in your view relevant to reflect the specified construct)	RANK ON IMPORTANCE (1-5)
24	I have a clear sense of my relationship with the local culture							
25	I have a clear sense of my relationship with the global culture							
26	I have a clear sense of my relationship with the foreign culture(s) I have identified							
27	I have a clear sense of the local culture means to me							
28	I have a clear sense of the global culture means to me							
29	I have a clear sense of the foreign culture(s) I have identified mean to me							
30	I am not very clear about the role of the local culture in my life							
31	I am not very clear about the role of the global culture in my life							
32	I am not very clear about the role of the foreign culture(s) I have identified in my life							

Please continue to the next page

		Very much				Not at all	Item Relevance (please identify items that are in your view relevant to reflect the specified construct)	RANK ON IMPORTANCE (1-5)
33	Feeling a member of the following culture(s) makes me feel happy: My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							
34	I feel a strong attachment to: My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							
35	I am very attached to all aspects of: My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							

Please continue to the next page

		Very much				Not at all	Item Relevance (please identify items that are in your view relevant to reflect the specified construct)	RANK ON IMPORTANCE (1-5)
36	Feeling a member of the following culture makes me feel proud: My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							
37	I believe in the values of: My current Local Culture Global Culture Foreign Culture(s) I have identified as important to me Other cultures (only specify if relevant)							
38	I feel inspired by: In order to learn more about traditions, customs and history of the local culture, I have often talked to people about it							

Appendix 5

Items Retained after Expert Judging Exercise and Inter-Judge Agreement Statistics

Item*	EJ1		EJ2		EJ3		EJ4		EJ5		EJ6		Agreement, frequency	Agreement, %
	Decision	RANK	Decision	RANK	Decision	RANK	Decision	RANK	Decision	RANK	Decision	RANK		
"Culture" plays an important part in my life	✔	2	✔	1	-	-	✔	1	✔	1	✔	1	5	83.3
I feel proud to be part of "Culture"	✔	2	✔	1	✔	5	✔	1	✔	3	✔	1	6	100.0
I feel I share values and ideas with the people in "Culture"	-	-	-	-	✔	2	✔	3	✔	2	✔	1	4	66.7
I feel I belong to "Culture"	✔	1	-	-	✔	3	✔	3	✔	1	-	-	4	66.7
I feel close to "Culture"	-	-	-	-	✔	3	✔	4	✔	2	✔	2	4	66.7
I feel a strong attachment to "Culture"	✔	1	✔	2	✔	2	✔	3	✔	1	-	-	5	83.3

Item	EJ1		EJ2		EJ3		EJ4		EJ5		EJ6		Agreement, frequency	Agreement, %
	Decision	RANK	Decision	RANK	Decision	RANK	Decision	RANK	Decision	RANK	Decision	RANK		
I feel connected to "Culture"	-	-	-	-	✓	not given	✓	2	✓	1	✓	1	4	66.7
It is important to me that I am associated with the "Culture" by others	✓	1	✓	2	-	-	-	-	✓	1	-	-	3	50.0
It makes me feel good feeling a member of "Culture"	✓	3	-	-	✓	2	✓	4	-	-	✓	2	4	66.7
I consider myself a member of "Culture"	✓	1	-	-	✓	2	-	-	✓	1	-	-	3	50.0
My identity is closely connected with "Culture"	✓	1	-	-	✓	2	-	-	✓	1	✓	1	4	66.7

Item	EJ1		EJ2		EJ3		EJ4		EJ5		EJ6		Agreement, frequency	Agreement, %
	Decision	RANK	Decision	RANK	Decision	RANK	Decision	RANK	Decision	RANK	Decision	RANK		
"Culture" represents who I am as a personality	✓	2	✓	2	✓	3	-	-	✓	2	✓	1	5	83.3
"Culture" is a positive and important part of my life:	✓	2	-	-	-	-	-	-	✓	2	✓	1	3	50.0
I love "Culture"	-	-	-	-	✓	3	✓	4	-	-	✓	2	3	50.0

Items ranking key: (1= most important; 5 = least important)

Appendix 6

Cultural Affiliations Measures Purification

6.1 Introduction

This Appendix reports purification of cultural affiliation measures, Local Culture Affiliation (LCA), Global Culture Affiliation (GCA) and Foreign Culture Affiliation (FCA). These cultural affiliations were conceptualised as three independent unidimensional constructs (see Chapter 3, Section 3.2.3, p:69). Attribute measures of LCA, GCA and FCA included 14 identically-worded items that referred to LC, GC and FC as per operational definitions provided in Chapter 5 (Section 5.3.1, Table 5-5, p:171). For ease of reference, these definitions are reproduced below.

Construct	Operational Definition
Local Culture Affiliation (LCA)	Importance (value) assigned to maintaining/developing affiliation (membership links) with Local Culture as a culture that represents a set of meanings (values, lifestyle, symbols) regarded as unique to of one's current place of residence
Global Culture Affiliation (GCA)	Importance (value) assigned to maintaining/developing affiliation (membership links)with Global Culture as a culture that represents a set of meanings (values, lifestyle, symbols) regarded to symbolize an ideological connectedness with the world
Foreign Culture Affiliation (FCA)	Importance (value) assigned to maintaining/developing affiliations (membership links) with specific Foreign Culture(s) as a culture(s) that represent a set of meanings (values, lifestyle, symbols) regarded as unique to a country or group of people and known as either culture of heritage/ancestry or a culture with no ancestral links

Measure purification process was described in Chapter 4 (Section 4.4.2.2.2, p:133), and consisted of internal consistency and reliability assessment, unidimensionality exploration and normality assessment steps first conducted on pancountry samples of two-country survey data (UK n = 102; Ukraine n = 126) and subsequently on an intracountry pooled sample. These steps are reported in this Appendix for LCA, GCA and FCA scales respectively.

6.2 Local Culture Affiliation Scale

6.2.1 UK Data Sample

Internal Consistency and Reliability Assessment

As a first step, items developed to tap the LCA construct were subjected to initial Exploratory Factor Analysis (EFA) using the Principal Component Analysis (PCA) method. Before proceeding with PCA, the items were assessed for reliability and suitability for factor analysis through examination of inter-item correlations, item-to-total correlations and communality values, seeking to eliminate items that did not show recommended minimum acceptable values of 0.3 for inter-item correlations (Hair *et al*., 2010), 0.5 for item-to-total correlations (Netemeyer, Bearden and Sharma, 2003) and 0.4 for communality (Ford *et al*., 1986). Parallel analysis (Watkins, 2000) suggested presence of one component with Eigenvalue exceeding 1 which was consistent with a priori criteria of LCA dimensionality derived conceptually. Inspection of inter-item correlation matrix (Table A6-1) and communalities Table A6-2) revealed that item LCA13 (Local Culture is a positive part of my life) presented some weak inter-item correlation values below 0.3 and communality value below 0.4. This item was removed.

Table A6-1: LCA Scale (UK Sample) Inter-Item Correlations

	LCA1	LCA2	LCA3	LCA4	LCA5	LCA6	LCA7	LCA8	LCA9	LCA10	LCA11	LCA12	LCA13	LCA14
LCA1	1.000	.551	.581	.542	.571	.399	.621	.600	.394	.555	.478	.447	.460	.482
LCA2	.551	1.000	.609	.736	.589	.407	.591	.699	.608	.553	.506	.576	.523	.588
LCA3	.581	.609	1.000	.541	.677	.454	.699	.540	.508	.630	.474	.581	.460	.495
LCA4	.542	.736	.541	1.000	.558	.466	.587	.754	.570	.526	.630	.578	.514	.524
LCA5	.571	.589	.677	.558	1.000	.577	.670	.674	.644	.704	.582	.634	.451	.665
LCA6	.399	.407	.454	.466	.577	1.000	.520	.482	.567	.477	.410	.550	.232	.493
LCA7	.621	.591	.699	.587	.670	.520	1.000	.648	.555	.649	.622	.679	.404	.628
LCA8	.600	.699	.540	.754	.674	.482	.648	1.000	.649	.605	.640	.646	.482	.622
LCA9	.394	.608	.508	.570	.644	.567	.555	.649	1.000	.612	.586	.695	.435	.570
LCA10	.555	.553	.630	.526	.704	.477	.649	.605	.612	1.000	.623	.679	.548	.659
LCA11	.478	.506	.474	.630	.582	.410	.622	.640	.586	.623	1.000	.638	.464	.533
LCA12	.447	.576	.581	.578	.634	.550	.679	.646	.695	.679	.638	1.000	.351	.714
LCA13	.460	.523	.460	.514	.451	.232	.404	.482	.435	.548	.464	.351	1.000	.443
LCA14	.482	.588	.495	.524	.665	.493	.628	.622	.570	.659	.533	.714	.443	1.000

Table A6-2: LCA Scale (UK Sample) Communalities

Item	Extraction
LCA1: LC plays important part in my life	.502
LCA2: I feel proud of LC	.628
LCA3: I feel connected to LC	.585
LCA4: I feel I share values of the LC	.625
LCA5: I feel I belong to LC	.700
LCA6: It is important to me that others think of me as a member of LC	.418
LCA7: I feel close to LC	.682
LCA8: I love LC	.708
LCA9: It makes me feel good feeling a member of LC	.607
LCA10: I consider myself a member of LC	.671
LCA11: My identity is closely connected with LC	.577
LCA12: I feel strongly attached to LC	.669
LCA13: LC is a positive part of my life	.380
LCA14: LC represents who I am as a personality	.613

Extraction Method: Principal Component Analysis

All remaining items had acceptable corrected item-total correlations ranging between .607 and .807. Examination of items statistics identified that items LCA1 and LCA10 had weak standard deviations below .7, and item LCA3 had a very high mean (4.25). Given that removal of these items did not substantially weaken scale reliability as indicated by Cronbach's Alpha, these items were removed. Item characteristics are presented in Table A6-3 below.

Table A6-3: LCA Scale (UK Sample) Items Statistics

Item	Mean	Std. Dev.	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
LCA1	4.2353	.67745	.652	.522	.944
LCA2	3.9020	.88452	.740	.672	.942
LCA3	4.2549	.72694	.715	.640	.942
LCA4	4.0490	.72272	.748	.694	.941
LCA5	4.1765	.81340	.804	.701	.939
LCA6	3.7451	.91939	.607	.446	.946
LCA7	4.2255	.74338	.796	.682	.940
LCA8	4.0588	.79383	.807	.722	.939
LCA9	4.1078	.75658	.744	.635	.941
LCA10	4.2255	.67350	.774	.652	.941
LCA11	4.0196	.93322	.708	.590	.943
LCA12	3.9804	.83227	.794	.706	.940
LCA14	4.0784	.85233	.741	.637	.941

Cronbach's Alpha .948

Dimensionality Exploration

PCA of 10 retained items returned one factor with 63.93% total variance explained. Both Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett's Test of Sphericity provided strong evidence of data suitability for factor analysis. As detailed in Table A6-4 below, all items presented strong factor loadings, above the cut-off point of 0.55 recommended by Hair *et al.* (2010) for sample sizes of 100.

Table A6-4: Factor Loadings

Item	Loading
LCA2: I feel proud of "Culture"	.791
LCA4: I feel I share values and ideas of "Culture"	.803
LCA5: I feel I belong to "Culture"	.827
LCA6: It is important to me that others think of me as a member of "Culture"	.675
LCA7: I feel close to "Culture"	.815
LCA8: I love "Culture"	.857
LCA9: It makes me feel good feeling a member of "Culture"	.807
LCA11: My identity is closely connected with "Culture"	.770
LCA12: I feel strongly attached to "Culture"	.842
LCA14: "Culture" represents who I am as a personality	.795
Cronbach's Alpha	0.935
Total variance explained	63.93%
KMO Measure of Sampling Adequacy	0.923
Bartlett's Test of Sphericity	701.654, df 45, p = .000

6.2.2 Ukraine Data Sample

Internal Consistency and Reliability Assessment

Items were submitted for initial Exploratory Factor Analysis (EFA) using the Principal Component Analysis (PCA) method. Consistent with conceptually derived criteria, Parallel Analysis suggested presence of one factor exceeding 1. All items had acceptable correlations with one another and acceptable communality values as shown in Table A6-5 and A6-6. Corrected item-total correlations were acceptable, ranging between .656 and .854.

