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2020
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XENOCENTRISM, COSMOPOLITANISM, AND CONSUMER BEHAVIOR IN EMERGING MARKETS: IMPORTANT ANTECEDENTS AND CONSEQUENCES

by

Emmanuel Ato Silva Quaye

A thesis submitted to the Faculty of Commerce, Law and Management, University of the Witwatersrand, Johannesburg, in fulfillment of the requirements for the Degree of Doctor of Philosophy.

Johannesburg, 2019

Abstract

Positive bias toward foreign brands in emerging consumer markets has been explained by the effects of value priorities, global (vs. local) consumer culture and ethnocentrism, which are assumed to be a consequence of contemporary factors such as globalization, international trade and cooperation, advances in communications and technology, globalized media, and international travel. The current research intends to advance our understanding of foreign brand preference with the goal of making conceptual, methodological, empirical, and practical contributions. *Conceptually*, this is the first study to include xenocentrism and cosmopolitanism as potential mediators of the effects of value priorities on foreign (vs local) brand preference. *Methodologically*, a new consumer xenocentrism scale (ConXeno) is developed, assessed rigorously, and shown to have excellent measurement properties. *Empirically*, this study brings together variables not previously studied. Data are collected from 1,177 participants using validated instruments in three important African emerging markets: South Africa, Kenya, and Ghana. Theorized relations are assessed simultaneously using structural equation modeling. Resultant self-enhancement has theorized effects on foreign brand preference, but resultant conservation is not related to local product preference. Results confirm the mediating effects of consumer xenocentrism, consumer cosmopolitanism and consumer ethnocentrism on foreign and local product preference for each country, although theorized mediated indirect effects of resultant self-enhancement on foreign product preference via consumer ethnocentrism are weak. *Practically*, the effect size estimates suggest that consumer xenocentrism, consumer cosmopolitanism, and consumer ethnocentrism have practical relevance for marketing strategies. Important theoretical and practical implications and suggestions for future research are discussed.

Keywords: individual values, consumer xenocentrism, cosmopolitanism, ethnocentrism, foreign versus local product preferences, measurement invariance, emerging African markets.

Declaration

I, Emmanuel Ato Silva Quaye, declare that this research is my own unaided work. It is submitted in fulfillment of the partial requirement for the degree of Doctor of Philosophy at the University of the Witwatersrand, Johannesburg, South Africa. I further declare that this work has not been submitted before for any degree or examination in this or any university.

Emmanuel Ato Silva Quaye
November 2019

Dedication

I dedicate this thesis to my mum, Essaaba, who taught me resilience, hard work, and faith in God. These values have brought me great joy. And to my wife, Abigail, who has always believed in me and supported me throughout this journey. Thank you.

Acknowledgment

To God be the glory for the great things He has done!

This work, without a doubt, would not have been possible but for the help of many people. Firstly, I thank my supervisor, Prof Steve Burgess, for the guidance, encouragement, and support I enjoyed during the entire duration of my Ph.D. He believed in me and gave me constant reminders and assurance that I could do. He never doubted my abilities. I am eternally grateful.

My family supported me throughout this journey. They prayed with me and wished me well in difficult times. I am deeply indebted to all of them.

To my church in Ghana and Johannesburg, thank you so much. You gave me constant reminders and urged me to complete my studies soon. Your prayers and support were vital.

I am also thankful for all the academics at WBS, especially, Prof Imhotep Alagidede who gave special attention to the needs of Ph.D. students. He continually asking, " when are you submitting?" gave me special energy to complete soon so that I could graciously reply, "Prof, it's done and submitted." To Dr. Yvonne Saini, Prof Greg Lee, Dr. Jones Mensah, Dr. Jenika Gobind, Laurence Beder and the rest, I say thank you so much. You made WBS a great place to study. To all the staff at WBS - Mmabatho, Krish, Meisie, Sibusisiwe, Petunia, and everyone who took a special interest in my project and supported me, I say thank you.

The Bradlow Ph.D. funding was very timely and made a huge impact on the entire Ph.D. process. Many thanks to the University of the Witwatersrand for affording me such a wonderful opportunity to experience a world-class education. Wits will always occupy a special place in my heart. To all my colleagues in the Ph.D. program, I say your encouragement and support were incredible. Lastly, to all who contributed in diverse ways yet not mentioned, I say thank you.

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CHAPTER 1

INTRODUCTION TO RESEARCH BACKGROUND

Consumer preference for domestic and foreign products is extensively studied revealing domestic product bias. Country of origin research initially focusing on product quality evaluations has shed great light on this tendency (Agbonifoh & Elimimian, 1999; Balabanis & Diamantopoulos, 2004; Bilkey & Nes, 1982; Han, 1989; Kinra, 2006; Verlegh & Steenkamp, 1999). Attempts to improve our understanding by including possible psychosocial influences threw light on culture. Ethnocentrism emerged in that research stream as a possible explanation for domestic product bias, drawing on social identity theory research (i.e., in-group vs out-group bias). Shimp and Sharma (1987, p. 280) conceptualized consumer ethnocentrism to mean "the beliefs held by consumers about the appropriateness and indeed morality of purchasing foreign made products," emphasizing the notion that rejecting foreign products is borne out of nationalistic motivations. Specifically, research into consumer ethnocentrism and consumer attitudes towards foreign brands has yielded valuable insights (Klein & Ettensoe, 1999; Shankarmahesh, 2006; Supphellen & Rittenburg, 2001; Watson & Wright, 2000).

Notwithstanding the valuable contribution of prior research, a limitation is a predominant focus on consumers in high-income, Western context. This is unfortunate since emerging markets (EMs) institutional environments demonstrate important socioeconomic, demographic, cultural, and regulative factors differing significantly from the theoretical postulations created in Western settings, which challenge conventional understanding of interrelations among constructs

(Batra, 1996; Burgess & Steenkamp, 2006). Burgess and Steenkamp (2006) further call for more EMs research output to broaden the generalizability of theories originating from the West to promote the academic and managerial relevance of marketing discipline, particularly in emerging markets. Cleveland, Laroche, and Papadopoulos (2009, p. 138) eloquently stress that "it is vitally important to investigate the robustness of constructs and models developed in Western contexts to varied international settings, so as to broaden consumer behavior theory across cultures."

Alden, Batra, Steenkamp, and colleagues explored consumer preference for local and global brands in emerging markets pragmatically (Alden, Steenkamp, & Batra, 1999, 2006; Batra, Ramaswamy, Alden, Steenkamp, & Ramachander, 2000; Steenkamp, Batra, & Alden, 2003). In contrast to prior research in high-income countries, they found that emerging market consumers evaluate alternative brands differently than high-income consumers:

> "… for reasons that go beyond brand quality assessments, brands perceived as having a nonlocal CO are attitudinally preferred to brands seen as local. Furthermore, the results that such attitudinal enhancement increases with the degree of perceived non-localness. This suggests that a brand's CO not only serves as a quality halo or summary of product quality (cf. Han, 1989) but can also possess an additional dimension - that of the degree of foreignness or non-localness. Among some consumers and for some product categories, this dimension can contribute to attitudinal liking for the brand" (Batra et al., 2000, p. 93).

Alden, Batra and Steenkamp's exciting findings have been replicated in several other studies (e.g., Özsomer, 2012; Strizhakova & Coulter, 2013, 2015; Strizhakova, Coulter, & Price, 2011; Zarantonello, Schmitt, & Jedidi, 2014). However, the mechanisms or processes that underpin foreign brand bias by consumers in emerging markets remain unclear. A new stream of

research that focuses on the psychosocial construct of consumer xenocentrism is considered to shed light on this phenomenon (Balabanis & Diamantopoulos, 2016; Gaur, Bathula, & Diaz, 2015; Lawrence, 2012; Mueller, Wang, Liu, & Cui, 2016; Prince, Davies, Cleveland, & Palihawadana, 2016). Xenocentrism was first conceptualized as a generalized social belief in the seminal work of Kent and Burnight (1951), who describes people high in *xenocentrism* as "individuals who prefer a society other than their own and who rate and scale everything in reference to it and not their own" (p. 256).

Drawing on Kent and Burnight, Lawrence (2012) defines *consumer xenocentrism* as "an individual's preference for the products and services of a society other than their own, a propensity to rate and scale all products and services in reference to this foreign society and not their own" (p. 18). According to this definition, when emerging market consumers show strong preference for foreign products such as food, furnishings, fashion, entertainment, education, football, technology, and electronic gadgets, etc., evaluate all products and services in reference to foreign standards, and disparage their local product alternatives, they are said to be xenocentric. Mueller, Broderick, and Kipnis (2010) and Balabanis and Diamantopoulos (2016) also suggest that the product quality thesis may not be sufficient to fully explain foreign product preference and that deep-seated socio-psychological factors may explain why consumers in emerging markets exhibit a blatant proclivity towards foreign products even when local alternatives are comparatively similar or better in terms of quality. In fact, Balabanis and Diamantopoulos (2016) argue that "xenocentric consumers exhibit preferences for foreign goods as a result of social aggrandizement and an internalized perceived in-group inferiority" (p. 62). Thus, a growing body of academic literature is focusing on foreign product preference from a consumer xenocentrism perspective (Balabanis & Diamantopoulos, 2016; Gaur et al., 2015;

Lawrence, 2012; Mueller et al., 2016; Prince et al., 2016), which is a general tendency to favor foreign products constantly and to disregard local alternatives regardless of high price and quality.

Consumer xenocentric, consumer cosmopolitan and consumer ethnocentric tendencies do not come about in isolation. Instead, they are influenced by a constellation of socio-psychological factors, particularly personal values. Figure 1 shows Schwartz's personal values framework, which is adapted to serve as crucial antecedent factors for consumer xenocentrism, consumer cosmopolitanism and consumer ethnocentrism to predict foreign/local product/brand preference. In this study, both products and brands are used interchangeably.

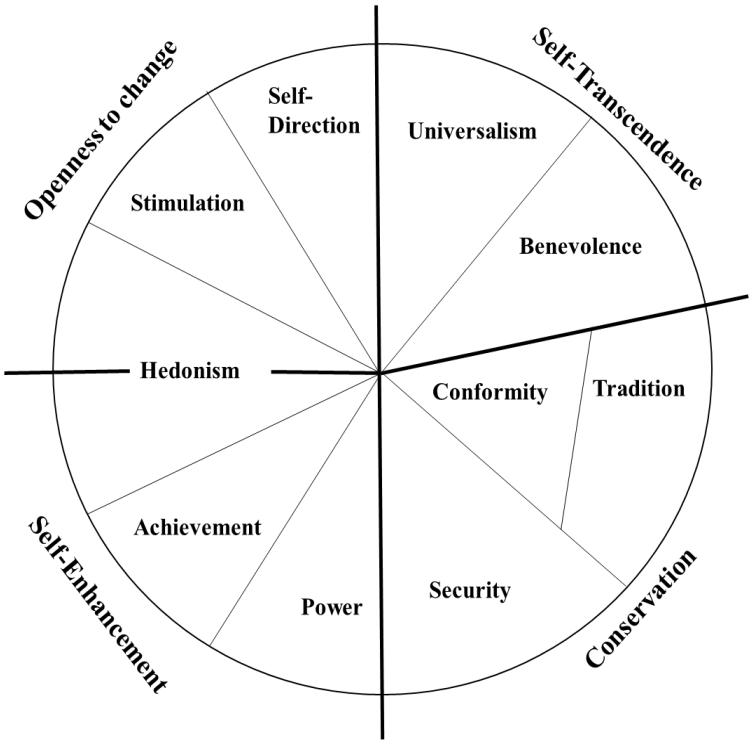


Figure 1. Schwartz's Model of Relations among 10 Motivational Value Types

Earlier, cross-cultural researchers have essentially ignored this phenomenon, and have focused principally on domestic product preference by investigating it under such consumer

ethnocentrism (Balabanis & Diamantopoulos, 2004; Shankarmahesh, 2006; Shimp & Sharma, 1987) as well as other constructs such as economic nationalism (Sharma, Shimp, & Shin, 1995), national identity (Keillor & Hult, 1999), and consumer animosity (Ishii, 2009; Klein & Ettensoe, 1999). According to Sharma et al. (1995), ethnocentric consumers exhibit a strong motivation to promote their own country and that "not buying foreign imports is good, appropriate, desirable, and patriotic" (p. 27). The economic and socio-psychological implications of consumer ethnocentrism fueled its appeal among researchers for over three decades.

Not surprisingly, little attention was paid to consumers' positive attitude towards products of foreign origin, and the consequences of such behavior (Oberecker, Riefler, & Diamantopoulos, 2008). While previous studies have variously reported on consumers' foreign products preference bias (Alden et al., 2006; Balabanis & Diamantopoulos, 2004; Cordell, 1992; Xie, Batra, & Peng, 2015) the account has been largely fragmented and current research attempts to explain this disposition from a consumer xenocentrism point of view has been largely ignored (Lawrence, 2012). Moreover, the majority of foreign product preference research has been conducted in high-income, advanced country settings (cf. Prince et al., 2016; Steenkamp & de Jong, 2010). In the current research, a new construct is examined as a possible variable that helps to explain why emerging market consumers prefer foreign products but derogate local alternatives; xenocentrism (Balabanis & Diamantopoulos, 2016; Mueller et al., 2016).

Additionally, it is equally possible for some individuals to be neither biased toward their own country and its products nor foreign countries and their products, but rather consider all groups on their own right and make the best value judgment (Cannon & Yaprak, 2001). Such individuals are described as cosmopolitans. Cosmopolitan consumers show multiple favoritism (to both local and foreign products) – which positively affects the evaluation and behavioral

intentions of both foreign and domestic products equally (Zeugner-Roth, Žabkar, & Diamantopoulos, 2015). Cosmopolitan consumers are culturally objective and open to wider environmental influences. Since cosmopolitan consumers do not evaluate options based on the superiority or inferiority of any country and are generally more foreign centered (Riefler, 2012; Zeugner-Roth et al., 2015), they are assumed to share similarities with xenocentric consumers in terms of their positive out-group disposition

The proclivity for flagrant foreign product preference relative to domestic products is noted to be a general consumer disposition (Bartsch, Riefler, & Diamantopoulos, 2016b) that needs to be investigated in a different context with varying socio-cultural and economic conditions. Also, Balabanis and Diamantopoulos (2016) suggest that "to better understand xenocentric consumers, attention should be drawn to the antecedents of consumer xenocentrism as well as to additional correlates not investigated in the present study" (p. 59). This study responds to this call to vigorously investigate consumer xenocentrism; to offer new theoretical insights into this predominantly observed phenomenon, particularly among low-income, emerging market consumers (Prince et al., 2016). Based on the reasons discussed above, the study is guided by these research questions:

Does consumer xenocentrism provide additional explanatory value over and above value priorities, consumer cosmopolitanism and consumer ethnocentrism in explaining the preference for foreign over local products and brands in emerging African countries?

Consumer xenocentrism offers new research direction and theoretical justification for a strong preference for foreign products in emerging markets. It also improves the prediction of consumer favoritism for foreign brands compared to domestic brands (Balabanis & Diamantopoulos, 2016). Following Mueller et al. (2010) suggestion that the treatment of local

versus foreign products' preference has been mainly tangential with several related constructs, it is important that we examine this frequently observed phenomenon under an overarching construct for a better understanding of foreign product preference in an emerging market context. Further, in conceptualizing consumer cosmopolitanism, much of the emphasis has been on scale development with few directly examining the linkage between consumer cosmopolitanism and foreign product preference (Prince et al., 2016; Zeugner-Roth et al., 2015). This study seeks to advance our knowledge by empirically examining some key psychographic antecedents of consumer cosmopolitanism, using personal values as drivers of consumer cosmopolitanism. In the next section, we explain broadly the fundamental characteristics of the emerging markets context of Africa where this study is situated.

The current study focuses on foreign versus local products and brands. To avoid the assumption that consumers have information and pragmatically make the obvious choice between brand origins/ownership, we clarify foreign-global versus domestic-local brands. Global brands are typically described as brands that are "marketed in multiple countries and generally recognized as global in these countries" (Steenkamp et al., 2003, p. 54). Global brands can be found in several countries around the globe, and have consistent marketing and positioning strategies (Winit, Gregory, & Cleveland, 2014). Local brands, on the other hand, are described as brands that are "available in one country or in a narrow geographical area, although these brands may be owned by a local, international, or global firm (Winit et al. 2014, p. 104). In the current study, we conceptualize foreign products and brands to mean those products and brands that are widely available in other countries and the parent company making those products not originally from the domestic market. Hence, by foreign, we mean globally available products and brands. This conceptualization informed the choice of product/brand stimuli used in this study.

Institutional Context of Emerging Markets

As businesses globalize due to advances in technology, communication, transportation, media, consumer culture, etc., leading scholars in marketing and related fields of strategy, international business, and cross-cultural psychology (e.g., Burgess & Steenkamp, 2006; Georgas, van de Vijver, & Berry, 2004; Hartman, Shim, Barber, & O'Brien, 2006; Owe, Vignoles, Becker, & Brown et al., 2013; Smith et al., 2016; Wright, Filatotchev, Hoskisson, & Peng, 2005; Zoogah & Peng, 2015) have called for more attention to the growing body of evidence on the importance of social, economic, cultural and regulative contexts and how they impact human cognition, affect and behavior. Reviewing convergence in work across these disciplines, including the work of Burgess and Steenkamp (2006) in marketing, Meyer and Peng (2016) argue that the "institutions-based view" has become the predominant view in explaining differences between high-income countries and emerging markets.

Emerging markets have become important growth markets (Sinha & Sheth, 2017a; Steenkamp, 2019c). While a lot of the popular press and research has focused mainly on the BRIC countries, with China and India attracting great attention, less research effort is devoted is Africa. This is not satisfactory, given that Africa's 54 countries have a combined population of 1.2 billion people; a population projected to double in 30 years, making the African market a unique context in a world saddled with slowing population growth (Leke, Chironka, & Desvaux, 2018). Several African markets such as Burkina Faso, Congo, Cote d'Ivoire, Egypt, Ethiopia, Ghana, Kenya, Uganda, and Rwanda have vibrant economies with real Gross Domestic Product (GDP) growth rates exceeding that of industrialized economies (IMF, April 2019). Africa's consumer spending power surpasses India's and is projected to soon have double the number of consumers with smartphone connections greater than North America (Leke et al., 2018).

Moreover, Africa boasts of several cities with over one million residents as North America, with several others witnessing rapid urbanization and modernization at rates never contemplated in the recent past (Leke et al., 2018). Despite the enormous opportunities offered by African markets, it is largely ignored in scholarship (Zoogah & Peng, 2015). Africa's unique context offers wonderful opportunities for researchers to gain deeper theoretical insights for the future understanding of international marketing and consumer research. Therefore, careful attention needs to be paid to the institutional context of Africa, which can be best achieved through the institutional theory lens.

The institutional environment, affecting both businesses and consumers, is a critical feature of the emerging market contexts. Institutions serve as background conditions within which factors affecting firm performance and consumer behavior occur (Burgess & Steenkamp, 2006; Peng, Wang, & Jiang, 2008). Scholars agree that the social, political and economic institutional contexts of the so-called developing countries and emerging markets such as Ghana, Kenya, South Africa and Nigeria present unique characteristics that challenge the wholesale adoption of theories and methodologies developed in advanced, high-income countries (Wright et al., 2005; Zoogah & Peng, 2015). These institutional contexts deviate markedly from high-income industrialized contexts on socio-cultural, historical, and psychological frameworks, requiring deeper scrutiny in appreciating the business and consumer dynamics in the African context.

The institutions-based theory of emerging markets is broadly adopted. For example, Anning-Dorson (2018) examines the firm innovativeness and competitive advantage creation of service firms in Ghana and India through the lens of institutions theory. Sinha and Sheth (2017) outline firm strategies in pursuing marketing effectiveness through greater appreciation and

exploitation of institutional contexts of emerging markets. Lastly, focusing on Romanian, Ukrainian, and Russian consumers, Strizhakova et al. (2008) assess beliefs about global brands as a passport to global citizenship and consumer culture.

Burgess and Steenkamp (2006) explain that the amount of importance every society devotes to its institutions determines how they address problems that confront them, including the reward systems they apply, and how they ensure smooth societal functioning. Hence, three "pillars of institutions" give structure to society and for understanding the complexities of emerging markets the socioeconomic, cultural, and regulative systems will require careful attention. The following sections discuss the key elements of these institutional systems.

First, the *socioeconomic system* relates to macroeconomic and sociodemographic factors, within-country diversity, and dynamics due to fast changes in social, political and economic conditions and are theorized to dramatically impact behavior in many different ways (Burgess & Steenkamp, 2006). Whereas Western countries show mild within-country income level heterogeneity, low-income, emerging African countries exhibit high levels of within-country income differences. Differences in income and economic conditions of consumers in advanced countries is not as vast as those experienced in low-income emerging economies. In South African, Kenyan, and Ghanaian and other African societies, there are extreme disparities in household sizes and income levels as well as access to important human development resources.

Research has shown that elite groups in some parts of Asia, Africa, and Latin America indulge in conspicuous consumption of global/foreign brands as a status symbol and to dissociate themselves from the poor (Batra et al., 2000). Moreover, the transitioning of several countries in so-called developing and emerging countries from agrarian and feudal states to market

economies has meant that consumers in these countries are modeling some of the lifestyles and consumption behaviors in conformity to market-based economies, where consumerism thrives.

Second, the *cultural system* reveals the general beliefs, attitudes, values, norms, interests, and behaviors shared by cultural groups. It represents those centrally held cultural assumptions and patterns of behavior uniquely shared among a group of people (Burgess & Steenkamp, 2006). Schwartz (2008) find that sub-Saharan Africans are high in embeddedness expressed through high importance placed on finding meaning in life through social relationships with in-group members and protection of group solidarity and cohesion instead of emphasizing individual importance. Gyekye (1992) explains that in African societies, social relationships are vital basic human requirements for a person's overall wellbeing. In contexts such as South Africa, Kenya and Ghana, communal values of cooperation, solidarity, hospitality and universalism and the desire for collective action and interdependence are paramount to the individual's effective functioning and may explain consumption attitudes as well. Hierarchy is also predominantly emphasized over autonomy.

Thus, emerging African markets stress cultural embeddedness, hierarchy, and higher levels of societal cynicism, which explains consumer attitudes and preferences for brands and products. In emerging African markets, the opinion of friends and family is highly valued when making purchase decisions. Relevant others are often consulted more and serve as sources of vital information (Burgess, 2006). On the other hand, Western high-income countries emphasize cultural autonomy, egalitarianism, and lower levels of societal cynicism. Indeed, group dynamics has great implications for consumer behavior. For example, American consumers emphasize their own attitudes and intentions to purchase decisions more than going by what the group expects or determines as appropriate (Burgess & Steenkamp, 2006). Cultural belief systems

define the fabric of the African emerging markets and distinguish it markedly from Western societies. Table 1 highlights the unique features of emerging compared to high-income markets.

Table 1: Institutional Characteristics of Emerging and High-Income Markets

Institutional Subsystem	Emerging Markets	High-income markets
Socioeconomic system		
Dynamics	Rapid social, political, and economic change	Moderate social, political, and economic change
Demographics	Young, growing, a large pool of under-educated	Older, stagnant, well-educated
Diversity	Extreme differences in household size and income, living standards, access to human development resources	Smaller differences in household size and income, living standards, access to human development resources
Cultural subsystem		
Hierarchy vs. egalitarianism	Hierarchy emphasized	Egalitarianism emphasized
Embeddedness vs. autonomy	Embeddedness emphasized	Autonomy emphasized
Regulative subsystem		
Rule of law	Moderate abuse of public office for private gain, moderate reliance on legal rights enforceable in courts of law, investor rights lower, legal outcomes more unlikely	Low abuse of public office for private gain, high reliance on legal rights enforceable in courts of law, investor rights higher, legal outcomes more likely
Stakeholder influence on corporate governance	Government, civil society, supply chain stakeholders influence high.	Government, civil society, supply chain stakeholders influence moderate

Source: Burgess and Steenkamp (2006)

Third, the *regulative system* emphasizes the capacity for creating formal rules and ensuring strict compliance by society's members, and where applicable, punishing nonconformity. Formal institutional systems and structures in African emerging markets reveal legal rules and processes that fundamentally underlie the socioeconomic, political, and cultural systems that are dominant in human exchanges and interactions at both the macro and micro

levels of society. Enforcement of rule of law is a key defining and distinguishing factor of formal regulative systems. Compared to Western institutions, the rule of law in emerging African markets are generally weak. Factors such as judicial system efficiency, consumer rights protection, creditor rights, enforcement of laws and accounting practices, etc. show moderate to weak scores in emerging markets including Argentina, Brazil, India, China, South Africa, and Zimbabwe (La Porta, Lopez-de-Silanes, Shleifer, & Vishny, 1998).

Weak enforcement of legal rules in emerging markets is attributed to cultural embeddedness. In contexts such as South Africa, Kenya, Ghana, and Nigeria, individuals do not favor head-on confrontation, with the majority preferring out of court settlement of issues, and the use of authority figures to settle disputes (Gyekye, 1992). Although formal legal and regulatory institutions are poorly applied in many African countries, they dominate modern African cities and impact heavily on economic activities in urban areas (e.g., Accra, Cairo, Lagos, Kigali, Nairobi, Johannesburg) through regulative systems (Zoogah & Peng, 2015). Also, because the formal regulative system is relatively small, in these economies, informal systems thrive, thus resulting in many adverse effects including mistrust of the market place and cynicism.

These three institutional pillars determine the unique differences existing between emerging, African countries, and advanced, high-income countries (Zoogah & Peng, 2015). Institutions are an essential consideration in any marketing research study in principle. Consequently, the generalizability of theories and measurement properties of scales developed elsewhere must be assessed rigorously before excluding the typical institutional characteristics of emerging markets as boundary conditions (Burgess & Steenkamp, 2013). For example, it is not clear how personal values, consumer xenocentrism, consumer cosmopolitanism, and consumer

ethnocentrism will generalize from Western high-income countries where they were developed to other emerging African countries due to socioeconomic, demographic, cultural and regulative differences. From institutions perspective, this study argues that consumers in South Africa, Kenya and Ghana will exhibit consistent predictions in behavior along personal values, and consumer identity beliefs, which in turn explains preference for foreign relative to local products, depicting marked departure from Western enactment of these beliefs and values (Burgess & Harris, 1998).

Within Country Diversity and Shared Characteristics in Africa

The African context offers an important avenue to extend our understanding and interpretations of consumer behavior models since perceived contexts influence any consumer behaviors imaginable (Burgess, 2002, 2006). African markets consist of diverse within-country differences but also shared characteristics. (Zoogah & Peng, 2015) explain that the African context is typified by both modernity and tradition. Burgess (2006) refers to this as "dual markets of 'rich' and 'poor' consumers and few in-between" (p. 260). There are substantial differences among African emerging markets along with factors such as human development, the spending power of households, communication and transportation options, standards of living, education, and objective indicators of economic infrastructure and development (Burgess, 2006). These factors adequately account for strong differences within and between countries in African markets Ghana, Egypt, Kenya, Nigeria, South Africa, Sudan etc.

Burgess (2002) carried out the most extensive research on within-country differences in South Africa through his *SA tribes* research where he used social identity theory to discover sixteen 'tribes' of consumers along with sociodemographic and psychosocial factors. These

tribes were further reduced into four homogeneous consumer groups: *Rural Survivalists, Emergent Consumers, Urban Middle Class, and Urban Elite.* These groups reveal remarkable predictive patterns on brand preferences and consumption behavior. While these consumer typologies are based on South African populations, these conditions are common with other African countries and thus capable of being studied in Ghana, Kenya, Nigeria, and other low-income and emerging markets. For example, whether in Ghana or Kenya, the *mass-market* segment of *Rural Survivalists* and *Emergent Consumers* form the majority of the population, where they live in severe resource limitations to constant striving to achieve basic living standards (Burgess, 2006). These consumers are more deeply rooted in their traditional culture, often engaging in informal market systems. The extreme is the *Urban Middle Class and Urban Elite*, while a small population shows sophisticated preference tendencies for the innovative Western goods and lifestyles while simultaneously preserving many of their traditional cultural values of embeddedness and hierarchy (Burgess, 2002; Burgess, 2006). In urban centers such as Addis Abba, Accra, Cairo, Dar es Salaam, Nairobi, Kampala, and Lagos, you find the urban middle class and elite subscribing to cable TV, highly exposed to global media and consuming content like their Western counterparts. Although, middle class and elitists, they still maintain strong ties to their roots and heritage. These differences and similarities distinguish the African consumer market.

Thus, national characteristics such as socioeconomic, cultural, and regulative systems are important dimensions along which differences and similarities in African markets can be examined. Schwartz's (2006) culture-level values theory prominently includes Africans who emphasize *embeddedness* and *hierarchy* values as opposed to *autonomy* and *egalitarian* values characteristic of high-income countries. African societies share common beliefs that people are

regarded as beings whose identities are rooted in the collective group, revealing cultural embeddedness (Gyekye, 1997). Life's meaning thus derives from group identification, social relations, and involvement in shared ways of life. Hierarchy emphasizes responsible behavior by legitimizing uneven allocation of power, roles, and resources based on hierarchical systems of ascribed roles in societies. Social power, authority, humility, status, and wealth are important values in African societies (Schwartz, 2006).

In contrast, high-income Western societies emphasize *autonomy* where people are viewed as independent, bounded entities. A person derives life meaning in their own uniqueness. Expression of one's thoughts, feelings, abilities, and preferences are encouraged (Schwartz, 2006). Research confirms that consumers in cultures emphasizing individualism and autonomy prefer pleasure, privacy and personalized website designs than those emphasizing collectivism and embeddedness who preferred self-website features cultural congruity (Steenkamp & Geyskens, 2006). Moreover, *Egalitarian* values reflecting voluntary cooperation, and concern for the welfare of others are emphasized. It recognizes and pursues equality of all peoples, social justice, responsibility, and honesty in social interactions (Schwartz, 2006).

Values help to explain behavior better by interacting directly and indirectly with other situational and psychological factors. For example, in a study among South African, Burgess and Steenkamp (2002) report that optimum stimulation level (OSL), a personality trait links favorably with value priorities, sociodemographic factors, and consumer innovativeness to predict brand preferences. Values also associate very well with social axioms, defined as generalized, transituational beliefs that people maintain about themselves, their social and physical environment, and the spiritual world (Bond, Leung, Au, Tong, & Chemonges-Nielson, 2004; Leung & Bond, 2009).

Burgess (2011) reports theorized relations between individual values, personality traits, life satisfaction and sociodemographic characteristics to explain consumption patterns among South Africans. Common social axiom beliefs in Africa is societal cynicism, generally negative assessment of the social world as mean-spirited, unworthy of trust, predominantly malevolent, and uneasiness about the intentions of people, groups, and institutions and a general belief that powerful people and institutions are out there to oppress citizens for selfish and malicious purposes. Although cultural values and social beliefs are important dimensions along which shared characteristics in African societies are conceptualized, individual-level differences on values and beliefs also demonstrate within-country differences, which this study seeks to contribute to. In the next section, sociodemographic characteristics are used to describe the three countries for this study.

Research Context

The study was based on data from South Africa, Kenya, and Ghana. First, South Africa remains one of the most competitive and advanced economies of the emerging markets of Africa. South Africa's growing consumer class is young, urbanized with relatively high discretionary income. The huge increase in young urbanized consumer class is expected to fuel the country's GDP growth and thereby improve consumer spending within the global south.

Second, as the most advanced economy in the Eastern Africa block, Kenya continues to attract massive foreign direct investments due to expansions of the country's agriculture, services, telecommunications, and tourism sectors. The economy of Kenya is anticipated to remain very strong, outpacing many advanced nations to grow at a rate of 6.8 -7% annually for the period between 2016 and 2020.

Finally, Ghana has a burgeoning middle class that is consistently entering the consumer class. A large percentage of the working population is predominantly young, between the ages of 16 -34 years, and tend to be more aware of global trends and willing to try new products (Agyenim-Boateng, Benson-Armer, & Russo, 2015). Moreover, Ghana's GDP growth rates, just like many other emerging markets, has outpaced that of many advanced economies, with analyst projecting on average 6.22 percentage growth for the period of 2016 – 2020 (PWC, 2016). These countries represent some of the progressive and vibrant markets in the emerging markets of Africa. Hence, they were used for this study. A more detailed discussion of the research context is presented in the methodology section.

Contributions of the Study

The present study makes several contributions to research on personal values, consumption beliefs (consumer xenocentrism, consumer cosmopolitanism, and consumer ethnocentrism) and foreign relative to local brand preferences, with theoretical, methodological, and practical implications for branding, segmentation, and brand management.

Theoretically, this study demonstrates that individual higher-order values of resultant self-enhancement and resultant conservation adequately serve as the motivational basis and key antecedents of consumer xenocentrism, consumer cosmopolitanism and consumer ethnocentrism in an emerging market context of South Africa, Kenya, and Ghana. This is a novel contribution as few researches in emerging markets account for the underlying mechanisms of how personal values predict global and local cultural beliefs among African consumers. Our lack of understanding of consumers' bias towards foreign products is partly blamed on the dearth of factors that contribute to this phenomenon. Lawrence (2012,) echoes this point strongly by

hinting that "marketers do not have a solid grasp of the complete array of constructs that influence consumers' opinions about the appropriateness of purchasing foreign products" (p. 11). Further, most of the research on the antecedent factors is mainly conceptual or scale development with authors calling for extensive empirical work (cf. Gaur et al., 2015; Mueller et al., 2010). Yet, despite the broad empirical and theoretical basis of Schwarz's (1992, 1994) universal values theory, it is not extensively applied in the international marketing and consumer behavior literature (Burgess & Steenkamp, 1999). Drawing on Schwartz's value theory, we show that resultant self-enhancement and resultant conservation serve as relevant antecedents of consumer xenocentrism, cosmopolitanism and ethnocentrism to understand consumption choices about local and foreign products South Africa, Kenya, and Ghana.

Moreover, consumer xenocentrism, consumer cosmopolitanism and consumer ethnocentrism constructs were subjected to measurement and structural invariance testing where scale items and factors means were assessed for their equivalence across South Africa, Kenya and Ghana (Cheung & Rensvold, 2002; Dimitrov, 2010; Putnick & Bornstein, 2016; Steenkamp & Baumgartner, 1998; Vandenberg & Lance, 2000). The results showed that the scales have adequate dimensionality, strong reliability, construct validity and are therefore cross-nationally applicable. This finding further supports calls to validate scales developed in high-income countries in different contexts, including emerging African contexts to advance scientific inquiry in marketing research (Burgess & Steenkamp, 2013).

Initial attempts to determine the nomological validity of consumer xenocentrism include the work of Balabanis and Diamantopoulos (2016) who find that materialism, collective self-esteem, vanity, susceptibility to interpersonal influence, country image perceptions, and social dominance relates positively with consumer xenocentrism. This study also presents empirical

evidence of the nomological network and robustness of consumer xenocentrism using the new ConXeno scale, by relating it to more established Consumer Cosmopolitan scale (C-COSMOS) by Riefler, Diamantopoulos, and Siguaw (2012) and consumer ethnocentrism scales (CETSCALE) by Shimp and Sharma (1987).

At the country level, the nomological evidence shows that in all three countries resultant self-enhancement and resultant conservation values both relate significantly and negatively to consumer xenocentrism in all three countries, except South Africa where an association is observed between resultant conservation and consumer xenocentrism. Moreover, the association between consumer xenocentrism and consumer cosmopolitanism is significant and positive in Kenya, this association is, although positive is near zero in South Africa and Ghana. Expectedly, the association between xenocentrism and ethnocentrism is negative, yet insignificant in all the three African emerging markets, suggesting that consumer xenocentrics are unique and can be distinguished clearly from ethnocentric consumers. Lastly, the evidence confirms the consistent prediction that consumer xenocentrism positively relates to foreign product preference and negatively to local product preference in all the three countries, where favorability for foreign products relative to local alternatives is prevalent (Agbonifoh & Elimimian, 1999).

The current study also reconceptualizes consumer xenocentrism as domain-specific value, which is of a belief of a specific kind related to the desirability of preferring foreign compared to domestic products, brands, and services. The study also proposes that consumer xenocentrism is characterized by perceived in-group derogation, social identity enhancement, and local marketplace distrust.

The rationale for including local marketplace distrust as separate consumer xenocentrism is that, while Balabanis and Diamantopoulos (2016) identify mistrust items in their original

scale, they categorized them under perceived inferiority. Specifically, items such as "I trust more foreign than domestic companies, because they are more experienced and have more resources," and "I trust foreign products more than the domestic ones" in the C-XENSCALE seem to tap into an individual's mistrust for local products relative to foreign products, as such they should be treated separately. Thus, the ConXeno scale directly addresses this shortcoming and proposes that consumer xenocentrism should reveal three underlying distinguishing attributes of perceived in-group derogation, social identity enhancement, and local marketplace distrust.

Importantly, our constructs plot nicely to the proposed global consumer segments where consumer xenocentrism becomes an alternative measure of global identity orientation, whereas consumer cosmopolitanism reveals a glocal identity orientation (contrasting prior research that considers it as just global) (Bartsch, Diamantopoulos, Paparoidamis, & Chumpitaz, 2016a), and ethnocentrism as nationalistic and local identity orientation (Cleveland et al., 2009; Prince et al., 2016). Across the three African markets, this study corroborates prior evidence that emerging market consumers sometimes develop glocal cultural identity through the simultaneous endorsement of global-local consumption beliefs (Strizhakova, Coulter, & Price, 2012). The consumption values and cosmopolitan beliefs of these consumers are firmly rooted in both global and local cultures, and demonstrate positive attitudes to local and global brands equally (Steenkamp, 2019a; Strizhakova & Coulter, 2019; Strizhakova et al., 2012), a phenomenon which is highly characteristic of 'dual markets' of African EMs, where both rich and poor consumers coexist in urban centers, and desiring both local and global brands equally (Burgess, 2006).

As a theoretical contribution, this study adopts the cultural cognitive-affective personality systems (C-CAPS) perspective as a new theoretical standpoint, rooted in situation-cognition

perspective, complement system justification theory to explain the underlying psychological underpinnings and motivational processes of consumer xenocentrism (Mendoza-Denton & Mischel, 2007; Mischel & Shoda, 1995). Social identity theory serves as the foundational theory of consumer ethnocentrism while individual and dispositional theories, consumer culture theory, cultural globalization theory and acculturation to consumer culture are vital theoretical foundations for consumer cosmopolitanism.

Following a person-situation orientation and cultural frame switching perspectives, re-conceptualize consumer xenocentrism is not a trait, but rather, a domain-specific value that is activated by situational cues. Hence, we define consumer xenocentrism as a domain-specific value. That is a belief pertaining to the preference for foreign brands, products, and services due to affective reaction and cognitive frame switching expressed under varying consumption situations (Benet-Martinez, Leu, Lee, & Morris, 2002). This definition emphasizes the importance of individual experiences and situational cues to explain positive sentiments toward foreign products with attendant negative sentiments for domestic alternatives. The institution-based view also stresses the importance of the socioeconomic, regulative, and cultural contexts to explain consumption choices and behavioral outcomes in emerging markets context (Burgess and Steenkamp, 2006). Altogether, xenocentric consumption tendencies are viewed as situation dependent, which can be expressed in varying degrees by members of society.

As a methodological contribution, the ConXeno scale offers a valid and reliable scale for measuring consumer xenocentrism that is firmly grounded in rigorous theory and contextually suitable. To the best of our knowledge, this is the first attempt to measure consumer xenocentrism in emerging African markets context where the phenomenon is believed to be prevalent. The scale follows the portrait questionnaire approach (see Schwartz et al., 2001). The

portrait value scaling method is extensively used in several cross-cultural research to elicit deep-seated values and beliefs. Its advantages lie in its simplicity and ease of comprehension even among less literate respondents, as evidenced by 13- to 14-year-old Ugandan girls in Africa.

The present study provides further support for use of portrait value scaling in international marketing research where huge cross-national diversity, especially in EMs, along socioeconomic factors may impact survey items' comprehension and response (Burgess & Steenkamp, 1999). The study finds the ConXeno scale to perform consistently well as theorized across all three countries. Measurement invariance testing also confirms that ConXeno shows strong partial equivalence cross-nationally in Africa. Finally, through latent mean analysis, we compared the three countries on the means of xenocentrism, cosmopolitanism, and ethnocentrism. The findings corroborate prior research that between-country differences in global and local consumption beliefs may serve as a suitable basis for such comparison, especially in emerging markets (Han, 2017; Han & Won, 2018).

Empirically, this study makes a novel attempt to sample more than one thousand respondents across three African countries. While South Africa attracts a lot of research due perhaps to its relative socioeconomic development (Burgess, 2011; Han & Won, 2018; Leung et al., 2012; Schwartz et al., 2001), only few attempts are made to understand global and local consumer behavior using Western and Eastern African samples (Opoku & Akorli, 2009; Saffu & Walker, 2006). Using a ‘mall intercept’ approach we recruit urban adult consumers from Johannesburg, Nairobi, and Accra to expand the emerging markets laboratory so that our understanding and interpretation of cross-national African consumer behavior is greatly enhanced (Burgess & Steenkamp, 2006).

Practically, our results demonstrate the importance of individual values to explain consumer centrism. These factors should be highlighted in communication strategies when the goal is to stimulate behavior tendencies toward local and foreign brands. Our study also links consumer xenocentrism, consumer cosmopolitanism and consumer ethnocentrism to managerially appropriate target variables, namely preference for domestic relative to foreign products and brands. These factors are noted to be important segmentation variables for firms operating in emerging markets in Africa since they produce consistent results in predicting consumption choices within the globalized marketplace. Patterns of xenocentrism, cosmopolitanism, and ethnocentrism are expressed among consumers in all three countries. Firms can position their brands tapping these broad consumption values to achieve favorable behavioral outcomes.

The study also offers a useful framework and tool for managers to understand the motivational basis and sources of high consumer preference for foreign compared to domestic products and brands. The key characteristics of consumer xenocentrism identified as perceived in-group derogation, social identity enhancement, and Local marketplace distrust should be critically considered when positioning brands to appeal to consumers with varying levels of xenocentrism. The multiple allegiances demonstrated by cosmopolitan consumers towards foreign and domestic should inform managerial decisions when designing and implementing marketing strategies and tactics to attract consumers who prefer local and foreign brands simultaneously (Burgess, 2002; Han & Won, 2018; Strizhakova & Coulter, 2019).

Outline of the Dissertation

This dissertation is structured into seven chapters. In chapter 1, we present an initial introduction to the phenomenon of a general preference for foreign relative to local products. Research gaps and rationale for the study are highlighted along with general contributions that the research seeks to add to the literature.

The literature review is divided into two parts: chapters 2 and 3. Chapter 2 presents a general discussion on fundamental theories of consumer psychology with an emphasis on theories of personality, values, and attitudes and how they relate to consumer behavior research.

Chapter 3 focuses on the conceptualization of consumer xenocentrism, consumer cosmopolitanism, and consumer ethnocentrism. Since consumer xenocentrism has been overlooked, a large part of the review focuses on this construct to understand the content and underlying psychological processes of consumer xenocentrism while relating it to well-established consumer cosmopolitanism and consumer ethnocentrism.

In chapter 4, we discuss the conceptual framework and put forth a series of hypotheses. Here hypotheses on the direct effects of individual values on consumer xenocentrism, consumer cosmopolitanism, and consumer ethnocentrism, and the attendant effects of xenocentrism, cosmopolitanism, and ethnocentrism on local relative to foreign product preferences are discussed. This is followed by chapters 5 and 6, which introduces the methodology and data analysis approaches plus the results of the studies.

Lastly, chapter 7 focuses on discussions of the findings and the implications for both theory and practice. Limitations and directions for future research conclude the study.

CHAPTER 2

LITERATURE REVIEW

The Dispositional Consumer: Personality, Values, and Attitudes

This section is devoted to some fundamental theories and concepts in psychology as they relate to the basic requirements and behavior of consumers. Consumers are described here as individuals who engage in various activities related to the acquisition and consumption of products and services. Hence, a critical assessment of theories of personality, values, beliefs, and attitudes are presented to better understand and explain consumer behavior generally in a cross-cultural research context. In later sections, we link specific theories of personal values to understand why consumers develop a preference for local and foreign products and brands. In the following sections, social psychological theories, and concepts relevant to consumer behavior are discussed.