Table A6-5: LCA Scale (Ukraine Sample) Inter-Item Correlations

	LCA1	LCA2	LCA3	LCA4	LCA5	LCA6	LCA7	LCA8	LCA9	LCA10	LCA11	LCA12	LCA13	LCA14
LCA1	1.000	.488	.502	.595	.621	.561	.535	.490	.665	.602	.563	.635	.642	.455
LCA2	.488	1.000	.546	.608	.609	.702	.627	.648	.576	.615	.655	.523	.590	.536
LCA3	.502	.546	1.000	.566	.596	.594	.635	.629	.513	.651	.622	.527	.531	.532
LCA4	.595	.608	.566	1.000	.749	.670	.740	.733	.690	.766	.698	.579	.652	.525
LCA5	.621	.609	.596	.749	1.000	.634	.773	.656	.700	.758	.690	.525	.670	.509
LCA6	.561	.702	.594	.670	.634	1.000	.717	.718	.620	.714	.710	.615	.578	.513
LCA7	.535	.627	.635	.740	.773	.717	1.000	.747	.676	.754	.747	.644	.723	.548
LCA8	.490	.648	.629	.733	.656	.718	.747	1.000	.676	.729	.735	.658	.675	.684
LCA9	.665	.576	.513	.690	.700	.620	.676	.676	1.000	.664	.698	.593	.744	.535
LCA10	.602	.615	.651	.766	.758	.714	.754	.729	.664	1.000	.813	.665	.669	.600
LCA11	.563	.655	.622	.698	.690	.710	.747	.735	.698	.813	1.000	.617	.686	.606
LCA12	.635	.523	.527	.579	.525	.615	.644	.658	.593	.665	.617	1.000	.687	.673
LCA13	.642	.590	.531	.652	.670	.578	.723	.675	.744	.669	.686	.687	1.000	.591
LCA14	.455	.536	.532	.525	.509	.513	.548	.684	.535	.600	.606	.673	.591	1.000

Table A6-6: LCA Scale (Ukraine Sample) Communalities

Item	Extraction
LCA1: LC plays important part in my life	.532
LCA2: I feel proud of LC	.585
LCA3: I feel connected to LC	.546
LCA4: I feel I share values of the LC	.713
LCA5: I feel I belong to LC	.700
LCA6: It is important to me that others think of me as a member of LC	.676
LCA7: I feel close to LC	.700
LCA8: I love LC	.742
LCA9: It makes me feel good feeling a member of LC	.676
LCA10: I consider myself a member of LC	.777
LCA11: My identity is closely connected with LC	.753
LCA12: I feel strongly attached to LC	.612
LCA13: LC is a positive part of my life	.688
LCA14: LC represents who I am as a personality	.526

Extraction Method: Principal Component Analysis

Further examination of items statistics identified that item LCA3 had weak standard deviation below .7, and item LCA1 had a very high mean (4.21). To align scale with the version derived through analysis of UK sample, implications of removal of items LCA10 and LCA13 were also considered. Given that removal of these items did not substantially weaken scale reliability as indicated by Cronbach's Alpha, these four items were removed. Item characteristics are presented in Table A6-7 below.

Table A6-7: LCA Scale (Ukraine Sample) Items Statistics

Item	Mean	Std. Deviation	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
LCA1	4.2143	.75479	.686	.618	.957
LCA2	3.8016	1.05087	.729	.585	.957
LCA3	4.2063	.68489	.700	.524	.957
LCA4	4.0317	.91158	.809	.715	.954
LCA5	4.1667	.77717	.799	.740	.955
LCA6	3.8571	1.05614	.790	.697	.955
LCA7	4.1508	.81060	.841	.772	.954
LCA8	4.0159	.92073	.838	.756	.953
LCA9	4.1962	.78829	.787	.693	.955
LCA10	4.1270	.81960	.854	.788	.953
LCA11	4.0794	.82562	.840	.750	.954
LCA12	3.8413	.88916	.751	.684	.956
LCA13	3.9921	.86252	.796	.708	.955
LCA14	3.8492	1.09594	.686	.590	.958

Cronbach's Alpha .960

Dimensionality Exploration

PCA of 10 retained items returned one factor with 68.36% total variance explained. Both Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett's Test of Sphericity supported data suitability for factor analysis. As detailed in Table A6-8, all items strong factor loadings, above the cut-off point of .55.

Table A6-8: Factor Loadings

Item	Loading
LCA2: I feel proud of "Culture"	.783
LCA4: I feel I share values and ideas of "Culture"	.850
LCA5: I feel I belong to "Culture"	.831
LCA6: It is important to me that others think of me as a member of "Culture"	.837
LCA7: I feel close to "Culture"	.878
LCA8: I love "Culture"	.880
LCA9: It makes me feel good feeling a member of "Culture"	.820
LCA11: My identity is closely connected with "Culture"	.869
LCA12: I feel strongly attached to "Culture"	.773
LCA14: "Culture" represents who I am as a personality	.735
Cronbach's Alpha	0.945
Total variance explained	68.36%
KMO Measure of Sampling Adequacy	0.941
Bartlett's Test of Sphericity	1004.403, df 45, p = 0.000

6.3 Global Culture Affiliation Scale

6.3.1 UK Data Sample

Internal Consistency and Reliability Assessment

Items developed to tap the GCA construct were subjected to initial Exploratory Factor Analysis (EFA) using the Principal Component Analysis (PCA) method. Parallel analysis returned one component with Eigenvalue exceeding 1 which was consistent with a priori criteria of GCA dimensionality derived conceptually. All items had acceptable correlations with one another and acceptable communality values as shown in Table A6-9 and A6-10. Corrected item-total correlations were acceptable, ranging between 0.619 and 0.868, as shown in Table A6-11.

Table A6-9: GCA Scale (UK sample) Communalities

	GCA1	GCA2	GCA3	GCA4	GCA5	GCA6	GCA7	GCA8	GCA9	GCA10	GCA11	GCA12	GCA13	GCA14
GCA1	1.000	.537	.518	.627	.585	.547	.520	.502	.557	.516	.559	.484	.364	.537
GCA2	.537	1.000	.439	.672	.517	.457	.554	.591	.624	.511	.553	.592	.414	.533
GCA3	.518	.439	1.000	.630	.667	.588	.692	.526	.660	.585	.645	.572	.561	.552
GCA4	.627	.672	.630	1.000	.661	.638	.648	.686	.709	.646	.699	.731	.552	.623
GCA5	.585	.517	.667	.661	1.000	.715	.756	.712	.724	.706	.735	.666	.575	.683
GCA6	.547	.457	.588	.638	.715	1.000	.695	.706	.701	.690	.658	.604	.516	.641
GCA7	.520	.554	.692	.648	.756	.695	1.000	.700	.830	.744	.690	.714	.582	.592
GCA8	.502	.591	.526	.686	.712	.706	.700	1.000	.727	.644	.708	.790	.493	.669
GCA9	.557	.624	.660	.709	.724	.701	.830	.727	1.000	.758	.743	.743	.542	.684
GCA10	.516	.511	.585	.646	.706	.690	.744	.644	.758	1.000	.707	.615	.482	.663
GCA11	.559	.553	.645	.699	.735	.658	.690	.708	.743	.707	1.000	.738	.499	.715
GCA12	.484	.592	.572	.731	.666	.604	.714	.790	.743	.615	.738	1.000	.502	.602
GCA13	.364	.414	.561	.552	.575	.516	.582	.493	.542	.482	.499	.502	1.000	.480
GCA14	.537	.533	.552	.623	.683	.641	.592	.669	.684	.663	.715	.602	.480	1.000

Table A6-10: GCA Scale (UK Sample) Communalities

Item	Extraction
GCA1: GC plays an important part in my life	.476
GCA2: I feel proud of GC	.495
GCA3: I feel connected to GC	.585
GCA4: I feel I share values and ideas of GC	.712
GCA5: I feel I belong to GC	.746
GCA6: It is important to me that other think of me as a member of GC	.664
GCA7: I feel close to GC	.750
GCA8: I love GC	.711
GCA9: It makes me feel good feeling a member of GC	.795
GCA10: I consider myself a member of GC	.682
GCA11: My identity is closely connected with GC	.739
GCA12: I feel strongly attached to GC	.695
GCA13: GC is a positive part of my life	.439
GCA14: GC represents who I am as a personality	.635

Extraction Method: Principal Component Analysis

Table A6-11: GCA Scale (UK Sample) Items Statistics

Item	Mean	Std. Deviation	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
GCA1	3.5588	.82742	.647	.494	.958
GCA2	3.1275	.86370	.660	.538	.958
GCA3	3.5196	.84115	.727	.602	.956
GCA4	3.2353	.86947	.816	.722	.954
GCA5	3.2843	.91606	.836	.729	.954
GCA6	3.0294	.96939	.780	.662	.955
GCA7	3.3529	.94027	.837	.789	.954
GCA8	3.0686	.83559	.812	.744	.954
GCA9	3.3627	.88764	.868	.795	.953
GCA10	3.4608	.89743	.793	.685	.955
GCA11	3.0294	.88391	.831	.726	.954
GCA12	3.0686	.89287	.799	.745	.955
GCA13	3.6078	.83437	.619	.439	.958
GCA14	3.2157	.92947	.761	.633	.955

Cronbach's Alpha .958

To align GCA scale content with that of LCA scale as described above, implications of removal of items LCA1, LCA3, LCA10 and LCA13 were considered. Since removal of these items did not substantially weaken the scale as indicated by change to Cronbach's Alpha, these items were removed.

Dimensionality Exploration

PCA of 10 retained items returned one factor with 70.97% total variance explained. Both Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett's Test of Sphericity provided strong evidence of data factorability. As detailed in Table A6-12, all items presented strong factor loadings, above the cut-off point of .55.

Table A6-12: Factor Loadings

Item	Loading
GCA2: I feel proud of GC	.718
GCA4: I feel I share values and ideas of GC	.842
GCA5: I feel I belong to GC	.857
GCA6: It is important to me that others think of me as a member of GC	.813
GCA7: I feel close to GC	.859
GCA8: I love GC	.871
GCA9: It makes me feel good feeling a member of GC	.895
GCA11: My identity is closely connected with GC	.865
GCA12: I feel strongly attached to GC	.858
GCA14: GC represents who I am as a personality	.803
Cronbach's Alpha	0.953
Total variance explained	70.97%
KMO Measure of Sampling Adequacy	0.938
Bartlett's Test of Sphericity	873.493, df 45, p = .000

6.3.2 Ukraine Data Sample

Internal Consistency and Reliability Assessment

Parallel analysis returned one component with Eigenvalue exceeding 1 which was consistent with unidimensionality criteria derived conceptually. All items had acceptable correlations with one another and acceptable communality values as shown in Table A6-13 and A6-14 below. Corrected item-total correlations were acceptable, ranging between .637 and .833 (Table A6-15).

Table A6-13: GCA Scale (Ukraine Sample) Communalities

	GCA1	GCA2	GCA3	GCA4	GCA5	GCA6	GCA7	GCA8	GCA9	GCA10	GCA11	GCA12	GCA13	GCA14
GCA1	1.000	.589	.667	.645	.696	.488	.603	.697	.602	.719	.626	.552	.663	.549
GCA2	.589	1.000	.481	.639	.450	.420	.493	.619	.476	.563	.542	.453	.480	.479
GCA3	.667	.481	1.000	.666	.717	.552	.705	.612	.631	.723	.683	.557	.590	.538
GCA4	.645	.639	.666	1.000	.660	.573	.607	.686	.602	.629	.597	.541	.669	.573
GCA5	.696	.450	.717	.660	1.000	.538	.623	.659	.568	.698	.648	.596	.651	.559
GCA6	.488	.420	.552	.573	.538	1.000	.526	.620	.517	.582	.709	.533	.651	.616
GCA7	.603	.493	.705	.607	.623	.526	1.000	.630	.595	.614	.547	.573	.476	.477
GCA8	.697	.619	.612	.686	.659	.620	.630	1.000	.600	.700	.669	.540	.661	.642
GCA9	.602	.476	.631	.602	.568	.517	.595	.600	1.000	.690	.600	.688	.581	.565
GCA10	.719	.563	.723	.629	.698	.582	.614	.700	.690	1.000	.726	.669	.652	.617
GCA11	.626	.542	.683	.597	.648	.709	.547	.669	.600	.726	1.000	.668	.674	.683
GCA12	.552	.453	.557	.541	.596	.533	.573	.540	.688	.669	.668	1.000	.545	.665
GCA13	.663	.480	.590	.669	.651	.651	.476	.661	.581	.652	.674	.545	1.000	.675
GCA14	.549	.479	.538	.573	.559	.616	.477	.642	.565	.617	.683	.665	.675	1.000

Table A6-14: GCA Scale (Ukraine Sample) Communalities

Item	Extraction
GCA1: GC plays an important part in my life	.670
GCA2: I feel proud of GC	.468
GCA3: I feel connected to GC	.675
GCA4: I feel I share values and ideas of GC	.665
GCA5: I feel I belong to GC	.666
GCA6: It is important to me that other think of me as a member of GC	.556
GCA7: I feel close to GC	.576
GCA8: I love GC	.704
GCA9: It makes me feel good feeling a member of GC	.611
GCA10: I consider myself a member of GC	.745
GCA11: My identity is closely connected with GC	.711
GCA12: I feel strongly attached to GC	.591
GCA13: GC is a positive part of my life	.650
GCA14: GC represents who I am as a personality	.600

Extraction Method: Principal Component Analysis

To align GCA scale content with that of purified LCA scale described above, implications of removal of items LCA1, LCA3, LCA10 and LCA13 were considered. Since removal of these items did not substantially weaken the scale as indicated by change to Cronbach's Alpha, these items were removed.

Table A6-15: GCA Scale (Ukraine Sample) Items Statistics

Item	Mean	Std. Deviation	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
GCA1	3.6984	.94885	.781	.676	.951
GCA2	3.4206	1.03036	.637	.529	.954
GCA3	3.6111	.96310	.784	.716	.951
GCA4	3.5794	.91523	.782	.676	.951
GCA5	3.3413	.98112	.778	.674	.951
GCA6	3.4841	1.07877	.705	.604	.953
GCA7	3.4603	.98510	.717	.619	.952
GCA8	3.4048	.94808	.809	.700	.950
GCA9	3.7209	.87124	.743	.618	.952
GCA10	3.4286	.94173	.833	.729	.950
GCA11	3.2698	.99930	.815	.730	.950
GCA12	3.2302	.97294	.730	.657	.952
GCA13	3.8016	.94674	.771	.677	.951
GCA14	3.2381	1.07650	.736	.631	.952

Cronbach's Alpha .951

Dimensionality Exploration

PCA of 10 retained items returned one factor with 62.69% total variance explained. Both Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett's Test of Sphericity supported data factorability. As detailed in Table A6-16, all items strong factor loadings, above the cut-off point of 0.55.

Table A6-16: Factor Loadings

Item	Loading
GCA2: I feel proud of GC	.698
GCA4: I feel I share values and ideas of GC	.819
GCA5: I feel I belong to GC	.799
GCA6: It is important to me that others think of me as a member of GC	.766
GCA7: I feel close to GC	.766
GCA8: I love GC	.845
GCA9: It makes me feel good feeling a member of GC	.785
GCA11: My identity is closely connected with GC	.845
GCA12: I feel strongly attached to GC	.792
GCA14: GC represents who I am as a personality	.793
Cronbach's Alpha	0.933
Total variance explained	62.69%
KMO Measure of Sampling Adequacy	0.923
Bartlett's Test of Sphericity	829.476, df 45, p = .000

6.4 Foreign Culture Affiliation Scale

6.4.1 UK Data Sample

Internal Consistency and Reliability Assessment

Items developed to tap the FCA construct were subjected to initial Exploratory Factor Analysis (EFA) using the Principal Component Analysis (PCA) method. Consistent with unidimensionality criteria derived for FCA scale conceptually, parallel analysis returned one component with Eigenvalue superior to 1. All items had acceptable correlations with one another but item FCA13 (FCs I identified as important to me are a positive part of my life) had an unacceptable communality value below 0.4, as shown in Table A6-17 and A6-18. This item was removed.

Table A6-17: FCA Scale (UK Sample) Inter-Item Correlations

	FCA1	FCA2	FCA3	FCA4	FCA5	FCA6	FCA7	FCA8	FCA9	FCA10	FCA11	FCA12	FCA13	FCA14
FCA1	1.000	.664	.623	.612	.731	.588	.563	.678	.592	.642	.574	.594	.420	.645
FCA2	.664	1.000	.585	.667	.641	.633	.572	.668	.636	.652	.646	.634	.453	.605
FCA3	.623	.585	1.000	.598	.598	.554	.591	.675	.564	.551	.590	.620	.510	.612
FCA4	.612	.667	.598	1.000	.680	.646	.626	.697	.642	.726	.687	.747	.525	.675
FCA5	.731	.641	.598	.680	1.000	.771	.634	.705	.699	.755	.749	.678	.369	.705
FCA6	.588	.633	.554	.646	.771	1.000	.596	.678	.744	.796	.726	.686	.348	.691
FCA7	.563	.572	.591	.626	.634	.596	1.000	.590	.668	.691	.643	.643	.380	.523
FCA8	.678	.668	.675	.697	.705	.678	.590	1.000	.717	.649	.665	.771	.531	.718
FCA9	.592	.636	.564	.642	.699	.744	.668	.717	1.000	.758	.782	.731	.466	.663
FCA10	.642	.652	.551	.726	.755	.796	.691	.649	.758	1.000	.834	.719	.427	.740
FCA11	.574	.646	.590	.687	.749	.726	.643	.665	.782	.834	1.000	.760	.376	.755
FCA12	.594	.634	.620	.747	.678	.686	.643	.771	.731	.719	.760	1.000	.475	.700
FCA13	.420	.453	.510	.525	.369	.348	.380	.531	.466	.427	.376	.475	1.000	.526
FCA14	.645	.605	.612	.675	.705	.691	.523	.718	.663	.740	.755	.700	.526	1.000

Table A6-18: FCA Scale (UK Sample) Communalities

Item	Extraction
FCA1: FCs I have identified as important to me play an important part in my life	.613
FCA2: I feel proud of FCs I have identified as important to me	.631
FCA3: I feel connected to the FCs I have identified as important to me	.572
FCA4: I feel I share values of FCs I have identified as important to me	.701
FCA5: I feel I belong to FCs I have identified as important to me	.738
FCA6: It is important to me that others think of me as a member of the FCs I have identified as important to me	.701
FCA7: I feel close to FCs I have identified as important to me	.586
FCA8: I love FCs I have identified as important to me	.733
FCA9: It makes me feel good feeling a member of FCs I have identified as important to me	.727
FCA10: I consider myself a member of FCs I have identified as important to me	.772
FCA11: My identity is closely connected with FCs I have identified as important to me	.751
FCA12: I feel strongly attached to FCs I have identified as important to me	.740
FCA13: FCs I have identified as important to me are a positive part of my life	.336
FCA14: FCs I have identified as important to me represent who I am as a personality	.708

Extraction Method: Principal Component Analysis

All remaining items had acceptable corrected item-total correlations ranging between 0.718 and 0.857. Examination of items statistics identified that item FCA3 had a weak standard deviation below 0.8. Removal of this item was considered alongside items FCA1 and FCA10, in pursuit to align FCA scale with the purified LCA and GCA scales. Given that removal of these items did not substantially weaken scale reliability as indicated by Cronbach's Alpha, these items were removed. Item characteristics are presented in Table A6-19 below.

Table A6-19: FCA Scale (UK Sample) Items Statistics

	Mean	Std. Deviation	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
FCA1	3.7157	.87175	.746	.666	.958
FCA2	3.5000	.89829	.758	.608	.958
FCA3	3.7549	.76348	.718	.588	.959
FCA4	3.6667	.85981	.808	.690	.957
FCA5	3.2941	1.04917	.832	.760	.956
FCA6	3.1373	1.06277	.807	.748	.957
FCA7	3.6373	.87642	.726	.600	.959
FCA8	3.7647	.92465	.827	.746	.956
FCA9	3.6275	.86656	.826	.742	.957
FCA10	3.3529	1.03069	.857	.822	.956
FCA11	3.3431	1.06701	.840	.816	.956
FCA12	3.5392	.92994	.832	.743	.956
FCA14	3.5882	1.07494	.813	.723	.957

Cronbach's Alpha .960

Dimensionality Exploration

PCA of 10 retained items returned one factor with 71.10% total variance explained. Both Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett's Test of Sphericity provided support for data suitability for factor analysis. As detailed in Table A6-20, all items strong factor loadings, above the cut-off point of 0.55.

Table A6-20: Factor Loadings

Item	Loading
FCA2: I feel proud of "Culture"	.792
FCA4: I feel I share values and ideas of FCs I identified as important to me	.838
FCA5: I feel I belong to FCs I identified as important to me	.863
FCA6: It is important to me that others think of me as a member of FCs I identified as important to me	.852
FCA7: I feel close to FCs I identified as important to me	.766
FCA8: I love FCs I identified as important to me	.856
FCA9: It makes me feel good feeling a member of FCs I identified as important to me	.865
FCA11: My identity is closely connected with FCs I identified as important to me	.881
FCA12: I feel strongly attached to FCs I identified as important to me	.874
FCA14: FCs I identified as important to me represents who I am as a personality	.836
Cronbach's Alpha	0.954
Total variance explained	71.10%
KMO Measure of Sampling Adequacy	0.945
Bartlett's Test of Sphericity	864.694, df 45, p = .000

6.4.2 Ukraine Data Sample

Internal Consistency and Reliability Assessment

Parallel analysis returned one component with Eigenvalue superior to 1 which is consistent with criteria for FCA dimensionality derived conceptually. All items had acceptable correlations with one another and acceptable communality values as shown in Table A6-21 and A6-22. Corrected item-total correlations were acceptable, ranging between 0.621 and 0.800 (Table A6-23).

Table A6-21: FCA Scale (Ukraine Sample) Inter-Item Correlations

	FCA1	FCA2	FCA3	FCA4	FCA5	FCA6	FCA7	FCA8	FCA9	FCA10	FCA11	FCA12	FCA13	FCA14
FCA1	1.000	.610	.525	.531	.658	.460	.487	.509	.667	.623	.598	.467	.398	.528
FCA2	.610	1.000	.542	.585	.542	.501	.509	.667	.574	.616	.649	.552	.544	.577
FCA3	.525	.542	1.000	.494	.504	.335	.521	.432	.397	.478	.473	.493	.461	.443
FCA4	.531	.585	.494	1.000	.524	.449	.531	.555	.511	.413	.533	.455	.483	.515
FCA5	.658	.542	.504	.524	1.000	.436	.497	.463	.606	.634	.585	.414	.347	.556
FCA6	.460	.501	.335	.449	.436	1.000	.435	.411	.509	.490	.587	.498	.412	.506
FCA7	.487	.509	.521	.531	.497	.435	1.000	.496	.466	.399	.534	.597	.428	.427
FCA8	.509	.667	.432	.555	.463	.411	.496	1.000	.602	.468	.568	.433	.519	.491
FCA9	.667	.574	.397	.511	.606	.509	.466	.602	1.000	.643	.582	.523	.383	.597
FCA10	.623	.616	.478	.413	.634	.490	.399	.468	.643	1.000	.701	.454	.405	.568
FCA11	.598	.649	.473	.533	.585	.587	.534	.568	.582	.701	1.000	.653	.513	.670
FCA12	.467	.552	.493	.455	.414	.498	.597	.433	.523	.454	.653	1.000	.563	.608
FCA13	.398	.544	.461	.483	.347	.412	.428	.519	.383	.405	.513	.563	1.000	.612
FCA14	.528	.577	.443	.515	.556	.506	.427	.491	.597	.568	.670	.608	.612	1.000

Table A6-22: FCA Scale (Ukraine Sample) Communalities

Item	Extraction
FCA1: FCs I have identified as important to me play an important part in my life	.605
FCA2: I feel proud of FCs I have identified as important to me	.666
FCA3: I feel connected to the FCs I have identified as important to me	.457
FCA4: I feel I share values of FCs I have identified as important to me	.526
FCA5: I feel I belong to FCs I have identified as important to me	.560
FCA6: It is important to me that others think of me as a member of the FCs I have identified as important to me	.451
FCA7: I feel close to FCs I have identified as important to me	.488
FCA8: I love FCs I have identified as important to me	.534
FCA9: It makes me feel good feeling a member of FCs I have identified as important to me	.605
FCA10: I consider myself a member of FCs I have identified as important to me	.582
FCA11: My identity is closely connected with FCs I have identified as important to me	.697
FCA12: I feel strongly attached to FCs I have identified as important to me	.545
FCA13: FCs I have identified as important to me are a positive part of my life	.452
FCA14: FCs I have identified as important to me represent who I am as a personality	.608

Table A6-23: FCA Scale (Ukraine Sample) Items Statistics

Item	Mean	Std. Deviation	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
FCA1	3.6825	.91783	.730	.610	.932
FCA2	3.4603	.97694	.774	.646	.931
FCA3	3.7063	.80067	.623	.469	.935
FCA4	3.6905	.88058	.676	.510	.934
FCA5	3.3016	.91450	.699	.589	.933
FCA6	3.2937	.98035	.621	.422	.936
FCA7	3.5397	.97694	.647	.514	.935
FCA8	3.7143	.86586	.680	.587	.934
FCA9	3.6107	.92047	.733	.657	.932
FCA10	3.3730	.93581	.715	.655	.933
FCA11	3.3571	1.03896	.800	.710	.930
FCA12	3.3730	.96940	.694	.616	.933
FCA13	3.8571	.81696	.624	.522	.935
FCA14	3.3175	1.10019	.736	.624	.932

Cronbach's Alpha .938

To align scale content with the version emerged from UK data measure purification and with the purified LCA and GCA scales, removal of FCA1, FCA3, FCA10 and FCA13 was considered. Given that removal of these items did not substantially weaken scale reliability as indicated by Cronbach's Alpha, these items were removed.