Personality and Consumer Behavior

Human values are better understood in terms of the main personality theories (Clawson & Vinson, 1978). Burgess (1992) explains that values are implicit in all personality theories. Rokeach (1973) strongly backed the idea that the self and consistency among attitudes, goals, and values as determinants of personality. Hence, we begin the discussion of individual values with a broad treatment of the conception of personality theories and how they relate to consumer behavior and subsequently distinguish them from values.

The relationship between personality and consumer behavior has dominated the field of consumer research for decades (Baumgartner, 2002; Foxall & Goldsmith, 1988; Kassarjian &

Sheffet, 1991). The appeal of personality variables linkage to consumer behavior stem from the fact that it is not uncommon for consumer scientists and laypersons to explain human behavior by invoking enduring underlying dispositions (Ajzen, 2005). This is further supported by the notion that individual differences in personality may explain variability in consumption behavior (Foxall & Goldsmith, 1988). Social scientists, particularly psychologists, have been preoccupied with the pervasive role of personality in every aspect of human functioning for more than half a century (Bandura, 1999; Guilford, 1975). Consumer researchers have also been engrossed in the personality-consumer association research.

In their seminal review of the literature, Kassarjian and Sheffet (1991, p. 281) recognized the pervasive role of personality in consumer research by stressing that "purchase behavior, media choice, innovation, segmentation, fear, social influence, product choice, opinion leadership, risk-taking, attitude change, and almost anything else one can think of have been linked to personality." Consumers have been noted to prefer one brand over the other due to the perceived congruity between the brand's personality and the personality of the consumer (Aaker, 1997; Casidy & Tsarenko, 2009). Fundamentally, stable generalized dispositions may explain why one consumer prefers an SUV vehicle, while another a minicab. While one consumer may consistently patronize very bright clothing colors, another would opt for very mild and conservative colors, consistent with their personality and self-concept. Researchers stress that individuals are rightly characterized by a unique personality-trait profile that influences how they think, express emotions, and behave in the course of their adult lives (McCrae & Costa, 1996). For example, consumers perceived as high on innovativeness predisposition have been linked with new production adoption success (Baumgartner & Steenkamp, 1996; Midgley & Dowling,

1978; Rogers, 1976). Need for cognition as a personality variable has also been linked with the assessment of product claims in advertisements (Haugtvedt, Petty, & Cacioppo, 1992).

Definition of Personality

Despite its relevance, most psychologists do not agree on any common definition of personality, except to converge on the idea of "consistent responses to the world of stimuli surrounding the individual" (Kassarjian & Sheffet, 1991, p. 282). Individuals are prone to respond in fairly stable and consistent ways to a variety of environmental stimuli over time, these stable patterns of behavior or coping with the environment can be termed personality (Kassarjian & Sheffet, 1991). Personality psychologists have mainly used the trait concept as a dominant construct in explaining individual dispositions with the increasing interest in the five-factor model of personality (Ajzen & Fishbein, 2005; Bandura, 1999; Digman, 1990; McCrae & Costa, 1996). Mischel (1973) noted that "the basic unit of personality study – are relatively stable, highly consistent attributes that exert widely *generalized* causal effects on behavior" highlights the core assumptions of personality traits.

Ajzen and Fishbein (2005, p. 22) define personality traits as "a characteristic of an individual that exerts a pervasive influence on a broad range of trait-relevant responses." Personality traits are the persistent underlying personality characteristics of the individual. Midgley and Dowling (1978) also defined personality traits as "a persistent characteristic or disposition by which one individual can be distinguished from another" (p. 229). From a trait standpoint, individuals who are characterized as innovative, high/low self-esteem, sociable, ambitious, independent, conscientious, hostile, aggressive, etc. will persistently reveal such dispositions over the course of their lives. The trait concept carries with it the notion that human

characteristics are highly fixed and less amenable to change by means of experimentation or changing situational factors (Rokeach, 1973). Traits define a person in ways that make it nearly impossible to conceive of change in personality. While trait proponents assume that a trait of agreeableness may govern an individual's behavior, the belief system conception explains that the same person determines the relative importance to accord related values such as sociability, friendliness, cordiality, and kindness, while placing low importance on shyness, contentious, disagreeableness, bad temperedness. Rokeach (1973) posits that thinking of a person as a system of values rather than a collection of traits makes it conceivable that people can change under changing situational conditions.

The trait concept, according to Rokeach, forecloses the potential of change in behavior. At the core of the trait theory is that personality is made up of a set of traits or factors, some general and others specific to a unique domain (Kassarjian & Sheffet, 1991). McCrae and Costa (1996) suggest that personality traits may be genetically or environmentally endowed, but once established, they define who the individual is, and not the situation. They further highlight the vital role of forces within the individual as part of the explanation for behavior with limited emphasis on such factors as behavioral, social-psychological, environmental factors. Rokeach (1973) contrasted values from personality traits by suggesting that a person's character is a constellation of fixed traits, which when viewed from an internal phenomenological perspective can be considered as a system of values. In Rocheach's view, an individual characterized outwardly as aggressively might inwardly regard himself as somewhat ambitious, as one being supportive of his family, and as one who regards profound accomplishment as a worthwhile pursuit. For Rokeach (1973), conceptualizing individual differences from a values point of view instead of a constellation of fixed, trait-like dispositions are beneficial due to the possibility of

behavioral change arising from changes in social conditions. The trait concept, he argues, precludes the possibility of change that is so characteristic of human behavior. This may explain the lack of equivocal impact of personality theory (Kassarjian & Sheffet, 1991). However, both trait theory and belief system theory share commonality regarding their relative stability that affords permanency in individual behavior and societal functioning.

Dimensions of Personality

The concept of basic trait in human personality has greatly benefited the conceptualization of the five-factor model of personality, which assumes that all individuals can be described on the basis of conceivably large, but predetermined set of personality characteristics, namely Extraversion, Agreeableness, Conscientiousness, Neuroticism and Openness to experience (Bandura, 1999; Digman, 1990; McCrae & Costa, 1996). The emerging consensus is that the five major personality dimensions, also called the "Big Five" are capable of adequately describing individual's relative position on a large number of trait terms identified in common language (Ajzen & Fishbein, 2005; Digman, 1990; McCrae & Costa, 1996).

McCrae and Costa (1996) consider the Big Five as causal personality dispositions. Their five-factor theory (FFT) is based on the assumption that all of the Big Five attributes have a considerable genetic origin, and as such should develop partly from deep physiological structures and processes, with specific genetic codes, neurotransmitters, regions of the brain, etc. causing behavior; it is on the basis of this that traits derive their casual status (Bandura, 1999). Specifically, McCrae and Costa differentiate between "basic tendencies" as reflecting personality traits and "characteristic adaptations" as reflecting individual attitudes, roles, relationships, and goals, etc. arising from the cumulative interaction between basic characteristics and

environmental forces over time. McCrae and Costa (1996) argue that whereas characteristic adaptations are amenable to change, basic tendencies are fixed across a person's life span. This account corresponds to Allport's (1937) view of traits as neuropsychic structures as well as Eysenck and Eysenck's (1985) description of traits as biological mechanisms (cited in Bandura, 1999, p. 130).

From this perspective, an individual described as xenocentric, cosmopolitan, agreeable, or innovative is influenced by deep biological processes and mechanisms that are discoverable and can pervasively play out consistently. Again, an individual's personality can be described in sufficient detail if one can indicate how extraverted, agreeable, conscientious, emotionally stable, and openness to the experience they express (Bandura, 1999; McCrae & Costa, 1996). In fact, these personality characteristics are expected to be demonstrably shown consistently in behavior. For example, an individual who is high on conscientiousness will be very thorough and deliberate in processing product information and not impulsive in making product judgments. Likewise, an individual high on agreeableness will be very trusting and thus form lasting relationships and develop strong loyalty and preference for, particularly brands. In sum, the relations from traits to behavior is that deriving from general personality characteristics to well defined narrow behavioral dispositions, which, invariably lead to relatively specific response dispositions (Ajzen & Fishbein, 2005).

Theories of Personality

The following are some of the dominant theories of personality that have been extensively applied, especially in consumer behavior research. Five main personality theories are

discussed, namely: psychoanalytic perspective, social theory, behavioral learning theory, social cognitive learning theory, and self-concept theory.

Psychoanalytic perspective

The psychoanalytic theory of Freud highlights the unconscious nature of personality and motivation by stressing that substantial amount, if not all, of behavior, is controlled by the complex dynamics within the personality system (Bornstein, 2003; Kassarjian & Sheffet, 1991; Myers, 1995). Accordingly, the interplay of three sets of psychic structures – id, ego, and superego – differing in terms of power and influence produce behavior. The *id* is described as the source of drives and impulses, whereas the *ego* symbolizes that part of the mind in touch with reality or being logical, and the *superego* reveals of conscience or set of moral standards and prohibitions (Bornstein, 2003).

In Freud's view, the id is the seedbed of all forceful psychic energy, and when the id is dominant, the result is an impulsive, stimulation seeking personality. When the superego is dominant, its moral curtailments restricts id impulses, resulting in a "restrained, overcontrolled personality" (Bornstein, 2003, p. 121). Lastly, when the ego (partly mediating excesses of the impulsive id and prohibitive superego) becomes dominant, a more balanced cluster of personality traits emerge (Bornstein, 2003). According to Kassarjian and Sheffet (1991), the effective mediation of the libidinal urges of the id and the moralistic excesses of the superego explains the great number of personalities, interests, motives, attitudes, and behavior tendencies of people. Advertisements focusing on sexual appeals, impulsive buying, and ego enhancement , etc. draws heavily on the psychodynamic perspective (Haugtvedt et al., 1992).

Social Theories

This theoretical tradition drew proponents who were disillusioned by Freud's overemphasis on the unconscious and biological origins of personality but instead developed alternative explanations for personality development (Kassarjian & Sheffet, 1991). In this new approach, proponents, including Alfred Adler, developing an individual psychology tradition, highlighted the uniqueness of the individual's behavior as a consequence of interaction between the person and the social environment, as against accounting for behavior through the unconscious biological drives, the satisfaction of which is in constant conflict with the societal norms (Meyer, Moore, & Viljoen, 2002).

For Adler, the individual personality is made up of some constitutional (inborn) attributes and a creative self, which combines to interact with the social environment to determine how the individual develops and which motivational goals they strive for (i.e., their lifestyles – specific life goals and unique approaches for achieving them) (Meyer et al., 2002). The fundamental human drive is the striving for superiority or perfection, and that man's overriding aim in life is to overcome feelings of inferiority through compensations (Aiken, 1993; Baumgartner, 2002; Kassarjian & Sheffet, 1991; Ryckman, 1978). Striving for superiority, he contends, is a positive upward pressure without which life would be impossible. Adler further believes that general feelings of inferiority are characteristic of all human beings, yet not genetically determined. It is shaped by interaction with the social environment.

Thus, consumer preference for better housing, phones, automobile, clothing, perfume, travel experiences, etc. are done to perfect the self and feel comparatively less inferior (Kassarjian & Sheffet, 1991; Meyer et al., 2002). Based on this logic, xenocentric consumers may compensate for their perceived inferiority by striving for superiority through better foreign

products (Balabanis & Diamantopoulos, 2016). Moreover, individuals with cosmopolitan dispositions may desire to achieve cultural capital through diversity appreciation and consumption that transcend borders to perfect the self and to gain a superior advantage over others.

Like Adler, Karen Horney and Erich Fromm also deemphasized Freud's biological determinism and his inflated views of sex drive. Instead, they emphasized the influence of social and cultural forces in personality development (Meyer et al., 2002; Ryckman, 1978). In Horney's view, individuals have in themselves a constructive force to purposefully change and shape their personalities and realize their full potential (Meyer et al., 2002). This view is in sharp contrast to the trait theory which recognizes personality as fixed. Again, she contends that an individual's personality development can be enhanced or derailed with interaction with the environment (i.e., culture and parent-child relationships), with the latter contributing significantly (Meyer et al., 2002; Ryckman, 1978).

For Eric Fromm, man's quest for fulfilling interpersonal relations is fundamentally important to their existence (Kassarjian & Sheffet, 1991). He eloquently stresses that " the necessity to unite with other living beings, to be related to them, is an imperative need of fulfillment on which man's sanity depends" (Fromm 1956, cited in Meyer et al., 2002, p. 172). While the views of Horney and Fromm have been criticized as general philosophical and not meeting the requirements of personality theories (cf. Meyer et al., 2002), much of their thinking has influenced advertising in consumer research today, including striving for superiority, the need for love and relatedness, security and escape from loneliness to sell toothpaste, houses, mints, perfume, security installations, automobile, cigarettes, and even washing powder (Ajzen & Fishbein, 2005; Foxall & Goldsmith, 1988; Kassarjian & Sheffet, 1991).

Behavioral Learning Theory

The behavioral approach to personality is vitally important to personology since behaviorism deals with learning, with a general acceptance that learning produces personality (Guilford, 1975; Meyer et al., 2002; Ryckman, 1978; Staats, 2003). Radical behaviorists such as Watson and Skinner opine that environmental influences are responsible for every aspect of an individual's attributes and behavior, including their knowledge so that physiological factors are minimally implicated in behavior (Meyer et al., 2002; Myers, 1995). An important theme in behaviorism is the ability to predict and control behavior without appealing to internal explanations. For example, Behavior Modification Perspective (BMP) views consumer behavior as completely controlled by environmental forces rather than by any internal subjective processes such as needs, consciousness, knowledge, attitude , etc. (Peter & Nord, 1982) Skinner, for example, argues that the duty of psychology is to investigate the laws that underlie the behavior of the organism, which can be achieved without recourse to the internal, subjective elements of the personality (Meyer et al., 2002). Behaviorists argue that since one cannot observe any state of consciousness, emphasis should rather be on that which is observable i.e., behavior (Rothschild & Gaidis, 1981).

Personality is considered as "a conglomerate of habitual responses acquired over time to specific and generalized cues" (Kassarjian & Sheffet, 1991, p. 284). In a sense, personality is an acquired repertoire of behavior which is subject to manipulation. A large part of empirical research in this area has focused on specifying conditions under which habits can be controlled to ensure favorable repeated responses (Kassarjian & Sheffet, 1991). Key concepts such as operant conditioning, stimulus-response models, reinforcement, reward, punishment, shaping, modification, etc. are central themes in the behaviorist paradigm (Peter & Nord, 1982;

Rothschild & Gaidis, 1981; Staats, 2003). Rothschild and Gaidis (1981) and Peter and Nord (1982) posit that in low involvement purchase situations where little cognitive activity is required, for sufficient decision-making, behavioral learning approach may be more preferred. Behavioral learning theorists have had major influence on consumer behavior in areas such as low involvement decisions situations, purchasing habit reinforcement, learning of brand preference, influence of repetition and reinforcement in advertising, and promotional strategies (Foxall & Goldsmith, 1988; Kassarjian & Sheffet, 1991; Peter & Nord, 1982; Rothschild & Gaidis, 1981). Yet, Kassarjian and Sheffet (1991) suggest that few personality researchers have subscribed to this paradigm since there are no personality tests and measurement instruments that behaviorism adopts as their theoretical anchor.

Cognitive Social Learning theory

This paradigm is consistent with other behavioral learning theories whose central theme is that behavior is generally learned and that the focus of behavior or personality should be on observable behavior (Meyer et al., 2002; Myers, 1995; Ryckman, 1978). However, their point of departure is in invoking unobservable properties such as thoughts, imagery, expectations, and beliefs for explaining behavior, and consider reinforcement as an important part of learning (Meyer et al., 2002). According to the social-cognitive perspective, individuals have distinctive personalities because their worldview and interpretation of their experiences are processed in distinctive and unique ways. Julian Rotter and Albert Bandura are widely regarded to have contributed significantly to demystifying the role of cognition in personality and behavior (Huffman, Vernoy, & Vernoy, 1994).

Mischel (1973) made a significant contribution to the cognitive social perspective of personality by stressing a shift from global traits defining personality to a person's cognitive processes and behavioral patterns understood in the context of specific conditions that arouse, maintain, and modify behavior patterns. Mischel maintains personality study should not focus on what individuals "are like" but rather should delve into what individuals "do – behaviourally and cognitively" in the context of psychological and social environments within which these behaviors occur. The notion that behavior is acquired, aroused, maintained, and amended in situational contexts as a core theme of cognitive social learning personality perspective will later influence our treatment of cultural cognitive-affective personality system as applied in understanding the psychological process and mechanisms underlying consumer xenocentrism.

According to Bandura, our cognition, behavior, and the environment interact iteratively to produce personality. He termed this reciprocal determinism. The relevance of cognition is also assumed in Bandura's concept of self-efficacy, defined as "a person's learned expectations of success" (Huffman et al., 1994, p. 495). Rotter (1954) also suggests that learning produces cognitive expectancies that shape behavior and invariably influence the environment. For Rotter, personality is influenced by what one expects to occur due to a specific action and the reinforcement value assigned to specific outcomes – the extent to which a person prefers a reinforcer over another (Huffman et al., 1994). This means an individual is more likely to behave in a particular manner if he or she expects that behavior to generate a specific outcome and provided that outcome is desirable (Meyer et al., 2002; Myers, 1995). Rotter's locus of control expectancy style, defined as the extent to which people perceive life events to be internally or externally determined and Bandura's self-efficacy beliefs are extensively applied in consumer attitude research (Ajzen & Fishbein, 2005; Ajzen, 2002). The role of cognition in consumer

research is also well recognized in areas such as high involvement decision processes (Mittal, 1989; Rothschild & Gaidis, 1981; Zaichkowsky, 1985). Importantly, social cognitive learning concepts such as imitation, modeling, vicarious reinforcement, self-regulation, attention, etc. have greatly impacted advertising and consumer research.

Self-Concept Theory

The concept of self is well recognized in the extant literature of personology. To the humanistic psychologist, the most vital aspect of personality is the self, that part of awareness of an individual's identity early in life as "I" or "me"(Huffman et al., 1994). A person's self-concept reveals the "totality of the individual's thoughts and feelings having reference to himself as an object" (Rosenberg, 1979, p. 77). It is the sum total of the inherent attributes of the person plus his emotions, attitudes, cognition, social relations as well as all that a person can claim ownership to (Kassarjian & Sheffet, 1991; Sirgy, 1982). Fundamentally, how individuals perceive themselves influence their behavior and their behavior, in turn, influence how they perceive themselves (Solomon, 1983). The self-concept is generally conceptualized as a multifaceted phenomenon (Markus & Wurf, 1986; Rosenberg, 1979), mainly comprising the "actual" self – how a person thinks of himself, "ideal" self – favorable attributes a person would like to have, and "social" self – how a person presents himself to others (Sirgy, 1982). Congruence among these self-concepts is necessary for optimal individual functioning (Markus & Wurf, 1986).

In consumer research, most scholars agree that consumers purchase products that are consistent with their self-concept. Self-concept or self-image/product or brand image congruity is extensively established in the extant literature. The assumption is that individuals consider

products or services they currently own or would like to own or would not think of owning in relation to the symbolic meaning products have for them and others (Kassarjian & Sheffet, 1991; Sirgy, 1982). Solomon (1983) suggests that several products have symbolic attributes and that consumers may acquire or use products for their social meaning than for their functional utility. Sirgy (1982) argues that it is the desire of consumers to express their attitudes, perceptions, and feelings to themselves and others, and that the use of products serve as an appropriate means an individual can use to express self-image, particularly with products that are conspicuously consumed, patronized regularly, or have differentiated brand variants for self-image expressive purposes.

Thus, self-concept is extremely important to the individual, so consumption behavior will serve to protect, maintain, and enhance the individual's self-concept through the symbolic consumption of goods. Material possession has meaning, and so consumers patronize these goods to appropriate the symbolic meaning inherent in these products. A number of studies have confirmed that consumers favorable judgment, preference and possession of certain brands or products such as automobile has been influenced by their perceived self-image congruity and the symbolic image of such products (Aaker, 1997; Kassarjian & Sheffet, 1991; Landon, 1974; Richins, 1994; Sirgy, 1982; Solomon, 1983). Most recently, Balabanis and Diamantopoulos (2016) find that one's collective self-esteem (i.e., that aspect of the individual's self-concept that finds meaning in association with a highly valued group) is negatively related to xenocentrism.

In consumer research, individual traits and dispositions perspective are used to explain consumer centrism factors such as consumer xenocentrism, consumer cosmopolitanism, and consumer ethnocentrism. Kent and Burnight (1951) describe xenocentrism as a personality trait shared by various minority groups. Balabanis and Diamantopoulos (2016) explain that

xenocentric tendencies reflect dispositions that are relatively permanent and underlies a strong preference for foreign products. Others also explain that cosmopolitan consumption patterns are mainly influenced by the consumer's personality trait, suggesting that one is naturally endowed, for example, with cosmopolitan identities. So cosmopolitan dispositions (Cannon & Yaprak, 1993; Hannerz, 1990) as well as ethnocentrism (Shimp & Sharma, 1987), xenocentrism (Kent & Burnight, 1951; Mueller et al., 2010), and materialism (Cleveland et al., 2009) are assumed to be consumer dispositions that influence preference for either local or foreign products are underpinned by relatively permanent characteristics.

Moreover, complementing the trait and disposition argument is the theory of social identity (Hogg & Reid, 2006; Tajfel & Turner, 1986) which emphasizes the need for personal self-esteem and social group membership as underlying consumption choices. For example, Triandis (1994) argue that ethnocentrism, like other dispositions, are naturally held dispositions with enduring characteristics. However, Riefler and Diamantopoulos (2009) and Hannerz (1990, p. 239) argue that cosmopolitanism is not inspired by trait, rather it is a competence that is acquired through "listening, looking, intuiting and reflecting." Yet, this competence once acquired may become deeply ingrained in one's consumption repertoire and guide future behavior. While the trait argument has strong support, in the current study we explain that consumer centrism is a domain-specific value which may be expressed under varying situational conditions. In the next section, we focus on personal values and consumer behavior. We conceptualize personal values as organized in a hierarchical order to investigate the underlying processes and mechanisms for how consumer centrism factors influence attitudinal beliefs about preference for foreign relative to local brands in emerging markets context.

Personal Values and Consumer Behavior

The work of Rokeach (1973) laid a firm foundation for the application of personal values in consumer research. While several theorists stress that attitudes should occupy the central role in psychological research, Rokeach emphasized that personal values should fundamentally drive the behavioral sciences (Burgess, 1992). The values concept is the most dynamic and central aspect of human behavior (Clawson & Vinson, 1978). They underlie nearly every decision an individual makes. The set of values held by an individual is a very important determinant of their consumption habits since various products and services are patronized for their instrumentality in achieving value-related goals (Solomon, Bamossy, Askegaard, & Hogg, 2012). Rokeach (1973) posits that values are at the core of nearly all human decision processes. His deep conviction about values is reflected in this profound statement that, "it is difficult for me to conceive of any problem social scientists might be interested in that would not deeply implicate values" (Rokeach, 1973, p. 77).

Clawson and Vinson (1978) give further impetus to the value concept by arguing that "values may prove to be one of the most powerful explanations of, and influences on, consumer behavior. They can perhaps equal or surpass the contributions of other major constructs including attitudes, product attributes, degree of deliberation, product classifications, and lifestyles (cited in Beatty, Kahle, Homer, & Misra, 1985, pp. 181 - 182). Vinson, Scott, and Lamont (1977) further stress that values determine the selection and maintenance of motivational goals toward which all individuals strive, and simultaneously controls how the striving occurs. Thus, given the centrality of the value concept in all social science studies, it is suggested that

values should be a dominant factor in any consumer behavior research (Burgess, 1992; Munson & McIntyre, 1979).

Definition of Values

Rokeach (1973, p. 55) defined a value as an "enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to opposite or converse mode of conduct or end-state of existence." Rokeach's definition was influenced by five assumptions on the nature of values: people have very few values. People the same values but express different levels of importance on them. Values are structured into value systems. Human values are shaped by culture, society, institutions, and personality. The consequences of values are evident in nearly all social phenomenon worth investigating (Burgess, 1992). Rokeach describes a value system as an enduring constellation of beliefs regarding desirable modes of conduct or end-states on importance continuum. Rokeach also conceptualized values to be amenable to change but with enduring nature as well. Individual and social change would be inconceivable if values could not change. However, the stability of human personality and society would be hard to imagine if values were unstable (Burgess, 1992). Rokeach's views on human values were extremely vital to consumer research and practice.

Anthropologist Kluckhohn (1951, p.395) is among the early theorists in related fields who systematically defined a value as "a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the *desirable*, which influences the selection from available modes, means, and ends of action." However, Kluckhohn's contribution was not as prevalent as that of Rokeach. Rokeach (1973) is credited to have inspired the most pervasive and

sustained work in human values and providing an organizing framework for values measurement.

For Rokeach, personality is best conceived as a system of values. Inspired by the work of Rokeach, Schwartz (1992) refined the value concept and advanced the theory of universal content and structure of human values. According to Schwartz (1996, p. 122) "values as desirable, transituational goals, varying in importance, that serve as guiding principles in people's lives." Consistent with all three definitions is the notion that values are relatively stable beliefs about desirable goals (i.e., means-ends goals) that transcend situations and serve as guidance or standards for appropriate behavior.

The Nature of Values

Schwartz (2012) proposed six underlying features to be inherent in the conception of values.

1. **Values are beliefs** closely associated with affect. Bilsky and Schwartz (1994) suggest that values are mental representations of relevant individual goals or motivations, and these motivations once activated evokes strong feelings. For example, the pursuit of security values if hindered induces feelings of apprehension, however, if achieved creates positive affect. Achievement values, once attained, sparks great enthusiasm and positive emotions.
2. **Values are desirable goals** that drive actions. Individuals who consider social power, wealth, and exciting life will be motivated to pursue these desirable end states or modes of conduct. Rokeach (1973) identified 18 instrumental, and 18 terminal values, whilst Schwartz (1992) identified 10 motivational goals that are present in all human societies. Fundamentally, values give expression to human needs (Rokeach, 1973).

3. **Values transcend situations and individual actions.** Values such as creativity, freedom, broadmindedness, politeness, helpfulness, etc. apply to all social institutions and relevant for human interactions. This makes values different from norms and attitudes, which are situation-specific and dictate actions.
4. **Values are standards or criteria.** Values determine appropriate ways of behaving or appropriate end-state to pursue (Rokeach, 1973). Values prescribe what is worth pursuing or avoiding, good or bad, legal or illegal based on the consequences of most preferred values. Homer and Kahle (1988) suggest that strongly held values serve as criteria for decisions, preferences, and choices. Values enter conscious awareness when the pursuit of material wealth may conflict with the value of honesty where one must make choices in action (Schwartz, 2012). Individuals measure their behavior against their values.
5. **Values are ordered in importance** in relation to the other. Values once learned, become an organized system of priorities, called value systems, to define the individual. At each point in time, some value priorities assume more importance than others. Rokeach (1973) conceptualized personality as the unique constellation of value priorities wherein a change in personality revealed the reordering of value priorities.
6. **The relative importance of multiple values guides actions.** The balancing act among important competing sets of values determines one's actions. The relative importance of values in influencing behavior is determined by their perceived contextual relevance and importance to the individual (Schwartz, 2012).

Models for Conceptualizing and Measuring Values

Various researchers have sought systematic approaches to the measurement of values. Again, Rokeach (1973) pioneered the most influential work in the conceptualization and measurement of values. His work on distinguishing between terminal and instrumental values set the stage for promoting various research streams in the behavioral sciences. These models are Rokeach's terminal and instrumental values, Beatty et al. (1985) List of Values (LOV), Sheth, Newman, and Gross (1991) theory of consumption values and Schwartz (1992) Value Content and Structural Model. Each model is briefly discussed below:

Rokeach Value Theory

Rokeach (1973) broadly categorizes values as involving preferable "modes of behavior" and "end-states of existence," suggesting a distinction between means- and ends-values. He terms these instrumental and terminal values. Instrumental values refer to modes of conduct, reflective of single beliefs viewed as personally and socially desirable in every situation in regard to all objects (e.g., ambitious, imaginative, responsible, capable) (Munson & McIntyre, 1979). Terminal values refer to the belief that some end-states of existence are personally and socially desirable toward which individuals strive (e.g., having a comfortable life, happiness, a sense of accomplishment) (Munson & McIntyre, 1979). According to Rokeach (1973), these values form an interconnected system of values whereby values about all modes of behavior are instrumental in the realization of all the values relating to end-states of existence.

Rokeach also identified three kinds of beliefs. *Descriptive or existential beliefs* are expressed as true or false. *Evaluative beliefs* determine whether a thing is good or bad.

Prescriptive and *proscriptive beliefs* determine whether some means or end-state is desirable. Values reflect "a very specific belief of the third kind" (Burgess, 1992, p. 49).

Rokeach suggests that beliefs about means and desirable end-states are considerably few and thus measurable. Hence, he derived a list of 36 large amounts of the most important human values, where 18 instrumental and 18 terminal values make up the instrument. The Rokeach Value Survey (RSV) serves as the instrument for measuring these 36 values. The RVS is considered a robust approach for measuring personal and social values (Munson & McIntyre, 1979) since it is founded on a well-articulated conceptualization of values (Braithwaite & Law, 1985). A ranking method is used to determine the value priorities in a person's life. The rank order procedure is criticized for being cumbersome, hence a Likert-type scaling approach was proposed and widely applied in later usage (Braithwaite & Law, 1985; Munson & McIntyre, 1979). Others have also suggested a more parsimonious list and an alternative rating measurement approach. The result of which is the LOV approach to values (Beatty et al., 1985; Kahle, Beatty, & Homer, 1986).

List of Values (LOV)

The RVS instrument has been criticized as too laborious due to the length of the ranking tasks, suffers from information loss due to rank-ordering, impracticality of ties and suspicions about the application of all the values to individual daily lives (Homer & Kahle, 1988). To address these shortcomings, an abridged alternative measurement approach, called the List of Values (LOV) was developed (Beatty et al., 1985). The LOV approach is based on the social adaptation theory, which views individuals as constantly "adapting to various life roles-based, in part upon value fulfillment" (Beatty et al., 1985, p. 186).

The LOV approach is a modification of RVS's terminal values into a more parsimonious collection of values that can be generalized across significant life roles and are both situation and person-specific (Beatty et al., 1985). The LOV instrument contains nine values deemed more relevant to consumer behavior. These are a *sense of belonging, excitement, fun and enjoyment in life, warm relationships with others, self-fulfillment, being well-respected, a sense of accomplishment, security, and self-respect* (Beatty et al., 1985; Homer & Kahle, 1988). According to Beatty et al. (1985), the benefit of the LOV theory lies mainly in its simplicity and unique marketing application. While the LOV instrument is well received in consumer behavior research, it has also been criticized for its weaknesses in cross-cultural validity tests (Solomon et al., 2012). Also, the LOV did not measure values comprehensively and does not adequately account for the structure of values (Burgess, 1992). Consumption-based values theory was later advanced by Seth et al. (1991) which directly applies to consumption situations.

Domain-specific values

Sheth et al. (1991) proposed yet another pervasive theory of consumption-specific values. According to the authors, these values underlie consumer choice and may be extended to all purchase situations, although the initial study focused on cigarette choice situations. They highlight five key values: functional value, social value, emotional value, epistemic value, and conditional value. The theory makes three key assumptions: (1) consumer choice is caused by several consumption values, (2) consumption values have unique influence in any particular choice situation, and (3) consumption values are autonomous (Sheth et al., 1991). Either one or a combination of all the consumption values may underlie consumer choice behavior.

Sheth et al. (1991) define each of the consumption values in the following fashion:

Functional value is "the perceived utility acquired from an alternative's capacity for functional, utilitarian, or physical performance" (p.160). Functional value derives from attributes of the alternative such as technological advancement, sophistication, price, reliability, etc. The purchase of a perfume brand may be influenced by such factors as scent, price, image, packaging, brand name, etc. Thus, products are purchased for their performance benefits.

Social value is defined as "the perceived utility acquired from an alternative's association with one or more specific social groups" (p. 161). Products with signaling or conspicuous properties such as automobiles, fashion goods, electronic gadgets, etc. emphasize social value (Özsomer, 2012; Strizhakova et al., 2011). The perceived product user imagery determines an alternative's social value (Sirgy, 1982). O'Cass and McEwen (2004) explain that consumers with status-consciousness and conspicuous consumption motives place a high value on impressing others and show high self-monitoring tendencies, reflective of social value. This is akin to the value-expressive functions of attitudes (Katz, 1960; Shavitt, 1990).

Emotional value is defined as "the perceived utility acquired from an alternative's capacity to arouse feelings or affective states" (p. 161). Sheth et al. (1991) further explain that emotional value determines consumer choice deriving from affect or emotional responses. This value is similar to hedonism in Schwartz's conceptualization, emphasizing sensation-seeking or pleasurable life (Bilsky & Schwartz, 1994). Hirschman and Holbrook (1982) argue that pleasure-seeking or emotional arousal is a key determinant of the consumption of some product categories including food, wine, perfume, shopping, sporting events, etc. Sheth et al. (1991) posit that some products with high utilitarian value, such as automobiles or jewelry may evoke emotional value as well. The pleasure of driving a BMW or the fantasy of owning a Maserati denotes emotional value. Any consumption decision that evokes emotional arousal taps into this consumption value.

Epistemic value is defined as "the perceived utility acquired from an alternative's capacity to arouse curiosity, provide novelty, and/or satisfy a desire for knowledge" (Sheth et al., 1991, p. 162). Consumers who prefer variety in their lives or constantly pursuing novel experiences are motivated by epistemic value. Consumer exploratory behavior of innovativeness and levels of optimum stimulation underlie epistemic value (Baumgartner & Steenkamp, 1996; Midgley & Dowling, 1978; Rogers, 1976). Epistemic value parallel's Schwartz's stimulation and self-direction values which emphasizes curiosity, creativity, and varied life. In a study of values and optimum stimulation levels, Burgess and Harris (1998) report that consumers high on OSL show a strong preference for self-direction, stimulation, hedonism and achievement value types.

Finally, conditional value is defined as "the perceived utility acquired by an alternative as the result of the specific situation or set of circumstances facing the choice maker" (Sheth et al., 1991, p. 162). The conditions under which consumption takes place to assume conditional value. Important occasions such as Christmas, weddings, naming ceremonies, funeral rituals, etc. take on several conditional value importance. However, it is important to stress that it is the symbolism or the meaning of these events and not the situation per se that influences consumer choice. For example, in a study of death ritual consumption among the Asante tribe in Ghana, Bonsu and Belk (2003) report that death-rituals offer an opportunity for social identity enhancement for both the living and the dead.

Despite its research appeal, Burgess and Harris (1998) provide a critical review of consumption values and contrast them with more fundamental human values. According to them, consumption values can best be categorized as a subjective value concept, which underlies several economic and consumer behavior theories, whereas, the human values concept is more

applicable to psychological and consumer research tradition. In effect, they argue that consumption values are related to human values but are also different since the latter transcends specific situations or objects and has a broader application. Importantly, Schwartz (1996) admonishes researchers to "abandon the prevailing single values approach" (p.119) and instead adopt a value system approach wherein a constellation of single values form relatively stable indicators of value priorities adequately suited to account for differences in behavior. Sheth et al's (1991) conceptualization of consumer values, while useful, has not had much impact on consumer values compared to what Schwartz's advocates for. Thus, the current study adopts personal values concept as conceived by Schwartz and others (see Bilsky & Schwartz, 1994; Schwartz, 1992; Schwartz & Sagiv, 1995).

Schwartz's Theory of Value Content and Structure

Inspired by the work of Rokeach, Schwartz (1992) developed the most comprehensive set of motivational value types shared in nearly all cultures. Rokeach's (1973) view that values are conceptions of the desirability of specific modes of conduct or end-states of existence is very fundamental to Schwartz's value concept. Schwartz (1992; 1994; 1996) has brought more coherence to the value concept by developing the basic underlying content and structure of human values. He has also designed instruments to test the validity and generalizability of his theory in not less than 100,000 respondents from over 60 countries, with evidence conclusively supporting the theory (Burgess & Harris, 1998; Burgess & Steenkamp, 1999; Schwartz & Sagiv, 1995).

Schwartz (1996) defines values as "desirable, transituational goals, varying in importance, that serve as guiding principles in people's lives" (p.122). Burgess and Harris (1998)

argue that the success of Schwartz value theory is founded in its ability to define the unique content and structure of values by deriving a systematic classification of ten motivational values in a circumplex. His theory is based on three fundamental requirements of all human existence to which individuals and groups must embrace: (1) individual needs as living organisms, (2) society's obligation for effective coordination among people, and (3) inherent requirement for group survival and stability.

The distinguishing features of the content and structure of the theory make it plausible to think of people's value systems as the organized structure of motivational goals with common elements across cultures (Burgess & Harris, 1998). Based on these three universal requirements, Schwartz derives a typology of ten distinct motivational goals: *power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security* (Schwartz, 1992). Table 2 below reveals ten distinct motivation values and their underlying characteristics and exemplary values. The comparative importance attached to each of the value types reflects the system of value priorities for each individual (Bilsky & Schwartz, 1994).

These values are then organized into four higher-order value domains with specific values namely, openness to change (self-direction and stimulation), conservation (conformity, security, and tradition), self-enhancement (achievement, power), and self-transcendence (benevolence, universalism) (Schwartz, 1996; Schwartz & Sagiv, 1995). Hedonism is characteristic of both openness to change and self-enhancement. The value structure is ordered into two opposite, reflecting the notion that the pursuit of a set of values may obstruct the simultaneous pursuit of distant values.

Table 2: The Ten Motivational Value Types in Schwartz's Value Theory

Value Type	Definition	Exemplary values
Power	Social status and prestige, control or dominance over people and resources	Social power, authority, wealth
Achievement	Personal success through demonstrating competence according to social standards.	Successful, capable, influential, ambitious.
Hedonism	Pleasure and sensuous gratification for oneself.	Pleasure, enjoying life
Stimulation	Excitement, novelty, and challenging life.	Daring, a varied life, an exciting life
Self-direction	Independent thought and action-choosing, creating, exploring.	Creativity, freedom, independent, curious, choosing own goals.
Universalism	Understanding, appreciation, tolerance, and protection for the welfare of all people, and for nature	Broadminded, wisdom, social justice, equality, protecting the environment, a world at peace
Benevolences	Preservation and enhancement of the welfare of people with whom one is in frequent personal contact.	Helpful, honest, forgiving, loyal, responsible
Tradition	Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self	Humble, accepting my portion in life, respect for tradition
Conformity	Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms	Politeness, obedient, self-discipline, honoring parents, and elders.
Security	Safety, harmony, and stability, of relationships, and of self.	Family security, national security, social order, clean.

Note. Excerpted from (Bilsky & Schwartz, 1994, p. 22)

Thus, openness to change is opposed to conservation values, whereas self-enhancement is opposed to self-transcendence values (Bilsky & Schwartz, 1994). Schwartz and Sagiv (1995) explain that the 10 value types show a near-universal structure of interrelationships and that while individuals and groups may differ markedly in terms of the importance, they assign to

specific values that constitute the value types, the values are organized by the same coherent structure of motivational goals they express about their compatibility or incongruity.

The theory reveals a dynamic interplay among the ten value types such that the pursuit of particular value types may have underlying psychological and social consequences that may be in conflict or may be compatible with the pursuit of other values, contingent on the distance between the value types (Burgess & Steenkamp, 1999; Schwartz, 1992). Specifically, values opposite each other in the continuum are highly incongruent. For example, universalism and benevolence values that sit next to each other can be simultaneously pursued since they are compatible in nature and both involve going beyond oneself to improve the welfare of others while curtailing selfish interests. However, the pursuit of universalism may conflict with the power which denotes authority, desire for status, and exercising control over others.

Resultant Self-Enhancement Versus Resultant Conservation

Following the fine arraying of values into four higher-order value domains, Feather (1995) further reduced these values into two bipolar dimensions and labeled them resultant values. Hence, *resultant self-enhancement* is derived by subtracting the mean score for self-enhancement values from the mean score for self-transcendence values (Feather, 1995). Resultant self-enhancement denotes the importance a person attaches to self-enhancement values (power and achievement) compared to self-transcendence values (universalism and benevolence) (Feather, 1995).

Conversely, *resultant conservation* is derived by subtracting the mean score for conservation values from the mean score for *openness to change* value. Resultant conservation denotes the importance a person attaches to conservation values (security, conformity, and

tradition), compared to openness to change values (stimulation, self-direction, and hedonism) (Feather, 1995). These bipolar dimensions represent the basic underlying features of Schwartz's value theory (Schwartz and Sagiv, 1995), and constitute key predictors in this study. Recently, the resultant value approach has gained traction in the extant marketing literature (Rubera, Ordanini, & Griffith, 2011; Sousa, Ruzo, & Losada, 2010; Steenhaut & Kenhove, 2006).

Measuring Value Priorities

While a number of measurement issues trouble many value theories as is characteristic of many social psychological concepts, Schwartz's Value Survey (SVS) method, with its later modifications to the Portrait Value Questionnaire (PVQ) has proved very useful in relating value priorities to a number of consumer-relevant constructs within and across cultures (Balabanis, Mueller, & Melewar, 2002; Burgess & Harris, 1998; Burgess & Steenkamp, 1999; Cleveland, Erdoğan, Arıkan, & Poyraz, 2011; Steenkamp & de Jong, 2010; Watson, Lysonski, Gillan, & Raymore, 2002). With the SVS, respondents are presented with a list of 57 single-value statements and are asked to rate the importance of each as guiding principles in their lives, on a 9-point scale, ranging from 7 (of supreme importance to) to -1 (opposed to my values) (Schwartz et al., 2001). Such a rating system allows for the possibility of rating some values as equally important while others can be considered as negatively desired (Hitlin & Piliavin, 2004). The rating task requires extensive cognitive resources to process abstract concepts. The SVS scale contains abstract, context-neutral values, requiring a significant amount of deliberation to complete the survey instrument. And since people hardly spend time reflecting on their life principles and goals, this task appears to be daunting psychologically for some respondents (Burgess & Harris, 1998).

To address some of the limitations in the SVS, Schwartz et al. (2001) recently designed the Portrait Value Questionnaire (PVQ), an instrument with less abstract value items, yet more comprehensible to a broader population, particularly suited to samples in less developed countries. The PVQ includes 21 or 29 short textual portraits of different people. The PVQ has both male and female variants. Each statement highlights an individual's goals, aspirations, and wishes that implicitly reveal underlying value priorities for such an individual (Burgess & Steenkamp, 1999), such as "Being very successful is important to him. He likes to stand out and impress other people," and "His family's safety is extremely important to him. He would do anything to make sure his family is always safe." Respondents rate each portrait with the question: "How much like you is this person?" by selecting one of six boxes ranging from "very much like me," to "not at all like me" (Schwartz et al., 2001). Extensive evidence shows that the PVQ and the SVS scale measure similar motivational value types, and both demonstrate consistent configurations of correlations with other constructs (Burgess & Steenkamp, 1999; Schwartz, 2003). Hence, the PVQ is gaining popularity due to its brevity compared to the SVS (Burgess & Harris, 1998; Burgess & Steenkamp, 1999).

In sum, while Rokeach preferred a ranking approach, Schwartz supported a rating, free-choice approach (Hitlin & Piliavin, 2004). Bilsky and Schwartz (1994) emphasize the superiority of ratings over rankings by noting that ratings enable researchers to accommodate relatively more values, to be aware of negative values (as in cross-cultural studies), and does not burden respondents to choose one equally important value over the other (Hitlin & Piliavin, 2004). In real life, people do not ordinarily rank one value over the other, instead, different values may be desirable simultaneously given the choice situation. Thus, value rankings are noted to have led some respondents to make unimportant and poor discrimination among values, leading to lesser

empirical associations with some attitude variables (Beatty et al., 1985; Hitlin & Piliavin, 2004). Hence, the rating approach to values is common in consumer research. The mean score of ten motivational value types is generally used to explain the impact of values on various attitudinal and behavioral outcomes. In the next section, explain how values are ordered in a hierarchy, from abstract, generalized beliefs to domain-specific values, which in turn, predict attitudes.

Hierarchical ordering of values

The relationship between values and consumer preferences is conceptualized from the viewpoint of values-attitude-behavior model, or values as hierarchically ordered. Vinson et al. (1977) demonstrate that values can be conceived as first deriving from generalized beliefs or global values to domain-specific values, which in turn, has an influence on less abstract values, which are evaluative product attributes. Domain-specific values or market-specific values are cognitively separate but associated with generalized, global values as well as to descriptive and evaluative beliefs (Clawson & Vinson, 1978). The evaluation of product attributes is more attitudinal and are regarded as subjective values (Burgess, 1992).