Dimensionality Exploration

PCA of 10 retained items returned one factor with 58.12% total variance explained. Both Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett's Test of Sphericity provided support for data suitability for factor analysis. As detailed in Table A6-24, all items strong factor loadings, above the cut-off point of 0.55.

Table A6-24: Factor Loadings

Item	Loading
FCA2: I feel proud of "Culture"	.812
FCA4: I feel I share values and ideas of FCs I identified as important to me	.741
FCA5: I feel I belong to FCs I identified as important to me	.737
FCA6: It is important to me that others think of me as a member of FCs I identified as important to me	.695
FCA7: I feel close to FCs I identified as important to me	.716
FCA8: I love FCs I identified as important to me	.747
FCA9: It makes me feel good feeling a member of FCs I identified as important to me	.785
FCA11: My identity is closely connected with FCs I identified as important to me	.840
FCA12: I feel strongly attached to FCs I identified as important to me	.753
FCA14: FCs I identified as important to me represents who I am as a personality	.785
Cronbach's Alpha	0.919
Total variance explained	58.12%
KMO Measure of Sampling Adequacy	0.918
Bartlett's Test of Sphericity	692.407, df 45, p = .000

6.5 Pooled Data Sample

Assessment of LCA, GCA and FCA scales on the pooled data sample presented below was conducted scale by scale, following the same process as assessment of pancountry samples described above. For brevity, the results are presented together.

Internal Consistency and Reliability Assessment

10 items tapping the LCA, GCA and FCA constructs retained from measure purification of pancountry data samples were submitted to initial Exploratory Factor Analysis (EFA) using the Principal Component Analysis (PCA) method. Items in each of the scales had acceptable correlations with one another as shown in Tables A6-25, A6-26 and A6-27. Communality values and item-to-total statistics were also acceptable (see Tables A6-28, A6-29, and A6-30).

Table A6-25: LCA Scale (Pooled Sample) Inter-Item Correlations

	LCA2	LCA4	LCA5	LCA6	LCA7	LCA8	LCA9	LCA11	LCA12	LCA14
LCA2	1.000	.652	.597	.588	.614	.667	.583	.581	.544	.555
LCA4	.652	1.000	.666	.595	.682	.740	.640	.659	.575	.523
LCA5	.597	.666	1.000	.606	.726	.660	.673	.636	.571	.562
LCA6	.588	.595	.606	1.000	.635	.626	.599	.573	.581	.495
LCA7	.614	.682	.726	.635	1.000	.708	.621	.683	.659	.577
LCA8	.667	.740	.660	.626	.708	1.000	.661	.685	.652	.660
LCA9	.583	.640	.673	.599	.621	.661	1.000	.644	.628	.534
LCA11	.581	.659	.636	.573	.683	.685	.644	1.000	.619	.558
LCA12	.544	.575	.571	.581	.659	.652	.628	.619	1.000	.688
LCA14	.555	.523	.562	.495	.577	.660	.534	.558	.688	1.000

Table A6-26: GCA Scale (Pooled Sample) Inter-Item Correlations

	GCA2	GCA4	GCA5	GCA6	GCA7	GCA8	GCA9	GCA11	GCA12	GCA14
GCA2	1.000	.660	.474	.451	.518	.619	.547	.554	.511	.495
GCA4	.660	1.000	.654	.615	.623	.697	.662	.646	.622	.584
GCA5	.474	.654	1.000	.601	.679	.673	.628	.681	.624	.607
GCA6	.451	.615	.601	1.000	.592	.667	.611	.694	.565	.614
GCA7	.518	.623	.679	.592	1.000	.656	.694	.606	.633	.522
GCA8	.619	.697	.673	.667	.656	1.000	.664	.690	.641	.643
GCA9	.547	.662	.628	.611	.694	.664	1.000	.666	.711	.602
GCA11	.554	.646	.681	.694	.606	.690	.666	1.000	.698	.691
GCA12	.511	.622	.624	.565	.633	.641	.711	.698	1.000	.639
GCA14	.495	.584	.607	.614	.522	.643	.602	.691	.639	1.000

Table A6-27: FCA Scale (Pooled Sample) Inter-Item Correlations

	FCA2	FCA4	FCA5	FCA6	FCA7	FCA8	FCA9	FCA11	FCA12	FCA14
FCA2	1.000	.619	.584	.554	.534	.666	.599	.646	.586	.587
FCA4	.619	1.000	.596	.539	.568	.619	.567	.602	.577	.578
FCA5	.584	.596	1.000	.602	.554	.583	.646	.664	.534	.620
FCA6	.554	.539	.602	1.000	.497	.536	.611	.652	.572	.575
FCA7	.534	.568	.554	.497	1.000	.535	.548	.578	.617	.469
FCA8	.666	.619	.583	.536	.535	1.000	.652	.613	.585	.593
FCA9	.599	.567	.646	.611	.548	.652	1.000	.669	.609	.622
FCA11	.646	.602	.664	.652	.578	.613	.669	1.000	.697	.701
FCA12	.586	.577	.534	.572	.617	.585	.609	.697	1.000	.651
FCA14	.587	.578	.620	.575	.469	.593	.622	.701	.651	1.000

Table A6-28: LCA Scale (Pooled Sample) Communalities and Item Statistics

Item	Communality and items statistics				
	h^2	Mean	Std.dev.	Corrected Item-Total Correlation	Squared Multiple Correlation
LCA2	.615	3.8465	.97914	.731	.552
LCA4	.690	4.0395	.83070	.781	.653
LCA5	.682	4.1711	.79183	.775	.643
LCA6	.598	3.8070	.99671	.717	.529
LCA7	.727	4.1842	.78044	.808	.683
LCA8	.760	4.0351	.86467	.834	.713
LCA9	.657	4.1567	.77383	.760	.602
LCA11	.670	4.0526	.87392	.767	.603
LCA12	.641	3.9035	.86508	.753	.625
LCA14	.567	3.9518	.99883	.697	.569

Table A6-29: GCA Scale (Pooled Sample) Communalities and Item Statistics

Item	Communality and items statistics				
	h^2	Mean	Std.dev.	Corrected Item-Total Correlation	Squared Multiple Correlation
GCA2	.506	3.2895	.96843	.648	.508
GCA4	.694	3.4254	.90940	.789	.652
GCA5	.669	3.3158	.95092	.768	.627
GCA6	.624	3.2807	1.05370	.736	.590
GCA7	.646	3.4123	.96467	.751	.615
GCA8	.736	3.2544	.91306	.818	.676
GCA9	.702	3.5607	.89465	.792	.655
GCA11	.732	3.1623	.95492	.815	.691
GCA12	.673	3.1579	.93939	.770	.633
GCA14	.620	3.2281	1.01126	.734	.576

Table A6-30: FCA Scale (Pooled Sample) Communalities

Item	Communality and items statistics				
	h^2	Mean	Std.dev.	Corrected Item-Total Correlation	Squared Multiple Correlation
FCA2	.639	3.4781	.94073	.745	.578
FCA4	.615	3.6798	.86952	.728	.547
FCA5	.641	3.2982	.97484	.748	.587
FCA6	.590	3.2237	1.01875	.712	.522
FCA7	.540	3.5833	.93256	.672	.499
FCA8	.641	3.7368	.89100	.745	.589
FCA9	.671	3.6182	.89484	.770	.606
FCA11	.737	3.3509	1.04929	.818	.685
FCA12	.650	3.4474	.95347	.756	.614
FCA14	.646	3.4386	1.09492	.751	.603

Dimensionality Exploration

PCA of 10 retained items returned one factor with 66.73% total variance explained for LCA scale, 66.005% total variance explained for GCA scale and 63.695% total variance explained for FCA scale. As detailed in Table A6-31 below, factor loading of all three scales were well above .45 threshold recommended by Hair *et al*. (2010) for the samples of 150 observations. With KMO of 0.949 for LCA scale, 0.946 for GCA scale and 0.951 for FCA scale and Bartlett's Test of Sphericity being significant for all three scales, data was concluded to be suitable for factor analysis.

Table A6-31: LCA, GCA and FCA Scales Factor Loadings

Item	LCA scale	GCA scale	FCA scale
	Loading	Loading	Loading
CA2	.784	.711	.800
CA4	.831	.833	.784
CA5	.826	.818	.800
CA6	.773	.790	.768
CA7	.853	.804	.735
CA8	.872	.858	.800
CA9	.811	.838	.819
CA11	.818	.855	.858
CA12	.801	.820	.806
CA14	.753	.787	.804
Cronbach's Alpha	0.943	0.942	0.936
Total variance explained	66.073%	66.005%	63.695%
KMO Measure of Sampling Adequacy	0.949	0.946	0.951
Bartlett's Test of Sphericity	1640.585, df 45, p = .000	1653.162, df 45, p = .000	1488.055, df 45, p = .000

Appendix 7

Normality Assessment at Measure Development and Validation Stage

Normality is an important assumption of multivariate data analysis. An early step in screening data for normality is to consider statistic values (z) of skewness and kurtosis of continuous variables. The critical value of z for both skewness and kurtosis indicator is calculated as per extracted from distribution by using the same formula:

Equation 3: Critical z value of Skewness and Kurtosis Formula

$$Z_{skewness/kurtosis} = distribution\ statistic/standard\ error$$

Z-value of 0 indicates perfect normality of data distribution in the sample. If the calculated z-value exceeds the critical value of ±2.58 (.01 significance level) or ±1.96 (.05 significance level), this indicates departure from normality assumption (Hair *et al*., 2010).

Departures from normality are not uncommon in social sciences (West, Finch and Curran, 1995), and sometimes expecting a normal distribution is simply not reasonable (Ullman, 2006). Skewness and kurtosis statistics should be considered alongside the effects of sample size. Sample sizes of 200 or more reduce the detrimental effects of nonnormality. As per Tabachnik and Fidel (2007), in a large sample a variable with statistically significant skewness does not make a substantive difference to estimating variance.

Tables A7-1, A7-2 and A7-3 present skewness and kurtosis statistics for independent variables, specifically: Local Culture Affiliation Scale (LCA), Global Culture Affiliation (GCA) scale and Foreign Culture Affiliation (FCA) scale. Since new measure validation was conducted on pancountry and pooled samples, skewness and

kurtosis statistics are presented for pancountry (UK: n = 187; Ukraine: n = 261) and pooled samples (n = 448). Table A7-4 presents pooled sample (n = 448) skewness and kurtosis statistics for the dependent variable, Willingness to Buy (WTB) scale. Table A7-5 presents skewness and kurtosis statistics for competing measures, Consumer Ethnocentrism (CETSCALE) scale and Cosmopolitanism (COS) scale. Note: as detailed in Chapter 4 (Section 4.4.1.3, p:114), three Willingness to Buy scales were utilised with wording adapted to measure WTB products and brands that represent three different cultural meanings, namely:

- WTB_LC measured willingness to buy brands associated with Local Culture (LC);
- WTB_FC measured willingness to buy brands associated with Foreign Culture (FC);
- WTB_GC measured willingness to buy brands associated with Global Culture (GC);

Skewness and kurtosis statistics are presented for each of these scales.

Table A7-1: Skewness and Kurtosis Statistics for Local Culture Affiliation (LCA) Scale

Item	Skewness	Std. Error of Skewness	Z value skewness	Kurtosis	Std. Error of Kurtosis	Z value kurtosis
UK sample (n = 187)						
LCA2	-.259	.178	-1.457	-.821	.354	-2.32275
LCA4	-.472	.178	-2.654	.006	.354	0.015666
LCA5	-.750	.178	-4.218	-.137	.354	-0.38772
LCA6	-.455	.178	-2.561	-.538	.354	-1.52109
LCA7	-.949	.178	-5.341	1.406	.354	3.976855
LCA8	-.338	.178	-1.904	-.918	.354	-2.59698
LCA9	-.298	.178	-1.674	-.917	.354	-2.59386
LCA11	-.821	.178	-4.620	.493	.354	1.393797
LCA12	-.246	.178	-1.382	-.855	.354	-2.41774
LCA14	-.934	.178	-5.256	.782	.354	2.211765
Mean Z value			-3.107			-0.42421

Continued on the next page

Item	Skewness	Std. Error of Skewness	Z value skewness	Kurtosis	Std. Error of Kurtosis	Z value kurtosis
Ukraine sample (n = 261)						
LCA2	-.498	.151	-3.306	-.642	.300	-2.13707
LCA4	-.474	.151	-3.143	-.714	.300	-2.37777
LCA5	-.786	.151	-5.211	.151	.300	0.503271
LCA6	-.721	.151	-4.782	-.132	.300	-0.43827
LCA7	-.493	.151	-3.269	-.508	.300	-1.69198
LCA8	-.530	.151	-3.514	-.512	.300	-1.70412
LCA9	-.403	.151	-2.671	-.666	.300	-2.21555
LCA11	-.698	.151	-4.630	.142	.300	0.47246
LCA12	-.148	.151	-.981	-1.030	.300	-3.42775
LCA14	-.666	.151	-4.417	-.294	.300	-0.97778
Mean Z value			-3.592			-1.39945
Pooled sample (n = 448)						
LCA2	-.475	.115	-4.115	-.531	.230	-2.30845
LCA4	-.530	.115	-4.593	-.390	.230	-1.69552
LCA5	-.769	.115	-6.668	.034	.230	0.147327
LCA6	-.621	.115	-5.386	-.261	.230	-1.13552
LCA7	-.670	.115	-5.805	.135	.230	0.586176
LCA8	-.476	.115	-4.130	-.593	.230	-2.57556
LCA9	-.357	.115	-3.098	-.779	.230	-3.38473
LCA11	-.758	.115	-6.576	.331	.230	1.438914
LCA12	-.203	.115	-1.761	-.950	.230	-4.12906
LCA14	-.783	.115	-6.785	.067	.230	0.29193
Mean Z value			-4.892			-1.27645

Table A7-2: Skewness and Kurtosis Statistics for Global Culture Affiliation (GCA) Scale

Item	Skewness	Std. Error of Skewness	Z value skewness	Kurtosis	Std. Error of Kurtosis	Z value kurtosis
UK sample (n = 187)						
GCA2	.258	.178	1.453	-.381	.354	-1.0777
GCA4	.021	.178	.118	-.291	.354	-0.82269
GCA5	-.062	.178	-.351	-.699	.354	-1.9768
GCA6	.273	.178	1.536	-.754	.354	-2.13346
GCA7	-.265	.178	-1.490	-.178	.354	-0.5027
GCA8	.388	.178	2.181	.165	.354	0.465999
GCA9	-.166	.178	-.937	.224	.354	0.63239
GCA11	.293	.178	1.648	-.409	.354	-1.15559
GCA12	.090	.178	.505	-.167	.354	-0.47191
GCA14	.026	.178	.146	-.716	.354	-2.02397
Mean Z value			.481			-0.90664
Ukraine sample (n = 261)						
GCA2	-.192	.151	-1.274	-.386	.300	-1.28659
GCA4	-.475	.151	-3.149	-.120	.300	-0.39909
GCA5	-.203	.151	-1.347	-.515	.300	-1.71364
GCA6	-.324	.151	-2.147	-.760	.300	-2.53031
GCA7	-.309	.151	-2.050	-.361	.300	-1.20044
GCA8	-.052	.151	-.348	-.329	.300	-1.09427
GCA9	-.358	.151	-2.377	-.114	.300	-0.37908
GCA11	-.208	.151	-1.379	-.753	.300	-2.50805
GCA12	-.109	.151	-.724	-.523	.300	-1.74229
GCA14	-.141	.151	-.938	-.658	.300	-2.18914
Mean Z value			-1.573			-1.50429
Pooled sample (n = 448)						
GCA2	-.024	.115	-.206	-.390	.230	-1.69237
GCA4	-.277	.115	-2.403	-.247	.230	-1.0733
GCA5	-.169	.115	-1.461	-.538	.230	-2.33765
GCA6	-.087	.115	-.758	-.823	.230	-3.57412
GCA7	-.309	.115	-2.677	-.252	.230	-1.09617
GCA8	.114	.115	.993	-.180	.230	-0.78222
GCA9	-.261	.115	-2.263	-.043	.230	-0.18884
GCA11	-.037	.115	-.321	-.642	.230	-2.78965
GCA12	-.046	.115	-.395	-.361	.230	-1.56648
GCA14	-.112	.115	-.973	-.598	.230	-2.59802
Mean Z value			-1.046			-1.76988

Table A7-3: Skewness and Kurtosis Statistics for Foreign Culture Affiliation (FCA) Scale

Item	Skewness	Std. Error Skewness	Z value skewness	Kurtosis	Std. Error Kurtosis	Z value kurtosis
UK sample (n = 187)						
FCA2	-.005	.178	-.029	-.576	.354	-1.629
FCA4	-.035	.178	-.198	-.588	.354	-1.662
FCA5	-.008	.178	-.046	-.926	.354	-2.618
FCA6	.387	.178	2.177	-.935	.354	-2.644
FCA7	-.398	.178	-2.240	-.323	.354	-0.913
FCA8	-.177	.178	-.999	-.732	.354	-2.071
FCA9	.206	.178	1.158	-.476	.354	-1.346
FCA11	.159	.178	.894	-1.189	.354	-3.361
FCA12	.035	.178	.197	-.806	.354	-2.278
FCA14	-.338	.178	-1.903	-.873	.354	-2.468
Mean Z value			-.099			-2.099
Ukraine sample (n = 261)						
FCA2	-.274	.151	-1.818	-.306	.300	-1.019
FCA4	-.574	.151	-3.808	.372	.300	1.238
FCA5	-.049	.151	-.326	-.518	.300	-1.724
FCA6	-.283	.151	-1.874	-.533	.300	-1.773
FCA7	-.501	.151	-3.320	-.167	.300	-0.558
FCA8	-.485	.151	-3.216	.000	.300	0.0006
FCA9	-.278	.151	-1.846	-.222	.300	-0.738
FCA11	-.117	.151	-.778	-.789	.300	-2.626
FCA12	-.072	.151	-.476	-.442	.300	-1.470
FCA14	-.284	.151	-1.884	-.646	.300	-2.151
Mean Z value			-1.935			-1.082
Pooled sample (n = 448)						
FCA2	-.172	.115	-1.487	-.408	.230	-1.771
FCA4	-.378	.115	-3.281	.041	.230	0.177
FCA5	-.035	.115	-.300	-.709	.230	-3.079
FCA6	-.008	.115	-.066	-.804	.230	-3.495
FCA7	-.455	.115	-3.948	-.231	.230	-1.001
FCA8	-.358	.115	-3.100	-.316	.230	-1.373
FCA9	-.101	.115	-.879	-.316	.230	-1.372
FCA11	-.001	.115	-.006	-.962	.230	-4.181
FCA12	-.050	.115	-.438	-.526	.230	-2.285
FCA14	-.311	.115	-2.699	-.725	.230	-3.148
Mean Z value			-1.620			-2.153

Not unexpectedly, Tables A7-1, A7-2 and A7-3 indicate that the data shows some departures from normality, in particular among LCA scale variables. In the UK data sample, 6 out of 10 LCA scale variables have z-value of skewness within ± 2.58 range, and 7 variables are within this range for kurtosis. The mean z-values are -3.11 for skewness and -0.42 for kurtosis. In Ukraine sample, 2 LCA scale variables have z-values of skewness within the cut-off range and all variables are within this range for kurtosis. The mean z-values are -3.59 and -1.40 for skewness and kurtosis respectively. In the pooled sample of LCA scale variables, the mean z-values are -4.89 and -1.28 for skewness and kurtosis. GCA scale skewness and kurtosis does not indicate violations of normality assumptions, both in pancountry and pooled sample. In the FCA scale, normality assumptions are not violated in pancountry samples, while in pooled sample some departures from critical value of skewness exist but are low in magnitude. In particular, 3 items are above ±2.58 range, and the mean z-values are -1.93 for skewness and -1.08 for kurtosis. The relative magnitude of normality departures observed in the LCA measure is common for social sciences. However, to safeguard from rejecting the model due to underestimation, the following considerations were applied to safeguard decision-making in the next analysis stages:

- Given that the maximum likelihood estimation technique in Structural Equation Modelling utilised for measure development and validation fares well with smaller sample sizes when the distribution is not substantially nonnormal (Gao, Mokhtarian and Johnston, 2008; Curran *et al*. 1996; West, Finch and Curran, 1995; Chou and Bentler 1995),[29] it was concluded that the variables can be utilised at pancountry level of analysis with good levels of confidence. In addition, to safeguard from rejecting the model due to underestimation of fit indices, CFI goodness-of-fit index was included among fit indices for inspection and assessment of model fit, as recommended by West, Finch and Curran (1995). CFI has "smaller downward bias than other fit indicators, even under severe nonnormality conditions" (West, Finch and Curran, 1995: p.74). Therefore, inspection of this index in conjunction with chi-square statistics and

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[29] According to West, Finch and Curran (1995), a kurtosis ≥ 7 indicates substantial departures from normality

other fit indices (detailed in Chapter 5, Table 5-9, p:173) was concluded an appropriate strategy to safeguard interpretation.

- Additionally, the results obtained at pancountry level of analysis were compared with the results obtained from analysis of pooled data sample. Given the large sample size of the pooled sample (n=448), the higher mean skewness is less of concern since large samples reduce detrimental effects of nonnormality, in particular in relation to skewness (Tabachnik and Fidel, 2007). The mean kurtosis departures from normality in the pooled data sample are low in magnitude, and therefore achieving comparable results between pancountry models and pooled data model was considered important.

Table A7-4: Skewness and Kurtosis Statistics for Dependent Variables (pooled sample, n = 448)

Item	Skewness	Std. Error of Skewness	Z value skewness	Kurtosis	Std. Error of Kurtosis	Z value kurtosis
WTB_LC						
WTB_LC1	-.366	.115	-3.172	-.210	.230	-.913
WTB_LC2	-.608	.115	-5.271	.605	.230	2.627
WTB_LC3	-.403	.115	-3.490	-.375	.230	-1.630
Mean Z value			-3.978			.028
WTB_FC						
WTB_FC1	-.472	.115	-4.092	.145	.230	.628
WTB_FC2	-.504	.115	-4.371	.570	.230	2.477
WTB_FC3	-.541	.115	-4.689	.256	.230	1.113
Mean Z value			-4.384			1.406
WTB_GC						
WTB_GC1	-.173	.115	-1.497	-.253	.230	-1.098
WTB_GC2	-.449	.115	-3.892	.374	.230	1.624
WTB_GC3	-.312	.115	-2.704	-.279	.230	-1.214
Mean Z value			-2.698			-.229

Table A7-4 indicates some departures from normality among dependent variables WTB_LC, WTB_FC, WTB_GC. Specifically, WTB_LC and WTB_FC items present with negative skewness. Mean z-values of WTB_LC scale are -3.98 for skewness and .028 for kurtosis. For WTB_FC scale mean z-value of skewness is -4.38 and 1.41 for kurtosis. Skewness statistic for one item in WTB_GC scale is above range of ±2.58, while mean z-values are -2.70 for skewness and -.299 for kurtosis. Given the large sample size (n = 448), the higher skewness is of less concern since large samples reduce detrimental effects of nonnormality on estimating variance providing it does not contribute to violation of other assumptions (Tabachnik and Fidel, 2007). In addition, the maximum likelihood estimation technique fares well when kurtosis departures from normality are not substantial (i.e. ≥ 7), as indicated by West, Finch and Curran (1995). Finally, all three measures are intended for multivariate analysis of variance of grouped data once the grouping can be performed with the newly developed and validated measures. The Central Limit Theorem suggests that the sampling distribution of the means approaches normality in samples over 200 observations (Tabachnik and Fidell, 2007). Taking these considerations together, at this stage of analysis it was concluded that the WTB_LC, WTB_GC and WTB_FC variables can be taken into measure validation stage utilising Structural Equation Modelling with good levels of confidence. Once groups were formed, within-group distribution of the measures were assessed again for meeting assumptions of multivariate analysis of variance, as reported in Chapter 6 (p:214).

Table A7-5: Skewness and Kurtosis Statistics for Competing Measures (pooled sample, n = 448)

Item	Skewness	Std. Error of Skewness	Z value skewness	Kurtosis	Std. Error of Kurtosis	Z value kurtosis
COS						
COS1	-.546	.115	-4.735	.433	.230	1.880
COS2	-1.037	.115	-8.991	2.931	.230	12.734
COS3	-.516	.115	-4.477	.080	.230	.346
COS4	-.710	.115	-6.154	.292	.230	1.269
COS5	-.684	.115	-5.931	.770	.230	3.347
COS6	-.237	.115	-2.059	-.342	.230	-1.487
COS7	-.293	.115	-2.543	-.311	.230	-1.349
COS8	-.648	.115	-5.621	-.206	.230	-.894
COS9	-.604	.115	-5.235	.096	.230	.416
COS10	-.493	.115	-4.274	.023	.230	.098
Mean Z value			-5.002			1.636
CET						
CET1	.289	.115	2.506	-.303	.230	-1.318
CET2	.217	.115	1.880	-.583	.230	-2.532
CET3	.208	.115	1.806	-.433	.230	-1.883
CET4	.117	.115	1.015	-.821	.230	-3.565
CET5	.201	.115	1.746	-.796	.230	-3.460
Mean Z value			1.791			-2.551

As shown in Table A7-5, normality departures in the CET scale are within acceptable cut-off range. Items in competing measure COS present with some departures from normality. Specifically, 8 items record z-values for skewness above ±2.58, ranging from -8.991 to -4.274. Two items record z-values above ±2.58, i.e. 12.724 and 3.347. The mean a values are -5.002 for skewness and 1.636 for kurtosis. While the large sample size (n = 448) reduces the effects of nonnormality on estimation of variance, in particular in relation to skewness (Tabachnik and Fidell, 2007), the magnitude of kurtosis departure from normality for item COS2 was a cause for concern. Therefore, to safeguard from rejecting the model due to underspecification in the validation stage utilising Structural Equation Modelling, and following recommendations by West, Finch and Curran (1995) and Gao, Mokhtarian and Johnston (2008) for structural equation modelling with substantially nonnormal data, Robust Maximum Likelihood

Estimation technique was utilised for COS measure validation. The model fit was evaluated using Satorra-Bentler Scaled Chi-Square (Satorra and Bentler, 1994), along with other fit indices selected for fit assessment (detailed in Chapter 5, Table 5-9, p:178). Since the measure is also intended for analysis of grouped data once the grouping can be performed with the newly developed and validated measures, within-group distributions of COS measure were assessed again for meeting assumptions of multivariate analysis of variance, as reported in Chapter 6 (p:214).