This study takes a value-based approach in understanding the role of consumer xenocentrism and consumer cosmopolitanism, both conceptualized as domain-specific beliefs, in explaining emerging market consumers' attitudes toward foreign relative to local brands. The centrality of values to a person's beliefs is considered to serve as an important theoretical foundation for attitudes (Burgess, 1992; Steenkamp & de Jong, 2010). A striking distinction between values and attitudes is that whereas values are abstract beliefs, attitudes, on the other hand, are a constellation of a number of beliefs directed at specific objects or situations.

Rokeach (1973) argues that "values occupy a more central position than attitudes within one's personality make-up and cognitive pattern, and they are therefore determinants of attitudes as well as of behavior" (p. 18). Rokeach further asserts that values are at the core of personality and a person's cognitive system. Indeed, values drive attitudes and behavior (Burgess, 1992). Values are also highly dynamic and strongly associated with motivations. A person's need for self-esteem is linked to self-enhancement values (Schwartz, 1994).

Although values are regarded as a dominant force in influencing consumer attitudes and accounting for a variety of consumption behaviors (Burgess, 1992; Katz, 1960; Lutz, 1991), others suggest that their effect on consumer behavior follow an indirect path through less abstract mediating factors such as attitudes (Xiao & Kim, 2009). Some also suggest that values are better determinants of general purchasing patterns than to differentiate between brands in a product category (Solomon et al., 2012). However, since individuals generally possess limited values than attitudes, the value concept is regarded as better suited to account for similarities and differences among individuals, groups, or cultures (Rokeach, 1973; Xiao & Kim, 2009). The general agreement is that values occupy a more central place in one's inner evaluative hierarchy than attitudes, yet are less directly implicated with behavior (Hitlin & Piliavin, 2004). A more indirect effect of values to behavior through attitudes is, thus, widely implied.

The values-attitudes-behavior hierarchy follows a social adaption theory perspective. Based on this theory, both values and attitudes operate as adaptation abstractions that arise consistently from the processing of information to promote interchanges with the environment preferable for the safeguarding of optimal functioning (Homer & Kahle, 1988; Steenkamp & de Jong, 2010). Homer and Kahle (1988) explain that since values represent "the most abstract of the social cognitions, they reflect the most basic characteristics of adaptation (p. 638). Hence, the

influence of values reasonably drives more abstract values to mid-range attitudes to particular behaviors; a sequence referred to as the value-attitude-behavior hierarchy (Homer & Kahle, 1988).

Recently, several authors have sought to empirically examine this hierarchy effect. Homer and Kahle (1988) find that individual values indirectly influence consumer natural food shopping behavior through nutrition attitudes. In a study among Danish teachers, Grunert and Juhl (1995) report that personal values influenced environmental attitudes to explain organic food purchase behavior. Most recently, Jayawardhena (2004) examined the relative role of personal values in accounting for attitudes and e-shopping behavior, confirming some evidence for a hierarchical effect. In a large cross-cultural empirical research, Steenkamp and de Jong (2010) find that values serve as powerful underlying forces in explaining consumer attitudes towards global and local products. Thus, this study adopts a values-based approach to explaining consumers' preference for foreign relative to local products through the mediating role of domain-specific consumption beliefs of consumer xenocentrism and consumer cosmopolitanism. It is argued that consumer xenocentric and cosmopolitan dispositions are a product of a variety of factors, including a consumer's fundamental values structure.

In the next section, we broadly discuss attitudes and show how consumers form attitudes about products and brands with special reference to local and foreign product preferences.

Consumer Attitudes and Behavior

The attitude concept is very pervasive in psychology and consumer behavior research. It is the most extensively used concept in consumer decision-making (Lutz, 1991). This is not surprising since attitudes are very applicable in nearly all consumer decision-making contexts (Balabanis & Diamantopoulos, 2004; Kinra, 2006; Steenkamp & de Jong, 2010). The decision to choose one brand of toothpaste, automobile, beer, insurance or banking services, etc. over another or to make a choice over local brands relative to foreign alternatives is central to attitude research in consumer psychology (Batra et al., 2000; Kaynak & Cavusgil, 1983; Okechuku & Onyemah, 1999). The fundamental argument is that consumer attitudes toward competing brands significantly influence their purchase decisions (Ajzen, 2008; Spears & Singh, 2004). Attitudes towards products or brands are shown to be positively related to consumers' purchase intentions (Spears & Singh, 2004).

For more than two decades, leading marketing and consumer psychology journals have extensively published research concerning attitudes and purchase intentions over different research themes, including country of origin effects (Agbonifoh & Elimimian, 1999; Balabanis & Diamantopoulos, 2004; Bilkey & Nes, 1982; Han, 1989), attitudes towards marketplace globalization (Alden et al., 2006), attitudes towards global and local products (Batra et al., 2000; Steenkamp & de Jong, 2010; Strizhakova & Coulter, 2015), global brand purchase intentions , etc. (Klatka, 2016; Merino & Gonzalez, 2008). There is overwhelming evidence to support the predictive ability of attitudes in the choice patterns of consumers, especially in the global arena.

Ajzen and Fishbein (2005) broadly distinguish between two types of attitudes. The first type, termed *general attitudes* are expressed towards nearly everything such as physical objects (brands, products, automobiles phones); institutions (retail outlets, banks, schools); groups

(foreigners, Americans, Africans); policies (warranties, interest rates, Black Empowerment); ideology (ethnocentrism, xenocentrism, cosmopolitanism, materialism); events (trade shows, Olympic Games, FIFA World Cup) or other general targets. The second type is termed *attitudes toward a behavior*. This class of attitudes is regarded as domain-specific attitudes since it relates to performing specific behavior relative to attitude objects such as buying specific foreign or local brands.

Such a distinction between general and specific attitudes is critical for understanding how attitudes influence behavior and particularly important for this study (Ajzen & Fishbein, 2005; Spears & Singh, 2004). Thus, consumer xenocentrism and cosmopolitanism reflects general attitudinal dispositions regarding the appropriateness of preferring foreign relative to local countries and its related symbols, items, brands, and lifestyles. The specific attitudes highlight consumers' positive preferences and actual behavior as they relate to specific brands or products because of consumers' xenocentric beliefs. Thus, consumers who are xenocentric show strong likability towards foreign products but negative likability for local alternatives.

Definition of Attitude

While different definitions abound, an attitude is commonly construed to mean a predisposition or tendency to respond consistently to an object or stimuli with some amount of favorableness or unfavorableness (Ajzen, 2008; Eagly & Chaiken, 1993; Foxall, 2015). Fishbein and Ajzen (1975, p. 66) define attitude as "a learned predisposition to respond in a consistently favorable or unfavorable manner with respect to a given object." Eagly and Craigen (1998, p. 269) also define attitude as "a psychological tendency that is expressed by evaluating a particular

entity with some degree of favor or disfavor." The evaluative response to an attitude object is regarded to be the core element of an individual's attitude (Ajzen, 2008).

Some inherent characteristics of Fishbein and Ajzen's definition require further explication: Firstly, attitudes are learned. Consumers are not born with the attitudes they express towards different objects they experience. Instead, they are acquired through learning such as through advertisement (TV ad about a Colgate toothpaste), or by directly experiencing the attitude object (the experience of purchasing and using an iPhone, Samsung or Huawei phone) or through observational behavior (positive feelings towards a sleek Jaguar automobile driven by others) (Foxall, 2015; Lutz, 1991). Since attitudes are learned and not inborn, they are more responsive to change, as compared to personality traits that are relatively stable (Ajzen & Fishbein, 2005).

Secondly, attitudes as predispositions mean they are unobservable internal responses and cannot be directly detected. Although attitudes cannot be directly detected due to their covert properties, their usefulness as an antecedent of behavior is well established (Ajzen, 2008; Lutz, 1991). From an attitude theory standpoint, a xenocentric or cosmopolitan consumer who is favorably predisposed toward a foreign product or brand should show positive behavior for that product or brand. In a study of Greek consumers, Balabanis and Diamantopoulos (2016) reveal that these consumers' favorable dispositions toward Germany and the USA influenced their actual purchase of products from these countries while disregarding local alternatives.

Moreover, attitudes serve to organize an individual's behavior. It brings a certain amount of predictability to the individual's behavior towards the attitude object (Foxall, 2015). Consumers with favorable or unfavorable attitudes towards a brand are likely to demonstrate a degree coherence regarding their thoughts, feelings, and behavior towards the brand. If they have

a negative attitude toward the brand, they are more likely to consistently avoid buying it and spreading negative word of mouth about the brand. Consistency is a fundamental requirement for individual thoughts, feelings, and behavior (Ajzen & Fishbein, 2005; Olson & Maio, 2003).

Finally, attitudes are focused on some specific object. An object broadly refers to an entity, an event, a person, a country, an institution, an idea, or behavior. Unlike values and personality traits that are general, attitudes have specific targets, and we can hold single or multiple attitudes simultaneously about an attitude object. For example, one can express generally negative beliefs about the price of a car brand, and yet show positive feelings towards its features such as the design, speed, variety, safety, comfort, etc. Also, a consumer may have a strong preference for American automobile brands but show dislike for American fast-food brands. In sum, attitudes reflect a consumer's beliefs about the favorability or unfavorability of specific objects of interest (e.g. brands, products, ideas, persons, foreign/local country, symbols, etc.). Again, attitudes are learned with time through informational exposure, direct experience, or observational learning. And that learned attitudes serve as guides for overt behavior so that they are consistently portrayed over time (Ajzen, 2008; Lutz, 1991).

Theoretical Orientations of Attitude

Two major theoretical orientations or models have influenced the conceptualization of attitudes. Firstly, the *tripartite or multidimensional* view of attitude stipulates three basic components of attitude: cognition, affect and conation. Secondly, the *unidimensional* view of attitude considers attitudes as principally determined by affective elements only (Lutz, 1991)

The Tripartite View of Attitude. The tripartite or multidimensional view of attitude portrays attitudes as composed of three basic elements: cognitive, affective and conative aspects

from which responses to attitude objects are inferred (Ajzen & Fishbein, 2005; Lutz, 1991). Some theorists argue that such distinction is important since each response category highlights a unique theoretical domain of attitude (Ajzen & Fishbein, 2005). Hence, attitude is a complex multidimensional construct consisting of cognition, affect and conation (Ajzen & Fishbein, 2005; Olson & Maio, 2003). Based on the tripartite view of attitude, it is essential that any measurement of attitude should reflect, to a greater or lesser degree, all the three components to sufficiently accommodate the attitude complexity. This view also indicates that each component of attitude, i.e., cognitive, affect and conation, can exist independently but also jointly to explain behavior (Ajzen & Fishbein, 1980; Ajzen & Fishbein, 2005).

For example, in assessing xenocentric dispositions, a consumer may hold some emotional reactions, positive or negative, toward foreign and local brands or products, respectively. In the same manner, the consumers' beliefs about purchasing foreign relative to local brands may be reflected in their evaluation of its favorability or unfavorability. Lastly, consumers' xenocentric tendencies toward foreign relative to local brands may be expressed in their intentional or actual buying behavior. All three components are expected to fundamentally show consistency in regard to favorability or unfavorability toward purchasing foreign relative to local brands or products (Lutz, 1991). Despite its conceptual appeal, some researchers including Lutz (1991) and Ajzen and Fishbein (2005) suggest that several attitude measurements have failed to accommodate all three attitude elements simultaneously. Due to its inherent inconsistencies, Lutz (1991, p. 319) explains that "the tripartite view is not currently a major force in the study of attitude, nor does it provide direct impetus to the application of attitude in marketing research. Hence, the unidimensional view of attitude is considered a suitable alternative.

The Unidimensional view of attitude. This orientation stipulates that attitude is largely made up of effect only (i.e., the extent of favorability or favorability relative to the attitude object). While the underlying elements of the three-component attitude are implied, their conceptual properties are modified significantly (Lutz, 1991). Under the new view, cognition becomes beliefs and conation becomes intentions and behavior. With the unidimensional perspective, one's beliefs and behavioral reactions are not considered as elements of attitude per se, but instead, they are regarded as antecedents or consequences of attitude (Ajzen & Fishbein, 2005; Lutz, 1991). In figure 3 below, one's beliefs are regarded as direct predictors of attitude, whereas intentions become the direct causal consequences and concrete behavior outcomes not far removed from attitudes.

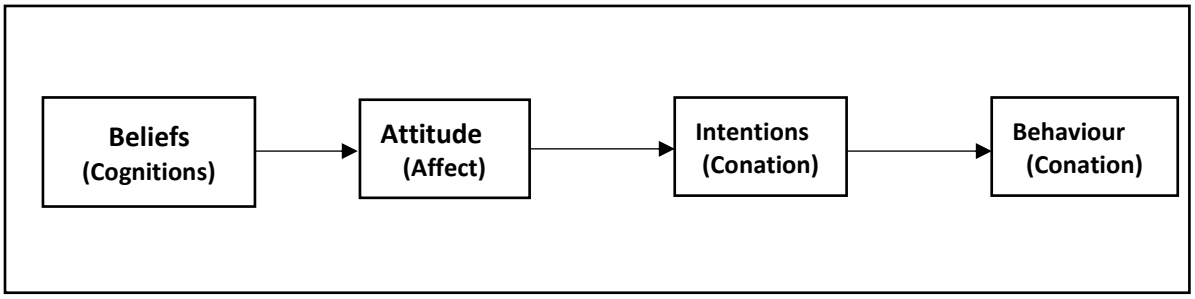


Figure 2. The One-Dimensional Approach to Attitude **(**Source: Lutz (1991)

The attitude–behavior relationship is strongly intermediated by intentions, yet the direct influence of attitude on behavioral outcomes is well established as well (Ajzen, 2008; Eagly & Chaiken, 1993; Fishbein & Ajzen, 1975).

Consumer xenocentrism and consumer cosmopolitanism dispositions are fundamentally driven by the affective components of national identity (i.e., emotional connections, feelings of belonging, national pride, the desirability of group membership, sense of commitment to nation-state) (Lawrence, 2012; Mueller et al., 2010). Thus, xenocentric feelings arise as a result of beliefs regarding the perceived superiority of a foreign country relative to the inferior outlook on

the home country or culture (Kent & Burnight, 1951). In a similar vein, cosmopolitan feelings or attitudes derive from beliefs arising from the desirability for globalness, diversity appreciation, open-mindedness and consumption transcendence across borders (Cannon & Yaprak, 2001; Hannerz, 1990; Riefler, 2012).

This study adheres to the unidimensional perspective since by exclusively attending to the affective components of attitudes, the effects of Country of Origin (COO) biases are intentionally minimized or excluded in the assessment of consumer attitudes towards foreign relative to local products (Lawrence, 2012; Mueller et al., 2016). COO primarily emphasizes the cognitive attitudinal components (cognitive product cues from specific foreign origins determining attitudinal responses) (Balabanis & Diamantopoulos, 2004; Bilkey & Nes, 1982; Han, 1989). Yet, in their study Laroche, Papadopoulos, Heslop, and Mourali (2005) find that the COO construct is multidimensional and includes the cognitive, affective and conative components of attitude. Shankarmahesh (2006) and others suggest that COO reflects the cognitive and affective components of consumer choice behavior, but ethnocentrism, for example, represents the affective and normative components of consumer choice behavior (Verlegh & Steenkamp, 1999).

Individuals can express several beliefs about any attitude object. For example, consumers may hold varying ethnocentric, xenocentric and cosmopolitan beliefs about the preference for imports simultaneously, yet some of these beliefs become more salient than others at any given time due to attribute importance and relevance in the context. The salient beliefs that are more assessable in memory are assumed to directly influence an individual's attitude (Ajzen & Fishbein, 2005; Ajzen, 2008).

Theories of Attitude Formation and Change

In this section, three broad theories show how attitudes are formed and modified. While many theories of attitude exist in the literature, the following theories: consistency theory, learning theory, and functional theory will be the focus of this discussion. These theories have a strong relevance to marketing applications (Lutz, 1991). In this light, these theories will be discussed with special reference to how xenocentric and cosmopolitan beliefs may be formed.

Consistency Theory of Attitude

The consistency theory is a broad umbrella theory that contains a number of attitude theories including Balance Theory (Heider, 1946), Cognitive Dissonance Theory (Festinger, 1957) and Affective-Cognitive Theory (Rosenberg, 1960). The basic assumption of the consistency concept is that as humans we always strive to maintain regularity in our thoughts, feelings, and actions (Ajzen & Fishbein, 2005). Key individual theories in this paradigm are expounded below:

Balance Theory. According to Heider's balance theory, the beliefs and attitudes of individuals are directed towards achieving balance or consistency (Ajzen & Fishbein, 2005). As humans, we always desire to maintain a balanced alignment in our system of thoughts, feelings, and actions (Lutz, 1991). Consumers tend to purchase brands they regard to reflect positively on them, to associate favorable attributes to brands they regard highly, and to use products or visit places they regard as consistent with their self-image (Richins, 1994; Sirgy, 1982). For brands consumers disregard, they would normally impute negative characterization. In a balanced system, the configuration between the cognitive and affective properties are well aligned, requiring no modifications. However, in an imbalanced situation, (e.g., if our most preferred

brand is cited for unethical conduct), tension ensues resulting in cognitive restructuring to return to a state of balance (Ajzen & Fishbein, 2005).

Cognitive Dissonance Theory of Attitude

Drawing on Heider's balance theory, Festinger (1957) investigated the effects of irregularities among cognitive structures, i.e., relationships among beliefs, knowledge of the environment, oneself, or one's actions (Ajzen & Fishbein, 2005). In his theory of cognitive dissonance, Festinger (1957) argued that belief inconsistency occurs when holding one belief contradicts holding another one. A lot of attention has been paid to dissonance involving an attitude and behavior. For example, a consumer may buy a less preferred brand, due to its low price, resulting in a discordant effect. To reduce the dissonance created by the purchase of a less preferred brand, the consumer is likely to engage in dissonance reduction strategies by altering his or her beliefs about the chosen brand to achieve attitude – behavior consistency. This is achieved through identifying some favorable properties about the nonpreferred brand and augmenting those properties, such as actively searching and affirming positive attributes about the selected brand (Ajzen, 2008; Lutz, 1991). The application of cognitive dissonance theory is widely established in post-choice decision processes. Hence, it has not been popular in marketing research which seeks to predict consumer behavior a prior (Lutz, 1991).

Affective-Cognitive Consistency Theory of Attitude

Rosenberg's theory of affective-cognitive consistency emphasizes the relationship between underlying individual values and overall attitudes. Rosenberg conceptualized values as basic desires a person may express to some degree. The affective-cognitive theory is akin to the

expectancy-value theory, which states that "an individual's attitude toward an object is a function of the individual's expectation that the object can help or hinder the attainment of some desired values" (Lutz, 1991, p. 323). According to this theory, the affective element is the general favorable or unfavorable responses to the stimuli, whereas the cognitive element is the beliefs about the ability of the attitude object to be useful in achieving or hindering the attainment of some valued states (Ajzen & Fishbein, 2005).

Rosenberg (1956) posits that attitudes and cognitive structures have direct relationships, such that a change in cognition should invariably cause a change in attitude and vice versa. The consistency of effect is assumed between the two constructs. Thus, positive attitudes will lead to positive behavior and vice versa. When attitudes change without a corresponding change in the cognitive structure, such inconsistency would lead to tension or anxiety for the individual. Hence, consistency will be pursued by aligning attitude more with the new cognitive structure. Rosenberg is among the first to indicate the underlying role of values in determining the origins of attitudes. Thus, the significance of basic values is implicated in the relationship between attitudes and behavior (Lutz, 1991). The view that personal values determine attitudes and behavior is a key theoretical position in this study. Hence, personal values are modeled as key determinants of consumer xenocentric and cosmopolitan attitudinal dispositions to explain consumer preferences.

Learning Theory of Attitude

Fishbein (1963) proposed the learning theory of attitude which derives from the behaviorist paradigm. In Fishbein's view, attitudes are formed in the same way that consumers learn spontaneously about new brands as they form new beliefs about product attributes when

exposed to product stimuli (Lutz, 1991). From this learning perspective, "attitudes are said to follow reasonably from the beliefs people hold about the object of the attitude, just as intentions and actions follow reasonably from attitudes" (Ajzen & Fishbein, 2005, p. 29) In the theory of reasoned action, Ajzen and Fishbein (1980) posit that attitudes are a function of the aggregation of several individual importance attributes and the subjective belief that the particular attitude objective possesses those attributes. Then, the intention to own the object flows reasonably from attitudes which produce a consistent behavior.

As consumers become aware of a brand of detergent (e.g., Ariel) and its attributes (such as well scented, softness on skin, powerful stain remover, great price, global brand, etc.) through advertisement, word-of-mouth, observation or direct experience, each attribute is strongly associated with the brand to form belief strength. Thus, the general attitude toward the Ariel brand derives from the fundamental attitudes inherent in the attributes of the brand. The effect that "softness on skin" evokes is a function of already existing beliefs the consumer holds about this attribute of Ariel. These attributes are already regarded favorably so the consumer automatically and concurrently develops an attitude toward the brand (Ajzen & Fishbein, 2005). Thus, the aggregation of beliefs about a brand's attributes determines brand attitudes to influence behavior.

In this sense, consumers learn to prefer products or brands associated with desirable attributes, and inversely learn to avoid products or brands largely associated with undesirable attributes. This is plausible with xenocentrism whereby EM consumers through experience learn to associate products originating from global sources with desirable characteristics and hence favor them and disfavor local alternatives that are believed to perform badly on some technical, functional, and symbolic attributes. Whereas Rosenberg's consistency theory assumes a mutual

effect between affect and cognition, Fishbein's learning theory implies a unidirectional pathway of effect between beliefs and attitudes (Ajzen & Fishbein, 2005; Lutz, 1991).

Functional Theory of Attitudes

Katz (1960) systematically theorized about the functions of attitudes by noting that people hold attitudes simply because they serve important functions. Individuals are inclined to hold or change their attitudes about some objects because they enable the individual to achieve some desirable goals or fulfill their needs (Lutz, 1991; Shavitt, 1990). In Katz's view, attitudes play four important functions: utilitarian, instrumental or adjustive function, value-expressive function, ego-defensive function, and knowledge function (Katz, 1960; Shavitt, 1990). Essentially, these functions are associated with some underlying individual motives; hence, attitudes are caused by motivational goals (Johar & Sirgy, 1991).

According to Katz (1960), the utilitarian function of attitude dictates that individuals always desire to maximize rewards and minimize punishment in their environment. Utilitarian attitudes are favorably predisposed to objects that provide better gains than unpleasant loss (Shavitt, 1990). Lutz (1991) suggests that several brand attitudes serve utilitarian functions as they seek to promote individual gains and minimize any negative cost or loss to the consumer. Thus, individuals motivated by utilitarian attitudes will pursue products or brands that seek to maximize their benefits regardless of their origin as may be the case for cosmopolitan predispositions. This is where consumers objectively evaluate and adopt global brands based on their functional benefits and do not belabor themselves of the issue of whether they derive from local or foreign sources.

With the value-expressive function, (Katz, 1960) maintain that attitudes help in self-expression and intergroup relations. He stresses that attitudes symbolize and express an individual's central values and self-concept (Shavitt, 1990). Value-expressive attitudes serve a vital role in enhancing one's self and social images, and hence, they are vitally important to marketers (Lutz, 1991). Johar and Sirgy (1991) argue that the value-expressiveness of a brand is signified in the personality-related attributes linked to the brand (i.e., the stereotypic image of the typical user). Lutz (1991) suggests that most consumers buy brands not based on their utilitarian benefits, but instead, are influenced heavily by important value-expressive benefits. Thus, the ability of products to enable consumers to demonstrate self- and social identity expressive needs greatly influence brand preference (Johar & Sirgy, 1991). As an illustration, value-expressiveness is assumed to influence consumer xenocentrism positively in foreign relative to local brand preference due to perceived product-user imagery effect and much less by-product performance attributes. Batra et al. (2000) report that emerging market consumers show a strong preference for Western products since they help them to express their status. The user imagery of a global brand may influence consumers, particularly those in EMs, to patronize these brands to emulate these users.

Moreover, attitudes serve both ego-defensive and knowledge functions. However, because of their inherent measurement concerns, these attitudes functions are less frequently applied in consumer research (Johar & Sirgy, 1991). With ego-defensiveness, attitudes function to maintain one's self-esteem (Shavitt, 1990). Katz (1960) posits that much of our attitudes are designed to protect our self-image. Based on the principles of psychodynamics, ego-defensiveness function suggests that attitudes serve to protect the individual from internal conflicts or external threats. This function of attitude enables the individual to express their inner

selves to others. It also safeguards the individual from revealing their socially unattractive inner impulses (Lutz, 1991). Shavitt (1990) emphasizes that self-esteem is enhanced by a person's attitude toward the self and group memberships that engender pride and self-worth. Shavitt (1990) argues that the decision of whom to affiliate with or distance ones' self from is determined largely by the self-enhancing comparison properties that attitudes afford.

Finally, Katz (1960) posits that the knowledge function answers to the individual's desire to live and operate in a more structured and orderly world. Gestalt psychological principles, emphasizing the organization of unstructured perceptions into a meaningful, patterned whole has influenced the knowledge approach (Katz, 1960). Individuals rely on appropriate "frames of reference" or general standards to try to understand their world in a consistent manner. Attitudes serve as suitable standard-bearers, providing a consistent view of the world (Katz, 1960; Lutz, 1991).

The knowledge function of attitudes is assumed to underlie brand loyalty. Consumers upon knowing that a brand serves their expectations adequately may resist persuasive appeals from rival brands. This is to ensure stability and order in their consumption habits (Lutz, 1991). Thus, consumers who perceive that their purchase of foreign brands has consistently delivered positive outcomes might resist the temptation of disrupting the established consumption patterns by continuing with their foreign brand centeredness, hence fueling high foreign brand preference at the expense of local alternatives. This conceivably reveals consumer xenocentrism. Following the extensive review of dispositional theories, we now turn attention to consumer centrism in chapter three where xenocentrism, cosmopolitanism, and ethnocentrism are discussed.

CHAPTER 3

REVIEW OF CONSUMER CENTRISM

In this section, vital theoretical foundations, and concepts relevant to understanding consumer xenocentrism, consumer cosmopolitanism, and consumer ethnocentrism are examined. Theories including cultural cognitive-affective personality system, system justification theory, social identity theory, and values theory, as well as acculturation to consumer behavior, global consumer culture theory, etc. are used to explain the general propensity for foreign/local products preferences focusing on consumer xenocentrism and consumer cosmopolitanism mainly.

Conceptualizing Consumer Xenocentrism

In every complex society, some individuals or groups may develop positive and favorable feelings toward another group other than their own, and in fact, harbor feelings of denigration toward their own. Such predisposition is called xenocentrism. In their seminal work, Kent and Burnight (1951) describes xenocentrics as "individuals who prefer a society other than their own and who rate and scale everything in reference to it and not to their own" (p. 256). Xenocentric individuals identify mentally and emotionally with a foreign country and degrade or derogate their own culture. It is the proclivity to judge one's own culture as inferior and to overly romanticize other cultures (Batra et al., 2000; Lawrence, 2012; Prince et al., 2016). In fact, such individuals demonstrate strong resentment toward their country and its products. Compared to ethnocentrics who are patriotic and uplifting of cultural virtues where none may exist, xenocentrics see imperfections where none exists whatsoever (Gaur et al., 2015; Mueller et al.,

2016). For a xenocentric individual, membership to a foreign society is highly desirable and so equates anything good to foreignness while anything bad to localness.

Recently, Eshleman, Barbara, and Basirico (1993, p. 103) defined xenocentrism as "the belief that what is foreign is best, that our own lifestyle, products, or ideas are inferior to those of others." Most recently, researchers have applied the concept of xenocentrism to consumer behavior literature and thus describes consumer xenocentrism as the tendency for a person to "prefer products from a country (foreign) other than their own and who rates and scales products in reference to the foreign country and not their own" (Mueller et al., 2010). Consumer xenocentrism serves as an important consumer predisposition for understanding strong foreign products preference especially when local alternatives are qualitatively and/or functionally similar or better (Mueller et al., 2010). While consumer xenocentrism is observed in all societies, it is considered to be generally common in emerging markets such as Africa, which explains why it has been largely ignored (Batra et al., 2000; Gaur et al., 2015).

The Nature of Consumer Xenocentrism

In Kent and Burnight (1951) view, xenocentrism reflects a psychological attitude that is subjective in nature and reveals a generally positive predisposition towards foreign societies but a negative disposition toward the local society. Relatedly, consumer xenocentrism is posited to be attitudinal and subjective – that is, it reveals how a person perceives foreign societies and their related products/brands and not necessarily how the foreign country really is (Olson & Maio, 2003). Also, consumer xenocentrism is evaluative since it reflects a tendency to favor foreign products and brands and to disfavor local products and brands over some standards (Gaur

et al., 2015; Mueller et al., 2010; Prince et al., 2016). Xenocentric attitudes are specifically directed at foreign societies, their products, lifestyles, and culture.

Kent and Burnight (1951) had earlier explained that xenocentrism is present in all complex societies in varying degrees. They opined that "it is, for example, relatively easy to find in complex societies individuals who prefer a society other than their own and who rate and scale everything in reference to it and not to their own … they are centered in a foreign group and may even have a strong dislike for their own kind" (p. 256). Xenocentrism is endorsed to some degree in all societies, and may derive from comparison with dissimilar groups (Mueller et al., 2010). Thus, while xenocentrism is shared to a varying degree in all societies, it is usually more predominant among minorities and low-status groups, such as in emerging markets. However, is consumer xenocentrism a trait or a state? Indeed, Balabanis and Diamantopoulos (2016) suggest that this tendency has a "trait-like" character since it reflects deeply internalized inferiority of domestic products and the need for social aggrandizement achieved through foreign product consumption.

Traits and states are personal characteristics that are used to describe differences in individuals (Chaplin, John, & Goldberg, 1988). The trait concept emphasizes the notion that personality is stable, enduring and internally caused; state concept reflects temporary characteristics that are brief and caused by external factors. Allport (1961) defined personal dispositions or traits as "a generalized neuropsychic structure (peculiar to the individual), with the capacity to render many stimuli functionally equivalent, and to initiate and guide consistent (equivalent) forms of adaptive and stylistic behavior" (p. 373). Underlying the trait perspective is the idea of consistent and stable patterns of behavior that cross-situationally determine individual behavior and thought processes (Aiken, 1993; Bem & Allen, 1974). McCrae and Costa (1996)

stress that individuals are rightly characterized by an enduring and unique set of personality-trait profiles that influence how people think, express emotions, and behave during their adult lives. Such personality traits consistently portray who they are.

Furthermore, Bem and Allen (1974) explain that behaviors that are performed infrequently as a result of transitory social, physiological, or environmental factors are state induced but behaviors that derive from relatively permanent internal dispositions are trait induced. Essentially, traits involve little or no variability but state involves a great deal of variability. Allport (1961) categorized personal dispositions or traits into three levels on a continuum of relative importance: first, cardinal dispositions exert overwhelming influence on behavior so that a person's life rotates around this one particular trait. Central dispositions are several dispositions, usually between 5 – 10 most fundamental characteristics that concisely portray an individual, and finally, less obvious but far greater in number are secondary dispositions, which are not central to the personality but occur with some regularity and account for much of a person's specific behaviors. Attitudes are conceptualized to be akin to secondary dispositions (Ajzen & Fishbein, 2005; Burgess & Steenkamp, 1999).

From the trait theory perspective, consumer xenocentrism may derive from relatively permanent internal dispositions shared by particular individuals in society. Triandis (1994) argue that central consumer dispositions are naturally endowed and relatively enduring across an individual's lifespan. The trait perspective is invoked to highlight individual differences attributes that predispose consumer to naturally favor foreign products and disfavor local products. Hence the decision to prefer foreign products will show little or no variability in behavior across similar situations. However, in this study, we argue that consumer xenocentrism is not a personal disposition or trait that becomes pervasive and long-lasting tendencies

expressed across situations in a somewhat permanent fashion. Instead, consumer xenocentrism is a state that is temporary, variable, and caused by external factors. This tendency is fleeting psychological states and deep emotional feeling that is expressed in specific consumption domains. It is a domain-specific value that is activated in product choice and consumption situations (Vinson et al., 1977). Thus, external causes drive consumer xenocentrism.

Motivational Basis of Consumer Xenocentrism

Motivational goals indicate what consumers who maintain xenocentric attitudes seek to achieve. This is an attempt to understand why some individuals may hold xenocentric attitudes. We adopt the functional theory of attitudes (Katz, 1960; Shavitt, 1990), which maintains that attitudes serve important psychological and social functions, to underscore the motivations behind xenocentric attitudes for foreign products. Five main functions are outlined: knowledge function, utilitarian function, ego defensive function, value-expressive function and social-adjustive function (Shavitt, 1990; Wilcox, Kim, & Sen, 2009). Each of them is briefly explained.

Knowledge function

Attitudes serving knowledge functions help individuals to organize and structure their environments and to build consistency into behavior. Fundamentally, all attitudes essentially serve knowledge function to some degree (Shavitt, 1990). It is conceivable that consumers who hold xenocentric attitudes will maintain consistency in terms of their beliefs about the favorability of foreign products and actual purchase of the same (Ajzen & Fishbein, 2005; Ajzen, 2008; Lutz, 1991; Olson & Maio, 2003).

Utilitarian or Instrumental Function

Attitudes may serve to optimize rewards and reduce punishments. The utilitarian function is influenced by the principles of expected reward, which highlights the performance attributes or the benefits to be derived (Johar & Sirgy, 1991). Consumers may demonstrate xenocentric attitudes due to positive expectancies about foreign brands delivering the desired goal of superior product performance (Agbonifoh & Elimimian, 1999; Supphellen & Rittenburg, 2001; Watson & Wright, 2000). Perceived risks associated with local products are also found to hinder their purchase (Elliott & Cameron, 1994).

Ego Defense Function

Attitudes play important roles in maintaining positive self-esteem. (Shavitt, 1990). The need to enhance self-esteem serves a motivational drive to develop cognitions, attitudes, and actions that will be key to achieving the desired self-image (Johar & Sirgy, 1991). Group membership engenders self-esteem. Consumers may express positive attitudes and seek mobility opportunities to join or associate with out-groups they deem to have desirable qualities to enhance their individual self-esteem. Consumers' out-group foreign country favoritism and in-group, local country derogation derives from perceived self-image enhancement which results from affiliating with the foreign country, its products, and lifestyles.

Value-Expressive Function

Attitudes that serve value-expressive functions enable individuals to symbolize and express their self-concept and personal values (Olson & Maio, 2003; Shavitt, 1990). When consumers demonstrate a value-expressive attitude, their motivation to consume is driven by the

need for self-expression (i.e. to demonstrate their core values such as achievement, power, status, self-direction, etc. (Wilcox et al., 2009). This attitude category aid in improving positive self-regard or self-esteem (Katz, 1960). Johar and Sirgy (1991) stress that value-expressive attitudes mostly achieved through self-image consistency where the value-expressive properties of products are matched with consumers' self-concept (i.e. the view of who they are or who they want to be, both to themselves and others). Previous research shows that emerging market consumers show strong favorability for foreign brands since they aid in communicating self-identity i.e. self-expression, self-realization or self-development (Strizhakova et al., 2011).

Social-adjustive function

Attitudes that support social-adjustive functions enhance group relations (Shavitt, 1990)[1]. Products that are consumed to gain social approval from significant others serve social-adjustive attitudes. A consumer may buy particular clothing or automobile brands because the brand helps to symbolize status and prestige i.e. self-presentation (Xie et al., 2015). Consumer xenocentrism is considered high among low-income consumers since their consumption of foreign products aid in achieving status-signaling goals (Balabanis & Diamantopoulos, 2016). Lamont and Molnar (2001) document that the desire for signal worthiness through consumption influence blacks in America to "display visible signals of high status… to disconfirm the view that blacks are uninteresting" (p. 37). Zhou and Belk (2004) find that status competition was evidenced among Chinese consumers who "aspire to consumption that reflect higher economic

[1] Shavitt (1990) describes the functional theories of attitudes by categorizing the motivational basis of attitudes into three broad themes (object-appraisal functions) which reflects utilitarian/instrumental and knowledge functions, (self-identity maintenance functions) which focuses on self-esteem enhancement achieved through various social and ego defensive processes and (social identity function), which focuses on value-expressive attitudes which is thought of as aiding the expression of one's central values and self-concept. Public and private identity goals also reflect the social identity functions of attitudes.

and social status and success relative to their contemporaries" (p. 69). Essentially, self-esteem maintenance and social-identity enhancement are linked to global brand consumption habits (Batra et al., 2000; Zhou & Belk, 2004).

The underlying characteristics of xenocentrism are that it reflects: (1) Generalized in-group derogation or devaluation. The notion that what is local is inferior to that which is foreign; (2) Biased view of foreign societies and their related artifacts including products, ideas, lifestyle, etc. High level of foreign-centeredness is demonstrated; in this case mere foreignness effect is predominant; (3) desire for social identity enhancement or importance which drives individuals to seek attractive foreign societies and their related products, ideas, lifestyle , etc. to achieve comparable benefits; and (4) Feelings of frustration and hostility of in-group members due to continued patterns of performance inadequacies, thereby leading to cynical distrust of the abilities and behavioral outcomes of the in-group.

These factors influence the proposed dimensionality of consumer xenocentrism. Recently, Mueller et al. (2010, p. 66) defined consumer xenocentrism as the tendency for a person to "prefer products from a country (foreign) other than their own and who rates and scales products in reference to the foreign country and not their own." Consumer xenocentrism is generally common in emerging markets such as Africa, Latin America, Asia, Eastern Europe, etc. which may explain why it is largely ignored (Gaur et al., 2015). This study seeks to measure and explain the underlying dimensions of consumer xenocentrism and to determine the discriminant, convergent and nomological net of this construct.

Theoretical Foundations of Consumer Xenocentrism

Social Identity Theory

Social identity theory proposes that an important source of one's self-esteem is determined by group membership, the characteristics of one's in-group, and how it compares with others as a basis for achieving distinctiveness (Abrams & Hogg, 1990; Mueller et al., 2010). Particularly, Stets and Burke (2000, p. 225) suggest that "one's self-esteem is enhanced by evaluating the in-group and the out-group on dimensions that ensure that the in-group is judged positively and the out-group to be judged negatively". People have a strong desire to attain and maintain a positive social identity as a way of improving their self-worth. To maintain such a positive social identity, it is important that one's group to which they belong (in-groups) compares more favorably to other groups (out-groups) (Zeugner-Roth et al., 2015).

Moreover, to ensure group cohesion, in-group members think positively about themselves and behave in conformity to the ideals and values within the group to which they identify with. In-group affiliation engenders higher commitment to the group and less willingness to want to abandon the group, regardless of the group' status rating (Abrams & Hogg, 1990; Hogg & Reid, 2006; Stets & Burke, 2000). Again, Stets and Burke (2000, p. 226) suggest that even in low-status groups, individuals who strongly identify with the group have a strong motivation "to participate in the group, to distinguish themselves from the out-group, and to show attraction to the group in their behavior." This implies that even low-status groups, in so far as they derive their identity with the low-status in-group, are willing to be committed and affiliate with the in-group.

It is, however, conceivable that not all group members would feel strong affiliation regardless. From a social identity perspective, xenocentrism can arise from a tendency to admire

another culture deemed to be different and better than one's own culture (Mueller et al., 2016; Prince et al., 2016). Such individuals become mentally and emotionally attracted to a foreign country and denigrate or resent their own home culture (Kent & Burnight, 1951). Mueller et al. (2010) argue that individuals do not always feel a strong attachment to the in-group; neither do they gain status from their in-group membership. Rather, they may have a strong admiration for an out-group with relatively better attributes. Thus, not only do low-status groups tend to admire high-status foreign cultures, but they also desire to associate with and participate in that foreign culture as a means of boosting their self-image (esteem). And this can be achieved by using products and ideas from the superior foreign culture.

Abrams and Hogg (1990) observe that one's self-esteem is constructed and enhanced through membership to a group that is perceived stereotypically to be distinct and better. In their studies, Ellemers, Spears, and Doosje (1997a) report that low-status group members are generally more inclined to think of the in-group as less homogenous display poor commitment to the group and have a strong desire from individual members to want to be associated with a higher status out-group. According to Mueller et al. (2010), low-status group members may ordinarily feel upset with their group and avoid inter-group comparison with relatively lower status groups. Instead, they would seek to exit the group and join better status groups. This can be achieved through social mobility pathways available in groups.

Moreover, a sense of marginalization from one's own home culture can motivate out-group favoritism (Prince et al., 2016). Thus, flagrant preference for an out-group, foreign country, and their products separate consumer xenocentrics from more culturally objective orientations such as cosmopolitanism, internationalism, cultural openness, world-mindedness or global citizenship (Bartsch et al., 2016b; Mueller et al., 2016). In sum, where in-group

membership does not generally favor social identity and self-enhancement, particularly in low-status groups, individual members may desire to identify with a foreign society perceived to have high social status.

Yet Balabanis and Diamantopoulos (2016) argue that social identity theory emphasizes in-group and not out-group bias. They further suggest that social identity theory as was conceptualized by Tajfel and Turner (1986) as a theoretical foundation is inadequate to explain foreign preference and home country derogation, being core elements of xenocentrism. Jost and Banaji (1994, p. 77) also suggest that social identity theory "does not account for the phenomenon of negative self-stereotyping." Hence, Balabanis and Diamantopoulos (2016) have recently introduced the theory of system justification (Jost & Banaji, 1994) to explain out-group favoritism and in-group derogation, which is a defining element of xenocentrism. Despite its deficiencies in explaining out-group favoritism. Jost (2001) notes that social identity theory is an essential precursor to the theory of system justification.

Theory of System Justification

The guiding principle underlying social identity theory is that people have a strong motivation to create and protect positive self-esteem, maintain the collective interest of one's group, but are unfriendly and prejudicial toward foreigners (Ellemers et al., 1997a; Hogg & Reid, 2006; Tajfel & Turner, 1986). However, this tendency seems to be lacking when people demonstrate out-group favoritism and in-group derogation. A system justifying perspective is assumed to better explain this phenomenon. System justification theory is defined as " the psychological process by which existing social arrangements are legitimized, even at the expense of personal and group interests" (Jost & Banaji, 1994, p. 2). This theory relies on stereotypes to

explain prevailing social arrangements such as economic systems, status or power distances, allocation of resources, social roles assignment, etc. (Jost & Banaji, 1994). It also explores the extent to which disadvantaged, low-status groups are motivated to hold attitudes and beliefs that are even injurious to their own collective interests (Jost, 2001; Jost & Banaji, 1994; Jost & Hunyady, 2002).

The current study considers "social arrangement" to refer to the various categorization of nation-states on dimensions that have been systematically maintained as legitimate and proper to guide official world rankings. Rankings by international organizations such as the United Nations, the World Bank, IMF and various rating agencies including Fitch, Moody's, Standard and Poor's classify countries on various dimensions that reflect their unique position and status in the world economy (Balabanis & Diamantopoulos, 2016). Country classification such as "developed," "industrialized," "technologically advanced," "First World," "high-income, emerging economies," "developing," "Third World," "low-income, emerging economies," "least developing", etc. are used to determine each countries status based on their socio-economic performance and competitiveness (Balabanis & Diamantopoulos, 2016; Burgess & Steenkamp, 2006). To the extent that people in disadvantaged groups (i.e., emerging markets) recognize inter-country differences and accept that such systems of ranking are fair, appropriate and justifiable, system-justifying assumptions are at work (Jost, 2001; Jost & Banaji, 1994).

Social psychology theorists have long accounted for processes through which individuals justify themselves, members of their own groups, and the world around them by using ideas to give credence and legitimacy to things that happen around them (Jost, 2001; Jost & Banaji, 1994). Justification makes social arrangements and events right, legitimate, and proper. System Justification theorists further argue that the classification of groups into low-status vs high-status

may be justified by establishing wide differences in individual talent, effort, and drive for success. Labeling countries into advanced vs emerging may be justified by establishing consistently wide differences in socio-economic dimensions, political institutions, human capital, etc. According to Jost (2001), people tend to believe that such differences inherent in individuals and groups within social systems can be construed as fair, legitimate and justifiable.