Appendix 8

Cross-Cultural Measurement Invariance Assessment:
Multi-Group Analysis

Ensuring applicability and generalisability of measures across multiple country samples is an essential aspect of cross-cultural research. This Appendix reports cross-cultural measurement invariance assessment of Local Culture Affiliation (LCA), Global Culture Affiliation (GCA) and Foreign Culture Affiliation (FCA) scales. Measurement invariance of the 8-item solution retained after a separate pancountry assessment of LCA, GCA and FCA was tested using Multi-Group Confirmatory Factor Analysis (MGCFA). The analysis followed the sequential procedure recommended by Steenkamp and Baumgartner (1998) by imposing configural, metric and scalar invariance on two separate data samples for each scale for calibration and validation of measurement invariance analysis.

Given the simple structure of tested models, full configural invariance was sought, while achieving partial metric and scalar invariance was deemed acceptable. If full metric and scalar invariance were not achieved, modification indices (MIs) and expected parameter changes (EPCs) were examined to locate invariant factor loadings and intercepts. Based on this examination, models were respecified as partially invariant, relaxing loadings and intercepts that exhibited invariance one by one. Following the guidelines by Steenkamp and Baumgartner (1998), partial metric and scalar invariance were considered achieved if a marker variable and at least one other variable of the latent construct presented invariance.

Configural invariance was assessed by examining the absolute values of chi square to degrees of freedom ratio (χ^2/df) and a range of goodness-of-fit indices (RMSEA, CFI and NNFI). Model fit was considered acceptable with: χ^2/df of 3:1 or less (Kline, 2005; Hooper *et al*., 2008); RMSEA below 0.8 (Hu and Bentler, 1999; Netemeyer, Bearden and Sharma, 2003; Hair *et al*., 2010); CFI .95 or above and NNFI close to .95 (Hu and Bentler, 1995). In the view of relatively small pancountry sample sizes and the simple

structure of the measures, a difference in the CFI between nested models was considered as the most robust indicator of measurement invariance, following recommendation by Cheung and Rensvold (2002). Following Cheung and Rensvold (2002), ΔCFI = -0.001 was considered indicative of measurement invariance not supported. Measurement Invariance assessment of each scale respectively is reported below (the same item, CA7 – I feel close to "Culture" was fixed to one across all scales).

8.1 LCA Scale Measurement Invariance Assessment

Calibration Data Sample

As detailed in Table A8-1, the fit of the baseline configural invariance model was satisfactory ($\chi^2(40)$ = 68; RMSEA = 0.0785; CFI = 0.989; NNFI = 0.984). The hypothesis of the full metric invariance tested next was not supported. Although chi-square change was statistically non-significant ($\Delta\chi^2$ (7) = 10.926), ΔCFI = -0.002 suggested deterioration of the model. Examination of MIs revealed that two items' loadings (LCA4 and LCA5) were invariant, with modification indices for LCA4 = 3.245 (UK) and 2.344 (Ukraine) and for LCA5 = 3.603 (UK) and 2.475 (Ukraine). Given that EPCs were higher in both samples for item CA4 (0.122 for UK and -0.078 for Ukraine versus CA5 = -0.144 for UK and -0.066 for Ukraine), the constraints on CA4 was relaxed first to test for partial metric invariance, yielding an acceptable fit ($\Delta\chi^2$ (6) = 7.562; RMSEA = 0.0754; ΔCFI = -0.001; NNFI = 0.986). Therefore, partial metric invariance was supported. Given that only partial metric invariance was established, in the subsequent step with scalar invariance imposed the intercept for the item CA4 was freed to differ across countries. Scalar invariance model with the intercept for the item CA4 freed to differ across countries did not yield an acceptable fit. Examination of modification indices revealed invariant intercept for item CA14, with MI = 5.649 and 5.610 for UK and Ukraine respectively. Subsequent modification of the model with the loading and intercept for CA4 and intercept for CA14 freed to differ yielded acceptable fit ($\Delta\chi^2$ (6) = 6.296; ΔCFI = 0.000).

Table A8-1: LCA Scale (Calibration Data) Measurement Invariance Assessment Statistics

Fit Index	Config. Invariance	Full Metric Invariance	Final Partial Metric Invariance (CA4 loading freed)	Initial Partial Scalar Invariance (CA4 loading & intercept freed)	Final Partial Scalar Invariance (CA4 loading & intercept, CA14 intercept freed)
Chi-square	68	78.926	75.652	87.896	81.948
df	40	47	46	53	52
RMSEA	0.0785	0.0774	0.0754	0.0762	0.0712
CFI	0.989	0.987	0.988	0.986	0.988
NNFI	0.984	0.985	0.986	0.985	0.987
Changes to fit parameters		$\Delta\chi^2 = 10.926$ $df = 7$ $\Delta CFI = -0.002$	$\Delta\chi^2 = 7.652$ $df = 6$ $\Delta CFI = -0.001$	$\Delta\chi^2 = 12.244$ $df = 7$ $\Delta CFI = -0.002$	$\Delta\chi^2 = 6.296$ $df = 6$ $\Delta CFI = 0.000$
Acceptability		*NO*	*YES*	*NO*	*YES*

Validation Data Sample

Following recommendations by Steenkamp and Baumgartner (1998), to cross-validate model modifications for LCA, GCA and FCA scales established through measurement invariance testing of calibration sample, model modifications of partial invariance tested in calibration data set were re-estimated using a validation data set. As shown in Table A8-2, the fit of the baseline configural invariance validation model was satisfactory ($\chi^2(40) = 53.845$; RMSEA = 0.0543; CFI = 0.995; NNFI = 0.993). Final partial metric invariance model with the loading constraints on the item CA4 relaxed as per calibration model was also acceptable ($\Delta\chi^2 (6) = 6.998$; $\Delta CFI = -0.001$). Final partial scalar invariance model with loading and intercept for item CA4 and intercept for item CA14 freed to differ yielded acceptable fit ($\Delta\chi^2 (6) = 6.296$; $\Delta CFI = 0.000$).

Table A8-2: LCA Scale (Validation Data) Measurement Invariance Assessment Statistics

Fit Index	Config.Invariance	Final Partial Metric Invariance (CA4 loading freed)	Final Partial Scalar Invariance (CA4 loading & intercept, CA14 intercept freed)
Chi-square	53.845	60.843	63.482
Df	40	46	52
RMSEA	0.0543	0.0524	0.0441
CFI	0.995	0.994	0.995
NNFI	0.993	0.993	0.995
Changes to fit parameters		$\Delta\chi^2 = 6.998$ $df = 6$ $\Delta CFI = -0.001$	$\Delta\chi^2 = 2.639$ $df = 6$ $\Delta CFI = 0.001$
Acceptability		*YES*	*YES*

8.2 GCA Scale Measurement Invariance Assessment

Calibration Data Sample

As demonstrated in Table A8-3, the fit of the baseline configural invariance model was acceptable ($\chi^2(40) = 61.194$; RMSEA = 0.0683; CFI = 0.992; NNFI = 0.989). The subsequent test of full metric invariance was also supported ($\Delta\chi^2 (7) = 9.522$; $\Delta CFI = -0.001$). However, inspection of item properties revealed exceptionally high MIs for one item, GCA9 (5.399 for UK and 5.309 for Ukraine). The model was re-specified with the loading constraints on the item GCA9 relaxed, returning better fit ($\Delta\chi^2 (6) = 4.09$; $\Delta CFI = -0.001$). Therefore, partial metric solution was adopted to proceed with scalar invariance testing. Partial scalar invariance model with the intercept for the item CA9 freed to differ across countries was not supported as indicated by chi-square difference test being above 3:1 criteria, the increase of RMSEA above acceptable cut-off point of 0.8 and drop in CFI and NNFI difference between nested models ($\Delta\chi^2 (7) = 31.022$; RMSEA 0.0848; $\Delta CFI = -0.010$; NNFI = 0.982). Inspection of MIs reveals that item GCA6 had invariant intercept (MI = 7.851 for UK and 7.850 for Ukraine). Subsequent re-specification of the model with the intercept of item GCA6 freed to differ did not return an acceptable solution ($\Delta\chi^2 (22.839)$; $\Delta CFI = -0.005$). MIs were re-examined, and items GCA8 and GCA4 presented high MIs (GCA8 MI = 6.785 for UK and 6.783 for Ukraine; GCA4 MI = 6.337 for UK 6.335 for Ukraine). As reported

in Table X-3 below, relaxing incept for the item with the highest MIs, GCA8, did not yield acceptable fit. Re-estimating the model with intercepts for both GCA8 and GCA4 improved fit substantially ($\Delta\chi^2$ (4) = 6.124; ΔCFI = 0.001). Therefore, it was concluded that partial scalar invariance was supported.

Table A8-3: GCA Scale (Calibration Data) Measurement Invariance Assessment Statistics

Fit Index	Config. Invar.	Full Metric Invar.	Final Partial Metric Invar. (CA9 loading freed)	Initial Partial Scalar Invariance (CA9 loading & intercept freed)	Partial Scalar Invar. (CA9 loading & intercept, CA6 intercept freed)	Partial Scalar Invar. (CA9 loading & intercept, CA6, CA8 intercepts freed)	Final Partial Scalar Invar. (CA9 load & intercept, CA6, CA8, CA4 intercepts freed)
Chi-square	61.194	70.716	65.284	96.309	88.123	81.119	71.408
Df	40	47	46	53	52	51	50
RMSEA	0.0683	0.0667	0.0608	0.0848	0.0782	0.0721	0.0614
CFI	0.992	0.991	0.993	0.983	0.986	0.988	0.992
NNFI	0.989	0.989	0.991	0.982	0.985	0.988	0.991
Changes to fit parameters		$\Delta\chi^2$= 9.522 df = 7 ΔCFI = -.001	$\Delta\chi^2$ = 4.09 df = 6 ΔCFI = -0.001	$\Delta\chi^2$= 31.022 df = 7 ΔCFI = -0.010	$\Delta\chi^2$= 22.839 df = 6 ΔCFI = -0.007	$\Delta\chi^2$= 15.835 df = 5 ΔCFI = -0.005	$\Delta\chi^2$= 6.124 df = 4 ΔCFI = -0.001
Acceptability		*YES*	*YES*	*NO*	*NO*	*NO*	*YES*

Validation Data Sample

The model accepted in the calibration data sample was re-estimated using the validation sample. As shown in Table A8-4, the fit of the baseline configural invariance validation model was satisfactory (χ^2(40) = 59.968; RMSEA = 0.0652; CFI = 0.993; NNFI = 0.991). Partial metric invariance model with the loading constraints on the item CA9 relaxed as per calibration model was also acceptable ($\Delta\chi^2$ (6) = 0.611; ΔCFI = 0.002). Partial scalar invariance model with loading and intercept for item CA4 and intercept for item CA14 freed to differ yielded acceptable fit ($\Delta\chi^2$ (4) = 3.658; ΔCFI = -0.001).