System justification theory also proposes that people rely on ideas and beliefs to justify the existing social world by stereotyping low-status or disadvantaged members of society in manners that justify their perceived inequality as normal and fitting (Jost, 2001; Jost & Banaji, 1994; Jost & Hunyady, 2002). Thus, from a system justifying standpoint, foreign country nationals may justify their position of advantage as a way of demonstrating in-group favoritism whereas home country nationals justify the status quo by accepting and internalizing their perceived inequality and projecting favorable attributes towards foreign countries as a demonstration of out-group bias. Jost (2001) explains that such negative self-stereotyping creates attitudes and beliefs that favor out-groups. Indeed, such beliefs are internalized during infancy until they become implicit or unconsciously discerned. Thus, system-justifying phenomena operate at the unconscious level (Jost & Banaji, 1994) and this may make it difficult to sometimes accept it as true or existent.

In their studies, Batra et al. (2000) noted the poverty in less developed countries make their consumers feel insecure and inferior, to the extent that to compensate for such inferiority they imitate Western consumption cultures and lifestyles of industrialized societies. Out-group favoritism and in-group derogation were also observed by Ger and Belk (1996) who suggest that that developing country consumers have a strong desire for the affluent lifestyle of the West, but have lack of confidence and pride in domestic products and material culture, and thus, show

indifference towards domestic products. From a system justification theory standpoint, the majority of emerging countries (low-status groups) accept as legitimate their perceived inferiority (Jost, 2001). And that instead of uplifting their self-esteem or bolstering local country solidarity through self-supporting mechanisms, "they use their evaluations and judgments to reinforce and justify existing inequality" (p. 92). In a recent study, Dholakia and Talukdar (2004) report that perceived inferiority among Latin America consumers predisposed them to consume conspicuously to enhance their status and self-grandiosity.

While the assumptions in system justification theory are revealing, it is important to emphasize that the theory fails to account for the individual mobility effort at lifting one's self out of this inferiority complex stereotypes. Some members of the low-status groups may differ on dimensions of inferiority complex, poverty, and other unfavorable qualities that qualify them for high-status group membership. Some may also embrace all cultures, both in-group and out-group membership depending on their perceived superiority on specific dimensions. Cosmopolitanism is construed in this instance. In the next sections, consumer cosmopolitanism is conceptualized as alternative explanations for cultural openness and diversity appreciation among low-status members.

Conceptualizing Consumer Cosmopolitanism

Cosmopolitanism is broadly conceptualized as "world citizenship" (Riefler & Diamantopoulos, 2009). It generally refers to having a broad knowledge of, and appreciation of many parts of the world and not being constrained parochially by one's own local culture (Cannon & Yaprak, 2002; Cleveland et al., 2009; Hannerz, 2008). The seminal work by Merton (1957) describes cosmopolitans as people with the tendency to be more preoccupied with the

external community rather than being influenced just by their home culture and its values. His work has contributed significantly to ongoing discussions on the conceptualization of cosmopolitan identities in a globalized world (Thompson & Tambyah, 1999). Recently, theorists have looked upon cosmopolitanism as a form of cultural transcendence (Cannon & Yaprak, 2001). Accordingly, Hannerz (1990, p. 23) describes cosmopolitanism as "a willingness to engage with the Other, an intellectual and aesthetic stance of openness toward divergent cultural experiences, a search for contrast rather than uniformity." Hannerz (1990) further describes cosmopolitans as people who regularly travel, frequently engages with people from different parts of the world and may serve as guides to other territorial cultures.

As noted, travel is a key factor in influencing the development of cosmopolitan identities. Shweder (2000, p. 170) posit that in the current cosmopolitan culture, ancestry or background is not as important as "your education, your values, and your travel plans." This indicates that one's knowledge and exposure to other cultures through travel is evidently important. Traditionally, it has been suggested that to form cosmopolitan values; one required more formal education, travel, leisure, and sufficient financial resources to acquire knowledge of diverse cultures (Hannerz, 2008). However, the influence of advertising, movies, television, and the broadcast media, as well as social media, makes it conceivable to acquire cultural expertise with little or no travel. Indeed, consumers in developing and emerging markets can build cultural openness or emulate the consumer lifestyles and material cultures of Western societies without travelling. While travel is important, it is not enough basis for acquiring cosmopolitan values. The media and popular culture are accelerating this process by enhancing the competencies of individuals to navigate the different world cultures and places.

Cannon and Yaprak (1993) are credited with introducing cosmopolitanism into the marketing literature by recognizing cosmopolitans as a potential segmentation variable (Riefler & Diamantopoulos, 2009). Subsequently, the reason that "cosmopolitan consumers are much more open to new ideas … tend to address functional needs with the kind of products or services that best deliver the desired function, regardless of tradition or social influence" (Cannon, Yoon, McGowan, & Yaprak, 1994, p. 66). This suggests that cosmopolitans will be inclined to prefer products, whether local or foreign if it satisfies their immediate needs. Thus, cosmopolitan consumers are mindful of their localness (Zeugner-Roth et al., 2015). With this in mind, Riefler and Diamantopoulos (2009, p. 415) suggest that the cosmopolitan consumer is "an open-minded individual whose consumption orientation transcends any particular culture, locality or community and who appreciates diversity including trying products and services from a variety of countries."

However, the *Webster's Third New International Dictionary of English Language* defines Cosmopolitanism as the "excessive admiration and imitation of the cultural traits and achievements of others at the expense of the cultural identity or integrity of one's own land or region" (cf. Hannerz, 2008, p. 70). This has made some to refer to cosmopolitans as people whose loyalty to the home country is in doubt, or so are at times described as renegades or rootless. (Hannerz, 2008) The depiction that cosmopolitans are excessively foreign centered reveals their out-group favoritism, although they don't show complete in-group derogation as is characteristic of xenocentrics. Zeugner-Roth et al. (2015) especially emphasize that since cosmopolitans are world citizens, they consider the world instead of the local culture for in-group membership. In a sense, cosmopolitans demonstrate "foreign in-group bias."

Some have suggested that cosmopolitans' favorable disposition toward global citizenship, value neutrality and appreciation for cultural diversity make them cultural relativists; because they are "neither biased towards their own group nor biased toward another (foreign) group, but instead evaluate all groups on their own merits" (Prince et al., 2016, p. 718). Thus, the homogenization of consumption cultures and lifestyles through the influence of globalization is influencing many consumers to be globally minded, embracing cultural diversity and having a strong desire to participate in other cultures (Cannon & Yaprak, 2002; Steenkamp & de Jong, 2010). Cosmopolitan consumers demonstrate openness to foreign cultures and judge them based on their perceived advantages. Lawrence (2012) suggests that cosmopolitans by their perceived indifference may explain foreign product preference formation since their product judgment is based on perceived advantages.

Specifically, cosmopolitans differ markedly from both ethnocentrics and xenocentrics because they do not evaluate any particular country or culture by its perceived superiority or inferiority (Cleveland et al., 2009; Prince et al., 2016). Cosmopolitans' acceptance of diversity, motivation to explore and learn from foreign cultures and their positive attitude toward global consumption cultures and citizenship supplants favoritism for any country or culture. Therefore, since cosmopolitan consumers are not centered on any particular single country, both local and foreign, their world-mindedness and appreciation for cultural diversity make them readily predisposed to experiment with products that are culturally neutral (Lawrence, 2012). According to Cleveland et al. (2009), cosmopolitans are less local but more global in their orientation, so they presumably would be more favorable towards foreign brands, emulate Western consumer cultures and be more susceptible to adopt foreign cultures and products (Batra et al., 2000; Steenkamp et al., 2003).

This study adopts the view that the cosmopolitan is an objective consumer who is open to the wider environmental influences and will be neither biased toward domestic products nor favorable toward foreign products, but rather evaluate products on account of their merits (Kent & Burnight, 1951). In this case, the cosmopolitan consumer, unlike the xenocentrics, embraces local cultural symbols, while bolstering it with foreign consumption patterns and values. Yet, both cosmopolitans and xenocentrics have commonalities with regard to foreign consumption (Prince et al., 2016). For cosmopolitans, since they like to engage with other cultures and their products, they will be more foreign centered. Xenocentrics are generally biased against the home country but out-group (foreign) favoring (Mueller et al., 2010). In the next section, various theoretical underpinnings of consumer cosmopolitanisms are outlined.

Theoretical Foundations of Consumer Cosmopolitanism

Various conceptualization of the cosmopolitanism construct in marketing has rendered the concept as a personality trait, a value and an attitude (Cleveland et al., 2009). Below highlights the description of two main approaches for understanding consumer cosmopolitanism.

Consumer Culture Theory

Consumer Culture Theory (CCT) argues that in a globalized world, consumer identities are defined and shaped based on their consumption practices (Arnould & Thompson, 2005; Steenkamp & de Jong, 2010). Arnould and Thompson (2005, p. 869) define consumer culture as "a social arrangement in which the relations between lived culture and social resources, and between meaningful ways of life and the symbolic and material resources on which they depend, are mediated through markets." Consumer culture explains practices that extend beyond the

consumption of physical products to include anything one could possibly imagine including services, ideas, artifacts, experiences, images, lifestyles and symbols (Steenkamp, 2019a). Consumer culture theory has long taken a local emphasis, where individuals in a unique cultural context use their consumption practices to shape their identities. Recently, the progressive impact of globalization on consumption practices means that consumer culture has taken a more global focus.

CCT emphasizes how cosmopolitan consumers, for example, appropriate meaning as possessing a certain identity through the foreign products and brands they adopt (Batra et al., 2000; Belk, 1988). Importantly, CCT focuses on ways through which consumers create a coherent and sometimes a fragmented view of the self through marketing materials (Arnould & Thompson, 2005). From CCT perspective, it is argued that cosmopolitan consumers' open-mindedness and competence toward cultural diversity represents a unique consumption cultural identity that sets them apart from locals, and hence would influence their out-group values greatly.

Cultural Globalization Theory

Interest in the combined effects of globalism and localism at broader societal or group levels forms the basis of cultural globalization theory. Transmission of in media, lifestyle, consumption patterns, cultural symbols, values, and attitudes occurring across nations is a major characteristic of cultural globalization assumptions (Steenkamp, 2019). Scholars supporting the globalization of cultures standpoint highlight that in many parts of the world, people are increasingly assimilating into a global consumption culture (GCC), by integrating and substituting normative global behaviors with local traditions and cultural symbols. The diffusion

of global cultural practices and lifestyles are shaping traditional local cultures. As people become interconnected through advances in technology and communication, their global consumption cultural awareness is heightened to embrace and adapt to global consumption practice. The assimilation of cultures further strengthened by the marketing practices of many multinational corporations through the movement of experts who stay with locals for many years, the standardization of brand collaterals and symbols, mass promotional activities, etc. (Steenkamp, 2019). Entertainment through music, sports and movie have primarily served as important vehicles for the diffusion of Western cultures to a different part of the world.

Within the globalization of culture argument, are people who support the view that despite the incessant flows of global cultures, the majority of people prefer to maintain their local cultural practices, symbols, and lifestyle with a general tendency to reject global influences (Westjohn & Magnusson, 2011). Strong localization is a major drive for such people. While they recognize the strong impact of globalism, they maintain strong local awareness and pursue local cultural favoritism. The bias for domestic products derives from familiarity and easy identification with local cultural symbols, cues, values, lifestyles, and behaviors.

Still, with the cultural globalization theory, others propose the conscious hybridization or mixing of both local and global cultures for better outcomes. This is termed as a glocalization strategy where individuals accept aspects of the global culture and integrate it into the local culture (Westjohn & Magnusson, 2011). Since cosmopolitan consumers are diversity conscious and appreciate consumption practices and products from many parts of, they would be more likely to embrace the global culture as part of the local tool kit. Many fast-food restaurants pursue glocalization where local content is mixed with global symbols to achieve a perfectly indigenous new offering (Thompson & Arsel, 2004). Because the global marketplace has been

exceptionally interdependent it is impossible for individual countries to be isolated from the forces of globalism whether in food culture, entertainment, travel, education, finance, social life, consumption practices. Yet, individuals can create a unique mix of local and global practices to express their own indigenous experiences. A key highlight of the globalization argument is that individuals can be global and local at the same time but expressed in different forms. In Ghanaian marriage practices, people wear local fabric for traditional marriage practices, but for the Christian wedding ceremony, they adorn clothing that is Western. Even within the "white wedding" ceremony, many consumers combine local and global symbols simultaneously.

Lastly, within the cultural globalization theory, some groups of consumers reject both the local and global cultures because they disidentify with either of them. Such individuals are culturally alienated and would not have anything to do with both cultures; whether local, hybrid or global. This tendency results from loss of identities, poor cultural identification, and poor subjective well-being (Steenkamp, 2019). Limited attention is paid to this culturally alienated group in the globalization literature.

Acculturation toward Global Consumer Culture

Finally, *Acculturation to the Global Consumer Culture (AGCC)* is closely related to consumer's beliefs in world citizenship and the desire to acquire relevant competence appropriate to consumer culture (Cleveland & Laroche, 2007; Steenkamp & de Jong, 2010). Acculturation refers to the adaptations individuals and groups experience due to exposure to different cultures. When people encounter new cultures, they learn new social skills of relating, modify expectations, attitudes, beliefs, lifestyles and redefine their own cultural and self-identities (Steenkamp, 2019). Developing new skills and competencies necessary for navigating

the new cultural environment is key to effective functioning. Thus, AGCC shows how individual consumers acquire the necessary knowledge, skills, and behaviors relevant for participating in global consumer culture (Cleveland & Laroche, 2007). As such, cosmopolitan consumers who desire cultural transcendence will be attracted to the shared consciousness and belongingness provided by global brands (Steenkamp & de Jong, 2010; Strizhakova et al., 2011), for they consider foreign products as more important than local products and culture.

Toward a New Definition of Consumer Xenocentrism

Mechanisms and Processes

The process by which consumer xenocentrism influences consumer behavior typically has been explained by two theories: social identity theory (Tajfel & Turner, 1979) and system justification theory (Jost & Banaji, 1994). Social identity theory holds that individuals strive to maintain a positive social identity as a central tenet (Tajfel & Turner, 1979). Positive social identity is achieved through various processes, which have as their goal the favorable distinction of the in-group as opposed to the out-group. Being identified as a member of a social group (i.e., an in-group member) that is associated with unique and superior attributes by others, enhances an individual's self-esteem and identity significantly, and mainly when they are distinctively better than the outgroup. Products and brands from countries that are, perceived to be more desirable on a meaningful criterion (e.g., "advanced," "developed," "contemporary," etc.) may act as signals of membership in a desirable group. Consequently, individuals in such a group will feel a higher sense of positive social identity because their products, lifestyle and technology choices provide signals of membership in such a group. For example, in South Africa, many

consumers today tell market researchers that certain product choices tell others that they have "arrived."

On the contrary, a country with comparable negative attributes on critical dimensions will engender negative self-worth and may foster a desire to associate with the favorable outgroup nations. For a xenocentric consumer, membership to a foreign society through product usage is highly desirable since this helps them to achieve positive self-esteem and social identity. Underlying motivations leading to xenocentric tendencies is self-esteem enhancement, value-expressive attitudes and social-adjustive goals associated with global brands (Batra et al., 2000; Shavitt, 1990; Xie et al., 2015; Zhou & Belk, 2004). Group membership engenders feelings of self-worth, particularly when consumers self-associates with a superior out-group country and their consumption culture (Strizhakova et al., 2011). Moreover, the signal worthiness embedded in global brands aid in communicating consumers' values and status differences, especially among low-income groups (Lamont & Molnar, 2001). Thus, out-group foreign country favoritism accompanied by in-group local country negative sentiments is based potentially on value-expressions and social-adjustive benefits linked to global consumption. While social identity theory is used to explain foreign country favoritism (Ellemers et al., 1997a), others suggest that it is adequate to sufficiently explain consumer xenocentrism due to its strong emphasis on in-group favoritism as a route to positive social identity (Balabanis & Diamantopoulos, 2016). As a consequence, Balabanis and Diamantopoulos (2016) illustrate that at the core of consumer xenocentrism is the perceived in-group inferiority expressed through negative self-stereotyping, counter-intuitive to social identity but a core theme in system justification assumptions.

System justification theory provides an alternative explanation for foreign country bias. System justification theory is defined as "the psychological process by which existing social arrangements are legitimized, even at the expense of personal and group interests" (Jost & Banaji, 1994, p. 22) Consumers distinctions between countries are justifiable because the world systems created these categorizations for coordinated social and national interactions (Jost & Banaji, 1994). Hence, countries are grouped as "developed," "developing," "technologically advanced" and "less technologically advanced" by corporations such as the UN, World Bank, OECD, since that is what they are. Relatedly, people rely on ideas and beliefs to justify the existing social world by stereotyping low-status groups in ways that justify their perceived inequality as usual and fitting (Jost, 2001; Jost & Banaji, 1994). Negative self-stereotyping is predominant in developing nations as they see themselves to lack the necessary capabilities to lift themselves out of their predicament hence their situation, while unfortunate, is justifiable, appropriate, and right. As a result, consumers in these countries use such schemas to justify their prevailing conditions but pursue other strategies such as desiring products from high-income countries to supplant such perceived inferiority. From a system justification perspective, individuals become xenocentric because they consider their current situation and country conditions to be inferior as compared to high-income countries. Also, that they are justified in adopting foreign global products and brands because the brands have superior functionality and ability to serve their consumption needs better than local products (Balabanis & Diamantopoulos, 2016).

Consumer Xenocentrism as a Domain-Specific Value

In the current research, we take a more psychological and domain-specific, value-based approach to outlining the nature and content of the construct. Values are central to individuals' personality, self-concept and cognitive systems to influence attitudes and behavior. Rokeach (1973) posits that virtually all human behaviors are explainable from a values standpoint. They serve as guiding principles to determine appropriate end states of behavior and are ordered in importance (Bilsky & Schwartz, 1994). At the core of the decision to buy foreign or local brands are a set of tightly circumscribed human values.

Values are classified at various levels of abstraction. This view is exemplified with Steenkamp and de Jong's (2010) notion of three levels of values in which values are outlined based on their centrality to the broader culture or individual. At the national cultural level are collective beliefs commonly shared by members of a country about abstract goals and modes of behavior that are transituational (e.g., embeddedness, mastery, autonomy) (Schwartz, 1999).

Mid-range are general or personal values defined as beliefs held by individuals about abstract goals and modes of behavior applicable to diverse situations (e.g., achievement, stimulation, universalism) (Schwartz, 1999). The last level is consumer domain-specific values which beliefs held by individuals about actual goals and modes of behavior unique to consumer contexts materialism, innovativeness, ethnocentrism (cf. Steenkamp & de Jong, 2010). The latter values are akin to Lastovicka (1982) notion of secondary dispositions evoked only in consumption contexts. The salience of foreign product bias is specific to consumption situations.

Defining Characteristics of Consumer Xenocentrism

The following are highlighted as defining characteristics of consumer xenocentrism: (1) Perceived in-group derogation; (2) Social identity enhancement; (3) Local marketplace distrust. We offer the following explanation

Perceived in-group derogation

The extensive literature on intergroup relations reporting in-group - out-group favoritism is uncommon (Ellemers, Van Rijswijk, Roefs, & Simons, 1997b). Critical to the conceptualization of xenocentrism is the idea that not only do consumers prefer foreign societies and their related artifacts, they sometimes abhor their own traditions and culture (Kent & Burnight, 1951; Mueller et al., 2010). They unconsciously abhor their local products, lifestyle, customs, etc. (Jost & Banaji, 1994). They show a strong tendency to derogate their own for the foreign. As a central characteristic, xenocentric consumers regard local products as lacking in value or importance, compared to foreign products. Consumers' hostility toward the in-group is borne out of general dislike and frustration. Perceived in-group derogation is accompanied by out-group positivity. Perceived outgroup favoritism with corresponding ingroup derogation arises from characteristics of social reality, i.e., consideration of socio-economic, political, cultural and relational conditions of nation-states (Poppe & Linssen, 1999). We expect a comparison of products and brands from developing and emerging markets with superior alternatives from highly industrialized, Western countries to generate perceived inferiority of local alternatives, leading to increased interest in those products. Negative local country stereotypes derive from comparison on a key dimension of socio-economic, cultural, and geographic conditions. This is apparent through share observation in the social context (Poppe & Linssen, 1999). Consumers derogate local products because they observe and experience

performance failures and weaknesses in products and brands. Hence, they become cognitively biased towards foreign products and brands and hence are motivated to attribute negative characteristics to local alternatives even when they are qualitatively better in terms of price and functional performance (Gaur et al., 2015; Mueller et al., 2016).

Social identity enhancement

This dimension relies heavily on Social identity theory by Tajfel and Turner (1975). We take the view that EM consumers may identify with some Western countries if they consider aspects of their lifestyle and brands to be attractive and capable of enriching their social-identity. Brands are considered as vehicles for social identity enhancement since they have distinctive characteristics that imbue status and prestige. The importance of global product consumption or global citizenship to individuals' self-concept and social identity is undoubtedly acknowledged by many (Strizhakova et al., 2011; Thorbjørnsen, Pedersen, & Nysveen, 2007; Zhou & Belk, 2004). Since consumers in developing and emerging markets construe the self in relation to others, their product decisions are influenced heavily by how brands enable them to create and maintain their identity to significant others (Batra et al., 2000; Mueller et al., 2016). Xie et al. (2015) documents that emerging market consumers respond more favorably to global brands because they enable consumers to achieve perceived social dominance. Zhou and Belk (2004) demonstrate that the desire for high status and prestige predicts Chinese consumers' global brands' favorability. Attraction to global brands is due to the aspirational values of status, modernity, global cosmopolitanism, and technology that EM consumers are provided (Özsomer, 2012). Thus, since consumers in EMs have a high need for social status indicators, enhancing

one's social identity through global brands is considered as key defining dimension of consumer xenocentrism.

Local marketplace distrust

When consumers are very frustrated with the poor performance of local manufacturers on important product attributes, they generally become distrustful and cynical (Helm, Moulard, & Richins, 2015). They tend to doubt the ability of manufacturers to deliver over and above the minimum requirements. Performance quality is a key concern in EMs (Sinha & Sheth, 2017b). Failure to consistently deliver on promised performance will result in local marketplace distrust. If the general marketplace is perceived to be characterized by pervasive dishonesty, this leads to doubt and consumer withdrawal activities (Helm et al., 2015; Holt, 2002); which encourages the purchase of foreign global products and brands. Distrust will predispose consumers to exhibit high levels of xenocentrism. Consumer distrust for brands in emerging markets tends to be high since many brands attract media attention for product-harm crisis and brand failures (Gurhan-Canli, Hayran, & Sarial-Abi, 2017). This may lead to feelings of betrayal, anger, and frustration about brands (Smith & Ruth, 2002), hence, resorting to foreign global brands due to their superiority and reliable performance. Thus, consumers who value xenocentrism tend to be distrustful of local products and brands to deliver beyond minimum performance levels.

In the next sections, we formally define consumer xenocentrism and highlight the nature of consumer xenocentrism in comparison to other established constructs such as consumer ethnocentrism.

Defining Consumer Xenocentrism

Thus, we formally define consumer xenocentrism as a *belief about the desirability of preferring foreign products compared to local alternatives due to affective reaction and cognitive frame switching expressed under varying product and brand conditions due to perceived ingroup derogation, social identity enhancement, and local marketplace distrust.* Table 3 below depicts the defining elements of consumer xenocentrism as reflected in the definition.

Importantly, definition emphasizes the domain-specific nature of consumer xenocentrism which maintains that that individuals acquire certain attitudes and value dispositions due to "experiences in specific situations or domains of activity and that behavior cannot be understood or efficiently predicted except in the context of a specific environment" (Vinson et al., 1977, p. 45).

In their model of consumers' value systems, Vinson et al. (1977) distinguish three levels of values: (1) deep-rooted personal values as global values, (2) generalized consumption values as domain-specific values and (3) beliefs relating to product attributes as evaluating beliefs to link values to behavior. This cast values along a broad continuum, from very centrally held, transituational beliefs to narrowly circumscribed, intermediate consumption related beliefs and less centrally held evaluative beliefs about the ideal product attributes. Such value structure is interrelated yet exerts a top-down effect to ultimately influence an individual's evaluative product beliefs (Vinson et al., 1977).

Table 3: Mapping sentence Approach the Definition of Consumer Xenocentrism

Consumer xenocentrism is a *belief about the desirability of preferring foreign products compared to local alternatives due to affective reaction and cognitive frame switching expressed under varying product and brand conditions due to perceived ingroup derogation, social identity enhancement, and local marketplace distrust.*
Thus, Consumer xenocentrism is a belief about the desirability of { **PREFERENCE** preferring foreign products compared to local products }
with such preferences influenced by cognitive and affection reactions, characterized by { **CHARACTERISTICS** perceived in-group derogation, social identity enhancement, and local marketplace distrust } and evaluated based on foreign global standards
under varying consumption domains { **RANGE** high to low } of product/brand conditions.

From an expectancy-value theory standpoint, consumer's beliefs about foreign brand purchases are influenced by the anticipation that such beliefs are instrumental for achieving a valued end-state such as power, varied life, status (Cohen, Fishbein, & Ahtola, 1986; Feather, 1992). The higher the expectations, the more favorable foreign brand attitudes will be and vice versa. Consumer xenocentrism is identified as consumption related belief that is contextually determined and serve to predict foreign product favoritism. Consumers will differentially prefer global or local brands due to personal experiences, product attributes and consumption goals pursued. Levin and Gaeth (1988) document that consumers judge products differentially based on product attribute framing, with favorable attributes eliciting positive attitudes. Contextual cues trigger local and global brand sentiments.

Xenocentrics exhibit a strong preference for foreign products, which may or may not be accompanied by an intense dislike for local products. Xenocentrism, just like ethnocentrism is situated in the social context (Steenkamp & de Jong, 2010). Thus, the tendency to be xenocentric is determined mainly by contextual cues, mainly consumption situations. Consumers who are high on consumer xenocentrism tend to employ foreign standards when determining the appropriateness of local product adoption, in a process that may include implicit or explicit evaluative processes and be informed by affect and cognition.

A consumer's xenocentrism may potentially influence his/her use of foreign standards to gauge the appropriateness of adopting local products, with a disdain for local sources. Xenocentric consumers believe that buying foreign global brands is good since these products have superior functional and social attributes necessary for their consumption goals (Steenkamp & de Jong, 2010). Our view is that consumer xenocentrism is a generalized consumption value and not a personality trait employed by all within society, especially in emerging markets. Traits are enduring, relatively fixed dispositions that influence affect, cognition and behavior (McCrae & Costa, 1996), suggesting that actions derive primarily from *what a person is like.* On the contrary, the state reflects temporary characteristics that influence infrequent behavior and are caused mainly by external factors (Bem & Allen, 1974).

Currently, there is not a definitive consensus on whether consumer-centric tendencies such as ethnocentrism or xenocentrism are trait dispositions or states (i.e., attitudinal). For example, recently Siamagka and Balabanis (2015) reconceptualized consumer ethnocentrism by suggesting that it is trait disposition, that is, a fixed, stable personal disposition generally socialized during infancy and can unconsciously influence purchase decisions. Conversely, Morgeson III, Sharma, and Hult (2015) take the position that consumer ethnocentrism is, in fact,

attitudinal and reflects the tripartite domains of attitudes; namely, affective reaction, cognitive bias, and behavioral preferences. The latter conception stresses that positive sentiments towards foreign brands is not a fixed personality trait, but instead, a state-induced response to situation-specific cues and cultural knowledge about the desirability of local and foreign brands.

Hence, consumer xenocentrism is operationalized as a state - a situationally-activated domain-specific value—not a trait disposition. It is theorized to be a situationally-activated a mid-range general belief that is held by all members of society. Positive sentiment towards foreign brands is not a fixed personality trait, but instead, a state-induced reaction to accessible information and situational cues about local brands versus foreign counterparts. Consistent with Steenkamp and de Jong (2010), we conceptualize consumer xenocentrism as domain-specific consumption value invoked in local vs global choice contexts. In a globalized marketplace with high levels of multiculturalism, consumers may use various cultural knowledge systems to judge the appropriateness of buying local or foreign products at every given time.

In this section, we emphasize the importance of situations to explain how consumers form xenocentric beliefs in making product judgment about domestic relative to foreign products and brands. Two key theories: Cultural Cognitive-Affective Personality System, and Cultural Frame Switching and Polyculturalism perspectives are used to position consumer xenocentrism.

The Situated-Person Perspective of Consumer Xenocentrism

Burgess and Jaravaza (2018) recently illustrated how the institutions-based view and situated person perspectives (Mischel, 2004; Mischel & Shoda, 2010) can be applied to provide a richer understanding of the complex influence of cognitions, emotions, and situational context on behavior. The situated-person perspectives which emphasize the influences of the situation on

cognition affect and behavior are adopted as alternative approaches to understanding consumer xenocentrism (Oyserman, 2015). The following sections present broad overviews on (1) cultural cognitive-affective personality system and (2) cultural frame switching and polyculturalism and show how they can be applied to understand consumer xenocentrism.

Cultural Cognitive-Affective Personality System (C-CAPS) Perspective

A fundamental premise of the cognitive-affective personality system (CAPS) theory is that situations play a profound role in human personality and should not be ignored (Mischel & Ayduk, 2002). According to the CAPS model, any personality conception must emphasize the role of situations, events, or contexts to account for differences in behavior, since features of situations account for virtually all levels of behavior (Mischel & Shoda, 1995). The external situational features meaningfully interact with the experienced intrapsychic situations of thoughts and affects that become chronically activated within the individual's personality system (Shoda & Mischel, 2000). The CAPS model considers the individual as comprising a system of mental representations - cognitions and affects, which interacts with situational features to produce behavioral expressions (Mischel & Shoda, 1995, 1998).

Mischel and Shoda (1995) explain that a person's personality system can be understood as various mental representations or mediating systems of thoughts and emotions that form an idiosyncratic associative network. A subset of these units become activated depending on the characteristic features of the situation. These units include encodings of the self and situations, expectancies, beliefs, goals, values, as well as competencies and self-regulatory plans and strategies that are organized in unique ways within the person to underlying behavior (Mischel & Shoda, 1995; Shoda & Mischel, 2000). These mediating units represent a special interconnecting

system that controls the continued activation of other units in the overall network to produce predictable behavioral responses (Mischel & Shoda, 1998). A person's culture and subculture, and socialization greatly determine the content of their associative network (Agbonifoh & Elimimian, 1999).

Mendoza-Denton and Mischel (2007) expanded the CAPS framework to include culture as an important organizing framework for understanding the individual in context. The Cultural Cognitive-Affective Processing System (C-CAPS) perspective considers culture and individuals as an integrated network of influences that affect each other. Figure 6 below highlights the interlinkages in the model. The systems view of culture emphasizes that cultural values and belief systems exert influence on institutions and cultural practices, enabling cultural affordances or avenues for expressing and reinforcing these cultural values. At the individual, broader cultural values produce individual differences in the cognitive availability of certain constructs in the belief system, such as autonomy, power, equality, etc. Accessibility of these beliefs may frame people in specific ways, which also has an impact on the organization of their cognitive and affective outcomes. Thus, the systems view of culture maintains that culture influences not only the content of individuals' behavior but also the outcomes they express and reinforce (Mendoza-Denton & Mischel, 2007).

This model is applied to capture the dynamic interplay between consumption contexts and the active organization of cultural cognitive-affective mediating processing systems that underlie individual preferences. In consumption domains, consumers differ characteristically regarding the cognitive-affective mediating units they may activate when faced with certain situational conditions. Some consumers will frequently active certain affects, values, beliefs,

goals and as well as unique competencies when evaluating global versus local brands to guide their choices accordingly (Morgan, Vorhies, & Mason, 2009).

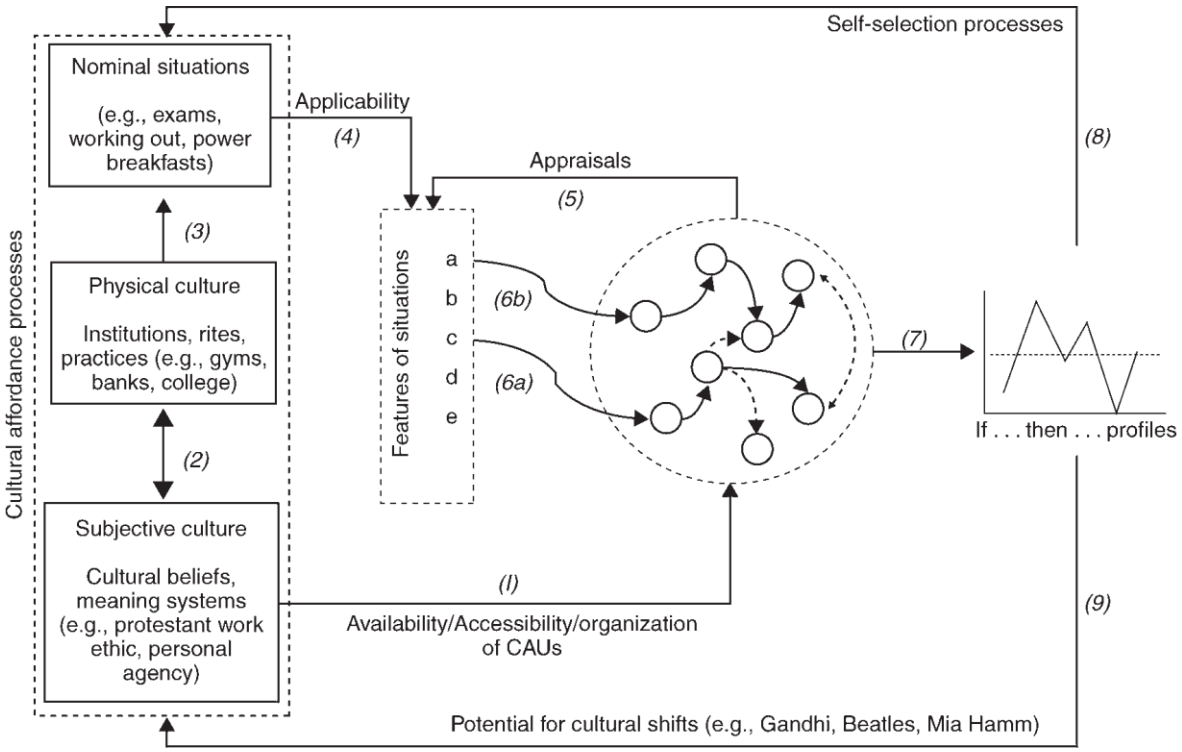


Figure 3. Interlinkages with the C-CAPS Model

Note. Schematic illustration of the culturally constituted C-CAPS. Derived from Mendoza-Denton and Mischel (2007, p. 184184). The subjective and physical culture determines the inputs and organizing nature of the individual's processing system (1), which provides the cultural enablers that form the nominal situations experienced by the individual (2, 3). Psychological aspects of situations are affected by both the nominal situations and the individual's evaluative processes (4, 5). The system produces *if ... then ...* conditions (6a, 6b, 7), which together influence the surroundings of the individual (8), with the ability to cause cultural change (9).

Features of global brands, products, or lifestyles relative to local alternatives will conceivably activate a consumer's unique characteristic patterns of thoughts, feelings, and actions as a reaction to consumption domain-specific features or psychological contexts. Therefore, the same consumer can prefer local and foreign brands differentially given the consumption situations (e.g., prefer foreign electronics but reject foreign food). Such a dynamic

processing approach to understanding consumer preferences focuses attention on not only an individual's overall differences but also on how they differ characteristically cross-situationally (Shoda & Mischel, 2000).

The C-CAPS model highlights the *if … then* mechanisms where behavior is shaped in context. *If* consumers are exposed to certain consumption situations, *then* specific cognitions and affects interacts with a network of mediating units to predict behavioral responses. Consumers are both rational and emotional (Zajonc & Markus, 1982), looking for best value for money in terms of functional and psychological values (Morgan et al., 2009; Sweeney & Soutar, 2001), so that if EM markets do not provide appropriate products levels in relevant attributes, they will look for alternatives, especially where foreign products contain appropriate psychological features. When they consistently become satisfied with foreign alternatives, they will develop a characteristically stable reaction to contextual cues, whereby they activate global brand mediating systems to respond to their unique consumption needs. Through a process of activation and chronic accessibility consumers switch mental frames to respond to consumptions demands in optimal ways. A related concept is the frame switching approach to understanding how individuals respond to various contextual cues through mental frame switching. This is used to explain polycultural identities in global marketing.

Cultural Frame Switching and Polyculturalism

Cultural frame switching and Polyculturalism is also introduced as an alternative explanation for why some consumers show strong favorability for global brands but dislike for local alternatives. With globalization, it is common for individuals to be exposed to multiple cultures and meaning systems. How people respond to globalization and different cultural

exposures are not universal, yet they are shaped significantly by their local cultural experiences (Benet-Martinez et al., 2002; Hong & Cheon, 2017). In international marketing literature, several authors document that individuals increasingly respond to multicultural exposures by employing global and local identity meaning systems (Bagozzi & Yi, 2012). Arnett (2002) proposes that individuals navigate between local-global identity systems because of globalization. Polyculturalism is when individuals belong to many different cultures but with biculturalism individuals consider themselves as belonging to two distinct cultures; so bicultural identity conceived within globalization is the co-existence of one local identity established in a person's local culture and another identity established in the global culture (Arnett, 2002). Relatedly, consumers navigate between global and local identity cultural frames as they make product decisions (Bagozzi & Yi, 2012; Reed, Forehand, Puntoni, & Warlop, 2012). Such identity frames may influence their sentiments towards local or foreign consumption orientations (Bartsch et al., 2016b; Steenkamp & de Jong, 2010).

Specifically, large empirical studies show that emerging markets present boundary conditions to our current theorizing on the psychological processes that underpin local and global product evaluation (Batra et al., 2000; Belk, 1988; Burgess & Steenkamp, 2006; Kinra, 2006). For example, high-income consumers endorse values that reflect personal independence and actions, whereas low-income consumers endorse values that reflect conformance to group norms and social cohesion (Batra et al., 2000; Burgess, 1992; Kinra, 2006) Brands with high signaling value and prestige are, for example, better preferred over local counterparts (Xie et al, 2015). However, local brands that demonstrate strong local brand iconess, tapping into local cultural systems and heritage become important outlays for consumers who desire to strongly identify with the local country culture (Özsomer, 2012; Xie et al., 2015).

While global and local consumer culture is distinguished and conceptualized as the opposite ends of one bipolar continuum, identification with local and global consumer culture can best be described as distinct but somewhat partially independent constructs that extend across product categories (Reed et al., 2012). Several consumers have the tendency to simultaneously endorse local and global consumer cultures, in some respects, and apply both cultural mindset or mental frames as they deem fit (Arnett, 2002). Bicultural identities, in this case, local-global identities, have significant effects on product and brand evaluations. In a priming procedure, Zhang and Khare (2009) documents that consumers with accessible global consumer identity show a strong preference for global (vs local) products, whereas consumers with accessible local consumer identity show a strong preference for local (vs global) brands. The extent of activation of one cultural frame over another to affect local and/or global brand choice is influenced by exposure to cultural symbols, individual experiences, and situational cues. Recently, cross-cultural researchers are trying to examine the underlying mechanisms of why consumers show expressed preferences for global brands over local alternatives.

Employing a conditional process analysis approach, we draw on institutions theory and cultural frame switching to explain this phenomenon. The institutions-based view stresses that deeper attention to the socioeconomic, regulative and cultural contexts to explain human cognition, affect and behavior in emerging markets is particularly necessary (Burgess & Steenkamp, 2006). Individual actions are constrained by the contexts within which they operate, whether high-income contexts or EM context (Owe et al., 2013). In Culture as situated cognition, Oyserman (2015) explains that people adopt a particular cultural mindset that is situationally relevant to achieve optimum outcomes. The underlying assumption is that culture influences cognition and sense-making in one's environment. Cultural knowledge or meaning system is

viewed as the lens that affects the evaluation of perceptual cues in the social environment (Hong, Morris, Chiu, & Benet-Martinez, 2000). Consumers use a cultural lens to determine whether to favor foreign over local brands due to their evaluation of important stimuli or cues (e.g., local brand attributes, past brands experiences, the perceived value of local/global brands). According to this theory, "individuals can possess dual cultural identities and engage in active cultural frame switching, in which they move between different cultural meaning systems in response to situational cues" (Benet-Martinez et al., 2002, p. 493). The idea is that consumers have multiple knowledge or evaluative systems they resort to when making decisions and may switch between varied culturally appropriate behaviors depend on situational cues.

Cultural psychologists explain that an individual may identify with multiple cultural systems and switch between different cultural systems in the face of specific social cues and interactions (Vignoles et al., 2016). Individuals with bicultural identities (local-global identities), have two mental frames available to them and may adopt interpretative frames characteristic of specific cultures in reaction to cues in the social settings (Arnett, 2002; Hong et al., 2000). Thus, individuals may switch between two cultural lenses or frames by activating internalized cultures or value systems that serve as a network of discrete, specific constructs that influence human cognition, emotions, and motivations as they become more accessible in a person's mind (Hong et al., 2000). A consumer internalizes both local consumer cultural frames and global consumer cultural frames. As a response to environmental cues, a cultural frame, whether global or local, will be activated momentarily since that part generates more desirable and applicable outcomes. Consumers who value xenocentrism value prefer foreign brands and forego local alternatives in specific product categories because it is the ideal cultural frame to solve the consumption problem (Reed et al., 2012).

Different cultural knowledge or meaning systems are active in specific tasks due to their *accessibility, applicability, and appropriateness* in different situations (Higgins, 1996). Cultural knowledge is more accessible when it has a high likelihood to come to the top of mind in choice situations. This is enhanced by the frequency and recency of knowledge activation (Wong & Lee, 2017). With globalization, consumers are continuously exposed to cultural symbols that serve as indirect but frequent primes to activate suitable outcomes (Zhang & Khare, 2009). For example, cultural knowledge of foods or lifestyles, whether local or foreign, should be more accessible to individuals who have recently been exposed to them or frequently engaged in them than for people with little or no knowledge. Applicability is the significance of the cultural knowledge of the situation. An individual desiring status consumption experience may find expensive jewellery more applicable to this context than modest accessories. Appropriateness reflects suitability or rightness for the occasion. For instance, to wear casual attire for a corporate executive meeting may be considered inappropriate for the occasion (Hong & Cheon, 2017; Wong & Lee, 2017).

Characteristics of social representations influence significantly which cultural frame to activate at any given time (Hong, Zhan, Morris, & Benet-Martinez, 2016; Wong & Lee, 2017). Consumers may favor foreign over local brands if product information is accessible, applicable, and proper for consumption experiences. Thus, both local and global brand information may be accessible but if one is considered less appropriate and applicable for a given consumption experience the best option will be selected. Therefore, if consumer knowledge about local products and brands are accessible but unattractive, consumers may switch on their global mental frame to meet their consumption needs. To the extent that global consumption mental frames are

readily accessible through global media exposures, market availability, personal experience, etc. consumers will continuously prefer foreign brands and disregard local alternatives.

Distinguishing Consumer Xenocentrism from other Concepts

To avoid confusion, we distinguish consumer xenocentrism from a few related constructs of consumers' general attitudes and central dispositions to broaden our understanding of consumers' local/domestic compared to foreign/global brands and product preferences.

Consumer Ethnocentrism

Globalization has done well to homogenize international cultural values by enhancing the consciousness of consumers as global citizens (Arnould & Thompson, 2005). Consumers are more receptive than ever before to global consumer influences through various mediascapes (Appadurai, 1990). Undeniably, however, many consumers are still very passionate about protecting their traditional indigenous cultures, while resisting the impact of global consumption cultures (Cleveland et al., 2009). Such consumers are more inclined to emphasize the positive attributes of local products and to discount the merits of imports. This tendency is broadly identified as ethnocentrism, which was formally defined by Sumner (1906). Sumner defined ethnocentrism as.

> "… the view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it…Each group nourishes its own pride and vanity, boasts itself superior, exalts its own divinities and looks with contempt on outsiders" (p. 13).

Shimp and Sharma (1987, p. 280) later defined ethnocentrism as the "universal proclivity for people to view their own group as the center of the universe, to interpret other social units from the perspective of their own group, and to reject persons who are culturally dissimilar while blindly accepting those who are culturally like themselves." It is widely held that ethnocentrism is a universally shared phenomenon that has a strong expression in intergroup relations, with others inferring it as a more trait-like property (Shankarmahesh, 2006).