Table A8-4: GCA Scale (Validation Data) Measurement Invariance Assessment Statistics

Fit Index	Config.Invariance	Final Partial Metric Invariance (CA9 loading freed)	Final Partial Scalar Invariance (CA9 load & intercept, CA6, CA8, CA4 intercepts freed)
Chi-square	59.968	60.579	64.237
df	40	46	50
RMSEA	0.0652	0.0528	0.0501
CFI	0.993	0.995	0.995
NNFI	0.991	0.994	0.994
Changes to fit parameters		$\Delta\chi^2 = 0.611$ *df = 6* $\Delta CFI = 0.002$	$\Delta\chi^2 = 3.658$ *df = 4* $\Delta CFI = -0.001$
Acceptability		*YES*	*YES*

8.3 FCA Scale Measurement Invariance Assessment

Calibration Data Sample

As shown in Table A8-5, the configural invariance model yielded an acceptable fit ($\chi^2(40) = 45.104$; RMSEA = 0.033; CFI = 0.998; NNFI = 0.997). The subsequent test of full metric invariance was not supported, as indicated by the reduction in the CFI between nested models ($\Delta\chi^2 (7) = 13.326$; $\Delta CFI = -0.002$). Examination of modification indices revealed two items that were not invariant (CA11 and CA5), with MIs for CA11 = 5.016 (GB) and 4.647 (Ukraine), and for CA5 = 4.969 (GB) and 4.592 (Ukraine). To test for partial metric invariance, the constraints on the item loading of CA11 that had the largest MIs were relaxed, yielding an acceptable fit ($\Delta\chi^2 (6) = 8.208$; $\Delta CFI = -0.001$). Therefore, it was concluded that partial metric invariance was supported. Given that only partial metric invariance was established, in the subsequent step with scalar invariance imposed the intercept for the item CA11 was freed to differ across countries. The initial partial scalar invariance was not supported as indicated by the reduction in CFI between nested models ($\Delta\chi^2 (7) = 15.457$; $\Delta CFI = -0.003$). Subsequent examination of the modification indices revealed an item with invariant intercept (CA14), with MI = 9.358 (GB) and 9.387 (Ukraine). Freeing this item's

intercept to differ across countries resulted in an acceptable fit solution ($\Delta\chi^2$ (6) = 5.86; ΔCFI = 0.000). Therefore, it was concluded that partial scalar invariance was supported.

Table A8-5: FCA Scale (Calibration Data) Measurement Invariance Assessment Statistics

Fit Index	Config. Invariance	Full Metric Invariance	Final Partial Metric Invariance (CA11 loading freed)	Initial Partial Scalar Invariance (CA11 loading & intercept freed)	Final Scalar Invariance (Partial, CA11 loading & intercept, CA14 intercept freed)
Chi-square	45.104	58.43	53.312	68.769	59.172
df	40	47	46	53	52
RMSEA	0.033	0.0455	0.0368	0.0503	0.0343
CFI	0.998	0.996	0.997	0.994	0.997
NNFI	0.997	0.995	0.997	0.993	0.997
Changes to fit parameters		$\Delta\chi^2 = 13.326$ *df = 7* $\Delta CFI = -0.002$	$\Delta\chi^2 = 8.208$ *df = 6* $\Delta CFI = -0.001$	$\Delta\chi^2 = 15.457$ *df = 7* $\Delta CFI = -0.003$	$\Delta\chi^2 = 5.86$ *df = 6* $\Delta CFI = 0.000$
Acceptability		*NO*	*YES*	*NO*	*YES*

Validation Data Sample

The model accepted in the calibration data sample was re-estimated using the validation sample. As shown in Table A8-6, the configural invariance model yielded an acceptable fit (χ^2(40) = 57.953; RMSEA = 0.0629; CFI = 0.992; NNFI = 0.989). The fit of subsequently estimated partial metric invariance model with constraints on item CA11 relaxed as per accepted calibration model was also supported ($\Delta\chi^2$ (6) = 7.711; ΔCFI = -0.001). Finally, test of partial scalar invariance model as per calibration solution (where intercept for item CA14 was freed to differ along with relaxed loading and intercept for item CA11 as per calibration model), also yielded acceptable fit ($\Delta\chi^2$ (6) = 4.982; ΔCFI = 0.001).

Table A8-6: FCA Scale (Validation Data) Measurement Invariance Assessment Statistics

Fit Index	Config. Invariance	Final Partial Metric Invariance (CA11 loading freed)	Final Partial Scalar Invariance (CA11 loading & intercept, CA14 intercept freed)
Chi-square	57.953	65.664	70.646
df	40	46	52
RMSEA	0.0629	0.0614	0.0562
CFI	0.992	0.991	0.992
NNFI	0.989	0.989	0.991
Changes to fit parameters		$\Delta\chi^2 = 7.711$ $df = 6$ $\Delta CFI = -0.001$	$\Delta\chi^2 = 4.982$ $df = 6$ $\Delta CFI = 0.001$
Acceptability		*YES*	*YES*

Appendix 9

Foreign Cultures Rated as 'Important' and 'Very Important' by Respondents (Cumulative Percentages)

Table A9-1: Foreign Cultures Listed on the Questionnaire

Country: UK

Foreign Culture rated important and very important	%
USA	28.9
Indian	14.4
French	13.9
Italian	9.1
Irish	7.5
German	4.8
Pakistani	3.7
Polish	2.6
Caribbean and Other African	2.1
Chinese	0
Other1	18.2
Other2	4.3
Other3	0.5

Country: Ukraine

Foreign Culture rated important and very important	%
Russian	56.7
British/English	35.3
USA	21
French	18.8
German	16.9
Italian	13.4
Polish	11.9
Jewish	11.5
Chinese	3
Austrian	1.5
Other1	8
Other2	1.2
Other3	0.8

Table A9-2: Foreign Cultures Listed by Respondents as 'Other'

Country: UK

Foreign Cultures named by respondents as 'other of importance' (important and very important)	%
Spanish	10.7
Russian	9.1
Jewish	4.3
Canadian	3.7
Australian	3.7
Greek	3.7
Netherland(Dutch)	3.2
Japanese	2.7
Ukrainian	2.7
Belorussian	1.6
Arab	1.6
Belgian	1.6
European	1.6
Latvian	1.6
Scottish	1.6
Romanian	1.6
Lithuanian	1.1
Eastern European	1.1
Bulgarian	0.5
Korean	0.5
Muslim	0.5
Taiwanese	0.5
Brazilian	0.5
Slovakian	0.5
Czech	0.5

Country: Ukraine

Foreign Cultures names by respondents as 'other of importance' (important and very important	%
Japanese	4.2
Belorussian	4.2
Tatar	2.3
Spanish	2.3
Netherland(Dutch)	1.1
Australian	1.1
Turkish	1.1
Canadian	0.8
Arab	0.8
Georgian	0.8
Bulgarian	0.4
Belgian	0.4
Greek	0.4
Swedish	0.4

Appendix 10

Data Screening for Multivariate Analysis of Variance (MANOVA)

This appendix presents the steps taken to screen grouped data in preparation for testing hypotheses 1 and 2 using Multivariate Analysis of Variance technique (MANOVA). Specifically, Section 1 reports screening steps taken for analysis concerning three Willingness to Buy dependent variables:

- Willingness to Buy brands representing Local Culture meanings (WTB_LC)

- Willingness to Buy brands representing meanings associated with Foreign Culture(s) of importance (WTB_FC)

- Willingness to Buy brands representing meanings of 'world citizenship' (WTB_GC)

Section 2 reports screening of the two cultural attitudes variables: Cosmopolitanism (COS) and Consumer Ethnocentrism (CET).

As reported in Chapter 6 (p:209), four groups included in the analysis were as follows: Local Culture Orientation (LCO), Global Adaptation (GCA), Foreign Adaptation (FCA) and Full Adaptation (FullAd). Dependent variables were examined for univariate and multivariate outliers and fit between their distributions and the assumptions of multivariate analysis.

1. **Screening Willingness to Buy (WTB) dependent variables**

1.1 Screening for univariate outliers

WTB variables were examined within each group separately. To screen for univariate outliers, groups' sampling distribution of the mean statistics for each dependent variable was inspected. Critical criterion for z-value at .001 level of significance for a two-tailed test = ±3.29 was used to evaluate normality (Tabachnik and Fidell, 2007).

Formula for within-group sampling distribution of the mean (Tabachnik and Fidell, 2007):

Equation 4: Sampling Distribution of the Mean Formula

$$Z_{\text{sampling distribution of the mean}} = \text{(Min or Max value - Mean)/standard deviation}$$

No univariate outliers were identified for all dependent variables in LC Orientation and FC Adaptation groups. In GC Adaptation group, for variable WTB_LC one case (Ukraine047) was identified as a univariate outlier, with z = -3.39. In Full Adaptation group, one case (Ukraine008) was identified as a univariate outlier for WTB_FC, with z = -4.14. Group statistics are shown in Tables A10-1, A10-2 (below), and A10-3 and A10-4.

Table A10-1: LC Orientation Group Statistics

Cultural identity orientation strategy group		WTB_LC	WTB_FC	WTB_GC
LC Orientation	N	56	56	56
	Mean	4.1845	3.1964	2.9583
	Std. Deviation	0.70759	0.84513	0.76821
	Variance	0.501	0.714	0.590
	Skewness	-0.757	-0.539	-0.322
	S.E. Skewness	0.319	0.319	0.319
	Kurtosis	0.443	0.313	0.205
	S.E. Kurtosis	0.628	0.628	0.628
	Minimum	2.33	1	1
	Maximum	5	4.67	4.67
	Z minimum	-2.62	-2.6	-2.55
	Z maximum	1.15	1.74	2.23

Table A10-2: GC Adaptation Group Statistics

Cultural identity orientation strategy group		WTB_LC	WTB_FC	WTB_GC
GC Adaptation (glocalisation)	N	62	62	62
	Mean	4.1613	3.3871	3.8226
	Std. Deviation	0.73611	0.60113	0.54894
	Variance	0.542	0.361	0.301
	Skewness	-0.907	0.34	0.23
	S.E. Skewness	0.304	0.304	0.304
	Kurtosis	1.026	0.084	0.156
	S.E. Kurtosis	0.599	0.599	0.599
	Minimum	1.67	2	2.67
	Maximum	5	5	5
	Z Minimum	-3.39	-2.31	-2.11
	Z Maximum	1.14	2.68	2.14

Table A10-3: Full Adaptation Group Statistics

Cultural identity orientation strategy group		WTB_LC	WTB_FC	WTB_GC
Full Adaptation (Multicultural Orientation)	N	223	223	223
	Mean	3.9159	3.9268	3.9357
	Std. Deviation	0.64758	0.62571	0.60557
	Variance	0.419	0.392	0.367
	Skewness	-0.16	-0.473	-0.16
	S.E. Skewness	0.163	0.163	0.163
	Kurtosis	-0.583	0.473	-0.494
	S.E. Kurtosis	0.324	0.324	0.324
	Minimum	2.33	1.33	2.33
	Maximum	5	5	5
	Z Minimum	-2.44	-4.14	-2.65
	Z Maximum	1.67	1.72	1.76

Table A10-4: FC Adaptation Group Statistics

Cultural identity orientation strategy group		WTB_LC	WTB_FC	WTB_GC
FC Adaptation	N	72	72	72
	Mean	4	4.0139	3.088
	Std. Deviation	0.65243	0.677	0.70985
	Variance	0.426	0.458	0.504
	Skewness	0.058	-0.401	0.13
	S.E. Skewness	0.283	0.283	0.283
	Kurtosis	-1.005	0.051	0.342
	S.E. Kurtosis	0.559	0.559	0.559
	Minimum	2.67	2.33	1.33
	Maximum	5	5	5
	Z Minimum	-2.04	-2.48	-2.47
	Z Maximum	1.53	1.46	2.69

Analysis of variance techniques are sensitive to presence of outliers. When outliers are identified, several strategies can be pursued to reduce their impact: variables can be transformed to bring the outliers closer to the centre of distribution, or removal of outliers can be considered. Removal of outliers that belong to the population under investigation improves the analysis process and minimises the risks of Type I and Type

II errors but can limit generalisability of the results (Hair *et al.*, 2010; Osborne and Waters, 2002). Following the recommended approach, both cases identified as outliers were inspected and were identified to belong to the target population (Tabachnik and Fidell, 2007). Both cases were females belonging to 18-24 age group, one case was of mainstream ethnic background and the other case was of mixed mainstream/migrant background. Case Ukraine008 had an extremely low score of 1.33 on WTB_FC compared to the mean score of 3.9357 for Full Adaptation group on this variable. Similarly, case Ukraine047 had an extremely low score of 1.67 on WTB_LC compared to the mean score of 4.1613 in GC Adaptation group. Since both cases were identified as belonging to target population, variable transformation option recommended as the first step in addressing univariate nonnormality caused by presence of outliers was implemented (Hair *et al.*, 2010; Tabachnik and Fidell, 2007).

Selection of data transformation approach was considered alongside within-group skewness and kurtosis statistics and distribution histograms that indicated some departures from univariate normality. Specifically, the variable WTB_LC in LC Orientation and GC Adaptation groups show negative skewness, with a tendency to a platykurtic distribution for GC Adaptation group and leptokurtic tendency for FC Adaptation group. Similarly, the variable WTB_FC for LC Orientation, Full Adaptation and FC Adaptation groups was negatively skewed. In light of apparent prevalence of negative skewness, the variables were transformed using a reflected square root transformation. As seen in Tables A10-5, A10-6 and A10-7, transformation remedied the influence of the univariate outlier (Ukraine047) identified previously in the GC Adaptation group with the Z-value now well below the critical point of ±3.29, and minimised the influence of the univariate outlier (Ukraine008) in the Full Adaptation group, with its Z-value marginally above the critical point at 3.38. In terms of overall effects on normality, the transformation improved the distribution. With these considerations in mind, the variables were taken to the next screening steps, assessment for presence of multivariate outliers (Section 1.2 of this Appendix), linearity, multicollinearity and homogeneity of variance (Section 1.3 of this Appendix).

Table A10-5: LC Orientation Group Statistics after Transformation

Cultural identity orientation strategy group		WTB_LC_RSqrt	WTB_FC_RSqrt	WTB_GC_RSqrt
LC Orientation	N	56	56	56
	Mean	1.3229	1.6557	1.7301
	Std. Deviation	0.25795	0.25165	0.22203
	Variance	0.067	0.063	0.049
	Skewness	0.322	0.125	-0.066
	S.E. Skewness	0.319	0.319	0.319
	Kurtosis	-0.401	-0.105	0.116
	S.E. Kurtosis	0.628	0.628	0.628
	Minimum	1	1.15	1.15
	Maximum	1.91	2.24	2.24
	Z Minimum	-1.25	-2.01	-2.61
	Z Maximum	2.28	2.32	2.30

Table A10-6: GC Adaptation Group Statistics after Transformation

Cultural identity orientation strategy group		WTB_LC_RSqrt	WTB_FC_RSqrt	WTB_GC_RSqrt
GC Adaptation (glocalisation)	N	62	62	62
	Mean	1.3305	1.6049	1.4629
	Std. Deviation	0.26366	0.19486	0.19491
	Variance	0.070	0.038	0.038
	Skewness	0.441	-0.729	-0.650
	S.E. Skewness	0.304	0.304	0.304
	Kurtosis	-0.246	0.742	0.53
	S.E. Kurtosis	0.599	0.599	0.599
	Minimum	1	1	1
	Maximum	2.08	2	1.83
	Z Minimum	-1.25	-3.10	-2.37
	Z Maximum	2.84	2.03	1.88

Table A10-7: Full Adaptation Group Statistics after Transformation

Cultural identity orientation strategy group		WTB_LC_RSqrt	WTB_FC_RSqrt	WTB_GC_RSqrt
Full Adaptation	N	223	223	223
	Mean	1.4254	1.4233	1.4206
	Std. Deviation	0.22925	0.21804	0.21515
	Variance	0.053	0.048	0.046
	Skewness	-0.169	0.036	-0.182
	S.E. Skewness	0.163	0.163	0.163
	Kurtosis	-0.618	-0.132	-0.453
	S.E. Kurtosis	0.324	0.324	0.324
	Minimum	1	1	1
	Maximum	1.91	2.16	1.91
	Z Minimum	-1.86	-1.94	-1.95
	Z Maximum	2.11	3.38	2.27

Table A10-8: FC Adaptation Group Statistics after Transformation

Cultural identity orientation strategy group		WTB_LC_RSqrt	WTB_FC_RSqrt	WTB_GC_RSqrt
FC Adaptation	N	72	72	72
	Mean	1.3941	1.3885	1.6928
	Std. Deviation	0.23927	0.24288	0.21671
	Variance	0.057	0.059	0.047
	Skewness	-0.305	-0.024	-0.604
	S.E. Skewness	0.283	0.283	0.283
	Kurtosis	-0.989	-0.411	0.911
	S.E. Kurtosis	0.559	0.559	0.559
	Minimum	1	1	1
	Maximum	1.83	1.91	2.16
	Z Minimum	-1.65	-1.60	-3.20
	Z Maximum	1.82	2.15	2.16

Screening for Multivariate Outliers

Multivariate outliers were screened by using Mahalanobis distance with p<.001 (critical chi-square value for 3 dependent variables = 16.266 – Tabachnik and Fidell, 2007). No multivariate outliers were identified with Mahalanobis distance values for LC Orientation group = 9.624, for GC Adaptation group = 13.594, Full Adaptation group = 13.733 and FC Adaptation group = 14.849. It was now possible to screen the data for fit with other assumptions, reported next.

Assessment for Linearity, Multicollinearity and Homogeneity of Variance

Following recommendations of Tabachnik and Fidell (2007), linearity was assessed by examining residuals scatterplots for each variable and pairwise linearity was assessed by examining within-group scatterplots, both of which were found satisfactory. Multicollinearity assessment followed methods of examining individual and average Variance Inflation Factor (VIF) values of dependent variables (Field, 2009; Hair *et al*., 2010). While VIF value below 10 is conventionally acceptable, Hair *et al*. (2010) strongly recommend a cut-off point of 3. VIF values of individual variables were 1.045 (WTB_LC), 1.188 (WTB_FC) and 1.149 (WTB_GC) which is well within the specified guidelines.

As a preliminary check for robustness, sample variance ratios for each dependent variable were inspected across groups. Although sample sizes are discrepant, the ratio between the smallest and the largest cell size is 3.9 which is within the 1:4 ratio recommended by Tabachnik and Fidell (2007) to accept variance ratio value under 10. The variances' ratios were acceptable, specifically: 1.3 for WTB_LC variable, 1.6 for WTB_FC and 1.3 for WTB_GC. In addition, as part of performing MANOVA, homogeneity of variance-covariance matrices assumption was confirmed with Box's M test. These results are reported the main Chapter 6 (Section 6.3.1, p:221).

10.1 Screening Cosmopolitanism and Consumer Ethnocentrism Dependent Variables

Screening for Univariate Outliers and Univariate Normality

Cosmopolitanism (COS) and Consumer Ethnocentrism (CET) variables were screened following the same process reported in Section 1 of this Appendix for the Willingness to Buy variables. The variables were examined within each group separately. Tables A10-9, A10-10, A10-11 and A10-12 below present the details of group statistics. They show some departures from univariate normality for COS variable in Full Adaptation and FC Adaptation groups. Examination of individual cases' z-values identified one univariate outlier in Full Adaptation group with a Z score of -3.57 (case Ukraine255 – female, 35-44, mainstream ethnic background) and one outlier in FC Adaptation group with a z score of -3.94 (case Ukraine027 – female, 25-34, mainstream ethnic background). Both cases had low scores on COS variable compared to the mean scores of their respective groups: a) case Ukraine255 had a score of 2.33 compared to mean score of 4.2713 for Full Adaptation group; b) case Ukraine027 had a score of 1.33 compared to mean score of 3.8567 for FC Adaptation group. Since both cases were identified to belong to the target population, following the same decision-making process as for analysis of Willingness to Buy variables described in Section 1 of this Appendix, data transformation option was implemented to alleviate the influence of the outliers and allow for the analysis of the full sample.

Table A10-9: LC Orientation Group Statistics

Cultural Identity Orientation Strategy		COS	CET
LC Orientation	N	56	56
	Mean	3.6131	3.0000
	Std. Deviation	.56417	.72926
	Variance	.318	.532
	Skewness	.608	.196
	Std. Error of Skewness	.319	.319
	Kurtosis	.807	-.590
	Std. Error of Kurtosis	.628	.628
	Minimum	2.50	1.75
	Maximum	5.00	4.75
	Z Min	1.97	1.71
	Z Max	2.46	2.40

Table A10-10: GC Orientation Group Statistics

Cultural Identity Orientation Strategy		COS	CET
GC Adaptation (glocalisation)	N	62	62
	Mean	3.9919	2.8508
	Std. Deviation	.56895	.81540
	Variance	.324	.665
	Skewness	.022	-.068
	Std. Error of Skewness	.304	.304
	Kurtosis	-.105	-.566
	Std. Error of Kurtosis	.599	.599
	Minimum	2.33	1.00
	Maximum	5.00	4.50
	Z Min	-2.92	-2.27
	Z Max	1.77	2.02

Table A10-11: Full Adaptation Group Statistics

Cultural Identity Orientation Strategy		COS	CET
Full Adaptation	N	223	223
	Mean	4.2713	2.4013
	Std. Deviation	.54273	.77352
	Variance	.295	.598
	Skewness	-.487	.255
	Std. Error of Skewness	.163	.163
	Kurtosis	.011	-.099
	Std. Error of Kurtosis	.324	.324
	Minimum	2.33	1.00
	Maximum	5.00	4.75
	Z Min	-3.57	-1.81
	Z Max	1.34	3.04

Table A10-12: FC Adaptation Groups Statistics

Cultural Identity Orientation Strategy		COS	CET
FC Adaptation	N	72	72
	Mean	3.8567	2.6279
	Std. Deviation	.64003	.86018
	Variance	.410	.740
	Skewness	-.377	.125
	Std. Error of Skewness	.283	.283
	Kurtosis	2.591	-.514
	Std. Error of Kurtosis	.559	.559
	Minimum	1.33	1.00
	Maximum	5.00	4.75
	Z Min	-3.94	-1.89
	Z Max	1.79	2.76

Given that both groups with detected one outlier per group in COS variable (i.e. Full Adaptation and FC Adaptation) presented with negative skewness, a reflected square root transformation was applied to COS variable that alleviated the influence of outliers on distribution in these two groups of concern. The group statistics after transformation

are presented in Tables A10-13, A10-14, A10-15 and A10-16. Therefore, the variables were taken to the next screening steps, assessment for presence of multivariate outliers, linearity, multicollinearity and homogeneity of variance.

Table A10-13: LC Orientation Group Statistics after COS Transformation

Cultural identity orientation strategy group		CosRSqrt	CET
LC Orientation	N	56	56
	Mean	1.5327	3.0000
	Std. Deviation	.19627	.72926
	Variance	.039	.532
	Skewness	-1.088	.196
	Std. Error of Skewness	.319	.319
	Kurtosis	1.673	-.590
	Std. Error of Kurtosis	.628	.628
	Minimum	1.00	1.75
	Maximum	1.87	4.75
	Z Minimum	-2.71	-1.71
	Z Maximum	1.72	2.40

Table A10-14: GC Adaptation Group Statistics after COS Transformation

Cultural identity orientation strategy group		CosRSqrt	CET
GC Adaptation (glocalisation)	N	62	62
	Mean	1.4020	2.8508
	Std. Deviation	.20758	.81540
	Variance	.043	.665
	Skewness	-.369	-.068
	Std. Error of Skewness	.304	.304
	Kurtosis	-.383	-.566
	Std. Error of Kurtosis	.599	.599
	Minimum	1.00	1.00
	Maximum	1.91	4.50
	Z Minimum	-1.94	-2.27
	Z Maximum	2.47	2.02

Table A10-15: Full Adaptation Group Statistics after COS Transformation

Cultural identity orientation strategy group		CosRSqrt	CET
Full Adaptation	N	223	223
	Mean	1.2987	2.4013
	Std. Deviation	.20562	.77352
	Variance	.042	.598
	Skewness	.155	.255
	Std. Error of Skewness	.163	.163
	Kurtosis	-.640	-.099
	Std. Error of Kurtosis	.324	.324
	Minimum	1.00	1.00
	Maximum	1.91	4.75
	Z Minimum	-1.45	-1.81
	Z Maximum	3.00	3.04

Table A10-16: FC Adaptation Group Statistics after COS Transformation

Cultural identity orientation strategy group		CosRSqrt	CET
FC Adaptation	N	72	72
	Mean	1.4468	2.6279
	Std. Deviation	.22535	.86018
	Variance	.051	.740
	Skewness	-.353	.125
	Std. Error of Skewness	.283	.283
	Kurtosis	.964	-.514
	Std. Error of Kurtosis	.559	.559
	Minimum	1.00	1.00
	Maximum	2.16	4.75
	Z Minimum	-1.98	-1.89
	Z Maximum	3.17	2.47

Screening for Multivariate Outliers

Multivariate outliers were screened by using Mahalanobis distance with p<.001 (critical chi-square value for 2 dependent variables = 13.816 − Tabachnik and Fidell, 2007). No multivariate outliers were identified, with Mahalanobis distance values for LC Orientation group = 8.718, for GC Adaptation group = 8.573, Full Adaptation group = 11.482 and FC Adaptation group = 10.041. It was now possible to screen the data for fit with other assumptions.

Assessment for Linearity, Multicollinearity and Homogeneity of Variance

Residuals scatterplots for each variable and within-group scatterplots were found satisfactory. No threats of multicollinearity were identified, with VIF values of 1.046 for both COS and CET variables which is well within the specified guidelines of under 3 for VIF value (Hair *et al.*, 2010). Finally, sample variance ratios for each dependent variable were inspected across groups. The ratio between the smallest and the largest cell size is 3.9 which is within the 1:4 ratio recommended by Tabachnik and Fidell (2007) to accept variance ratio value under 10. The variances' ratios were acceptable, specifically: 1.3 for COS variable and 1.4 for CET. In addition, as part of performing MANOVA, homogeneity of variance-covariance matrices assumption was confirmed with Box's M test. These results are reported in the main Chapter 6 (Section 6.4.1, p:230).

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361

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