Influenced by Sumner (1906), Shimp and Sharma (1987) conceptualized consumer ethnocentrism (CET) as a domain-specific disposition for understanding consumer behavior. Since then CET has been one of the most dominant concepts in marketing and cross-cultural consumer research. Shimp and Sharma (1987) explain that CET reflects the "beliefs held by consumers about the appropriateness and the morality of purchasing foreign-made products" (p. 280). CET sits at the crossroad of distinguishing between products of the in-group (home country) and out-groups (foreign countries) with a view towards rejecting foreign products due to patriotic and nationalistic persuasions (Shankarmahesh, 2006). Sharma et al. (1995, p. 27) contend that for the strong-willed ethnocentric, "not buying foreign imports is good, appropriate, desirable, and patriotic; buying them is bad, inappropriate, undesirable, and irresponsible." Ethnocentrics are generally prejudicial against foreign products; their decision to patronize local products has a moral and economic persuasion since the reverse action is bad and may hurt the local economy badly.

Consumer ethnocentrism is distinguished from consumer xenocentrism and cosmopolitanism and assumed to relate negatively to both constructs (Cleveland et al., 2009; Prince et al., 2016). Even as ethnocentric consumer shows a general disposition toward avoiding foreign brands, xenocentric and cosmopolitan consumers are particularly receptive towards

foreign brands. Extensive studies have reported inverse relationships between CET and consumers' preference for foreign products, evaluation of the quality of foreign products and cultural openness (Altintas & Tokol, 2007; Klein & Ettensoe, 1999; Pentz, Terblanche, & Boshoff, 2014; Wang & Chen, 2004; Zeugner-Roth et al., 2015).

In a study of Polish consumers, Supphellen and Rittenburg (2001) find that even in the face of superior foreign brands, highly ethnocentric polish consumers preferred to patronize local gas stations than they would for the foreign alternative. Another study found that highly ethnocentric consumers showed negative attitudes towards global brands, but those with favorable global consumption orientations exhibited poor ratings on CET (Steenkamp & de Jong, 2010). More recently, in a cross-cultural study among Austrian and Slovenian consumers, Zeugner-Roth et al. (2015) reported that national identity and consumer ethnocentrism simultaneously influenced foreign product judgment and willingness to patronize negatively, yet cosmopolitan consumers evaluated foreign products favorably but were not inclined to purchase. Moreover, Prince et al. (2016) also confirm a negative link between CET and both consumer xenocentrism and cosmopolitanism among British and American consumers. While consumer ethnocentrism has dominated marketing and consumer behavior research for nearly three decades, consumer xenocentrism is regarded as a suitable alternative for understanding favorability toward foreign brands and disregard for local alternatives (Balabanis & Diamantopoulos, 2016; Lawrence, 2012; Mueller et al., 2016).

Is Consumer Ethnocentrism the polar opposite of Xenocentrism?

Kent and Burnight (1951) originally theorized xenocentrism by reversing the definition of ethnocentrism provided by Sumner (1906). Whereas ethnocentrism is defined as "a view of

things in which one's own group is the center of everything, and all others are scaled and rated with reference to it," Kent and Burnight matches this definition by suggesting that xenocentrism is "a view of things in which a group other than one's own is the center of everything, and all others, including one's own group, are scaled and rated with reference to it" (Kent & Burnight, 1951, p. 256). Following such a parallel view, Prince et al. (2016) argued that xenocentrism is, in fact, the opposite of ethnocentrism. Consequently, they measured consumer xenocentrism by reversing the consumer ethnocentrism scale developed by Shimp and Sharma (1987). However, their study did not confirm the polar opposite relationship between consumer ethnocentrism and xenocentrism, leading them to conclude that "it is inappropriate to construe these constructs as opposites" (Prince et al., 2016, p. 725).

As previously explained, ethnocentrism is used to counter xenocentrism as a "positive versus negative" or as "present versus absent" constructs. The question really is; is xenocentrism the opposite of ethnocentrism? In our view, the absence of ethnocentrism is not xenocentrism. Empirical evidence show that consumers do express varying degrees of preference for local and foreign products at the same time, depending on specific product classes or consumption domains (Batra et al., 2000; Kinra, 2006; Nes, Yelkur, & Silkoset, 2014; Steenkamp & de Jong, 2010; Xie et al., 2015).

In their study of affective states, Larsen, McGraw, and Cacioppo (2001) suggest that while affective experiences are generally bipolar, the mixed feelings of positive and negative emotions can co-occur. Following the Evaluative Space Model (ESM), which emphasizes the underlying processes that cause affective experiences, Larsen et al. (2001) posit that both positive and negative can be separated and hence conceives the plausibility of individuals experiencing negative and positive affective states simultaneously. Based on this assumption,

we predict the possibility for a person to like and dislike his or her country and foreign countries at the same time on some particular attributes. Sinha and Sheth (2017a) suggest that young consumers in EMs favor a hybrid culture, where they neither abandon nor rise against global culture, but embrace both proportionately. Typically, the bipolarity of mixed feelings of likeness and dislike is more stable than their co-occurrence (Cacioppo, Gardner, & Berntson, 1997). Thus, one can express ethnocentric and xenocentric tendencies concurrently given the unique underlying situational factors that predispose one toward consumer centrism.

In particular, Xie et al. (2015) show the desire for identity expressiveness influenced Chinese consumers' preference for local brands. However, when prestige, trust, and status became a motivator they preferred global brands over and above local brands. In a study of 25 countries, Kaynak and Cavusgil (1983) find that consumer's favorability for foreign vis-à-vis local products varied depending on the specificity of product classes. Thus, the same consumers may evoke different reasons for choosing local products in one breath and foreign products in another breath. Feelings of patriotism generally influence consumers' preference for local products (e.g., Han, 1988), whilst perceived product superiority stimulates consumers' interest in imported products (Kaynak & Cavusgil, 1983; Knight, 1999).

Consumer ethnocentrism and xenocentrism are hypothesized to be conceptually related yet distinct from each other. Their distinctiveness is reflected in the underlying motivational goals that influence why consumers may hold such tendencies. For example, Sharma et al. (1995) explain that consumer ethnocentrism is characterized by a strong love and the desire to see one's country prosper economically, and the conscious effort not to patronize foreign products due to moral considerations. Consumer xenocentrism, on the other hand, reflects a deep sense of foreign-directedness, perceived negative self-regard resulting in heightened lack of

trust for the marketplace and a general desire to achieve social-adjustive or enhancement needs through foreign products and brands (Batra et al., 2000; Kinra, 2006; Mueller et al., 2010; Zhou & Belk, 2004). Balabanis and Diamantopoulos (2016) postulate that perceived in-group inferiority and social aggrandizement evoke consumer xenocentrism tendencies. In the next section, we discuss important constructs that highlight positive and negative attitudes towards foreign versus local products and highlight they uniquely compare with consumer xenocentrism.

Country of Origin

Since Dichter (1962) first recognized that the "made-in" cognitive cue might have a profound effect on how consumers generally evaluate products, Country of Origin (COO) effect has been a rallying concept in both international business and consumer behavior literature (Kaynak & Cavusgil, 1983; Verlegh & Steenkamp, 1999). Han (1989, p. 222) defines a country's image as "consumers' general perceptions of quality of products made in a given country." Fundamentally, the country from which a product originates is an important extrinsic cue, just like price, product quality, brand name, retailer reputation, etc., that may form part of the totality of a product's image (Laroche et al., 2005). Importantly, consumers tend to evaluate products either negatively or positively based on their country of origin (Bilkey & Nes, 1982). Several studies confirm that the "made-in" cue serves as "signals" of product quality (Amine, Chao, & Arnold, 2005; Bilkey & Nes, 1982; Han, 1989; Verlegh & Steenkamp, 1999). Prior studies also suggest that products originating from both developed and developing countries are evaluated unequally, with the latter's products linked with less attractive images (Agbonifoh & Elimimian, 1999). Countries that have excelled in such areas as economic, industrial and technological advancement, political maturity, as well as social and cultural richness have

succeeded in creating favorable country imagery. Han (1989) explains that consumers usually use country image deriving from their reputation as halo, particularly in situations where they are unable to determine the true quality of a country's products before buying.

Beyond its cognitive cue as a quality marker, Verlegh and Steenkamp (1999) argue that the country of origin also reflects symbolic, emotional as well as normative connotations to consumers. Some countries are globally recognized for their reputation in certain product classes such as South African wine, Japanese automobiles, Swiss watches, American heavyweight motorcycles, Norwegian cheese, Australian wool, etc. For consumers, buying these products from the original source arouses feelings of pride, status, authenticity, and uniqueness. COO evokes rich product-country imagery with its associated multisensory, emotional and ritual meanings (Verlegh & Steenkamp, 1999). For example, a consumer who owns Harley Davidson globally consider themselves a unique lot; forming exclusive memberships, subscribing to some rituals, and becoming emotionally attached to the brand. Table 4 below presents a summary of important empirical findings that broadly explain the foreign and local brand and product preferences.

Table 4: Summary of Empirical Findings on Foreign and Local Product/Brand Preferences

Authors	Sampling method	Independent variables	Dependent variables	Key Findings
Agbonifoh and Elimimian (1999)	367 data set from a Nigerian sample was used. Different sampling techniques were used	Product quality judgment in terms of durability, fashionableness, value-for-money, reliability, and functionality of foreign relative to local products	Attitudes towards products made in Technologically More Advanced (TMA) Countries	The results reveal that products from TMA countries were viewed more positively by nationals of developing countries, than those from the Technologically Less Advanced (TLA) countries. Foreign products were rated favorably than homemade products, indicating reverse ethnocentrism.
Balabanis and Diamantopoulos (2016)	265 recruited through a stratified sampling method in Greece Metropolitan areas to test the new C-XENSCALE and to test the predictive validity of some constructs.	Collective self-esteem Self-confidence, Materialism, vanity, susceptibility to interpersonal influence and social dominance orientation	Willingness to buy domestic products and purchase intentions for foreign brands.	Based on the C-XENSCALE, the results revealed that "typical" xenocentrics were high on materialism, vanity, social dominance orientation and susceptibility to interpersonal influence but low on collective self-esteem, and self-confidence. The superior country image was also held among xenocentric consumers towards the USA and Germany than for Greece, the focal local country.
(Balabanis, Stathopoulou, & Qiao, 2019)	Survey of 344 Chinese consumers who were recruited through online panel (Qualtrics).	Consumer ethnocentrism, Global identity Local identity Cosmopolitanism, consumer xenocentrism, Product involvement, income	Attitudes and loyalty towards domestic brands, and attitudes and loyalty towards foreign brands	Consumer ethnocentrism positively linked to attitudes towards domestic brands; global identity positively related to attitudes/loyalty to domestic brands. However, the negative link reported between global identity and attitudes towards foreign brands. Also, local identity negatively linked to attitudes towards domestic brands and foreign brands, but positively related to loyalty to domestic brands. Consumer xenocentrism is found to relate negatively to attitudes and loyalty towards domestic brands and positively linked to attitudes and loyalty towards foreign brands. Cosmopolitanism is only negatively linked to attitudes towards domestic brands and insignificantly linked to foreign brand attitudes.

Batra et al. (2000)	508 urban, mostly middle-class Indian women were recruited through quota-based sampling by a market research company.	Consumer Ethnocentrism, Susceptibility to Normative Influence (SNI), admiration of lifestyles in Economically Developed Countries (EDC)	Consumer attitudes toward local and nonlocal brands	The authors report that the more a brand is seen as nonlocal the more positive are attitudes towards that brand. Positive attitudes towards nonlocal brands were higher among consumers who admired EDC lifestyles than among those who do not. Ethnocentrism does not have any impact on perceived local or nonlocal origin on brand attitudes. Perceived nonlocal origins result in more positive attitudes for high SNI consumers who buy products high in signaling value.
Bevan-Dye, Garnett, and de Klerk (2012)	A convenience sample of 400 Black Generation Y South African University students participated in the study	Status consumption, materialism, and consumer Ethnocentrism	The relationship between status consumption, materialism, and ethnocentrism.	A strong positive relationship was found between materialism and status consumption but not with consumer ethnocentrism and Generation Y Black South African students.
Cleveland et al. (2009)	2015 usable data derived from each urban area from eight countries; namely Canada, Mexico, Chile, Sweden, Greece, Hungary, India, and South Korea.	Materialism, Consumer Ethnocentrism, Cosmopolitanism, and demographic variables	Purchase frequency or importance of owning luxury products, food/beverage consumption, apparel, consumer electronics, and communication devices & appliances	The authors examine across 8 nations demographic antecedents with the three consumer attitudinal dispositions, i.e., materialism, ethnocentrism, and cosmopolitanism on the various behavioral outcomes. Findings generally support the cross-cultural applicability of the constructs, though links to the various demographic antecedents vary greatly from sample to sample. The effect of each disposition on behavior varies substantially across the various product categories investigated among the national groups.
(Davvetas & Diamantopoulos, 2016)	Survey data from 295 Austrian in universities malls and cafés and 370 Slovakian online consumers were used for this study.	Product category risk Utilitarian category value Global brand superiority in the category (GBSC), category social signaling value, category consumption value,	Global vs. local brand preference	The results show that global brand superiority is strengthened when the product category has strong functional and symbolic properties. Global brands were better perceived than local brands with risky purchases, and with products high in functionality and identity signaling. GBSC influence

		Global vs. local purchase justifiability, global vs. purchase normative expectations		consumer brand judgment and choice regarding justifiability and normative expectations. Category effects stronger for familiar brands.
Diamantopoulos, Davydovaa, and Arslanagic-Kalajdzicb (2019)	The study is based on 262 Russian consumers recruited through online surveys.	A serial multiple mediator models with Consumer xenocentrism (C-XEN), Product country image (PCI), Brand attitudes (BATT), consumer cosmopolitanism (C-COSMO), Consumer ethnocentrism (CET), price sensitivity (PSENS), Brand familiarity (BFAM), product category involvement (CATINV).	Purchase intentions	The findings show that C-XEN negatively affects PCI of the domestic country (Russia), and positively linked to PCI of a foreign country (Italy). Also, PCI positively impacts BATT for both domestic and foreign brands. Moreover, C-XEN negatively impacts purchase likelihood for domestic brands. Importantly, C-XEN was positively related to purchase intentions towards genuine foreign brands from countries regarded superior to domestic country. CET positively related to domestic brand purchase intentions, while C-COSMO negatively impacted purchase intentions of foreign genuine brands.
	2,179 respondents from 7 countries, namely Australia, Brazil, China, India, Russia, UK, and the USA were drawn to participate through an online survey by a research agency.	Consumer Ethnocentrism and Global Connectedness as main predictors, with quality and identify as mediators.	Purchase of local (Relative to Global Brands)	They find that purchases of local (relative to global) brands are influenced by local–global consumer values, mediated by perceptions of the identity function of local (relative to global) brands, and moderated by the country's level of economic development and product category symbolism.
Kinra (2006)	112 Indian consumers recruited through quasi-systematic random sampling technique to participate in the study	Product judgment based on technology, quality, status and esteem, value for money and credibility of the country of origin.	Indian consumers' attitudes and preference for local and foreign products	The quality of foreign brands was generally higher and superior to local brands. A greater percentage of foreign brands were rate highly on technology, quality, status, and esteem. The credibility of the country of origin of foreign brands was perceived to be better.
Opoku and Akorli (2009)	100 Ghanaian respondents participated in the study	Country-of-origin image of foreign products based on	Likelihood of purchase of local vs. imported products	Findings reveal that the country of origin was regarded as more important than price and other product attributes. Superior quality and taste were the two key

		prestige, quality, price, and technological advancement		factors for Ghanaian consumers' foreign product preference.
Okechuku and Onyemah (1999)	1,725 usable questionnaires were derived from Upper-class Nigerian consumers in major cities.	The relative influence of prestige, workmanship, reliability, and technological advancement of foreign products	Country of Manufacture image and purchase likelihood	Superior reliability and technological advancement were the two most important factors influencing Nigerian Consumer preference for foreign products. Mere "foreignness" was seen to wield a strong influence on foreign product preference.
Pentz, Terblanche, and Boshoff (2017)	A total of 759 Black and White South Africans were recruited randomly through an online survey.	Cultural openness, patriotism, nationalism, individualism, internationalism, history of oppression, and consumer ethnocentrism.	Imports purchase intentions, and attitudes towards imports.	They report negative relations between cultural openness consumer ethnocentrism among both blacks and whites. The rest of the antecedent factors revealed positive relationships with ethnocentrism. A negative relationship was also reported for import purchase intentions and consumer ethnocentrism among Black and White South Africans.
Prince et al. (2016)	269 USA respondents who are geographically dispersed but reached through an online survey. 273 UK sample was recruited through pre-selected locations in 3 regions, shopping malls, and urban shopping districts	Consumer Ethnocentrism (CET), Xenocentrism (XEN) Cosmopolitanism (COS)	Consciousness-of-a-kind (CK) Global Consumption orientation (GCO) Materialism (MAT), Natural Environment concern (NEC)	Positive relationships reported between XEB and MAT. However, MAT was not positively linked to CET. The relations between CET and XEN not significant. There was also a strong inverse relation between consumer ethnocentrism and cosmopolitanism. Materialism was also found to be positively linked with global consumption orientation. Consumer how were high on XEN also showed high GCO. Finally, there was no significant relationship between XEN and NEC.
Steenkamp and de Jong (2010)	13,000 respondents obtained by global marketing agencies GfK and TNS across 28 countries in Western Europe, Eastern Europe, Asia, South	National cultural values, General values, Sociodemographic Consumer values - Materialism - Innovativeness	Attitudes toward Global Products (AGP)and Attitudes Local Products (ALP)	The results show that consumers differ systematically on AGP and ALP and that these attitudes are generally shared across varied product domains. Some countries are higher on AGP than in other countries due to differences in national-cultural priorities. AGP is lower in countries high on self-expression, but higher in

	America, and North America, mainly through web-based surveys.	- Ethnocentrism - Nostalgia - Environmentalism		secular-rational countries. Conversely, ALP is high in countries that value tradition, conformity and particularly security values. Several results and implications are reported.
(Sichtmann, Davvetasb, & Diamantopoulos, 2018)	Using a quota sampling method, 150 Austrian consumers were surveyed at malls, supermarkets, cafés, etc. by trained interviewers. Study 2 used data from 302 Bulgarian consumers via an online survey.	Perceived brand globalness (PBG), Perceived brand localness (PBL), consumer-brand identification (CBI), Perceived brand quality.	Purchase intentions of foreign vs. local brands.	Findings show evidence of a significant impact of PBG and PBL on CBI. Also, the influence of CBI on purchase intentions is positive and significant. Also, perceived brand quality positively impacts CBI and purchase intentions. Lastly, the effects of PBL are greater for foreign than for domestic brands among Austrian and Bulgarian consumers.
Xie et al. (2015)	Randomly sampled 287 Chinese consumers at three major train stations in Beijing.	Perceived Brand Globalness (PBG), Perceived Brand Localness (PBL) as well as Brand Identity expressiveness, Brand quality and Brand Prestige, Brand trust and Brand affect	Behavioral Intentions	Brand quality and prestige serve as important links between PBG and PBL and favorable behavioral intentions. Also, both PBG and PBL enhance a brand's identity expressiveness. Finally, PBG is more influential in influencing behavioral intentions through brand prestige, trust and affect than PBL, which operates mainly through brand identity expressiveness.
Zeugner-Roth et al. (2015)	Quota sampling technique was used to generate responses among Austrian and Slovenian respondents, yielding a data set of 411 and 405, respectively. An international research agency was engaged to collect data through an online survey.	Consumer Ethnocentrism National Identity, Consumer, Cosmopolitanism Country attitudes	Home/Foreign Product Judgment (PJ) and Willingness to Buy (WTB)	National identity directly and positively influenced domestic PJ and WTB domestic products. Consumer cosmopolitanism positively influenced domestic product judgments but not WTB domestic products. Also, consumer cosmopolitanism had a positive effect on foreign PJ but not on consumer's WTB foreign products. For ethnocentric consumers, no significant impact was recorded for foreign PJ but negative significant effect on WTB foreign products.

Verlegh and Steenkamp (1999) explain that the symbolic and emotional meanings make COO function as an "expressive" or "image" feature, which has a great influence on consumer preferences and as a brand equity indicator.

For its normative connotation, COO is also noted to underlie various consumer decision processes to either embrace or boycott a particular country's products on the basis of its origin, generally referred to as consumer voting (Ishii, 2009; Verlegh & Steenkamp, 1999). Country animosity captures this phenomenon whereby the disdain for a particular country is noted to influence consumers' refusal to patronize that particular country's products (Klein & Ettensoe, 1999). International hostilities arising from military and economic competition between nations may cause its nationals to show negative attitudes toward purchasing from specific target countries. For example, studying Saudi consumers, Sohail and Opoku (2016) report that war animosity was negatively associated with Saudi consumers' evaluation of US products. However, the norm to buy locally based on nationalistic or patriotic reasons is considered salient in most studies (Balabanis & Diamantopoulos, 2004; Ishii, 2009; Shankarmahesh, 2006; Sharma et al., 1995; Verlegh & Steenkamp, 1999).

In sum, a large body of extant literature traditionally regard COO effect as a cognitive phenomenon (an evaluative process recognizing country image as a cognitive cue symbolizing product quality) (Agbonifoh & Elimimian, 1999; Amine et al., 2005; Balabanis & Diamantopoulos, 2004; Bilkey & Nes, 1982; Han, 1989; Kaynak & Cavusgil, 1983; Kinra, 2006) However, consumer xenocentrism and cosmopolitanism are generally construed to relate more to the affective components of national identity (i.e., emotional attachment and pride of nationalism, commitment to country, cultural

pluralism, and global openness) (Hannerz, 1990; Mueller et al., 2010). This study advances the view that (positive/negative) affect about ones' own culture relative to foreign cultures underlies a significant portion of consumer behavior in the globalized world (Batra et al., 2000; Baughn & Yaprak, 1996; Belk, 1988).

Relatedly, feelings of animosity or affinity toward a foreign country may influence consumption decisions as well in the cross-cultural research context. These constructs show underlying links and some differences to consumer xenocentrism and cosmopolitanism, so they are briefly discussed in the following section.

Consumer Animosity

Much as a country image or product quality cues influence preferences and buying intentions, emotions may play a greater role in consumption decisions (Hirschman & Holbrook, 1982). Indeed, Hirschman and Holbrook (1982, p. 137) suggest that "emotions form an important substrate of consumption." Also, Zajonc (1980, p. 155) stresses that "in many decisions affect plays a more important role than we are willing to admit" and that in most cases affect precedes rational consumption decisions. The emotions individuals feel toward objects or situations significantly affect how they interact with the object. Hatred for a particular country may affect consumers' actual judgment of and purchase intentions of products from this target country (Riefler & Diamantopoulos, 2007).

In a cross-cultural consumer research context, Klein, Ettenson, and Morris (1998) propose consumer animosity to suggest that the underlying negative feelings of hostility or anger toward a specific foreign country inhibit patronage of products deriving from

that target country. Unlike consumer ethnocentrism which emphasizes general beliefs about the inappropriateness or immorality of buying imported goods due to their damaging effect on local industry, costing jobs and being unpatriotic decision (Shimp & Sharma, 1987), consumer animosity reflects negative feelings toward a particular country due to "remnants of antipathy related to previous or ongoing military, political or economic events will affect consumer purchase behavior in the international market place" (Klein et al., 1998, p. 9090). A consumer who feels a high level of animosity toward a particular country due to military, political or economic feud may resist buying from this exporting country and not because of product quality issues (Riefler & Diamantopoulos, 2007).

Nes, Yelkur, and Silkoset (2012) distinguish four sources of animosity (economic, people, political/government, and military/war) factors as underlying consumer antipathy toward specific foreign countries. Indeed, hatred and dislike for a specific country, such as between Russia and Ukraine or Israel and Germany (Klein & Ettensoe, 1999; Podoshen & Hunt, 2009), China, America and Japan (Ishii, 2009), Arab countries and America , etc. due to their historical past and geopolitical tensions may directly influence attitudes and preferences for products originating from these nations.

Empirically, Klein et al. (1998) reveal that Chinese consumers' strong animosity toward Japan and Japanese products negatively influenced purchase decisions regardless of the quality of the product. Moreover, Nes et al. (2012) investigating US and Norwegian consumers confirm that animosity has a negative impact on consumer buying intentions through negative emotional feelings about products from the animosity countries. While Nijssen and Douglas (2004) suggest that animosity enhances

ethnocentric feelings, Klein et al. (1998) contend that its impact on buying intentions is independent of ethnocentrism. However, consumer xenocentrism and cosmopolitanism differ from consumer animosity. Consumer animosity is country-specific, while consumer xenocentrism and cosmopolitanism are directed towards foreign countries generally. Their relationship lies in their dependence on psychosocial feelings of national identity to influence foreign product consumption decisions.

Consumer Affinity

Unlike consumer animosity, feelings of likeness or fondness for a particular country called consumer affinity is shown to positively influence buying intentions from those specific countries (Nes et al., 2014; Oberecker et al., 2008). Favorable affection for the USA, UK, South Africa, Ghana, France, etc. has recently been looked upon as an important consumer phenomenon with positive behavioral consequences. Oberecker et al. (2008) brought consumer affinity to construct into sharp focus in the cross-cultural marketing research, suggesting that the construct is a country-specific, purely affect based phenomenon, and hence different from country image. The view is that individuals who exhibit strong liking or fondness for a country will be positively predisposed toward this country and its related objects such as products or brands. Specifically, Oberecker et al. (2008, p. 26) define consumer affinity as "a feeling of liking, sympathy, and even attachment toward a specific foreign country that has become an in-group as a result of the consumer's direct personal experience and/or normative exposure and that positively affects the consumer's decision making associated with products and services originating from the affinity country."

Drawing on emotional attachment theory, Oberecker and Diamantopoulos (2011) suggest although consumers may have positive feelings towards several objects, at every point in time they express strong emotions toward a small number of objects which may direct their behavior. Consumers who show strong emotional attachment towards an object perform behavior congruent with their feelings toward the object (in this case a specific country). This may explain why sports enthusiasts show strong emotional attachment to the country of their favorite sports teams and players. A Chelsea or Barcelona fun may show strong affection for the UK and Spain and subsequently for their preferred football club through various activities such as media consumption, active viewing of games and sometimes an actual visit to tournaments and paraphernalia patronage.

Thus, consumers' positive emotional bonds to a particular country may influence their buying decision from the affinity country (Vida & Reardon, 2008). In their empirical study, Oberecker and Diamantopoulos (2011) find that consumer affinity has a negative impact on perceived risk related to products deriving from an affinity country and was more willing to purchase from this country. A study by Wongtaba, Rice, and Bandyopadhyay (2012) demonstrate that affinity of Thai consumers toward the USA has a strong impact on their product judgment and moderately influencing their willingness to purchase American products. Nes et al. (2014) also find that Norwegian consumers' high affinity for France and the USA influenced the actual ownership of products from these countries. While the affinity construct is regarded as a polar opposite of animosity (Jaffe & Nebenzahl, 2006), others contend that affinity should be distinguished from animosity (Nes et al., 2014; Oberecker & Diamantopoulos, 2011; Wongtaba et al., 2012).

Relatedly, consumer xenocentrism and cosmopolitanism share some similarities and differences with consumer affinity. Their similarities lie in the fact that both constructs tap into the affective component of national identity (Mueller et al., 2010; Oberecker & Diamantopoulos, 2011). Consumers with high affinity and xenocentrism express strong favorability for the out-group foreign country. However, while affinity is directed at a specific country, xenocentrism reveals underlying positive attitudes due to mere foreignness (Agbonifoh & Elimimian, 1999), where that which is foreign is more preferable and becomes the center of reference (Balabanis & Diamantopoulos, 2016; Lawrence, 2012). On the contrary, consumer affinity differs from consumer xenocentrism on the basis that, an affinity for a specific foreign country does not make the target country the center of reference neither is the particular foreign country preferred over the domestic country (Nes et al., 2014). Consumer cosmopolitanism, with its emphasis on global open-mindedness, diversity appreciation, and consumption transcending borders may have an affinity as a substrate of cosmopolitanism (Riefler, 2012). Consumers with cosmopolitan dispositions may exhibit strong emotional attachment for various countries simultaneously due to their diversity appreciation (Cannon & Yaprak, 1993). Yet, while cosmopolitans are global in their worldview, consumers showing affinity are more country-specific.

Consumer Disidentification

This study proposes that consumer xenocentrism (ConXeno) is conceptually distinct from consumer disidentification (CDI). Josiassen (2011) defines CDI as "consumer's active rejection of and distancing from the consumption culture of the national group" (p. 125). He further explains that consumers high on CDI refrain from identifying with local country consumers and consider themselves as distinct from the larger group. Obviously, the target object for CDI tendencies is the local consumer; a certain disdain for local consumers and not the products, country, or its related items, which is the focus of xenocentrism. With xenocentrism, consumers resent the local products, and not fellow consumers, to favor foreign alternatives and use foreign standards for everything. However, the commonality between CDI and ConXeno lies in their general bias against local consumption culture.

Moreover, xenocentric consumers do not disidentify with the domestic market or similar consumers. Their consumption choice behavior is driven by strong foreign-centeredness but would express varying levels of emotional patriotism. ConXeno's out-group favoritism indicates foreign countries preference and their related sources (e.g., products/brands, lifestyle, culture, systems) (Zhou & Belk, 2004) Thus, different consumption domains and product classes and attributes may evoke different national identify sentiments with the local country and its products (Verlegh & Steenkamp, 1999; Xie et al., 2015). In sum, whereas CDI reflects active local consumers' rejection or distancing, ConXeno describes in-group, local rejection with resultant out-group, foreign favorability. Importantly, Josiassen (2011) use of mainly immigrant respondents, with their unique characteristics and lived experiences, to theorize about CDI may not

generalize to the typical xenocentric consumer. Xenocentrism, like ethnocentrism, is a common phenomenon expressed to varying degrees in most complex societies (Kent & Burnight, 1951; Mueller et al., 2010). Hence, CDI and ConXeno are two distinct constructs with different underlying structures, causes, and consequences.

Section Conclusion

In sum, the various consumer dispositional constructs demonstrate important underlying commonalities and differences. The extant literature shows that researchers generally agree that country of origin effects derive from cognitive mechanisms (c.f Agbonifoh & Elimimian, 1999; Balabanis & Diamantopoulos, 2004; Bilkey & Nes, 1982; Han, 1989) whereas for consumer ethnocentrism, xenocentrism, cosmopolitanism, affinity and animosity, the underlying emphasis is that the derive broadly from affective and normative-based mechanisms (Balabanis & Diamantopoulos, 2016; Cleveland et al., 2009; Hannerz, 1990; Mueller et al., 2010; Nes et al., 2012; Prince et al., 2016; Riefler, 2012). This review confirms that such consumer central dispositions tap into the more affective component of attitudes to explain consumer preferences formation in local vis-à-vis foreign product choice situations. This study follows the latter view to determining the explanatory power of consumer xenocentrism and cosmopolitanism to account for local relative to foreign brand preferences in a cross-cultural EMs research context.

CHAPTER 4

CONCEPTUAL FRAMEWORK AND HYPOTHESIS DEVELOPMENT

Schwartz's value types are considered to be more robust than Hofstede (1980) cultural dimensions since Schwartz's values are theory-driven and offer a more extensive set of value dimensions (Ng, Lee, & Soutar, 2007). Also, the content and structure of Schwartz's values model have been cross-culturally validated from 60 countries from all continents, including Ghana and South Africa, with more than 100,000 respondents (Burgess & Steenkamp, 1999; Schwartz, 1996; Schwartz & Sagiv, 1995). Hence, in this study, Schwartz's value framework is applied to understand the value orientations of South African, Kenyan, and Ghanaian consumers to understand the underlying influence of generalized values on consumer centrism and consequently how personal values indirectly influence the likelihood of purchase of foreign relative to local products in emerging African markets. Specifically, we model resultant self-enhancement and resultant conservation as important drivers of consumer xenocentrism, consumer cosmopolitanism, and consumer ethnocentrism. We also establish the interrelationships that exist among these three consumer centrism factors and four value domains of openness to change, conservation, self-enhancement and self-transcendent values, as well as the ten value types: While we make broader reference to the emerging markets context at the national level, the projections made are in reference to African contexts, with particular focus on South Africa, Kenya, and Ghana.

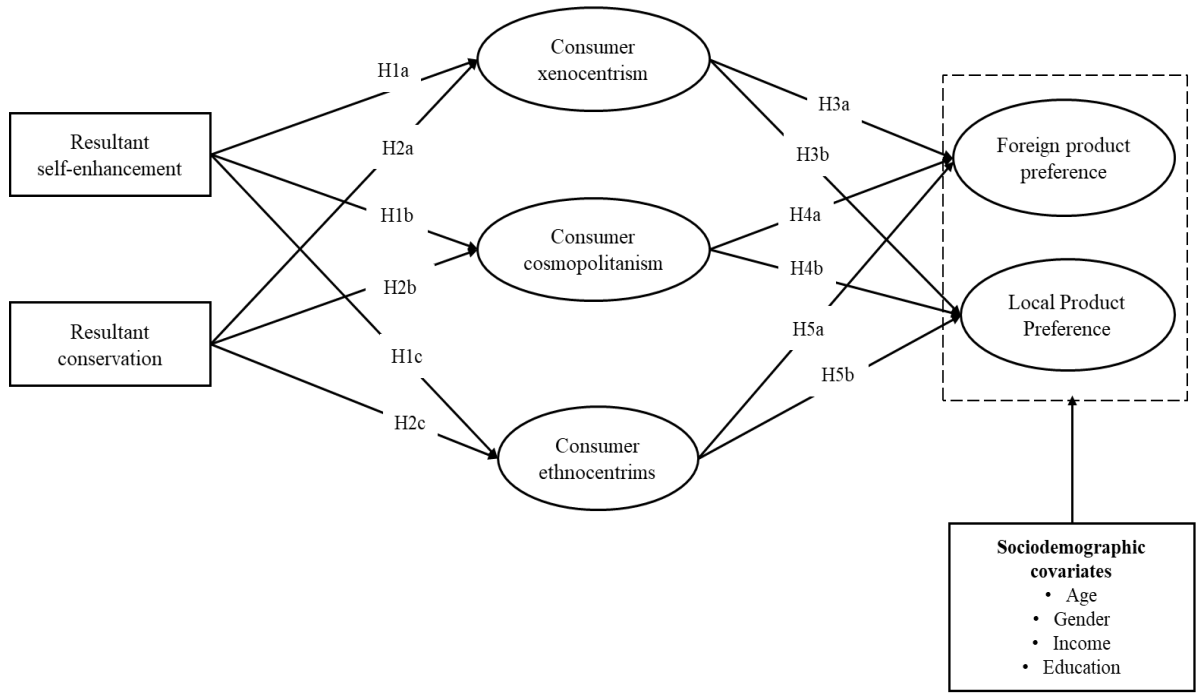


Figure 4. Conceptual Framework Depicting Hypothesized Paths

Note. Resultant self-enhancement = [self-enhancement – self-transcendence]; Resultant conservation = [openness to change – conseravtion].

Therefore, two main higher-order bipolar values domains of resultant self-enhancement and resultant conservation values are used to examine the role of personal values in influencing foreign relative to local product preference (Feather, 1995; Sousa et al., 2010). In the following sections, resultant self-enhancement and resultant conservation are theorized to indirectly explain foreign-local product preference through consumer xenocentrism, consumer cosmopolitanism, and consumer ethnocentrism. Specific hypotheses are discussed below.

Resultant self-enhancement and consumer xenocentrism

Schwartz proposed that *self-enhancement versus self-transcendence* highlights conflict between the desire for success and exercise of dominance over others versus embracing others as equals and showing concern for their welfare, and that of the world at large. Schwartz's describes this dimension as one that

> "arrays values in terms of the extent to which they motivate people to enhance their personal interests (even at the expense of others) versus the extent to which they motivate people to transcend selfish concerns and promote the welfare of others, close and distant, and of nature" (Schwartz, 1992, p. 43).

The more importance consumers ascribe to self-enhancement by demonstrating competence, portraying status and prestige and exercising dominance over others compared to the importance they ascribe to self-transcendence values by upholding human equality and enhancing the welfare of closest relations as well as that of others and nature constitutes the underlying premise of resultant self-enhancement (Feather, 1995). Several researchers report that emerging market consumers' strong preference for foreign products is heavily influenced by status, prestige and power values such consumers in these markets perceive global brands and products to provide status-enhancing properties (Batra et al., 2000; Belk, 1988; Gaur et al., 2015; Mueller et al., 2010). Consumers who place more emphasis on self-transcendent values would be more inclined to pursue their own success and advancement relative to the success of those who are near and dear.

In the same vein, the importance of self-transcendence values is likely to relate positively to consumer xenocentrism. The universalism value inherent in the self-

transcendence value domain reflects a broad appreciation of global consumer culture which emphasizes our common humanity. Xenocentrics are foreign centered and hence may find self-transcending values as uniquely favorable. Yet, benevolence values may influence consumers to support local industries by patronizing local brands. This is inconsistent with Schwartz's value structure, revealing the complexities and contradictions that characterize attitudes towards global products (Steenkamp & de Jong, 2010).

Endorsement of self-enhancing values makes individuals magnify differences with their own country compared to other countries, discounting equality of production and resource capabilities, and hence seek products that derive from outside sources to indulge their desire for power, success, and dominance. Thus, we hypothesize that resultant self-enhancement, i.e., importance attached to self-enhancement relative to the importance attached to self-transcendence (Feather, 1995), is positively related to consumer xenocentrism. Global brands and products are used as vehicles for global citizenship because of their quality, prestige, and status (Strizhakova & Coulter, 2015; Strizhakova, Coulter, & Price, 2008). Hence, it is plausible for consumers high on xenocentrism values to prefer foreign brands generally because they confer status, power and dominance more than local products (Özsomer, 2012; Özsomer & Altaras, 2008). Again, consumers who place more emphasis on personal success through self-expression of personal achievement, material possessions, and conspicuous consumption would be more likely to reveal greater interest in knowing about foreign brands and ultimately favorably them more than local products and brands. Therefore, we anticipate that the

greater the emphasis on self-enhancement values relative to self-transcendent values, the higher the likelihood that consumer xenocentrism would be high. Thus,

H1a: *Resultant self-enhancement is positively related to consumer xenocentrism.*

Resultant self-enhancement and consumer cosmopolitanism

We also expect a positive relationship between resultant self-enhancement and consumer cosmopolitanism. Cosmopolitan consumers are considered to be more open-minded, transcending local boarders and embracing varied consumption orientations (Riefler et al., 2012). Importantly, cosmopolitan consumers are interested in global consumption trends and experiences and would seek opportunities to indulge in such behavioral tendencies. Holt (1997) explains that cosmopolitan consumers are a strong variety of seekers, desire products with high sophistication and favor exotic food and music over local alternatives. It is expected that consumers who consider self-enhancement values to be more important than those who place more emphasis on self-transcendent values would be more cosmopolitan in their consumption dispositions. They would take a positive stance for power and prestige and the importance that global brands confer on one's identity.

Conversely, we expect that consumers who place more importance on self-transcendent values would equally show a high cosmopolitan value disposition. A key characteristic of cosmopolitan consumers is open- or world-mindedness, a stance for diversity and local country and consumption transcendence in appreciation for the special diversity that globalization of consumption affords. Cannon and Yaprak (1993) explain that cosmopolitan consumer very much appreciates diversity and authenticity against

local cultural parochialism. Benevolent and universalism values of resultant self-transcendence favor consumption experiences that combine both local and foreign product consumption patterns as long as local-foreign consumption behavior is mutually beneficial to satisfying consumer needs. This behavior tendency is consistent with glocal identity orientation (Strizhakova & Coulter, 2019). Cannon et al. (1994) found that cosmopolitan consumers used objective criteria to evaluate brands and made their purchase decisions based on functional needs instead of traditional and social pressures.

In a cross-cultural study between Canadians and Turks, Cleveland et al. (2011) report that benevolence and universalism values are strongly related to consumer cosmopolitanism. They also report that while power was negatively related to consumer cosmopolitanism, the achievement was not. Hannerz (1990) describes a cosmopolitan attitude towards products as varied, cultivating local and foreign sources (Cleveland et al., 2009). Thus, whether products emanate from local or foreign sources, the perceived functional characteristics of the product or brands would influence the cosmopolitan consumer. Yet, resultant self-enhancement values expressed through accomplishment, success, prestige, and dominance that brands afford would associate strongly with consumer cosmopolitan values. Thus, we hypothesize that;

H1b: *Resultant self-enhancement is positively related to consumer cosmopolitanism.*

Resultant self-enhancement and consumer ethnocentrism

Individual values highlighting power, success, and accomplishment which underlie resultant self-enhancement is expected to relate negatively with consumer

ethnocentrism. When consumers attach more importance to self-enhancement as opposed to self-transcendence, they are more likely to be less ethnocentric in their value priorities. Individuals who are lower on resultant self-enhancement would be high on resultant self-transcendence which symbolizes values of equality, tolerance, and protection of the welfare of those near and dear and care of the natural environment (Steenkamp, Hofstede, & Wedel, 1999). Such individuals are concerned about the welfare of all and show a strong commitment toward others and the environment (Feather, 1995; Schwartz, 1996). Therefore, consumers who emphasize the polar opposite resultant value of self-transcendence would be more ethnocentric in their value endorsement. Consumers who express benevolence and harmony desire that everyone does well; both local companies and foreign multinationals. World at peace and harmonious living a key concern for such individuals; hence they would express strong legitimacy to support ethnocentric values equally as much as they would support foreign-directed consumption.

Further, individuals low on resultant self-enhancement would desire more harmony in their lives and the world around them, seek the welfare and prosperity of all others, and express interest in the high social order (Rubera et al., 2011). They would also express strong ethnocentrism values since for them supporting domestic manufacturers implies seeking the harmony and welfare of all and nature. The likelihood to accept foreign products derive from positive consequences economic globalization such as increased competition, variety, quality, better prices, freedom to choose products from a global marketplace (Yoo & Donthu, 2005). Coexistence between local and foreign brands is desirable for consumers lower on resultant self-enhancement.

Contrary, consumers high on resultant self-enhancement are driven by the power and status-enhancing attributes inherent global products and brands offer (Batra et al., 2000; Strizhakova et al., 2011). They enjoy the independence, mastery, authority, and success that foreign brands afford them. Local brands and products are generally not associated with the level of sophistication and perceived quality that foreign brands enjoy. Hence, individuals who place more importance on dominance, authority, status, and prestige through brands would be more likely to shun local consumption patterns for global alternatives. Bartikowski and Cleveland (2017) suggest that consumers generally indulge in premium and luxury cars as a vehicle to differentiate themselves from others. Consumers who desire prestige, status and identity uniqueness would less likely endorse local consumption values since the latter signifies locality, authenticity, and heritage (Alden et al., 2006; Xie et al., 2015). For power and achievement-oriented consumers, using symbolic possessions to enhance one's self-esteem, appearance, and status would mean that they would more inclined to exhibit less interest in local consumption orientation (Richins, 1999; Steenkamp & de Jong, 2010). We expect consumer higher on resultant self-enhancement would be less likely to be primarily influenced by ethnocentric consumption values. Thus, we hypothesize that;

H1c: *Resultant self-enhancement is negatively related to consumer ethnocentrism.*

Resultant conservation and consumer xenocentrism

Conservation versus openness to change highlights conflict between one's submissive self-restriction, protection of traditional practices, and promotion of stable

social functioning against independent thought and decisions, and desiring change as against. Schwartz's describes this dimension as one that:

> "arrays values in terms of the extent to which they motivate people to follow their own intellectual and emotional interests in unpredictable and uncertain directions versus to preserve the status quo and the certainty it provides in relationships with close others, in situations, and traditions" (Schwartz, 1992, p. 43).

The more importance consumers ascribe to conservation by upholding tradition, conformity and security values compared to openness to change values, the more the likelihood that such consumers would be heavily influenced by customs, traditions, and preservation of local standards and practices instead of pursuing exciting challenges and exploring opportunities and challenges one deems fit (Feather, 1995). Hedonism is construed to share characteristics of openness to change and adjacent self-enhancement values. Hence, hedonism tends to sit in-between these two higher-order values (Torelli, Özsomer, Carvalho, Keh, & Maehle, 2012). In this, we include hedonism as part of openness to change values (Burgess & Steenkamp, 1999).

Specifically, the underlying motivational goals of conservation values are the exercise of self-discipline, upholding customs and traditional cultural practices and safeguarding a stable society. Thus, individuals who place greater importance on conservation values are driven to seek improvement of group functioning and preservation of social expectations and norms (Schwartz, 1996; Sousa et al., 2010). We expect that consumers who place more importance on conservation values at the expense of openness to change values would be less xenocentric. Such consumers are concerned about preserving their local traditions, customs, ideas, and the products one's culture or

society provides. Yet, consumers who are xenocentric tend to reject and denigrate local culture and its related artifacts in favor of foreign products and brands (Balabanis & Diamantopoulos, 2016; Gaur et al., 2015).

Alternatively, those high on openness to change would emphasize own independent thought, autonomy, creativity, and choosing actions independently. They embrace novelty, diversity, and stimulation through new and challenging life (Burgess & Steenkamp, 1999; Steenkamp et al., 1999). Such consumers would ordinarily prefer products that reasonably satisfies their independence, as well as intellectual and emotional needs. The sophistication and novelty that many global brands offer motivates xenocentrics to seek them out (Zhou & Belk, 2004). It is expected that consumer xenocentrism will be strong among consumers high on openness to change than those high on opposing conservation. Such consumers consciously choose products they deem fit to meet their self-directed and stimulation needs. Foreign brands may be perceived as superior to provide the novelty and variety they desire (Özsomer & Altaras, 2008; Steenkamp et al., 2003)

Specifically, consumer xenocentrism will be weak among consumers high on conservative values. They consider purchasing foreign products as acting against national economic interests and damaging the local industry (Sharma et al., 1995). Conservation values are incongruent with consumer xenocentrism since foreign brands are regarded as disruptive of traditional patterns and social norms and threaten the local economy (Balabanis et al., 2002). Those high on resultant conservation values would promote values that seek to support local firms and brands, since for them, preserving the status quo is an important duty (Rubera et al., 2011). Conservation values should have a

negative effect on foreign product preference. However, openness to change values promotes foreign product preferences through xenocentrism since they offer variety, stimulation, and enriching life. Thus,

H2a: *Resultant conservation is negatively related to consumer xenocentrism.*

Resultant conservation and consumer cosmopolitanism

We expect a negative relationship between resultant conservation and consumer cosmopolitanism. Consumers who place more emphasis on resultant conversation values would seek to preserve the traditions and customs of local culture which is believed to be at variance with a cosmopolitan orientation of world-mindedness and cultural diversity (Beck, 2002; Cannon et al., 1994). They would seek to maintain the status quo and avoid actions, including supporting foreign products at the expense of local products, which is seen as disrupting the larger society (Rubera et al., 2011). Cosmopolitan consumers consider themselves to be less local but more global in their consumption orientation (Cleveland et al., 2009). We expect cosmopolitan consumers to be high on openness to change values expressed through self-directed behavior, variety seeking, independent thought and freedom to choose one's own consumption goals (Schwartz, 1996).

Others share the view that cosmopolitans tend to embrace cosmopolitan values to trump local or national values (Beck, 2002). The universality of cosmopolitan's aspirations and appreciation for polycultural experiences is viewed as an abdication of allegiance to specific local cultural codes (Yeĝenoĝlu, 2005). Such views would reflect opposing resultant openness to change values which emphasizes independent thinking

and self-directed behavior that may negatively relate to local identity but more towards global identity orientations.

Particularly, these individuals also express a strong desire to associate with global consumption culture as a way of enriching their lives with newness and variety. We view conservations values to be incongruent with cosmopolitan values since the underlying values are opposites (Schwartz, 1994b; Torelli et al., 2012). It would mean that the pursuit of conservation values would trump the endorsement of cosmopolitan values. Ultimately, we expect an inverse relationship between resultant conservation and consumer cosmopolitanism. Prior research documents that conservation values relate negatively to consumer cosmopolitanism. Specifically, Cleveland et al. (2011) found that conservation values of conformity, tradition, and security were strongly related to consumer cosmopolitanism. Therefore, we hypothesize that;

H2b: *Resultant conservation is negatively related to consumer cosmopolitanism.*

Resultant conservation and consumer ethnocentrism

Resultant conservation and consumer ethnocentrism express congruent underlying motivational goals. Values of tradition, conformity, and security strongly relate with consumer ethnocentrism which highlights the morality and appropriateness of supporting locally manufactured products. Conservation values and collectivistic values are considered to share similar underlying value types of tradition and conformity, except security which is exclusive to Schwartz values typology. Sharma et al. (1995) empirically confirmed that individuals who strongly endorse collectivistic values would also place more importance on consumer ethnocentrism. Collectivistic consumers are noted to

sacrifice their self-interest for the good of the country and to identify more with their national culture than other nations (Yoo & Donthu, 2005).

Schwartz (1996) suggested that individuals are high on tradition and conformity values would readily embrace domestic ideas, artifacts, and products since such behavior promotes the local economy and helps to maintain customers and common norms. In a study among Turks and Czech's, Balabanis et al. (2002) found a positive relationship between conservation values and consumer ethnocentrism. Thus, the tendency to emphasize conservation values of tradition, conformity and security is very much aligned with people's desire to preserve the in-group and protect the domestic market from the disproportionate impact of imports.

Moreover, individuals high on resultant conservation maintain not supporting the local economy through local product patronage harms the nation, risks societal welfare, and undermines national expectations. Yoo and Donthu (2005) explain that collectivistic consumers are also very ethnocentric toward local products as a mechanism to produce and improve the safety, harmony, loyalty, and stability of the home country. They empirically confirm that collectivistic consumers are highly ethnocentric toward domestic products, and less inclined to prefer foreign products (Yoo & Donthu, 2005). Steenkamp and de Jong (2010) also document that in highly traditional societies, consumers are generally ethnocentric and maintain a strong positive attitude toward locally made products than cultures that describe themselves as secular-rational. Such consumers fully support protectionism in protecting the home country and saving employment by buying domestic products. Thus, we expect that consumer who places higher importance on

resultant conservation would be ethnocentric toward local products and brands. Therefore, we hypothesize that;

H2c: *Resultant conservation is positively related to consumer ethnocentrism.*

Consumer xenocentrism and foreign relative to local product preference

Consumer xenocentrism is theorized to link firmly with foreign product preference with accompanying disdain for local products (Balabanis & Diamantopoulos, 2016; Mueller et al., 2010). Xenocentric consumers often believe that foreign products are generally better than domestic products in terms of product quality, and functional attributes. Balabanis and Diamantopoulos (2016) profiled xenocentric consumers and concluded that these individuals were highly materialistic, vain, and highly susceptible to interpersonal influences and sought foreign products to express social dominance.

Prior research empirically supports the view that consumer xenocentrism relates positively to foreign product preference and negatively with local product preference. In their study of Greek consumers, Balabanis and Diamantopoulous (2016) found that the consumer studied showed a strong preference for foreign products and less preference for domestic products regardless of the product category. Further, they found that the respondents evaluated products from Germany and the USA favorably than for products from Portugal and China. However, regardless of the product's country of origin, the xenocentric consumers studied preferred domestic products less than when the products derived from a foreign country.

In a related study, Mueller et al. (2016) documents that xenocentrism is high in China and that many Chinese consumers display a strong preference for foreign goods.

Chinese consumers' favoritism for foreign products was based primarily on self-esteem improvement and status enhancement. Mueller et al. (2016) also stress that consumer xenocentrism can be strongly demonstrated for everyday products as well as highly sophisticated, products and that xenocentrism values may go beyond the desire for prestige and status. In one of the most advanced Western societies, Lawrence (2012) reports that xenocentric consumers showed favorable attitudes towards global products than for domestic products. These findings support the underlying motivational goal to reject local, in-group products but embrace foreign, out-group products (Riefler, 2017). Therefore, we hypothesize that;

H3a: *Consumer xenocentrism is positively related to foreign product preference.*

H3b: *Consumer xenocentrism is negatively related to local product preference.*

Consumer cosmopolitanism and foreign relative to local product preference

Favorable attitudes and behavioral outcomes deriving from consumer cosmopolitanism is well explored and empirically examined (Cleveland et al., 2009; Lim & Park, 2013; Riefler & Diamantopoulos, 2009). As previously explained cosmopolitan consumers are open-minded individuals driven by the desire for diversity and appreciate the consumption of foreign products as much as they do for local products (Riefler et al., 2012; Zeugner-Roth et al., 2015).

Recent literature suggests that cosmopolitan consumers can combine global and local consumption orientation simultaneously. They tent to include rather than forsake local products although regardless of their foreign directedness (Riefler, 2017). Cleveland, Laroche, Takahashi, and Erdoğan (2014) explain that cosmopolitan

consumers are very good at embracing cultural diversity, and strong capability to master it. Arnett (2002) also suggests that as globalization intensifies many people pursue local and global identity at the same time, with some being more global in their orientation (Cleveland et al., 2011). Moreover, Kurasawa (2004) suggests that cosmopolitans tend to pursue "the simultaneous existence of multi-layered local, national and global identities" (p. 240). For such individuals, the local culture represents rich cultural traditions, customs, and norms that determine the shared history and unique culture of a group. Cosmopolitan consumer pursue multiple loyalties by preserving their local identity and connection, but also psychologically invest in their globality (Arnett, 2002; Cleveland et al., 2011; Riefler & Diamantopoulos, 2009).

Prior research empirically demonstrates that consumer cosmopolitanism is positively associated with the likelihood of buying and actual ownership of foreign products (e.g. Cleveland et al., 2009; Lim & Park, 2013; Parts & Vida, 2011; Riefler et al., 2012; Zeugner-Roth et al., 2015). For example, documents that consumer cosmopolitanism accounts for the purchase frequency of several luxury products. They also found a positive association between traditional foods and beverages. Zeugner-Roth et al. (2015) also found a strong relationship between consumer cosmopolitanisms and favorable judgment of foreign and local products, but not willing to own these products. Carpenter, Moore, Alexander, and Doherty (2013) show that cosmopolitanism influences acculturation to global consumer culture to impact foreign retail outlet patronage. Thus, the search for diversity, cultural openness, and a desire to participate in the global consumption culture drives consumers towards preferring foreign products. Against this backdrop, we hypothesize that;

H4a: *Consumer cosmopolitanism is positively related to foreign product preference.*

H4b: *Consumer cosmopolitanism is positively related to local product preference.*

Consumer ethnocentrism and foreign relative to local product preference

Consumer ethnocentrism is by far the most predominant construct used in international marketing research. Its overall importance is evidenced by the fact that since seminal work by Shimp and Sharma (1987), their work is cited more than 3000 times. Ethnocentric consumers are not generally not receptive to the idea of indulging in foreign products at the expense of local alternatives. Consumer ethnocentrism affords the individual a sense of local identity and attachment to the national cause. The predictive outcomes of consumer ethnocentrism range from positive local stereotypes to the beliefs in the importance of the local, ingroup over the foreign outgroup culture (Balabanis et al., 2002). Thus, consumer ethnocentrism generally provides a strong basis for accounting for high favoritism of local products (Riefler, 2017).

A large body of research establishes a strong positive relationship between consumer ethnocentrism and local product purchase and a negative relationship with foreign product preference (see Shankarmahesh, 2006). This bias is even pronounced when local products are less desirable than foreign products in terms of quality and price. For example, Balabanis et al. (2002) empirically demonstrate that consumer ethnocentrism accounted for why consumers consistently and on many occasions irrationally favor local products over foreign products regardless of price or quality. In a subsequent study, Sharma et al. (1995) found that foreign products considered

unnecessary and had the potential to threaten the domestic economy were disregarded on the ethnocentric basis.

Furthermore, in a study of polish consumers, Supphellen and Rittenburg (2001) document that consumers displayed a strong preference for domestic brands even when foreign brands were better in terms of quality. Cleveland et al. (2011) confirm that consumer ethnocentrism is particularly strong when products are culturally relevant such as food. Also, in situations where domestic are alternative unavailable, Wang and Chen (2004) report that ethnocentric consumers expressed favorable attitudes towards products from culturally similar countries than for products from culturally dissimilar countries. Culturally similar countries are much closer in-groups than dissimilar countries (Riefler, 2017). In a related study, Wang and Chen (2004) find that the link between consumer ethnocentrism and willingness to buy domestic products weakened when local products were deemed to have lower quality, or when consumes placed more importance on conspicuous consumption. Furthermore, Saffu and Walker (2006) report that Ghanaian consumers expressed moderate levels of ethnocentrism and would purchase locally made products as long as they were comparable in quality and price of imports. Steenkamp and de Jong (2010) also find that consumers high on ethnocentrism also showed a favorable attitude towards local products but unfavorable attitudes toward global products. In their recent conceptualization of consumer ethnocentrism as a multidimensional construct, Siamagka and Balabanis (2015) find the consumers high on ethnocentrism expressed favorability, likability, general positive attitude for domestic products. Thus,

H5a: *Consumer ethnocentrism is negatively related to foreign product preference*

H5b: *Consumer ethnocentrism is positively related to local product preference.*

The mediating role of consumer centrism on values and preference formation

We predict that the influence the direct influence of value priorities (resultant self-enhancement and resultant conservation) on preference for foreign compared to local products will be mediated by consumer xenocentrism, consumer cosmopolitanism and consumer ethnocentrism in all three countries. We arrive at this prediction based on key assumptions of the hierarchical ordering of values (Vinson et al., 1977). In this framework, generalized individual values link directly to domain-specific values to explain attitudinal values or the evaluation of product attributes. These attitudinal values are the type of beliefs construed in expectancy-value research.

Key assumptions about expectancy-value theory are that consumers' behavioral outcomes are linked to the expectations they hold about products and brands, and to their subjective valuation of the outcomes that may derive due to the actions. The decision to buy local or foreign brands is influenced primarily by expectations the purchase has positive valence and subjective assurance that the product helps to achieve positive personal and social identity (Feather, 1992). Expectations include beliefs about the attractiveness of the purchase meets standards of a successful outcome and the belief that positive and negative consequences may derive from the outcome.

Values are central to self-concept; whether a person develops a global, glocal, or local identity orientation has a lot to with their value priorities. Values underlie all social orientations, attitudes, and behavior (Burgess, 1992). The mediating impact of less abstract beliefs and attitudes on human values to explain consumer behavioural outcomes are well documented. For example, Xiao and Kim (2009) corroborated the notion that the effect of values on consumer behaviour go through indirect causal path through less

abstract mediators such as domain-specific values and attitudes. Grunert and Juhl (1995) documents that individual values have strong influence on environmental beliefs to determine purchase likelihood for green products. Lastly, Jayawardhena (2004) reports the hierarchical effect of personal values on attitudes and e-shopping behaviour. Consistent with the hierarchical ordering of values, we demonstrate the mediating role of consumer xenocentrism, cosmopolitanism, and ethnocentrism between value priorities and preference for foreign compared to local product preference. First, the direct effect of consumer value priorities on consumers' purchase likelihood for foreign over local products and brands is mediated by these three consumer centrism factors. Specifically, resultant self-enhancement values are thought of as generalized individual values or beliefs that exert direct influence on attitudinal evaluation of foreign over local products through domain-specific values; xenocentrism, cosmopolitanism, and ethnocentrism. Also, resultant conservation values would exert direct influence on the attitudinal evaluation of local over foreign products through domain-specific values of xenocentrism, cosmopolitanism, and ethnocentrism. Thus, we hypothesize that;

> ***H6a:*** *Consumer xenocentrism, cosmopolitanism, and ethnocentrism as domain-specific values would mediate the relationship between resultant self-enhancement and preference for foreign compared to local products in all the three countries.*
>
> ***H6b:*** *Consumer xenocentrism, cosmopolitanism, and ethnocentrism as domain-specific values would mediate the relationship between resultant conservation and preference for foreign compared to local products in all the three countries.*

CHAPTER 5

METHODOLOGY

This section is organized in this manner: First, we briefly highlight the research approach and discuss the unique context in which this research is situated. Greater attention is devoted to measurement, and scale development since a major contribution of this research is the development of the new ConXeno scale for consumer xenocentrism. Second, due to the cross-cultural nature of this research, we devote attention to measurement invariance issues. This section ends with data collection considerations.

Research Approach

A questionnaire survey method was used to obtain data for this research. The questionnaire survey is extremely popular and widely used in marketing and consumer researchers. Thus, drawing from the questionnaire survey as the most popular research approach in international marketing, the current research uses the same approach and thus draws data from three of Africa's leading emerging markets; South Africa, Kenya, and Ghana. These countries were selected for the following reasons.

The South African Context

First, South Africa remains one of the most competitive and advanced economies of the emerging markets of Africa. Just like Ghana and other emerging markets, South Africa's growing consumer class is young, urbanized with relatively high discretionary income. According to a PWC (2016) report, as high as 64.3% of South Africa's

population is urbanized. This has implications for shifting demand patterns, sophistication in consumer tastes and preferences and a strong tendency to imitate Western lifestyles. Second, while a lackluster GDP growth rate of 2.2 percent is projected for the period 2016 – 2020, the economy of South Africa will remain very relevant within the region (PWC, 2016). The massive increase in young urbanized consumer class is expected to fuel the country's GDP growth.

The assumption is that more African consumers, including South Africans, are well aware of global trends, highly cosmopolitan, willing to spend and to demand consumer products from other places (Agyenim-Boateng et al., 2015; PWC, 2016). Furthermore, mirroring a global market context, the South African consumer sector is replete with strong global and local brands, providing a meaningful backdrop to critically examine the relevance and applicability of theories developed in advanced economies in the context of an emerging market. Thus, many consumer goods companies are looking at Africa, including South Africa and Ghana, with grave optimism due to the fundamental shifts in socioeconomic, demographics and consumer sector factors, thus serving as an appropriate context for examining the behavioral tendencies toward foreign and local brands in the emerging markets context.

The Kenyan Context

Within the East African market, Kenya represents an important emerging market context in Africa (thecommonwealth.org, 2018). As the most advanced economy in the Eastern Africa block, Kenya continues to attract massive foreign direct investments due to expansions the countries agriculture, services, telecommunications, and tourism sectors

According to current United Nations figures, Kenya has a population of 50.9 million, with 26.7 percent of the population urbanized (Worldometers, 2019). In 2015, 61.4 percent of the population was below 25 years, making it a youthful and active consumer market (PWC, 2016). Recent estimates from International Monetary Fund (IMF) show that the country recorded GDP figures based on purchasing power parity of $192.338 billion and a per capita income of $3,896 in 2018 (IMF, 2018). The economy of Kenya is anticipated to remain strong, outpacing many advanced nations to grow at a rate of 6.8 - 7% annually for the period between 2016 and 2020. Due to their strategic role in the Eastern regional block, Kenyan firms are well placed to benefit from Uganda and Tanzania as strategic neighbors.

Rising economic activity means that Kenya is an important market for local and global brands. The population of Kenya has a particularly good education compared to most African countries. While a significant percentage of Kenyans live on $2 or less per day, there is a rising middle-income consumer and upwardly mobile generation of young and aspiration consumers who make this market exciting. Hence, active participation in consumer markets is expected to rise as income levels increase due to strong economic growth (PWC, 2016). Consumer spending is projected to grow steadily by more than 60% in five years from $38.3 bn in 2014 to $63.5 bn (PwC, 2016). PwC (2016) again estimates that consumer spending will improve significantly annually by a rate of 7.81% over the same period from $891.57 to $1,298.50. As the epicenter of business and commerce in the Eastern Africa block, the City of Nairobi can boast of welcoming large expatriates, tourists, diplomats, and development workers, creating a high demand for

expensive consumer goods. Thus, Kenya serves as an essential consumer market to investigate the theorized model.

The Ghanaian Context

First, Ghana has a burgeoning middle class that is consistently entering the consumer class. A large percentage of the working population is predominantly young, between the ages of 16 -34 years, and tend to be more aware of global trends and willing to try new products. Due to the growing middle class, more consumers have become media savvy, very knowledgeable about global trends and foreign consumption practices (Agyenim-Boateng et al., 2015; Batra, 1996; Burgess & Steenkamp, 2006). According to a recent report by PWC (2016) an increasing number of consumers in sub-Saharan Africa, including Ghana, are becoming more aspirational and brand-conscious. Second, Ghana is home to several global brands, having successfully transitioned from a centrally controlled economy to a more liberal, market-based economy.

Moreover, Ghana's GDP growth rates, just like many other emerging markets, has outpaced that of many advanced economies, with analyst projecting on average 6.22 percentage growth for the period of 2016 – 2020 (PWC, 2016). This growth rate is much higher than the average global GDP rate of 3.7 percent. Africa's growing consumer class is expected to drive consumption and economic growth in the coming decades (Agyenim-Boateng et al., 2015), and Ghana is no exception.

Although South Africa, Kenya, and Ghana have some underlying differences due to several idiosyncratic influences on their developmental and historic trajectory, extensive research suggests that emerging markets share common characteristics that are

comparable. For example, all three countries in our study are in sub-Sahara Africa, use common law, are former British colonies (Licht, Goldschmidt, & Schwartz, 2007), show moderate to high levels of corruption perception (Transparency International, 2018), they are high on cultural embeddedness and hierarchy values (Gyekye, 1992; Schwartz, 2006). These countries have consistently witnessed rapid socio-economic and political changes in the last two decades. Yet they have relatively low literacy rates but large youthful populations who are technologically savvy and globally connected. Lastly, they are characterized by the 'dual market' system where both "the elite" and "the mass market" live alongside in urban centers (Burgess & Steenkamp, 2006). These commonalities among these countries make them suitable for the current study.

Cross-Cultural Issues in Measurement and Comparability of Groups

Cross-cultural research, in which two or more cultural groups are compared on important psychological factors pose a variety of challenges that the researcher must address (Selig, Card, & Little, 2008). Measurement equivalence is an essential consideration in cross-cultural research. Of critical concern is the determination of language equivalence and quantification of cultural responses in scale use (Malhotra, 2015; van de Vijver & Leung, 2011). Cross-cultural comparisons are meaningful because they test the boundaries of our knowledge and enable the comparison of behaviors across cultures. Important concepts such as human values, personality traits, consumer centrism, attitudes, and behavioral patterns are measured by usually with multi-items scales so that meaningful cross-national comparisons can be achieved (Davidov, Meuleman, Cieciuch, Schmidt, & Billiet, 2014). Davidov et al. (2014) suggest that cross-cultural comparisons

are vital because researchers can discover meaningful insights that are difficult to identify by focusing on domestic data only. However, exploring group differences imposes crucial measurement challenges that require careful attention. Bias and equivalences lend themselves readily to the domain of cross-cultural research methodology (van de Vijver & Leung, 2011), since they help us to account for equality of measurement items in cross-national settings.

Measurement Equivalence

Equivalence of measures is construed to be inherent in both interpretation and procedure implemented in making a cross-cultural comparison. It addresses the question of how cross-cultural comparisons achieve similarity in measurement outcome and what common procedures can be applied across groups or time to ensure that similar measures are reliably and validly obtained for measures of interest (van de Vijver & Leung, 2011). When relationships among constructs can be meaningfully compared on important psychological attributes within and between groups, equivalence is achieved. A popular procedure used in cross-cultural research is measurement invariance testing. The goal of measurement equivalence testing is to ascertain that measured attributes are comparable across different groups (Davidov et al., 2014; Vandenberg & Lance, 2000). Contrary, Measurement noninvariance implies that a construct exhibits differences in its underlying structures or meaning when examined across multiple groups or across time, and hence the construct cannot be meaningfully assessed with different groups or different times (Putnick & Bornstein, 2016).

Particularly, measurement invariance reflects the qualities of a measurement instrument; for example, to what extent does the measurement of consumer xenocentrism or cosmopolitanism measure the same underlying constructs when measured across in different countries (Steenkamp & Baumgartner, 1998; Steinmetz, Schmidt, Tina-Booh, Wieczorek, & Schwartz, 2009). Measurement equivalence or invariance does not imply that there are no differences in group comparisons on a target construct. Instead, it generally recognizes that people with the same sentiments on a construct of interest should share a similar opinion about it (Davidov et al., 2014). The importance of achieving measurement equivalence is heightened in presently as many societies have become multicultural, and not everyone speaks the dominant language. Individual differences arising from differences in sociodemographic factors such as age, income, education and geopolitical orientations predispose them to relate to constructs differently (Steenkamp & Baumgartner, 1998; van de Vijver & Leung, 2011; Vandenberg & Lance, 2000).

Measurement equivalence testing is thus an essential prerequisite for comparing the measurement characteristics and structural relations underlying constructs of interest (Davidov et al., 2014). Four key questions guide measurement invariance testing: Are the factor loadings the same across the groups? Can one identify meaningful response biases in any group? Can one accept the observed means as true latent mean differences among the groups? Does the target construct compare across the groups?

Empirical Test of Measurement Invariance

Although researchers may go great lengths to control for measurement bias to enhance cross-national comparisons, this goal is not without challenges. Several authors propose that it is best to test for measurement equivalence statistically during the data analysis stage (Cheung & Rensvold, 2002; Davidov et al., 2014; Steenkamp & Baumgartner, 1998; van de Vijver & Leung, 2011). Multigroup confirmatory factor analysis (MGCFA) is mostly used in measurement invariance testing in SEM (Milfont & Fischer, 2010; Muthén & Muthén, 1998–2012); this approach was adopted in this study. Bryne, Shavelson, and Muthe´n (1989) identify two broad invariance testing approaches: (1) 'measurement invariance' comprising invariance of item intercepts, factor loadings, and error invariances; and (2) 'structural invariance' comprising invariance of the variances and covariances of the latent factors. Steenkamp and Baumgartner (1998) and others propose a sequence of measurement equivalence testing approach whereby higher and lower levels of equivalence dictate that stringent constraints are imposed on parameter equalities across groups to achieve better across groups comparison (Davidov et al., 2014; Vandenberg & Lance, 2000). In the following sections, we draw on the major measurement invariance testing approaches as conceived by Steenkamp and Baumgartner (1998) to demonstrate how invariance testing was carried out. Table 9 depicts the sequence of steps involved in establishing factorial invariance.

Configural Invariance

Configural invariance means that the structure of items underlying a measurement instrument should exhibit the same form and pattern of factor loadings

across comparable groups (Steenkamp & Baumgartner, 1998). Configural invariance is achieved when an underlying construct is conceptualized in the same way in all groups (Cheung & Rensvold, 2002). The factor structure along with the pattern of constraints and free parameters are equal across groups. If the basic structure of the construct is, e.g., five items loading meaningfully on the latent factor, this must be supported in all the groups (Putnick & Bornstein, 2016). Configural invariance is said to be present when the underlying latent construct meaning is commonly shared in all countries (Davidov et al., 2014). Configural invariance is a precondition for subsequent tests (Steenkamp & Baumgartner, 1998; Vandenberg & Lance, 2000). A construct that is ambiguous or too abstract may result in configural noninvariant because respondents may use their idiosyncratic knowledge to answer the questionnaire (Cheung & Rensvold, 2002).

Metric Invariance

Metric invariance or (weak, factorial) equivalence of factor loadings is the next logical step when configural invariance is confirmed (Cheung & Rensvold, 2010). Achievement of configural invariance does not reveal that individuals in different countries respond to scale items much in the same way. However, it demonstrates that responses can be reasonably compared across countries (Steenkamp & Baumgartner, 1998). Metric invariance, on the other hand, affords better assessment of invariance by imposing emphasizing equality metrics or scale intervals across groups (Steenkamp & Baumgartner, 1998). It highlights equal parameter estimates or factor loadings across cultural groups being compared (Putnick & Bornstein, 2016; Steenkamp & Baumgartner, 1998). Table 5 depicts various steps involved in assessing measurement invariance.

Table 5: Steps in Testing for Measurement and Structural Invariance

Baseline Model	Meaning Parameter constrained to equality	Constrained parameters	Model Comparison	Type of Invariance
Test of measurement invariance				
Model 1: Configural invariance	None	FMean (=0)	-	
Model 2: Metric invariance	Factor Loadings	fl+Fmean (=0)	$\Delta\chi^2_{M2\text{-}M1}$	Weak measurement invariance
Model 3: Scalar invariance	Factor loadings and item intercept.	fl+inter	$\Delta\chi^2_{M3\text{-}M2}$	Strong measurement invariance
Model 4: Error variance invariance	Factor loadings, item intercepts, and residual item variances and covariances.	fl+inter+res	$\Delta\chi^2_{M4\text{-}M3}$	Strict measurement invariance
Test of Structural invariance				
Model 5: Factor variance invariance	Factor loadings, item intercept, and factor variances	Fl+inter+res+fvar	$\Delta\chi^2_{M5\text{-}M4}$	Structural invariance
Model 6: Factor covariance invariance	Factor loadings, item intercepts, and factor variances and factor covariances.	Fl+inter+res+fvar +fcov	$\Delta\chi^2_{M6\text{-}M5}$	
Model 7: Factor mean invariance	Factor means	Fl+inter+fvar+Fm ean	$\Delta\chi^2_{M7\text{-}M6}$	

Note: Invariance can be determined by nonsignificant **Chi-square (χ2) test. $\Delta\chi^2$ = Change in chi-square;** Fmean = factor mean; fl = factor loading; inter = intercept; res = residual; fvar = factor variance; fcov = factor covariance (Derived from Dimitrov (2010) and Milfont and Fischer (2010).

When two or more samples are able to provide information that conceptually consistent with the underlying construct and items linked with it, metric invariance is achieved (Cheung & Rensvold, 2002; Vandenberg & Lance, 2000). Each observed item contributes to the latent factor in a similar proportion in all groups. It is assessed by the constraining factor loadings to be equal across the groups (Cheung & Rensvold, 2002). Metric invariance is a necessary step for useful cross-cultural comparisons; it allows

meaningful comparisons within and between groups and highlights similar cross-country variations on the underlying construct (Davidov et al., 2014; Steenkamp & Baumgartner, 1998).

Scalar Invariance

Scalar invariance (strong factorial), or equivalence of item intercepts or thresholds, is assessed when full or partial metric invariance is achieved. Scalar invariance is necessary when mean comparison across countries is anticipated (Steenkamp & Baumgartner, 1998). It demonstrates that differences in the means of the observed items are caused by differences in the means of the constructs being investigated (Steenkamp & Baumgartner, 1998). It shows that mean differences in the latent factor reflect all the mean differences in the common variance of all items (Putnick & Bornstein, 2016). It is determined by fixing factor loadings and intercept of measures to be uniform across groups (Steinmetz et al., 2009). Constraints specified in metric invariance are maintained in scalar invariance (Putnick & Bornstein, 2016). Item intercepts highlight systematic biases in item responses of a group. Hence, the mean could be consistently higher or lower than expected because of the group's latent mean and factor loading (Steinmetz et al., 2009). Scalar equivalence permits meaningful comparison of latent means across groups (Steinmetz et al., 2009).

Residual Invariance

Residual invariance or (strict factorial invariance) is performed as the final step in demonstrating the equivalence of item residuals of metric and scalar invariance (Putnick & Bornstein, 2016). It implies that groups exhibit similar variances in their corresponding

latent factors (Steinmetz et al., 2009). Putnick and Bornstein (2016) point out that "testing for residual invariance is not a prerequisite for testing mean differences because the residuals are not part of the latent factor, so invariance of the item residual in inconsequential to the interpretation of latent mean differences" (p. 76). Based on this assumption many authors exclude it. However, we include it in this study since it is becoming common practice to report.

Structural Invariance

Structural invariance tests concern invariance testing of latent variables. Three methods are discussed under structural invariance tests: *factor variance, factor covariance* and *factor mean invariance.* Meaningful comparison across groups on factor variance/covariances is appropriate particularly when factor loadings are invariant (Dimitrov, 2010). Unlike measurement invariance tests, structural invariance models are not ordinarily nested and can be estimated immediately after metric or scalar invariance testing (Milfont & Fischer, 2010; van de Schoot, Lugtig, & Hox, 2012).

Factor variance invariance is established when groups have the same variance on their common latent factors. It is assessed by constraining all the factor variances to be equal across groups (Milfont & Fischer, 2010). This is particularly important when the goal is to establish homogeneity of latent factors across groups (Steenkamp & Baumgartner, 1998; Steinmetz et al., 2009).

Factor covariance invariance determines the equality of the factor associations across groups. It assumes that relationships latent variable relationships are equal across groups (Milfont & Fischer, 2010). It is assessed by constraining all the factor covariances

to be equal across groups. This is important for construct validity. Factor covariance invariance is necessary for comparing constructs across groups (Steinmetz et al., 2009).

Factor mean invariance determines differences across groups on the underlying latent mean. It is assessed by constraining the means to be equal across groups. In this study, we performed both measurement and structural invariance testing since the objective was to assess the underlying factor structure and compare latent means across the countries in the study.

Full and Partial Invariance Testing

Models presented above concern *full* measurement invariance since it seeks to establish that each specific element (i.e., factor loadings, intercepts, residuals, and variances) are the same between groups (Milfont & Fischer, 2010). However, it is generally agreed that this aspiration is too strict and may not be attainable in practice (Cheung & Rensvold, 2002; Davidov et al., 2014; Steenkamp & Baumgartner, 1998; Steinmetz et al., 2009). As a result, Bryne et al. (1989) introduced *partial* measurement invariance testing to accommodate this challenge. Partial invariance allows the constraining of a subset of parameters in a model to be equal while other subsets of parameters are allowed to be freely estimated across groups. Bryne et al. (1989) explain that if at least two items are invariant it is enough grounds to proceed with latent mean comparison across groups.

Vandenberg and Lance (2000) recommend that to perform partial invariance testing configural and (at a minimum) metric invariance must be established before proceeding any further to assess partial invariance models. A small number of indicators

need to be freed to vary across groups, and this must be informed by a strong theoretical and empirical basis (e.g., through modification indexes evidence) (Milfont & Fischer, 2010). This study implements partial invariance in the test of measurement invariance.

Bias

Bias is defined as "differences in a measurement instrument that does not have exactly the same meaning within and across cultures" (van de Vijver & Leung, 2011, p. 18). Construct bias, method bias and item bias are distinguished. As the names suggests construct bias derives from differences in behavior expectations linked to a construct in different cultures. Method bias may be caused by poor sampling, administration challenges or improper instruments. Differences in sampling and data collection procedure in different contexts, variability in response styles, differences in familiarity with stimuli used in a survey, differences in the strategy used to administer questions can all introduce bias into the data and cause inaccurate conclusions (Davidov et al., 2014). Social desirability bias and acquiescence bias are believed to common among cultures who place more emphasis on collectivism values (van de Vijver & Leung, 2011).

Lastly, item bias highlights irregularities in the scale items. It may be caused by weak item translation, item ambiguities, or lack of suitability of item content in certain cultures (van de Vijver & Leung, 2011). Specific items may perform differently in different contexts. For example, spirituality and religiosity may mean the same thing, but in a highly religious context such as West Africa, both constructs may be interpreted differently. The last two biases concern the validity of tests which can be achieved quantitatively (Davidov et al., 2014). When consumers in the three countries studied in

this research do not attribute similar meaning to the items and constructs measured, bias is said to be present. Some factors that may give rise to bias in cross-cultural measurement include questionnaire translation problems, item inappropriateness or unique response styles. For example, end piling is assumed to be a major characteristic of respondents in developing countries (Malhotra, 2015). van de Vijver and Leung (2011) explain that biased results in group comparisons are usually systematic and not random.

Dealing with Bias and Equivalence Threats

van de Vijver and Leung (2011) maintain that construct bias, method bias, and item bias compromises the comparability of research across cultures. However, important steps are suggested on how to minimize such biases to achieve the equivalence of measurement across groups. Davidov et al. (2014) recommend that these steps should be implemented during questionnaire development and data collection stages. Some of the steps used in this study are explained below.

First, to reduce construct bias, we searched the literature to gain more profound insights on the key similarities and differences about emerging consumer markets in Africa generally, and the individual countries used specifically (Burgess & Steenkamp, 2006). We recognize that all three countries used in this research have unique socioeconomic development trajectories and unique features of their respective markets. However, five informants with expertise in the local market were identified from each research context to judge the appropriateness of the questions asked and the stimuli used (Davidov et al., 2014; van de Vijver & Leung, 2011). The questionnaire was also piloted

in the respective local markets with actual consumers to gauge general comprehension of the survey.

Secondly, to avoid method bias attempts were made to ensure that sampling procedures and data collection methods were comparable. Data were collected from adult consumers in all three cities. Research administrators and interviewers received comprehensive guidelines and extensive training on cross-cultural research dynamics deriving from the instructions of van de Vijver and Matsumoto (2011). Detailed manual about dos and don'ts and protocol for administering the questionnaire were provided. It was required that interviews were carried out with adult consumers who were deemed suitable to reasonably respond to the research questions (Davidov et al., 2014). Detailed discussion on data collection procedures is presented under data collection in subsequent sections.

Finally, it is documented that good translation generally contributes to preventing item bias (Davidov et al., 2014). In this study, it was determined that English would be the language of the research. The English language is the official lingua franca of South Africa, Kenya, and Ghana. To avoid language difficulties, the initial section of the questionnaire contained a filtering function to ensure that participants were comfortable reading and writing in English and they could adequately understand and respond to the questionnaire items. Individuals who were not comfortable reading and writing in English were thanked for their kind offer to participate before leaving. English speakers completed the self-administered questionnaire nearby but not under the direct supervision of supervisors or interviewers to reduce courtesy bias (van de Vijver & Matsumoto, 2011).

In designing questionnaire for this study, careful attention was made to choose scale items that stand up to highest scrutiny, while ensuring that all measurement scales had been rigorously validated for use in cross-cultural emerging markets context, apart from the new ConXeno scale. As further information, the English versions of the PQ, and CET benefit from prior back translation into Afrikaans, South Sotho, Tswana, isiXhosa, and isiZulu, and administered to several large, nationally-representative samples comprising urban, peri-urban and rural South Africans (e.g., Burgess, 2002) reporting results of three studies involving 10,500 respondents). Given cost and time constraints back translation approach was not explored. However, since the study benefits from extensive qualitative and quantitative prior research in emerging markets context where excellent psychometric properties of some of the items were documented, it was determined that English is adequate to elicit appropriate responses.

Measurement and Scale Development

Measurement means imposing numbers or other symbols to attributes of objects based on established rules (DeVellis, 2003; Malhotra, 2015). Measurement is a vital component of research since it enables investigators to capture social phenomenon and quantify them inconceivable ways accurately. Consumer researchers do not measure consumers. Rather, they measure their perceptions, cognitions, attitudes, preferences, and biases by assigning unique numbers so that these characteristics can be analyzed statistically and effectively communicate the findings. (Malhotra, 2015).

Measurement usually emerges from theory, because a theory is central to how phenomena or research problems are conceptualized (DeVellis, 2003). Based on such

theories as social identity theory (Tajfel & Turner, 1986), global consumer culture theory (Steenkamp, 2019a), system justification theory (Jost & Banaji, 1994), personal values theory (Schwartz, 1994a) different measurement items or scales have been developed to reliably measure such constructs as consumer ethnocentrism (Shimp & Sharma, 1987), consumer affinity (Oberecker et al., 2008), consumer cosmopolitanism (Riefler et al., 2012) and consumer xenocentrism (Balabanis & Diamantopoulos, 2016).

Questionnaire Design

Once the primary phenomena or constructs of interest are determined based on theory, it is important that relevant scale items are identified or developed to measure respective constructs reliably. Scale items are employed to reflect construct properties (DeVellis, 2003). Appropriate questionnaires are developed with the necessary scale items so that target constructs can be measured. Apart from theoretical and conceptual considerations in questionnaire design, particular importance is the level of information sought (i.e., nominal, ordinal, interval or ratio), respondents' capabilities, cost, time, and existing scales (Malhotra, 2015). In this study, the scaling techniques were varied in the questionnaire to allow for the greatest variety of statistical analysis (Malhotra, 2015). Churchill (1995) and DeVellis (2003) propose a step-by-step psychometric procedure to be employed when designing questionnaires. Consistent with the study objectives, extant literature was examined to identify appropriate scales to measure all the target constructs. For consumer xenocentrism, a new scale was developed to suit the current study contexts. Broad theoretical and conceptual underpinnings of the research inform the type of information that must go into the questionnaire development. Figure 5.2 shows a

sequence of steps followed for the study's questionnaire design process where the kind of information appropriate to address the research questions and study hypothesis is determined. The questionnaire design framework is applied to discuss preceding sections.

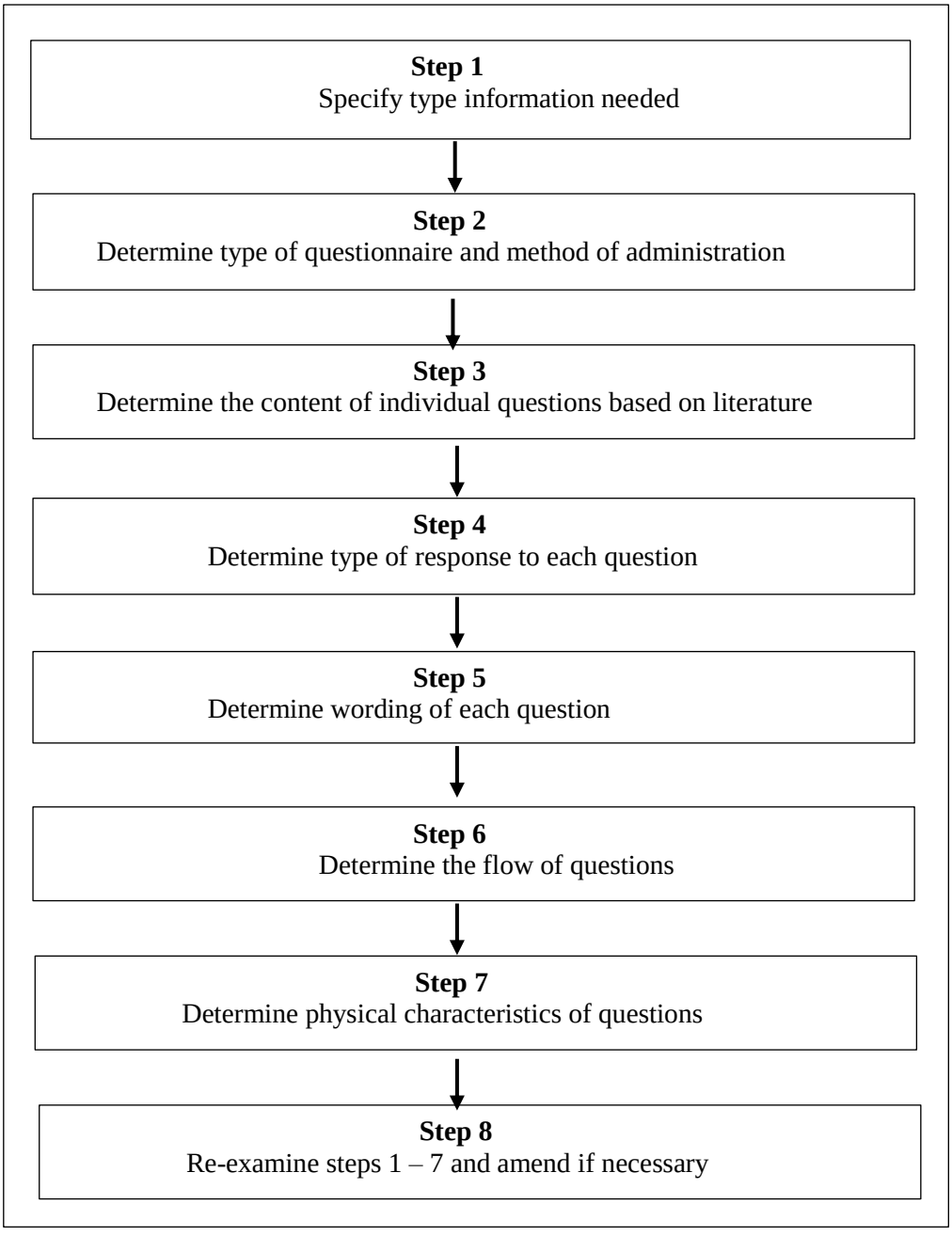


Figure 5. A Sequence of Questionnaire Design Process

Note. Adapted from Churchill (1995, p. 397)

Information Sought

An important decision made in questionnaire design is what information is being sought to address the research question. This decision was made before this stage from the specific hypothesis under investigation. The hypothesis serves as a guide for the entire research and the design of the questionnaire. In this research, the broad research question asked was, "what factors determine emerging market consumers' preference for foreign relative to local brands and products?" Personal values served as main antecedent factors. Consumer centrism factors such as consumer xenocentrism (Balabanis & Diamantopoulos, 2016), consumer cosmopolitanism (Riefler et al., 2012), and consumer ethnocentrism (Shimp & Sharma, 1987) were deemed important mediators of personal values (Schwartz, 1994a) – product preference relationship. Outcome variables were foreign and local product preferences, respectively (Özsomer, 2012).

Hence, information on these variables was collected to investigate the hypotheses of the study. Careful attention was made to choose scales that would stand up to the highest scrutiny, taking care to ensure that all measurement scales had been rigorously validated for use in cross-cultural, emerging market context. The scales used were adapted from extant literature, except for consumer xenocentrism, which had a new scale developed for its measurement in this study. Consumer xenocentrism scale development followed guidelines recommended by (DeVellis, 2003), where a series of interviews and expert reviews on the appropriateness of questionnaire items were sought. Specific procedures for new scale development will be discussed in later sections.

Further, it was determined that it would be good to extend the research to national contexts by using samples from South Africa, Kenya, and Ghana. The cross-cultural

dynamics of emic and etic issues also impose further constraints on how to design an appropriate questionnaire to achieve the equivalence of measurement scales across all three countries (van de Vijver & Leung, 2011). In the following section, we present specific information on the proposed measures of the constructs used in this study. Table 6 highlights vital information sought to explain the current research question.

Table 6: Information Sought from Respondents

Personal values • 10 Value Types Self-direction, stimulation, hedonism, achievement, power, security, tradition, conformity, benevolence, self-transcendence) • 4 Value domains: Conservation, openness to change, self-enhancement, self-transcendence. • 2 Resultant values Resultant Conservation, and Resultant Self-Enhancement
Consumer Xenocentrism • Perceived in-group derogation • Social identity enhancement • Local marketplace distrust
Consumer Cosmopolitanism • Open-mindedness • Diversity appreciation • Consumption transcending borders
Consumer Ethnocentrism
Foreign product Preference • Foreign products categories – perfume, shoes, jewellery, electronic appliances ***Local Product Preference*** • Local product categories – soft drinks, gas stations, detergent, restaurants
Brand comparisons • Foreign vs local brand preferences – Soft drinks, wines, beers, gas stations, chocolate, clothing, detergent, online shopping, banking, restaurants.
Respondent Profile information • Gender, Age, Education, Income • Ethnic group (South African sample only)

Portrait Value Questionnaire (PVQ) of Values

The Portraits Value Questionnaire (PVQ) was derived from Schwartz (2003) to measure personal values. The PVQ has 21 short statements as portraits of unique individuals. Every portrait reveals particular goals, aspirations, and wishes that implicitly highlight the importance a person place on particular value types (Burgess & Steenkamp, 1999). The PVQ has both male and female variants. However, for this study, the emphasis was not on one gender. Instead, one specific person was described to respondents and asked to indicate how they considered themselves to relate to this specific person. For example, "It is important to this person to be polite to other people. This person believes one should always show respect to parents and older people" and "Being very successful is important to this person; to have people recognize one's achievements and to impress other people." Thus, for each portrait, respondents indicate: "How much like you is this person?" on a six-point scale, "very much like me," "like me," "somewhat like me," "a little like me," "not like me," and "not like me at all."

The PVQ, compared to the Schwartz' Value Survey (SVS) is less time consuming and requires less cognitive effort. The PVQ is particularly suited for populations with low or minimal literacy. The scale was originally applied on 13- to 14- year-old Ugandan teenagers (Schwartz et a. 2001). Considerable evidence indicates that both the PVQ and SVS measure the same motivational goals and that both scales reveal consistent configurations of correlations with other constructs (Burgess & Steenkamp, 1999; Schwartz, 2003). Final resultant values were derived from the transformation of the ten value domains and four value types. Specifically, resultant conservation was the difference between openness to change and conservation, while resultant self-

enhancement was the difference between self-enhancement and self-transcendence. These resultant values served as the primary antecedents of the three consumer centrism factors. Table 7 below presents the 21 PVQ statements along with instructions to respondents and the answer format.

Table 7: Portrait Values Questionnaire (PVQ) Scale

Instructions *We would like to understand a bit more about the* ***things you think are important in life****. We briefly describe some people.* ***Please indicate for each description whether that person is very much like you, like you, or not like you, or not at all like you.*** Answer format: [1 = Not at all like me]; [2 = Not like me]; [3 = A li□le like me]; [4 = Somewhat like me]; [5 = Like me]; [6 = Very much like me]	
Variables	**Measurement Scale items**
Resultant conservation And resultant Self-enhancement	1. It is important for this person to be polite to other people all the time. This person believes one should always show respect to parents and older people.
	2. It is very important to this person to have a good time; to really enjoy life and "spoil" oneself.
	3. Being very successful is important to this person; to have people recognize one's achievements and impress other people.
	4. Tradition is important to this person; to follow the customs handed down by one's religion or family.
	5. This person looks for adventure and likes to take risks; it is important for this person to have an exciting life.
	6. It is important to this person that every person in the world is treated equally; to see justice for everybody even for people one does not know.
	7. The safety of one's country is important to this person; for the country to be safe from its enemies.
	8. Helping people who are close is very important to this person; to care for close relations and friends.
	9. It is important for this person to be interested in things; to be curious and try to understand everything.
	10. It is important to this person that friends can always trust him or her; wants to be loyal to them and always look for their interests.
	11. Being in charge and telling others what to do is important to this person; to want people to do what one says.

	12. It is important to this person to be free to plan and choose activities for oneself; to make one's own decisions about what one does.
	13. Looking after the environment is important to this person; this person believes that people should care for nature and save life resources.
	14. Being religious is important to this person; tries to follow his or her religious beliefs.
	15. It is important for this person to do a lot of different things in life; to enjoy surprises and always looking for new things to do.
	16. This person likes people to know that he or she can do well; is ambitious and ready to work hard to get ahead.
	17. It is important to this person to do things that give one pleasure; to look for every chance to have fun.
	18. It is important to this person to fit in and do things the way other people do; this person thinks one should do what others expect of him or her
	19. . Living in secure surroundings where the family is safe is important to this person; to avoid anything that might be dangerous.
	20. It is important to this person to listen to people who have a different opinion; seeks to understand people and to get along with them when s/he disagrees.
	21. It is important for this person to be rich; to have a lot of money and expensive things.

Note. Derived from (Schwartz, 2003) and (Burgess & Steenkamp, 1999)

Consumer Cosmopolitanism Scale (C-COSMO)

Consumer Cosmopolitanism. The literature proposes different scales for measuring consumer cosmopolitanism; subscale of the Cosmopolitanism in the Acculturation to Global Consumption Culture scale (Cleveland & Laroche, 2007); COS scale (Cleveland et al., 2014); COSMOSCALE (Saran & Kalliny, 2012); CONCOS Scale (Altintas, Kurtulmusoglu, Kaufmann, & Harcar, 2013); Consumer World mindedness (Nijssen & Douglas, 2008). For further discussion on consumer cosmopolitanism scales along with the other constructs see (Bartsch et al., 2016b). The majority of these scales are criticized for not paying sufficient attention to consumption domain issues in their assessment (Riefler et al., 2012). Hence, this study adopts the C-COSMO scale by

(Riefler et al., 2012) to measure consumer cosmopolitanism, conceptualized as a multidimensional scale focusing on three broad areas applied specifically to consumption behavior: open-mindedness, diversity appreciation and consumption transcending borders. Table 8 depicts the specific scale items used in this study, along with instructions to respondents.

Table 7: Consumer Cosmopolitanism (C-COSMO) Scale

Instructions *Please tell us how much you agree or disagree with the following statements measured on a five-point scale.* Answer format: *(1= "Strongly disagree" to 5 = "Strongly agree")*	
Constructs	**Measurement Scale items**
Open-mindedness	1. I like to meet people from many different countries. 2. I enjoy exchanging ideas with people from other cultures or countries. 3. I am interested in learning more about people who live in other countries.
Diversity appreciation	4. I enjoy the opportunity to be able to buy a wide range of products coming from various countries. 5. It is important for me to have access to products coming from many different countries.
Consumption transcending borders	6. I like trying original dishes from other countries. 7. I like trying out things that are consumed elsewhere in the world.

Derived from Riefler et al. (2012).

Consumer Ethnocentrism Scale (CETSCALE)

The CETSCALE proposed by Shimp and Sharma (1987) remains the most extensively used and validated consumer ethnocentrism scale in international marketing research. It is a unidimensional scale comprising 17 items and taps into the appropriateness of purchasing local relative to foreign products by appealing to moral and economic reasons. The scale has since been adapted into a short-form version that performs equally well (Carpenter et al., 2013; Cleveland et al., 2009; Klein & Ettensoe, 1999). Seven items were used to measure consumer ethnocentrism on five-point Likert scales. Only the country was changed for the Ghanaian and Kenyan context. All

statements remained the same. Table 9 shows the shortened seven items adapted to measure CET in this study.

Table 8: Consumer Ethnocentrism Scale (CETSCALE)

Instructions *Please tell us how much you agree or disagree with the following statements measured on a five-point scale.* Answer format: *(1= "Strongly disagree" to 5 = "Strongly agree")*	
Constructs	**Measurement Scale items**
Consumer ethnocentrism (CETSCALE)	1. I always prefer domestic products over foreign ones. 2. It is not right to purchase foreign products because this puts South Africans out of jobs. 3. Only those products that are not available in South Africa should be imported. 4. A real citizen should always buy domestic products. 5. We should purchase products manufactured in South Africa, instead of letting other countries getting rich off us. 6. South Africans should not buy foreign products because this hurts domestic business and causes unemployment. 7. Foreign products should be taxed heavily to reduce their entry into the local market.

Derived from (Shimp & Sharma, 1987)

New Consumer Xenocentrism Scale

Consumer xenocentrism generally refers to a preference for foreign products and brands and the dislike for local products and brands due to perceived in-group inferiority, social identity enhancement, and local marketplace distrust. The primary objective of this study was to develop a scale that will adequately measure consumer's xenocentric beliefs from an emerging market perspective. An appropriate scale that is reliable and generalizable is a few. Hence, we developed a new scale for consumer xenocentrism, namely, ConXeno, by following Churchill's (1995) procedure for scale development.

The process begun with wide-ranging review of the social science literature and more specifically the marketing literature (Balabanis & Diamantopoulos, 2016; Josiassen, 2011; Lawrence, 2012; Mueller et al., 2010), and drawing from social identity theory and well as related constructs such as consumer cynicism, trust/distrust, an initial pool of 24 items were derived to measure ConXeno. To ensure that the items were informative, and respondents could relate with them 4 Ph.D. students and four marketing faculty measures were asked to examine the items for adequate comprehension and appropriateness in tapping into ConXeno. Recommendations led to further refinement of the scale. Also, two separate focus group discussions (five informants per group) were conducted with a convenience sample in South Africa to ensure comprehension, face validity and further refinement of measures. Informants were drawn from diverse backgrounds regarding their sociodemographic factors (e.g., gender, income, education level, occupation, and ethnicity) (Churchill, 1995; DeVellis, 2003). Various one-to-one interviews were conducted to seek further insights and confirm the appropriateness of questions.

Drawing heavily on the work of Balabanis and Diamantopoulos (2016), we compiled a list of 24 questions and subjected them to expert review by two leading marketing experts in emerging markets context. Further, we subjected these 24 items to a pilot study on a convenience sample of respondents drawn their offices, homes, and classrooms of a business school. A further engagement was continued during the pilot study to understand the rationale behind the choices made by respondents. Finally, after eliminating unnecessary or unclear or difficult items (Cleveland et al., 2009), we retained 15 items to represent the new ConXeno Scale. Table 10 highlights the final list of ConXeno scale items and instructions to guide the answering of the questionnaire.

Table 9: 15-Item ConXeno Scale for Consumer Xenocentrism

Instructions: We describe a person's attitude regarding local and foreign products and brands. For each statement, please tell us whether this person is very much like you or not at all like you. Answer format: [1 = Not at all like me]; [2 = Not like me]; [3 = A li□le like me]; [4 = Somewhat like me]; [5 = Like me]; [6 = Very much like me]	
Constructs	**Measurement items**
Perceived in-group derogation	1. A person who usually buys foreign products, even when similar local products cost less. 2. A person who generally does not like to buy products made in this country. 3. A person who believes most local brands are less desirable than foreign brands. 4. A person who thinks the best products and brands come from other countries. 5. A person who thinks this country lacks the technology and skills to produce better products.
Social identity enhancement	1. A person who believes that using foreign brands gives status. 2. A person who believes foreign brands are essential for expressing one's personality or values. 3. A person who thinks other people usually think less of people who use local brands. 4. A person who uses foreign brands to be more fashionable. 5. A person who uses foreign brands more often when the brand will be visible to others.
Local marketplace distrust	1. A person who does not trust local manufacturers to make good quality products. 2. A person who does not trust local brands to last as long as foreign brands. 3. A person who trusts foreign brands more than local brands. 4. A person who thinks it's less risky to buy foreign brands than local brands. 5. A person who is more careful when buying local products than foreign products.

Following the approach used by Schwartz and colleagues to measure values in high and low-income populations with varying literacy levels, the current research adopts the portrait value questionnaire (PVQ) design in the development of the consumer xenocentrism scale (ConXeno) scale. The PVQ permits the use of short, textual portraits

of different people and the respondent is asked to compare the portrait to themselves (Burgess & Steenkamp, 1999). The appropriates of the PVQ derives from the fact individuals may sometimes not be too comfortable sharing an opinion on issues that are negatively framed or go against their identity. According to social identity theory, individuals derive their sense of self-worth when their in-group rates better than an outgroup (Tajfel & Turner, 1986). Asking questions about rejection or derogation of local brands in favor of foreign brands may arouse negative emotions and hence lead to biased feedback. In the PVQ, consumers' attitudes towards local relative to foreign brands and products are indirectly assessed by inferring their self-reported similarities to individuals exhibiting local consumption values. The PVQ does not take much time to complete and is cognitively less difficult (Schwartz, 2003).

Foreign relative to Local Product Preference

Finally, the study adapted items from Balabanis and Diamantopoulos (2016) to measure purchase intentions and preferences for foreign products and local products. Four items each were used to assess the respondent's preference and purchase for foreign relative to local products. Four product categories were used to tap foreign preference: perfume, shoes, clothing, and electronic alliance originating from Europe and America and made by international companies. We also used eight product categories for the three countries to tap local product preference for soft drinks, fruit juice, wine, supermarket, petrol station, detergent, fast-food restaurant, and banks. The goal was to use products and services that are readily available in the South African, Kenyan, and Ghanaian markets. As criteria, the products and services categories must have local and foreign

offerings in the study context. Respondents' rated their foreign preference and willingness to buying local products in the product categories described above. Table 11 below highlight the questionnaire items along with the instructions to respondents. All the items were measured on a five-point scale (1 = "strongly disagree", and 6 = "strongly agree").

Table 10: Items for measuring foreign and local product preference

Instructions Finally, how willing are you to purchase any of the following local and foreign products? Answer format: (1= "Strongly disagree" to 5 = "Strongly agree")	
Constructs	**Measurement items**
Foreign product preference	F1. It is very likely that I will buy **perfume** made by international companies. F2. I will definitely try **shoe** brands made by American companies if they are available. F3. It is very likely that I will buy **clothing** made by European companies. F4. I am willing to buy **electronic appliances** made by European companies if they are available.
Local product preference	L1. I am willing to buy locally made **Soft drinks/fruit juice** L2. I am willing to buy local **wines/supermarket** L3. I am very likely that I will buy from local **petrol stations/detergent.** L4. I am willing to patronize local **fast-food restaurants/banks**

Profiling Respondents

The study sought information on respondents' sociodemographic information: age, gender, income, education, and ethnicity (only in South Africa). South Africa is one of the most diverse countries in Africa with many ethnic groups (Burgess & Harris, 1998). It was necessary these different racial groups are profiled accordingly. Sociodemographic variables are used as important segmentation basis in marketing research. Consistent with prior research, sociodemographic factors were entered as

covariates to control for their effect in all three research contexts (Burgess & Steenkamp, 1999; Steenkamp & de Jong, 2010).

Other variables: Brand Comparison Set

Malhotra (2015) explains that respondents in many emerging markets have difficulty answering questions using interval and ratio scales. He suggests that "preferences can be measured best by using ordinal scales. The use of binary scales (e.g., preferred/not preferred)" (p. 208). This approach was adopted to complement the interval scaling used for the outcome variable. Eight pairs of brands within a broad range of product categories: soft drinks, restaurant, gas station, alcoholic beverage, financial services (money transfer), detergent, wine, clothing, coffee, online store, and confectionery. Each product category had a local brand set against a comparable foreign brand (domestic vs foreign). The brands were presented along with their country of origin to control for the COO effect. These brands were aggregated and used for analysis to determine global relative to foreign brand preference with ConXeno, COSMO, and CET as predictors. Some items were included in the questionnaire for future studies. We do not include their discussion in the present study.

Questionnaire Response Format

Many response formats are recommended in surveys. Generally, the question format and answer options are influenced by the theoretical orientation of the study (DeVellis, 2003). Churchill (1995) identifies open-ended questions, fixed alternatives which include multi-dichotomous questions, dichotomous questions, and closed-ended

questions. If open-ended respondents freely respond to the questions in the way they understand without choosing from a fixed, limited set of alternatives. Multidichotomous and dichotomous questions ask respondents to select from alternatives that correspondents with their standing on the item. In this study, a multi-dichotomous approach was used to determine the demographics of respondents. The dichotomous alternative was used for the brand comparison selection. A closed-ended question format was used for the latent scale items.

A closed-ended answer format was adopted because it minimizes the likelihood of misinterpretation of questions. A closed-ended approach is suitable when responses are compared across groups and when the questionnaire is self-administered such as in this study (Churchill, 1995). Closed-ended questions are useful in minimizing fatigue, especially with a reasonable questionnaire length. Finally, it is less costly and quicker to collect responses with closed-ended formats than with open-ended formats.

However, a survey with closed-ended formats can be impacted by social desirability bias, acquiescence bias and extreme response patterns (Harzing, 2006; van de Vijver & Leung, 2011). Social desirability implies answering in a manner that makes an individual appear socially acceptable. Acquiescence or "yea-saying" is the "propensity to agree rather than disagree with propositions in general"((Lentz (1938) cited in van de Vijver & Leung, 2011, p. 141). It arises due to the lack of critical assessment of items and suboptimal cognitive processing (van de Vijver & Leung, 2011). Extensive evidence suggests that individuals in Asia, Mediterranean and African societies are more prone to acquiescence and social desirability (van de Vijver & Matsumoto, 2011). People with lower education tend to exhibit a high level of acquiescence. Questionnaire items that are

ambiguous and cognitively tasking may induce acquiescent answers (Narayan & Krosnick, 1996). To reduce socially desirable responses, questions that are moral-laden should be avoided in questionnaire design. Since they are likely to evoke socially desirable responses (van de Vijver & Leung, 2011).

To avoid acquiescence responses in this study, did not use yes-no or true-false response formats in this study, except for the brand comparison set were local or foreign alternatives were presented. This approach is common in international marketing (Balabanis & Diamantopoulos, 2016; Özsomer, 2012; Swoboda, Pennemann, & Taube, 2012). Questions were also presented in a randomized format with balanced sets of questions tapping into positive and negative consumer domains such as ConXeno, C-COSMO, and CET. A balanced set of positively and negatively framed questions is believed to minimize the risk of acquiescence (van de Vijver & Leung, 2011).

Baumgartner and Steenkamp (2001) describe extreme response style (ERS) as the "tendency to endorse the most extreme response categories regardless of content" (p. 145). More salient topics to respondents are generally perceived to cause ERS. The salience of individual values to people may produce ERS (Schwartz, 2003; Schwartz et al., 2001). The PVQ uses portraits of a third person to which respondents compare themselves to assess personal values (Schwartz, 2003). Diamantopoulos, Reynolds, and Simintiras (2006) recommend the use of third-person items since they are less prone to extreme responding than first-person items. Due to the sensitive nature of the xenocentrism, the construct was assessed using third-person items, like the PVQ scale. Statistical approaches are also recommended to evaluate the effects of ERS on measurement models in cross-national comparisons (Cheung & Rensvold, 2002). In the

PVQ assessment, respondents who answered more than 15 items on one option of the 21-item scale were eliminated from further analysis. Overall, measures were taken to minimize the effect so socially desirable responses, acquiescence, and ERS in emerging markets context where these commonly observed.

Validity and Reliability of Measurement Scales

Validity in psychological measurement implies that a set of items measure what they are intended to measure. ConXeno, C-COSMO or CETSCALE instruments exhibit validity when they truly measure the underlying construct of consumer xenocentrism, consumer cosmopolitanism, and consumer ethnocentrism respectively. Peter (1979) defines validity as "the degree to which instruments truly measure the constructs which they are intended to measure" (p. 6). An instrument designed to measure consumer cosmopolitanism but ends up measuring globalization attitudes is invalid as it is unable to discriminate between the constructs (Bagozzi, Yi, & Phillips, 1991). Peter (1979) explains that reliability is a necessary but insufficient condition to determine the validity of measures. Hayduk (2016) maintains that in measurement assessment, "evidence of invalidity trumps reliability (p. 8).

Yet both validity and reliability are important preconditions for measurement quality assessment. Reliability is generally defined as "the degree to which measures are free from error and therefore yield consistent results" (Peters, 1979, p. 6). ConXeno or CETSCALE items are said to be reliable when they produce consistent results over time and in different situations; whether in emerging markets or cross-national contexts. Peter (1979) further explains not only is reliability assessment an important precursor to theory

testing and measurement scale development, but it is also fundamental to validity assessment. Kerlinger (1973) posits that defining characteristics of reliable scales are "dependability, stability, consistency, predictability, and accuracy" (p.42). Thus, reliable scales are those that produce dependable results repeatedly and accurately.

DeVellis (2003) propose three kinds of validity: content validity, criterion-related validity, and construct validity. *Content validity* refers to "the extent to which a specific set of items reflect a content domain" (DeVellis, 2003, p. 49). A scale expresses content validity when sample items adequately represent the universe of suitable items for the construct. Content validity can be assessed through expert reviews where those familiar with the phenomenon are asked to suggest possible content areas to focus on. *Criterion-related validity* implies that a scale or item must be statistically related to some criterion (DeVellis, 2003). Criterion-related validity also refers to as predictive validity as it accounts for the degree to which a measure accounts for variance in another measure. *Construct validity* highlights the meaning inherent in constructs. Bagozzi et al. (1991) defined construct validity "as the extent to which an operationalization measures the concept it is supposed to measure" (p. 421). If it is proposed that negative relations exist between ConXeno and CET, their scales must behave according to the pattern of expectation.

In terms of reliability assessment, internal consistency, inter-rater reliability, and test-retest reliability are identified. *Internal consistency reliability* deals with item-to-total correlations or the commonality of items in a scale, with Cronbach's coefficient alpha commonly used formula for assessing the reliability of measurement scales in multi-item scales (DeVellis, 2003). *Test-retest reliability* is measured by recording the test scores of

participants on repeated occasions and comparing the results between the time periods. It assumes the stability of the underlying trait between different times. *Inter-rater reliability* achieves test equivalence by determining the extent of agreement on measures when the results of two or more experts or judges are compared (Peter, 1979). Determining how rigorously validity and reliability are assessed is crucial for explaining behavior in consumer research (Churchill, 1995; DeVellis, 2003).

Pre-testing

Pretesting or pilot testing of a questionnaire is an important first step in survey questionnaire research. This entails using expert judges and a small sample of potential respondents to highlight underlying flaws and ambiguities in the questionnaire, before wholesale application (Iacobucci & Churchill, 2010). Pre-testing is useful in assessing face validity. An important exercise in pretesting is determining the appropriate level of face validity. Face validity is particularly important when items are derived from prior studies and when a new measurement scale is developed for a unique research context (Hair, Black, Babin, & Anderson, 2010). All the scales and items used in this study were first subjected to critical review by leading academics in consumer research and international marketing. The objective was to ensure that items are appropriate to adequately capture the content domain of the various constructs (Aaker, Kumar, Day, & Leone, 2011). Item ambiguity, word improvement, physical appearance, question sequencing, answering formats, etc were examined to improve the questionnaire.

Personal interviews with potential participants were undertaken to identify and eliminate potential challenges in the questionnaire (Malhotra, 2015). Different opinions

are expressed on the suitable number of potential respondents necessary for pretesting (Churchill, 1995). Iacobucci and Churchill (2010) recommend that pilot testing be done through personal interviews to gauge how respondents answer questions, taking note of where they have comprehension difficulties, how long it takes to complete and determine the overall suitability of a questionnaire. Wilson (2012) suggests that pre-test respondents can range between ten to forty people, with other recommending fifteen to thirty people for initial pretesting (Malhotra, 2015). Based on these recommendations, all aspects of the questionnaire for this study were examined such as the content, wording, sequence, layout, questions difficulty, instructions (Malhotra, 2015). The questionnaire was revised and pretested again on different samples until it was agreed that no further refinement was required. Between ten to forty respondents were used to pre-test the three different sets of questionnaires. This ranged from cognitive interviewing where respondents verbalized the questions and answers to self-administration (van de Vijver & Leung, 2011). Pre-test responses were coded and analyzed separately. The aim was to identify the descriptive results, and no inferential analysis was intended at this stage.

Population and Sampling Method

Determining the appropriate population and sample to choose respondents is crucial in survey research (Churchill, 1995; Malhotra, 2015). The population of the study was South African, Kenyan, and Ghanaian consumers who live in the urban cities of Johannesburg, Nairobi, and Accra, respectively. The appropriate sample comprises a subgroup of the population selected to participate in the study (Churchill, 1995; Malhotra, 2015). The sample for this study was drawn from respondents who lived in the capital

cities of Johannesburg, Nairobi, and Accra. The target population was shoppers who could be assessed in public places, shopping centers, and business districts. A nonprobability and convenience sampling method were used for this study.

Sampling and Sample Size

The decision about sample size is informed largely by the research objectives and the type of analysis the researcher seeks to perform. It is also influenced by the sample size of related studies, and resource constraints (Malhotra, 2015). Different authors recommend various heuristics and statistics-based approaches. Some cross-national consumer studies have used sample sizes ranging from 200 respondents and above to perform structural equation modeling and measurement invariance analysis (Özsomer, 2012; Strizhakova & Coulter, 2015; Swoboda et al., 2012). Based on cost considerations and following prior cross-national research, this study followed a heuristic approach and collected a minimum of 350 responses in all three groups.

Data Collection

One experienced survey administrator and four undergraduate business students in each country were used. The students were referred by faculty members at the University of the Witwatersrand School of Economic and Business Studies, and the University of Nairobi in Kenya, and in Ghana the University of Ghana Business School respectively were engaged to assist with interviewing participants. All the students previously collected data for research projects in their respective business schools and were recommended by faculty based on their previous experience as interviewers. They

all have completed a research methods course as part of their degree requirements. For the current research, the interviewers attended a two-hour cross-cultural training briefing delivered by the project leader and study administrators, who themselves have conducted cross-cultural research previously. The training covered accepted best practice guidelines for cultural research, sensitizing them to emic and etic issues that arise in cross-cultural research (van de Vijver & Leung, 2011).

Trained interviewers approached potential study participants at bus stations, public places, and business districts and respectfully asked if they might be willing to participate in the study. The general objective of the research was immediately explained to potential participants. Initial sections of the questionnaire provided a filtering function to ensure that participants are comfortable reading and writing in English. Individuals who were not comfortable reading and writing English were thanked for their kind offer to participate before leaving. English speakers were recruited to complete the self-administered questionnaire nearby but not under the direct supervision of the supervisors, to reduce courtesy bias. Data collection took at least four weeks to complete in each city.

Response Rate Assessment

In South Africa, a total of 907 respondents were approached in Johannesburg, out of which 420 completed the questionnaires, representing a response rate of 46%. After the screening, 358 usable questionnaires were accepted for further analysis. Kenya returned 450 usable questionnaires after survey administrators and interviews approaching a total of 1200 respondents in Nairobi. This represents a 38% response rate. Altogether, 386 usable questionnaires were used in this study. Finally, Ghana returned a

total of 520 usable questionnaires after survey administrators and interviewers' approach 1300 respondents in Accra. This represents a response rate of 40%.

Ethical Considerations

The following activities were undertaking: a cover letter detailing the rationale for the study and responsibilities of respondents accompanied the questionnaire (Malhotra, 2015). Firstly, informed consent was sought from potential participants who had the liberty to withdraw from the research, if deemed necessary. Second, respondents were assured that the research was conducted under strict confidentiality and that their anonymity was guaranteed (Bryman, 2016; Churchill, 1995). Under no circumstance was their personal information or any relevant information will be divulged to any third party. Respondents were also assured that the information obtained was solely for research purposes (Bryman, 2016). Finally, to ensure that the research process was reviewed and approved, ethical clearance was obtained from the Human Research Ethics Committee (HREC- Non-Medical) of the University of Witwatersrand, Johannesburg, South Africa, before data collection commenced.

Chapter Conclusion

This chapter focused on the research method implemented to assess the theoretical model and hypotheses. The questionnaire survey method built upon a cross-sectional research design was favored in this study. A cross-sectional research design, unlike a longitudinal research design, is cost-effective and less time-consuming. It allows for convenient recruitment of research participants and enables comparison of large

samples across groups, as was the case in this study. Data on representative samples from South Africa, Kenya, and Ghana were obtained at single periods to examine the research objectives. Questionnaire design and measurement scales approaches were extensively discussed. Strategies for developing new measurement scales for ConXeno as well as the adaptation of existing scales were highlighted. The validity and reliability of measurement scales were also discussed based on appropriate guidelines and recommendations.

Cross-cultural issues in measurement and comparison across national groups showed that equivalence and bias are important considerations when comparing countries. These methodological constraints were controlled through appropriate questionnaire design and data collection strategies. Statistically, measurement invariance testing was implemented to determine whether groups could be compared to the constructs of interest in this study.

CHAPTER 6

DESCRIPTIVE STATISTICS AND HYPOTHESIS TESTING

Participants

The study was based on a total of 1,259 respondents drawn from South Africa (Johannesburg), Kenya (Nairobi) and Ghana (Accra). Respondents voluntarily completed self-administered, paper and pencil-based questionnaire. In all, 1259 usable responses were received ($ns_{outh\ Africa} = 384$; $n_{Kenaya} = 410$; $n_{Ghana} = 465$). The data was cleaned by deleting respondents that had more than 40% of missing data on all study variables. We further employed the procedure suggested by Schwartz (1992) to highlight careless response patterns (i.e., acquiescence responding). Respondents who consistently provided the same answers 11 or more times on the PVQ scale were classified as careless and hence deleted. Accordingly, we deleted 82 respondents, representing 6.5% of total respondents, comparing favorably with prior research (e.g., Burgess, 2011). The analysis was consequently based on 1,177 respondents: ($ns_{outh\ Africa} = 359$; $n_{Kenaya} = 387$; $n_{Ghana} = 431$).

Table 12 reveals a description of the total sample and respective countries based on different sociodemographic characteristics. The final sample can be compared regarding age distribution (77.7%, 74.2% and 89.5% of respondents were in the age bracket of 18 to 44 years), gender distribution showed (56.3%, 55.8% and 48% females), education (94.4%, 93.5%, and 96.7% had completed high school or had more education),

and income distribution (56.4%, 64.7% and 86.8% earned between R5,000 to R59,999, KES30,000 to KES149,999 and GHS1,500 to GHS8,999) for South Africa, Kenya and Ghana respectively. Since South Africa is a culturally diverse country, we accounted for racial differences as follows: (Black, 71.9%; White, 8.4%; Indian, 8.9% and coloreds, 9.5%).

In each country, eight product categories were used, covering durable, non-durable and service products and involving 16 brands. Pilot studies involving interviews and focus group discussions were to assess the appropriateness of product categories, focusing on the familiarity of the brands considered. Trade publications ranking brands in respective countries were also consulted to match best known global brands with respective best-known local brands. Respondents rated the brand comparison sets in terms of the suitability for foreign vs local comparison. A similar procedure was followed in each country.

In South Africa, product categories (brands) that were used included: soft drink (Coca-Cola, refresh cola), fast food restaurant (McDonald's, Steer's), gas station (BP, Engen), beer (Castle beer, Heineken), detergent (Ariel, Maq), wine (Moet & Chandon, JC Le Roux), clothing (H&M, Edgars), and biscuits (McVities, Bakers).

In Kenya, product categories (brands) considered were: bottled water (Dasani, Quencher), coffee (Kahawa, Nescafe), gas station (total, KenolKobil), beer (Pilsner, Guinness), detergent (Toss, Ariel), fruit juice (Minute Maid, Pick N Peel), supermarket (Carrefour, Naivas), and payment service (Western Union, M-Pesa).

Table 11: Demographics of Respondents

	Characteristics	South Africa	Kenya	Ghana
N	**N**	**359**	**387**	**431**
Gender	Male	42.60%	42.9%	50.8%
	Female	56.30%	55.8%	48%
Age	18-24years	18.1%	23.5%	26%
	25-34years	36.5%	30.5%	42.9%
	35-44years	23.10%	20.2%	20.6%
	45-54years	11.40%	15.8%	5.6%
	55-64years	5.3%	6.7%	3.9%
	65 years or older	1.9%	3.4%	0.2%
Education	Some primary school	0.6%	5.4%	1.6%
	Senior High Sch/Matric	24.8%	11.9%	16.9%
	Professional/Technical	15.6%	27.9%	26.7%
	Bachelor's Degree/Honors	37.3%	42.6%	36.9%
	Master/Ph.D.	18.7%	11.1%	16.2%
	Other	1.1%	0.3%	1.2%
Monthly Household Income	Below R4,999$_{(SA)}$ Below KES29,999$_{(KN)}$ Below GHS1,499$_{(GH)}$	17%	25.3%	29%
	R5,000 – R15,999$_{(SA)}$ KES30,000 - KES69,999$_{(KN)}$ GHS1,500 - GHS3,999$_{(GH)}$	17.5%	33.9%	39.2%
	R16,000 – R29,999$_{(SA)}$ KES70,000 - KES109,999$_{(KN)}$ GHS4,000 - GHS6,999$_{(GH)}$	17.5%	27.6%	18.6%
	R30,000 – R59,999$_{(SA)}$ KES110,000 - KES149,999$_{(KN)}$ GH6,000 - GHS8,999	21.4%	6.2%	5.6%
	R60,000 – R89,999$_{(SA)}$ KES150,000 - KES239,999$_{(KN)}$ GHS9,000 - GHS10,999$_{(GH)}$	8.9%	3.9%	3%
	R90,000 and over $_{(SA)}$ KES240,000 and over $_{(KN)}$ GHS11,000 and over $_{(GH)}$	9.5%	1.6%	3.5%

In Ghana, product categories (brands) considered were: soft drink (Coca Cola, Special Cola), fast food restaurant (KFC, Papaye), gas station (Total, Goil), mineral water (Bonaqua, Voltic), chocolate (Cadbury Milk, Golden Tree), fruit juice (Minute Maid, Blue Skies), supermarket (Shoprite, Melcom) and food (Royal Aroma, Aduanehene). The categories selected were those we considered to obtain local variants for comparison.

Multidimensional scaling of Personal Values

The assessment of the measurement properties of personal values is based on the smallest space analysis (Guttman, 1968). Based on guidance from Schwartz (1992), the 21-item PVQ scale was analyzed through a configural verification procedure that relies on SSA (cf. Burgess, 2011). Schwartz's value types are considered as "fuzzy partitions on a circular continuum of motivations rather than discrete factors" (Burgess, 2011, p. 8). SSA was implemented through multidimensional scaling (MDS) to ascertain how the value items grouped on the circumplex structure. First, composite values are ascertained for the ten value types. Inter-item correlations are then estimated so that value clusters are subsequently assessed with MDS. MDS was based on the Euclidean distance estimation between scores on the factors (Bouman, Steg, & Kiers, 2018). This study adopted the PROXSCAL method in SPSS 25, where we used the initial simplex configuration. Convergence was set to 0.0001 and set the maximum iterations to 100. We tested the structural configuration of both the 21 items and the ten value types. The stress test and dispersion accounted for (DAF) are reported.

Hence, assessment of fit for the PVQ measures was achieved by partitioning the 21 items into the multidimensional space connecting regions to allow for comparison of

the configuration of value types to their underlying theorized structure so that stress (a fit index) can be determined (Burgess, 2011). The normalized raw stress values for the 10 value types for all samples and their corresponding DAF of around 95% demonstrate that the value clusters reasonably confirm the underlying structure well: SA (0.043, 0.957), KN (0.037, 0.963), GH (0.046, 0.954), and total sample (0.044, 0.956) (Bouman et al., 2018). Figures 5-8 depict the configuration of the 10 value types on the value circumpl

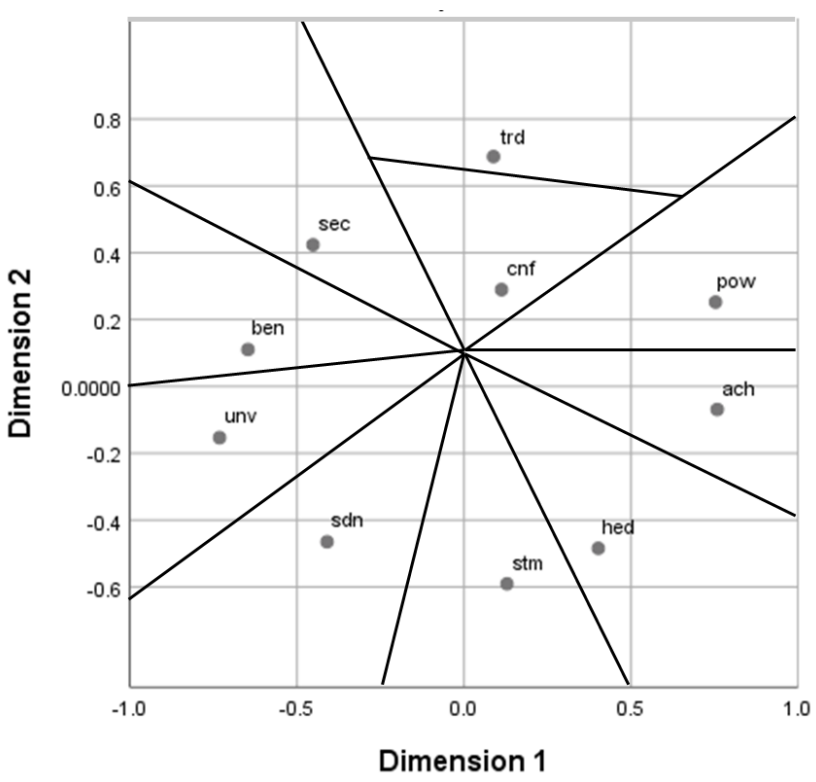
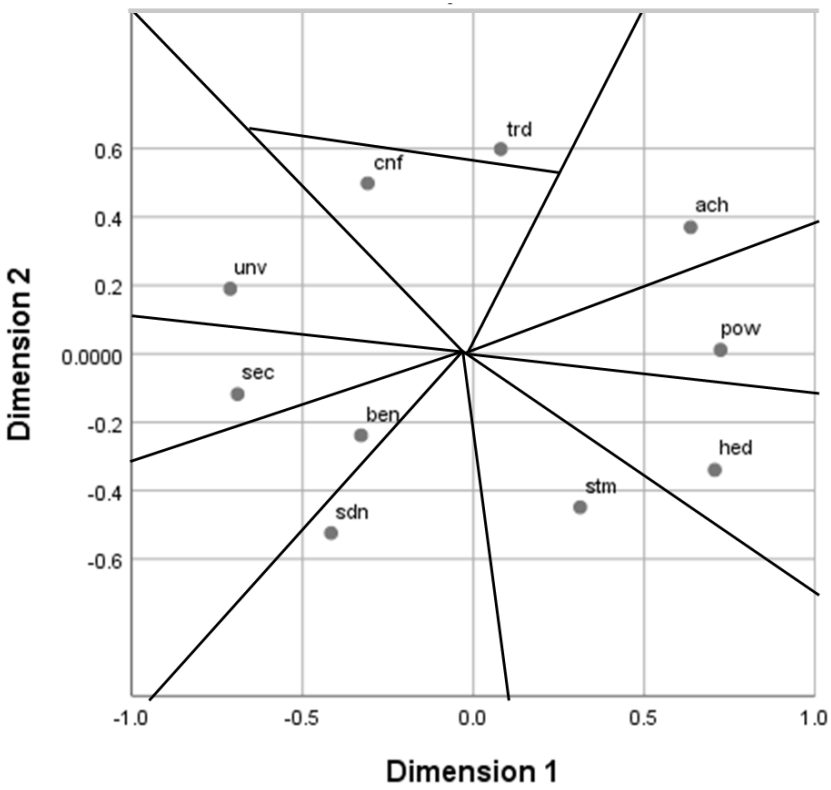
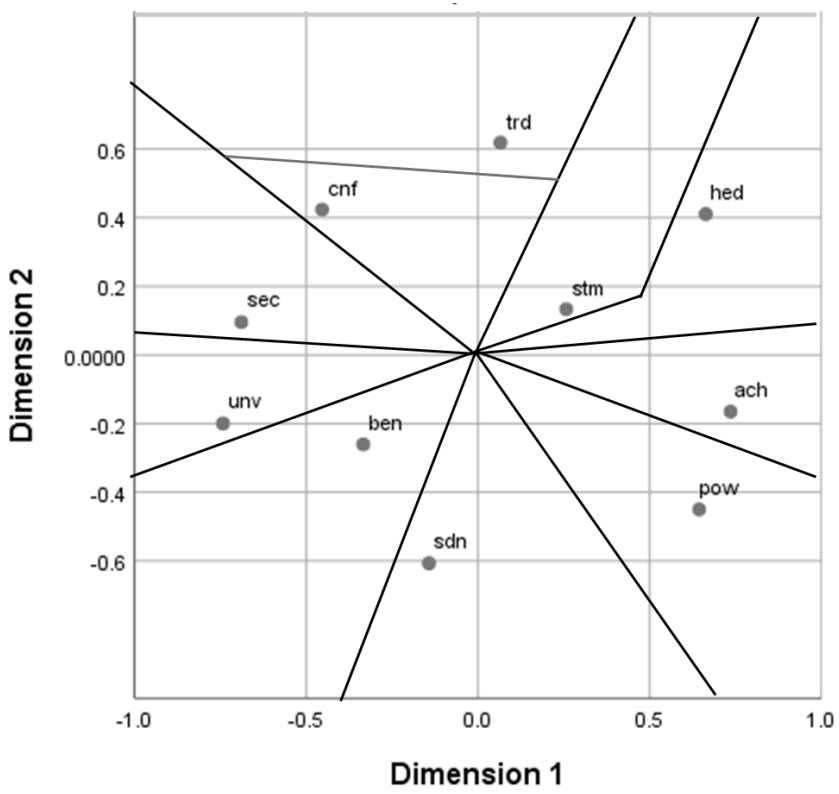
South Africa: 10 Value types	**Kenya: 10 Value Types**
	

Figure 6. Smallest Space Representation of Schwartz's Values: South Africa and Kenya

Ghana: 10 Values Types	**Total Sample: 10 Values Types**



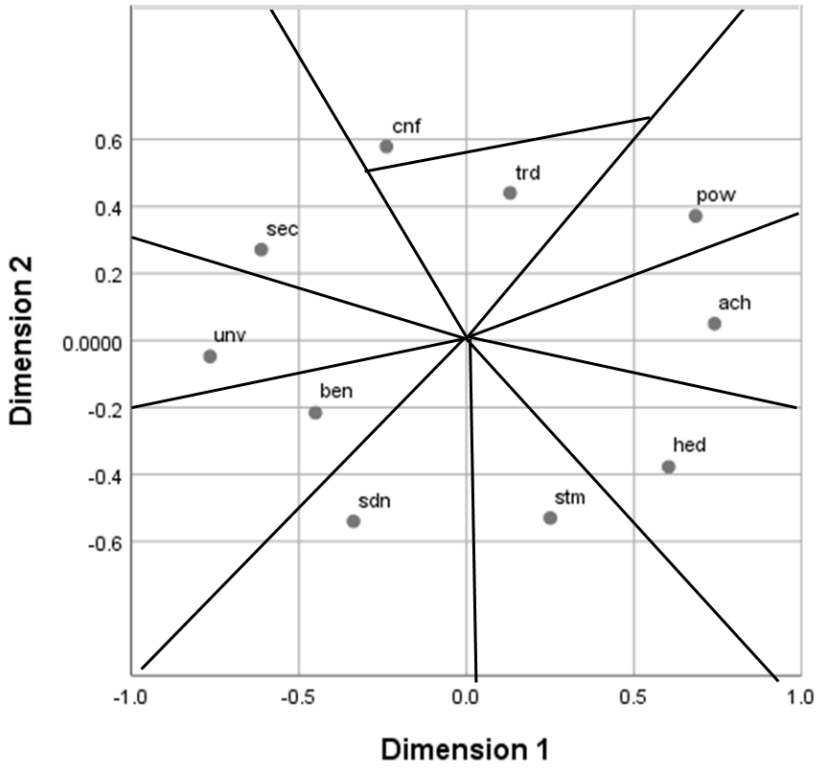


Figure 7. Smallest Space Representation of Schwartz's Values: Ghana and Total Sample

A review of the resulting configuration of the value types plotted in Figures 5 - 8 shows that the evidence in this study correspondents adequately with the theorized structure of Schwartz's values. In all three samples, we notice that security is transposed and is positioned outside its theorized region with benevolence and universalism values, instead of with achievement and power values. This is consistent with Burgess (2011) findings where he documents similar pattern and conclude that "security emerges in the self-transcendence domain, a peculiarity observed in African research, suggesting that Africans associate security more with equality and justice than maintaining the status quo, as social, political, and economic transitions continues" (p. 10). Our confirms this observation as security rightly groups with benevolence and universalism in the self-transcendent domain of value clusters.

We also see that, in Ghana, self-direction is transposed and positioned in between benevolence and power values, contrary to the theorized structure of values theory. We see consistency in how the value types cluster along with the higher-order value domains as is theorized by Schwartz's. Differences in how the value types are positioned with respective values could reflect idiosyncratic and underlying value expressions due to social, political, and economic changes since people in these cultures tend to endorse unique combinations of various value types. Also, it is noted that the value structure in the combined sample has tradition values moving much closer towards the center of the circumplex instead of conformity. Nevertheless, the remainder of the value types reasonably sits at their theorized locations in the value structure. Finally, composite single factors for resultant self-enhancement and resultant conservation were used in the SEM analysis.

Measurement Model Assessment

Generally, several descriptive indexes are used to determine model fitness; that is whether data fit the proposed model reasonably. Adequate model fitness is confirmed when the chi-square value is nonsignificant (Hooper, Coughlan, & Mullen, 2008). However, an increase in sample size mostly produces chi-square values that may erroneously suggest rejection of model fit and alternatively erroneous tendency to accept model fit with small sample sizes (Dimitrov, 2010). Hu and Bentler (1999) recommend a list of fit indexes and cut off thresholds for a model fitness assessment.

While different fit indexes exist, this study focuses on the list provided in Table 13 below to establish model adequacy (Muthén & Muthén, 1998–2012; Steenkamp & Baumgartner, 1998). They suggest that a combination of different fit indexes determine acceptable model fitness, such as the comparative fit index (CFI: Bentler, 1990), Tucker-Lewis index (TLI: Tucker & Lewis, 1973), standardized root mean square residual (SRMR), and root mean square error of approximation (RMSEA) (Steiger, 1990). They recommend that a model is adequate when the following fit criteria are satisfied: RMSEA ≤ 0.06, CFI ≥ 0.95, and TLI ≥ 0.95, SRMR ≤ 0.08 (Hu & Bentler, 1999). van de Schoot et al. (2012) suggest that the CFI and TLI index of ≥ 0.90 is adequate, but ≥ 0.95 is much better.

Notably, RMSEA and CFI are less affected by sample size, but the rest are (Dimitrov, 2010; Hooper et al., 2008). RMSEA is affected by model complexity (van de Schoot et al., 2012). Hooper et al. (2008) posit that although fit indices are an important guide, structural model fitness must be examined considering substantive theory since model fit alone may prevent the fundamental theory testing aim of structural equation

modeling. Hooper et al. (2010) further argue that the strict application of fit indices may sometimes result in type 1 error (i.e., wrongly rejecting an acceptable model). The assessment of power was based mainly on the root mean square error of approximation (RMSEA) to establish the goodness of fit for SEM analysis (MacCallum, Browne, & Sugawara, 1996). Consequently, RMSEA estimates from our analysis highlighting scores of < 0.07 reflect overall good fitting models.

Table 12: SEM Model Fitness Indices Recommended Threshold

Fit Index	**Traditional cut-off levels**	**Additional notes**
Absolute fit indices Chi-square χ^2	Low χ^2 compared to degrees of freedom with an insignificant p-value ($p>0.05$).	The significance of the test is commonly ignored. Change in the Chi-square difference test is useful for nested models.
Relative χ^2(χ^2/df)	Chi-square to degrees of freedom ratio (χ^2/df) of 3:1 or 2:1 or less highlights good fit.	Sensitive to sample size.
RMR	Better when RMR is small; 0 highlights perfect fit.	Based on residuals. It is unstandardized.
Root Mean Square Error of Approximation (RMSEA)	Values less than 0.07 acceptable	Good with parsimonious models. Suggested cut-offs: good = <.05, adequate = <.08, poor = >.1.
Standardized Root Mean Square Residual (SRMR)	Values less than 0.08 acceptable	The standardized form of RMR. Interpretation is easier because it is standardized.
Tucker-Lewis Index (TLI)	Values greater than 0.95 indicates a good fit	Non-normed; favors parsimonious models. Mostly values > .9 indicate adequate fit
Comparative Fit Index (CFI)	Values greater than 0.95 indicates a good fit	Normed. Ranges between 0 and 1. Mostly values > .9 indicate adequate fit

Note. Source Hooper, Coughlan, and Mullen (2008); Hu and Bentler, (1999).

Measurement Model Evaluation

The theorized factorial structure and overall quality of measurement models were evaluated using Confirmatory Factor Analysis (CFA) and Structural Equation Modeling (SEM) path analysis. CFA is a model assessment method that assesses the similarity between a theorized model and the observed data structure in a sample (Milfont & Fischer, 2010). The study adopted Mplus version 7.0 using the full information maximum likelihood with robust estimation (MLR) to perform the CFA and path analysis to assess whether the theorized measurement models and directions of effect are present in the data. Robust estimation procedure can adequately accommodate any violations of normality in the data. Some authors explain that survey data is hardly normal hence, this estimation method was preferred. All models assessed in this study converged normally.

Maximum likelihood estimation rest on the assumption that the data is metric and hence allows for consistent parameter estimations (Chou & Bentler, 1995). The adequacy of the measurement model was assessed by determining the internal as well as external consistency of measurement items through construct dimensionality, composite reliability, convergent validity, and discriminant validity (Anderson & Gerbing, 1988; Hair, Celsi, Ortinau, & Bush, 2017). This was done independently for South Africa, Kenya, and Ghana.

Unidimensionality and Reliability Assessment

Construct reliability and Cronbach alphas are reported as well as means and standard deviations for the factors for individual countries in Tables 12, 13 and 14. The estimates show that except for few items in individual countries, construct reliability of

the latent constructs satisfactorily exceeds the minimum threshold of 0.60 recommended by Bagozzi and Yi (1988). We also draw on Steenkamp and Van Trijp (1991) to confirm the unidimensionality of the constructs of study based on the overall goodness of fit of the measures and parameter estimates of items loading significantly and positively on their respective latent variables. Again, nearly all the items showed standardized factor loadings that were greater than .5 in all three samples, with t-test values showing significant values, as evidence of convergent validity (Özsomer, 2012). The factor loadings of the 21-item PV values scale measuring ten value types had some items below the minimum .05 threshold. This had an impact on overall factor loadings for some domain factors. However, we draw on prior cross-cultural research to report some factor loading that falls below the traditional cut-off point (e.g., Vignoles et al. 2016). Deletion in some items will preclude comparison across nations, hence decision was made to keep items generally considered to have low item loadings.

Discriminant validity Assessment

In testing discriminant validity, it was first confirmed that correlations among latent variables differ significantly from the other. High discriminant validity shows that a construct is different and reflects the underlying phenomenon of which the other constructs in the instrument don't express (Fornell & Larcker, 1981). Assessment of respective correlation tables (Tables 12 – 14) shows that in all three samples, there is low to moderate correlations among the latent factors, which confirms that the constructs discriminate reasonably well (Özsomer, 2012). To further establish discriminant validity, we follow Fornell and Larcker (1981) who recommend that inter-construct correlations

must be smaller than the respective square root of the average variance extracted (AVE) of the construct (Diamantopoulos, Davydovaa, & Arslanagic-Kalajdzicb, 2018). Again, except for a few items, all inter-construct correlations met this criterion (see Tables 14 - 16), further confirming that the constructs reasonably depict discriminant validity. Similarly, the correlations were all below 0.9, further supporting discriminant validity testing.

Correlational analysis of value domains and consumer centrism

Table 14 - 16 highlights corrections among the four value domains, and ten-value types and consumer xenocentrism, consumer cosmopolitanism and consumer ethnocentrism. In all three countries openness to change, conservation, self-enhancement, and self-transcendent correlate positively among themselves, except for the South African sample where self-transcendence correlated negatively with self -enhancement ($r = -0.07$, $p>0.05$).

For correlations between values and consumer centrism, In South Africa, openness to change values related positively with consumer xenocentrism, yet the relationship was very minimal and insignificant ($r = 0.02$, $p>0.05$). Negative and insignificant correlation is seen between conservation values and consumer xenocentrism.

Table 13: Mean, Standard Deviation and Correlations Matrix: South Africa Sample

#	Construct	Mean	SD	α	CR	1	2	3	4	5	6	7	8	9
1	Openness to change	4.60	0.71	0.69	0.69	-								
2	Conservation	4.48	0.65	0.51	0.49	0.34**	-							
3	Self-enhancement	3.77	1.19	0.64	.0.64	0.29**	0.14*	-						
4	Self-transcendence	4.99	0.63	0.65	0.61	0.34**	0.33**	-0.07	-					
5	Consumer xenocentrism	2.52	1.55	0.94	0.94	0.02	-0.06	0.37**	-0.33**	**0.79**				
6	Consumer cosmopolitanism	3.05	0.29	0.63	0.75	0.39**	0.18**	0.12†	0.36**	0.01	**0.61**			
7	Consumer ethnocentrism	2.02	0.24	0.95	0.81	0.09	0.22**	0.06	-0.03	-0.02	-0.12†	**0.66**		
8	Foreign product preference	2.53	0.40	0.78	0.75	0.14*	0.00	0.22**	0.06	0.16*	0.35**	-0.19*	**0.66**	
9	Local product preference	3.01	0.31	0.81	0.71	0.21**	0.06	-0.12	0.27**	-0.37**	0.18*	0.22**	0.30**	**0.62**

N = 359, †$p < .10$; * $p < .05$; ** $p < .01$; Diagonal values in bold are square root of AVEs and off-diagonal values are correlations

Table 14: Mean, Standard Deviation and Correlation Matrix: Kenya Sample

#	Construct	Mean	SD	α	CR	1	2	3	4	5	6	7	8	9
1	Openness to change	4.33	0.69	0.61	0.60	-								
2	Conservation	4.48	0.58	0.55	0.51	0.35**	-							
3	Self-enhancement	3.92	1.01	0.48	0.52	0.44**	0.17**	-						
4	Self-transcendence	4.73	0.69	0.60	0.61	0.46**	0.53**	0.11*	-					
5	Consumer xenocentrism	2.75	1.20	0.92	0.94	0.25**	0.03	0.43**	-0.04	**0.75**				
6	Consumer cosmopolitanism	3.44	0.12	0.66	0.75	0.36**	0.13†	0.20**	0.24**	0.20**	**0.52**			
7	Consumer ethnocentrism	3.44	0.23	0.80	0.81	0.15**	-.16**	0.10†	0.12*	-0.09	-0.09	**0.62**		
8	Foreign product preference	3.47	0.35	0.60	0.75	0.35**	0.24**	0.24**	0.29**	0.32**	0.30**	-0.19*	**0.54**	
9	Local product preference	3.82	0.30	0.69	0.71	0.18**	0.19**	-0.06	0.31**	0.25**	0.12	0.35**	0.19*	**0.61**

N = 387, †$p < .10$; * $p < .05$; ** $p < .01$; Diagonal values in bold are square root of AVEs and off-diagonal values are correlations

Table 15: Mean, Standard Deviation and Correlation Matrix: Ghana Sample

#	Construct	Mean	SD	α	CR	1	2	3	4	5	6	7	8	9
1	Openness to change	4.20	0.79	0.65	0.61	-								
2	Conservation	4.53	0.69	0.59	0.63	0.50**	-							
3	Self-enhancement	3.99	1.08	0.60	0.58	0.46**	0.23**	-						
4	Self-transcendence	4.88	0..77	0.67	0.63	0.48**	0.68**	0.19**	-					
5	Consumer xenocentrism	3.00	1.52	0.93	0.94	0.22**	0.00	0.41**	-0.12*	**0.77**				
6	Consumer cosmopolitanism	3.64	0.12	0.70	0.75	0.39**	0.26**	0.22**	0.34**	0.03	**0.55**			
7	Consumer ethnocentrism	3.50	0.17	0.78	0.81	0.20**	0.31**	0.17**	0.22**	-0.02	0.27**	**0.59**		
8	Foreign product preference	3.59	0.48	0.71	0.75	0.39**	0.25**	0.25**	0.29**	0.37**	0.33**	-0.09	**0.62**	
9	Local product preference	3.97	0.31	0.66	0.71	0.35**	0.35**	0.16*	0.43**	-0.23**	0.40**	0.36**	0.40**	**0.57**

N = 431, $^{\dagger}p < .10$; * $p < .05$; ** $p < .01$; Diagonal values in bold are square root of AVEs and off-diagonal values are correlations

The relationship between self-enhancement and self-transcendent values and consumer xenocentrism. Consumer cosmopolitanism is positively correlated with all four value domains, implying that cosmopolitans can endorse personal and social values simultaneously. No significant relations were observed between openness to change, self-enhancement and values and consumer ethnocentrism, with the relationship for self-transcendence negative and insignificant.

Among Kenyan consumers, openness to change values correlated positively with consumer xenocentrism, cosmopolitanism, and ethnocentrism. Specifically, Table 15 openness to change values (i.e., stimulation and hedonism) relate positively with all consumer centrism factors, except for self-direction which shows a negative correlation with consumer xenocentrism. Conservation values did not relate significantly with xenocentrism and cosmopolitanism, but a significant and negative relationship with ethnocentrism ($r = -0.16$, $p < 0,01$). Self-transcendent and enhancement values related positively to ethnocentrism.

Among Ghanaian consumers, openness to change correlate positively with all three consumer centrism factors. A negative and significant correlation is seen between self-transcendence and consumer xenocentrism. A very weak correlation is found between conservation values and consumer xenocentrism. Table 17 reveals that whereas conformity and security values are negatively correlated with consumer xenocentrism, tradition values were positively related. This implies that individuals concerned about the safety of the country and its market place would reject consumer xenocentrism. Further details on direction and magnitude of effects between value domains and types, consumer centrism and outcome variables are found in Tables 14 – 16.

Table 16: Bivariate Relationships of 10 Value Types and ConXeno, C-COSMO, and CET

	Total Sample			South Africa	Kenya	Ghana	South Africa	Kenya	Ghana	South Africa	Kenya	Ghana
	ConXeno	C- COSMO	CET	ConXeno			C- COSMO			CET		
Value types												
Stimulation	0.14**	0.12**	0.06**	0.06	0.18**	0.11	0.24**	0.28**	0.28**	0.10*	0.05	0.08*
Self-direction	-0.06	0.13**	0.06**	-0.13*	0.03	-0.01	0.41**	0.23**	0.23**	0.03	0.16**	0.09*
Hedonism	0.34**	0.14**	0.02	0.08	0.32**	0.61**	0.29**	0.28**	0.28**	0.04	0.11*	0.05
Universalism	-0.15**	0.11**	0.08**	-0.27**	-0.03	-0.14*	0.31**	0.20**	0.20**	0.10	0.14*	0.11**
Benevolence	-0.16**	0.11**	0.00	-0.30**	-0.03	-0.13*	0.31**	0.20**	0.20**	-0.12*	0.08	0.04
Security	-0.15**	0.09**	0.06**	-0.20**	-0.08	-0.15*	0.23**	0.19**	0.19**	0.08	0.07	0.09*
Conformity	0.02	0.04*	0.10**	-0.03	0.06	-0.03	0.12*	0.02	0.02	0.10†	0.20**	0.11**
Tradition	0.12**	0.05**	0.12**	0.06	0.07	0.19*	0.05	0.10	0.10	0.27**	0.08	0.12*
Power	0.64**	0.05*	0.07**	0.39**	0.43**	0.65**	0.06	0.12*	0.12†	0.04	0.09	0.08*
Achievement	0.38**	0.10**	0.06**	0.23**	0.26*	0.42**	0.14*	0.19**	0.19**	0.06	0.07	0.06*

†$p < .10$; * $p < .05$; ** $p < .01$

Common Method Variance Assessment

Importantly, common method variance (CMV) poses serious challenges when single respondent data obtained from the same respondents at the same period on the same independent and dependent variables (Chang, van Witteloostuijn, & Eden, 2010), as was in the case for this study. CMV is defined as "variance that is attributable to the measurement method rather than to the constructs the measure represents" (Podsakoff, MacKenzie, Lee, & Podsakoff, 2003, p. 879). Thus, CMV was controlled for procedurally during the questionnaire design and data collection process and through the statistical analysis process as recommended by (Podsakoff et al., 2003).

Procedurally, in the questionnaire design, to ensure that items that describe the same factor dimension are readily recognized, scale items measuring different factors were randomized or mixed (e.g., foreign product preference and local product preference, cosmopolitanism). The physical distance between predictors and criterion variables was increased to reduce the tendency of respondents to use prior answers to fill gaps in their thought processes, deduce missing details or complete succeeding questions (Podsakoff, MacKenzie, & Podsakoff, 2012).

Moreover, as part of questionnaire instructions, respondents were assured of their anonymity and confidential treatment of their information. Respondents were further requested to be honest in their opinion about the subject of the research since there were no right or wrong answers. Respondents were also reminded that while some items appeared similar, they were expected to provide complete information since such items are deliberately framed for statistical purposes.

Although adherence to stringent procedures may reduce bias due to CMV, it cannot be entirely guaranteed (Diamantopoulos et al., 2018). Hence, statistical approaches are recommended as a remedy against CMV so that the results are not biased (Diamantopoulos et al., 2018; Malhotra, Kim, & Patil, 2006). Chang et al. (2010) recommend multiple statistical approaches to minimize the bias that is potentially attributable to CMV. Notably, Harman's one-factor analysis was first used to determine if the variance in the data can reasonably be ascribed to a single factor. This was implemented in a CFA by specifying all the items on a common factor (Malhotra et al. 2006). The results show that the single-factor solution was exceptionally poor in fitness for the total sample: χ^2 = 4963.275, d.f. =405, p = 0.00; χ^2/d.f. = 12.26, [RMSEA] = 0.10, [CFI] = 0.54, [TLI] = 0.51, [SRMR] = 0.13. Also, the marker variable approach by (Lindell & Whitney, 2001) was used to assess CMV, where these items, (i.e., "People may have opposite behaviors on different occasions") which is not conceptually related to both the predictors and outcome variables were allowed to correlate.

The analysis revealed non-significant correlations between the marker variable and target constructs, ranging between -0.01 to 0.05 for the total sample. A similar trend was observed for individual countries. Moreover, all bivariate correlations that were significant remained so after partialing out the marker variable (Zeugner-Roth et al. 2015), highlighting that CMV is not a key source of variability in the observed items. Overall, this implies that adequate convergent and discriminant validity was achieved and CMV does not pose major concerns in this study.

CFA was performed for the ConXeno scale separately for all three countries, where a 12-item scale was examined. Table 18 below indicate the factors loadings for

ConXeno for the individual countries and combined sample. The measurement model showed a good fit for all countries (**South Africa**: χ^2 = 79.28, d.f. =49, p = 0.00; χ^2/d.f. = 1.62, Root Mean Square Error of Approximation [RMSEA] = 0.06, Comparative Fit Index [CFI] = 0.98, Tucker-Lewis Index [TLI] = 0.98, and Standardized Root Means Square Residual [SRMR] = 0.03; and **Kenya**: χ^2 = 92.23, d.f. = 49, p = 0.00; χ^2/d.f. = 1.88, RMSEA = 0.06, CFI = 0.97, TLI = 0.96, and SRMR = 0.03), and **Ghana**: χ^2 = 113.87, d.f. =51, p = 0.00; χ^2/d.f. = 2.23, , RMSEA = 0.07, CFI = 0.97, TLI = 0.96 and SRMR = 0.03.

Table 17: Measurement Items for ConXeno Scale: All three Countries

Construct	Scale items	Standardized Factor Loadings by Country (n)			
ConXeno Scale		**South Africa (359)**	**Kenya (387)**	**Ghana (431)**	**Sum (1177)**
	Perceived in-group derogation				
	A person who generally does not like to buy products made in this country.	0.84	0.73	0.78	0.77
	A person who believes most local brands are less desirable than foreign brands.	0.81	0.65	0.74	0.74
	A person who thinks the best products and brands come from other countries.	0.78	0.78	0.83	0.80
	A person who thinks this country lacks the technology and skills to produce better products.	0.68	0.74	0.53	0.63
	Social identity enhancement				
	A person who believes foreign brands are essential for expressing one's personality or values.	0.82	0.75	0.72	0.78
	A person who thinks other people usually think less of people who use local brands.	0.71	0.68	0.73	0.70
	A person who uses foreign brands to be more fashionable.	0.78	0.77	0.77	0.77
	A person who uses foreign brands more often when the brand will be visible to others.	0.77	0.75	0.68	0.72
	Local marketplace distrust				
	A person who does not trust local manufacturers to make good quality products.	0.79	0.72	0.75	0.77
	A person who does not trust local brands to last as long as foreign brands.	0.84	0.76	0.79	0.81
	A person who trust foreign brands more than local brands.	0.77	0.82	0.82	0.83
	A person who thinks it is less risky to buy foreign brands than local brands.	0.82	0.76	0.72	0.75
	CFA Model fit assessment				
	$\chi 2$ (d.f.)	79.28 (49)	92.33(49)	113.97 (51)	145.27 (43)
	$\chi 2$/d.f.	1.62	1.88	2.23	3.38
	RMSEA	0.06	0.06	0.07	0.05
	CFI	0.98	0.97	0.97	0.98
	TLI	0.98	0.96	0.96	0.97
	SRMR	0.03	0.03	0.03	0.02

In subsequent analysis, a shortened 9-item scale of ConXeno was used for the remainder of the analysis where all the latent constructs were introduced into the full measurement model. The full measurement model contained the following latent constructs: consumer xenocentrism, consumer cosmopolitanism, consumer ethnocentrism, foreign product preference likelihood, and local product preference likelihood. Table 19 highlights the measurement model of all the explanatory, as well as latent outcome factors for the study, are examined for each country separately.

Overall goodness of fit for the full measurement model for each country are as follows: **South Africa**: χ^2 = 598.93, d.f. =391, p = 0.00; χ^2/d.f. = 1.53, RMSEA = 0.05, CFI = 0.94, TLI = 0.94, and SRMR = 0.06; and **Kenya** χ^2 = 706.00, d.f. = 391, p = 0.00; χ^2/d.f. = 1.81, RMSEA = 0.05, CFI = 0.90, TLI = 0.89, and SRMR = 0.06, and **Ghana** χ^2 = 688.69, d.f. =390, p = 0.00; χ^2/d.f. = 1.77, RMSEA = 0.05, CFI = 0.91, TLI = 0.90, and SRMR = 0.07.

Table 18: Study Constructs Measures

Constructs and Scale items	**Standardized Factor Loadings by Country (n)**			
Consumer xenocentrism (New scale)	**South Africa (359)**	**Kenya (387)**	**Ghana (431)**	**Sum (1177)**
Perceived in-group derogation				
A person who generally does not like to buy products made in this country.	0.85	0.76	0.78	0.78
A person who believes most local brands are less desirable than foreign brands.	0.82	0.66	0.75	0.75
A person who thinks the best products and brands come from other countries.	0.76	0.78	0.82	0.78
Social identity enhancement				
A person who believes foreign brands are essential for expressing one's personality or values.	0.82	0.74	0.73	0.78
A person who thinks other people usually think less of people who use local brands.	0.72	0.68	0.73	0.69
A person who uses foreign brands to be more fashionable.	0.74	0.75	0.76	0.75
Local marketplace distrust				
A person who does not trust local manufacturers to make good quality products.	0.80	0.74	0.76	0.78
A person who does not trust local brands to last as long as foreign brands.	0.86	0.78	0.80	0.83
A person who trust foreign brands more than local brands.	0.76	0.83	0.83	0.82
Consumer cosmopolitanism (Riefler et al., 2012)				
I like trying original dishes from other countries.	0.51	0.30	0.32	0.41
I like to meet people from many different countries.	0.65	0.52	0.63	0.55
I enjoy exchanging ideas with people from other cultures or countries.	0.58	0.48	0.66	0.58
I am interested in learning more about people who live in other countries.	0.65	0.67	0.66	0.63
I enjoy the opportunity to be able to buy a wide range of products coming from various countries.	0.65	0.61	0.56	0.66
It is important for me to have access to products coming from many different countries.	0.48	0.44	0.33	0.48

Consumer ethnocentrism (Shimp & Sharma, 1987)				
I always prefer domestic products over foreign ones.	0.45	0.44	0.36	0.41
It is not right to purchase foreign products because of this I put [people of this country] out of jobs.	0.48	0.62	0.53	0.61
Only those products that are not available in [this country] should be imported.	0.70	0.66	0.59	0.64
A real citizen should always buy domestic products.	0.74	0.75	0.71	0.73
We should purchase products manufactured in [this country], instead of letting other countries getting rich off us.	0.79	0.78	0.67	0.74
[people of this country] should not buy foreign products because this hurts domestic business and causes unemployment.	0.78	0.62	0.68	0.73
Foreign products should be taxed heavily to reduce their entry into the local market.	0.68	0.31	0.50	0.55
Foreign product preference (Balabanis & Diamantopoulos, 2016)				
It is very likely that I will buy perfume made by international companies.	0.55	0.47	0.62	0.56
I will definitely try shoe brands made by American companies if they are available.	0.69	0.56	0.59	0.61
It is very likely that I will buy clothing made by European companies.	0.72	0.69	0.68	0.69
I am willing to buy electronic appliances made by European companies if they are available.	0.64	0.39	0.56	0.53
Local product preference (Balabanis & Diamantopoulos, 2016)				
I am willing to buy locally made **Soft drinks/fruit juice**	0.59	0.61	0.63	0.62
I am willing to buy local **wines/supermarket**	0.69	0.76	0.55	0.67
I am very likely that I will buy from local **petrol stations/detergent.**	0.53	0.57	0.52	0.56
I am willing to patronize local **fast-food restaurants/banks**	0.66	0.44	0.60	0.55
CFA Model fit assessment				
$\chi 2$	598.93	706.00	688.69	836.79 (382)
(d.f.)	(391)	(391)	(390)	2.19
$\chi 2$/d.f.	1.53	1.81	1.77	0.04
RMSEA	0.05	0.05	0.05	0.96
CFI	0.94	0.90	0.91	0.95
TLI	0.94	0.89	0.90	0.04
SRMR	0.06	0.06	0.07	

Cross-National Measurement Invariance Testing

Cross-national comparison of South Africa, Kenya, and Ghana on consumer xenocentrism, consumer cosmopolitanism, and consumer ethnocentrism were assessed through the SEM framework using multigroup CFA (MGCFA). The aim was to ascertain whether the measurement instruments share the same underlying meaning and are thus comparable across these three countries (Steenkamp & Baumgartner, 1998; Vandenberg & Lance, 2000). Comparison of mean differences across these three countries was necessary to find out how South African, Kenyan, and Ghanaian consumers differ on consumer xenocentrism, consumer cosmopolitanism, and consumer ethnocentrism.

Drawing on Steenkamp and Baumgartner (1998) and Vandenberg and Lance (2000), the following measurement invariance and structural invariance tests were performed: configural invariance, metric invariance, scalar invariance, residual invariance, residual covariance invariance, factor invariance, and factor mean invariance tests (Cheung & Rensvold, 2002; Dimitrov, 2010; Milfont & Fischer, 2010; Putnick & Bornstein, 2016; van de Schoot et al., 2012). Invariance testing was performed for the ConXeno scale as the first step before including the other latent constructs of consumer cosmopolitanism and consumer ethnocentrism in subsequent models.

The measurement and structural invariance between South Africa, Kenya and Ghana were examined using Mplus 7.0 (Muthén & Muthén, 1998–2012). Maximum likelihood with robust (MLR) estimation was used for all the analyses. As the first step, it was necessary to ensure that the hypothesized structure of ConXeno scale shows good fit for each country before invariance assessment can proceed (see Milfont & Fischer, 2010, p. 118). Initially, the aim is to determine whether the proposed ConXeno model fits the

empirical data for all groups separately. Results highlight excellent model fit for all the countries: **South Africa**: (χ^2 = 37.50, d.f. = 23; χ^2/df = 1.63; RMSEA = 0.04, 90% CI = 0.01 – 0.07; CFI = 0.99; TLI = 0.98; SRMR = 0.03), **Kenya** (χ^2 = 43.57, d.f. = 24; χ^2/df = 1.82; RMSEA = 0.05, 90% CI = 0.03 – 0.07; CFI = 0.98; TLI = 0.97; SRMR = 0.03), and **Ghana**: (χ^2 = 51.76, d.f. = 24; χ^2/df = 2.2; RMSEA = 0.05, 90% CI = 0.03 – 0.07; CFI = 0.98; TLI = 0.97; SRMR = 0.03).

The CFA now proceeded to MGCFA where cross-validation of the ConXeno scale across the three groups was performed. Configural invariance was firstly specified to determine whether the proposed structure of ConXeno would be equal across the three groups. The single-factor model was tested in each country concurrently where a factor means was fixed to 0 and factor variance fixed to 1 for identification in each group. Kenya served as a comparison group. Since the excellent fit is achieved for the ConXeno scale for each group individually, is expected that configural invariance would be established. In Table 20, the fit of the configural invariance model was satisfactory, despite a significant chi-square (χ^2 (75) = 166.367, χ^2/df < 3, RMSEA = 0.06, CFI = 0.97, TLI = 0.96). Factor loadings on ConXeno were significant in all three countries. Thus, configural invariance was established in all three countries. Subsequent nested model comparison was assessed using traditional approaches with emphasis on ΔCFI and the -2LL rescaled difference test (Satorra & Bentler, 2010) in assessing invariance.

Next, metric invariance was tested by constraining the matrix of factor coefficients to be equal across the groups. Table 20 shows a yield of acceptable fit where a significant increase in the chi-square is observed when the metric model is compared with the configural model ($\Delta\chi^2(16) = 33.93$, $p < 0.001$). The CFI reduced marginally

(ΔCFI = -0.005); however, there was no change in RMSEA and TLI. The -2LL rescaled difference test was statistically significant, -2ΔLL (16) = 32,805, $p < 0.001$ between the metric and configural levels. Overall, the results of the metric model show that imposing the constraints (i.e., equal factor loadings across the groups) produced a significant increase in chi-square between configural and metric invariance models. It can be concluded that metric invariance is supported.

In the next step, we imposed scalar invariance on the model. Scalar invariance (Model 3) yielded a significant chi-square increase ($\Delta\chi^2(16) = 29.70$, $p < 0.001$) with a marginal decrease of ΔCFI = -0.004. Yet, the -2LL rescaled difference test was nonsignificant, -2ΔLL (16) = 26.612, $p = 0.05$ between the scalar and metric levels. Inspection of the MIs showed that the intercept of item cx9 was not invariant across South Africa and Ghana. Sequentially relaxing intercept item cx9 and comparing with model 2 produced significant increase in the chi-square ($\Delta\chi^2(15) = 25.07$, $p < 0.001$), but CFI reduced marginally (ΔCFI = -0.003). However, when partial invariance is compared with scalar invariance, the chi-square is still significant ($\Delta\chi^2(1) = 4.63$, $p < 0.001$) but with marginal increase in CFI (ΔCFI = 0.001), with significant -2LL rescaled difference test, -2ΔLL (1) = 5.648, $p < 0.05$.

Table 19: Factorial invariance for ConXeno ONLY: All Three Countries

Model	**# Free Params**	**χ2**	**df**	**CFI**	**TLI**	**Model**	**RMSEA (90% CI)**	**Δχ2**	**Δdf**	**ΔCFI**
M1: Configural Model	87	166.367	75	0.973	0.962	-	0.056(0.045-0.068)	-	-	-
M2: Metric Model	71	200.293	91	0.968	0.962	M2-M1	0.056(0.045-0.066)	33.926	16	-0.005
M3: Scalar Model	55	229.989	107	0.964	0.964	M3-M2	0.054(0.045-0.064)	29.696	16	-0.004
M3b: Partial Scalar (no item cx9)	56	225.361	106	0.965	0.965	M3b-M2	0.054(0.044-0.064)	-4.437	1	0.001
M3b: Partial Scalar (no item cx9)	56	225.361	106	0.965	0.965	M3b-M2	0.054(0.044-0.064)	25.068	15	-0.003
M4: Residual (no item cx9)	39	278.635	123	0.955	0.960	M4-M3	0.057(0.048-0.066)	48.646	16	-0.009
M5: Residual Covariance	37	286.654	125	0.953	0.959	M5-M4	0.058(0.049-0.067)	8.019	2	-0.002
M6: Factor Variance	46	236.042	116	0.965	0.967	M6-M5	0.052(0.042-0.061)	50.612	-9	0.012
M7: Factor Mean	44	256.738	118	0.960	0.963	M7-M6	0.055(0.046-0.064)	20.696	2	-0.005

Note. RMSEA = root mean square error of approximation, CI = confidence interval, CFI = Comparative Fit Index, and TLI = Tucker-Lewis Index.

Yet, comparison between the partial scalar and the metric invariance models yielded a nonsignificant -2LL rescaled difference test, -2ΔLL (15) = 20.612, $p = 0.15$. This implies that partial measurement invariance is supported in this study. Results of the error variance invariance model (model 4), also provide reasonably acceptable fit to the data (see Table 21). Thus, support for scalar and partial measurement invariance means that the latent means can be meaningfully compared in subsequent models in all the groups. This is carried out in the following test of measurement invariance where ConXeno is combined with C-COSMO and CET.

Measurement Invariance Testing for ConXeno, C-COSMO, and CET

Measurement invariance was assessed again on ConXeno, C-COSMO, and CET. ConXeno was measured with nine items, whereas C-COSMO and CET were measured with six and seven items, respectively. A maximum likelihood estimator with robust estimation was used for all the analyses. Due to the MLR estimation, the usual χ^2 difference test was not suitable. Hence, the nested model comparison was performed using the -2LL rescaled difference test (Satorra & Bentler, 2010). Cheung and Rensvold (2002) explain that $\Delta\chi^2$ is sensitive to sample size and when data is not normally distributed, which also affects actual χ^2 test itself, making it impractical and unrealistic criterion for assessing evidence of invariance (Byrne, 2012).

Consequently, a practical approach, it is becoming common to see a combination of two or more alternative approaches. The use of ΔCFI difference test is considered an adequate baseline for establishing evidence of invariance (Byrne, 2012). Cheung and Rensvold (2002) recommend ΔCFI value not exceeding 0.01 should be preferred in

establishing evidence of multigroup invariance. Thus, we apply the traditional approaches in assessing invariance while focusing on ΔCFI and the -2LL rescaled difference test.

The initial aim was to determine whether the proposed ConXeno, C-COSMO and CET model fit the empirical data for all the groups separately. Results depict acceptably good model fit for all the countries: **South Africa**: (χ^2 = 306.43, d.f. = 199; χ^2/df = 1.54; RMSEA = 0.04, 90% CI = 0.03 – 0.05; CFI = 0.96; TLI = 0.95; SRMR = 0.07), **Kenya** (χ^2 = 354.11, d.f. = 199; χ^2/df = 1.78; RMSEA = 0.05, 90% CI = 0.04 – 0.05; CFI = 0.94; TLI = 0.93; SRMR = 0.06), and **Ghana**: (χ^2 = 337.72, d.f. = 198; χ^2/df = 1.71; RMSEA = 0.04, 90% CI = 0.03 – 0.05; CFI = 0.95; TLI = 0.94; SRMR = 0.08).

Invariance testing of the three latent factors begun with configural invariance model specification in which the three factors were tested concurrently across the three groups. Residual covariance between items 1 and 2 for all the three factors in each group was specified. Table 21 depicts that the configural model had a good fit (χ^2 (608) = 1166.377, RMSEA = 0.05, CFI = 0.929, TLI = 0.919). Following this, a series of model constraints were imposed in subsequent models to determine the likelihood of a decrease in fit following measurement on structural non-invariance testing. Kenya served as the comparison set.

The metric invariance model was assessed by constraining all factor loadings to be equal to one in all countries. The fit of the metric invariance model was good, highlighting that the imposition of the constraints (i.e., equality of factor loadings across the countries) was reasonable, yielding a decrease in the fit of the metric model compared to the configural model, although the -2LL rescaled difference test was statistically significant, -2ΔLL (39) = 68.904, $p < 0.001$, with a yield of ΔCFI = -0.004. Based on the

fit estimates, we can conclude that the items were related to the latent construct in the same manner across the groups.

The next required imposition of scalar invariance on the model. This was achieved by constraining the intercepts to be equal across the countries. The fit of scalar invariance model is also good (see Table 21), but the decrease in fit relative to the metric invariance model was statistically significant, $-2\Delta LL\ (33) = 141.781$, $p < 0.001$ but the scalar level yielded $\Delta CFI = -0.008$ when compared with the metric level. However, an inspection of the medication indices highlighted that the intercept of one item (item c04) for C-COSMO was not invariant for South Africa and Ghana. Hence, partial scalar invariance was estimated whereby the intercept of item co4 ("I am interested in learning more about people who live in other countries") was permitted to differ in all the three countries. This yielded a good model fit and significantly better fitting model compared to the scalar invariance model, $-2\Delta LL\ (1) = 60.725$, $p < 0.001$ and a reasonable yield of $\Delta CFI = 0.005$ between the partial scalar and scalar levels.

The partial scalar invariance model, when compared with the metric invariance model, was also a good fitting model, was significant but was not much worse than the metric invariance model $-2\Delta LL\ (32) = 92.219$, $p < 0.001$. This yield in $\Delta CFI = -0.007$ between partial scalar and metric levels. This establishes that partial scalar invariance (strong invariance) is tenable in this study. The yield of partial scalar invariance means that the three countries express the same expected response on the scale items on the constructs of interest. The exception is item co4, where the countries differed on their response expectations.

Table 20: Factorial Invariance for ConXeno, C-COSMO, and CETSCALE: All 3 Countries

Model	# Free Params	χ2	df	CFI	TLI	Model	RMSEA (90% CI)	Δχ2	Δ df	ΔCFI
M1: Configural model	217	1166.377	608	0.929	0.919	-	0.049(0.044-0.053)	-	-	-
M2: Metric invariance	179	1235.289	646	0.925	0.919	M2-M1	0.048(0.044-0.052)	68.912	38	-0.004
M3: Scalar invariance	145	1363.727	680	0.913	0.911	M3-M2	0.051(0.047-0.055)	128.438	34	-0.008
M3b: Partial Scalar (no item co4)	146	1322.916	679	0.918	0.916	M3b-M3	0.049(0.045-0.053)	-40.811	1	0.005
M3b: Partial Scalar (no item co4)	146	1322.916	679	0.918	0.916	M3b-M2	0.049(0.045-0.053)	87.627	33	-0.007
M4 Residual (no item co4)	110	1483.706	715	0.902	0.905	M4-M3	0.052(0.049-0.056)	119.979	35	-0.011
M5 Residual Covariance	104	1598.107	721	0.888	0.892	M5-M4	0.056(0.052-0.060)	114.401	6	-0.014
M6 Factor Variance	104	1490.948	721	0.902	0.906	M6-M5	0.052(0.049-0.056)	107.159	0	0.018
M7 Factor Mean	98	1578.548	727	0.891	0.896	M7-M6	0.055(0.051-0.058)	87.60	6	-0.011

Note. RMSEA = root mean square error of approximation, CI = confidence interval, CFI = comparative fit index, and TLI = Tucker-Lewis index.

Next, the residual invariance model was assessed. All residual variances were (except for item co4) was constrained to be equal in all the groups. The model also fits well when compared with the partial scalar model, although the model was significant, -2ΔLL (36) = 147.104, $p < 0.001$. Finally, residual covariance invariance was assessed and compared with the residual variance invariance model, resulting in a significant decrease in model fitness, -2ΔLL (6) = 101.772, $p < 0.001$. This shows that the residual association between items 1 and 2 on all the factors differed significantly across the groups. Moreover, the residual covariance between items 1 and 2 on all the factors can vary across the groups in subsequent models.

Following a reasonable assessment of partial measurement invariance in two further models, an analysis was then performed to examine structural invariance. Unlike measurement invariance, the structural test invariance is not hierarchical (Milfont and Fisher, 2010). Following the sequence recommended by (Vandenberg & Lance, 2000), factorial variance invariance was assessed whereby the variance of the factors was constrained to equivalence across all the three countries. As the first step, the factor invariance in South Africa and Ghana (freely estimated previously), was fixed to 1 (i.e., to achieve equality of factor variance in all groups). This yielded a nonsignificant decrease in fit when compared to the residual invariance model, -2ΔLL (6) = 5.829, $p = 0.44$. Thus, consumers in all three countries have an equivalent level of individual differences in consumer xenocentrism, consumer cosmopolitanism, and consumer ethnocentrism.

Moreover, the factor mean in South Africa and Ghana (freely estimated previously), was fixed to 0 (i.e., was permitted to be equivalent in Kenya). The fit of the

factor mean became significant compared to the factor variance invariance model, -2ΔLL (6) = 105.789, $p < 0.001$ with a yield of ΔCFI = -0.011 between the factor mean and factor variance levels, highlighting that the three countries differed in how they place emphasis consumer xenocentrism, consumer cosmopolitanism and consumer ethnocentrism as consumption values. In sum, the achievement of partial measurement invariance demonstrates that the association of the scale items to the latent constructs of ConXeno, C-COSMO, and CET were similar in all groups (except for the intercept and residual variance of item co4). Moreover, the structural invariance testing revealed that while the variance of the factors was equivalent across the groups, mean invariance was not tenable since the mean differences on ConXeno, C-COSMO and CET were not equivalent across the groups.

Factor Mean Comparison across the three Countries

Based on the partial measurement invariance and the structural invariance assessment, a valid mean comparison was carried out. Thus, consumer xenocentrism and consumer ethnocentrism are significantly lower in South Africa compared to Kenya (see Table 22). The standardized latent mean comparison between South Africa and Kenya on ConXeno, C-COSMO, and CET are -0.210, 0.656 and -0.294 respectively and significant, $p < 0.01$. Respondents in South Africa compared to Kenyan respondents were less likely to reject local products in favor of foreign products and brands. South African consumers compared to their Kenyan counterparts were less ethnocentric. However, South African consumers were more cosmopolitan than Kenyan consumers, which means they express strong open-mindedness, prefer consumption experiences that

transcend local borders and enjoy the opportunity to consume products and brands from varied local and global sources (Riefler et al., 2012).

Table 21: *Mplus* Output: Unstandardized and Standardized Latent Mean Estimates

Unstandardized Model Estimates				
	Estimate	Standard Error (SE)	Estimate/SE	Two-tailed *p-Value*
South Africa *Means*				
ConXeno	-0.216	0.075	-2.878	0.004
C-COSMO	0.673	0.132	5.111	0.000
CET	-0.322	0.088	-3.665	0.000
Standardized Model Estimates: STDYX standardization				
	Estimate	Standard Error (SE)	Estimate/SE	Two-tailed *p-Value*
South Africa *Means*				
ConXeno	-0.210	0.078	-2.681	0.007
C-COSMO	0.656	0.139	4.734	0.000
CET	-0.294	0.077	-3.833	0.000

Note. The comparison country is Kenya.

Similarly, compared to Kenyan consumers, Ghanaian consumers were more xenocentric, and cosmopolitan in their consumption orientation at the same time. Also, the significant positive difference was found when Kenyan consumers are compared with Ghanaian consumers on ethnocentrism, although the difference is not strong (see Table 23). Thus, the standardized latent means comparison between Ghana and Kenya on ConXeno and C-COSMO are 0.209 and 0.606 respectively, whereas the factor means comparison on CET is 0.149, which is marginally significant at 0.10 significance level (p = 0.075). The findings suggest that some Ghanaian consumers are more foreign-directed, and would generally reject local products, while others are very cosmopolitan in their

consumption patterns, and still others imbibe ethnocentric beliefs in their consumption patterns when compared to their Kenyan counterparts.

Table 22: *Mplus* Output: Unstandardized and Standardized Latent Mean Estimates

Unstandardized Model Estimates				
	Estimate	Standard Error (SE)	Estimate/SE	Two-tailed *p-Value*
Ghana *Means*				
ConXeno	0.220	0.079	2.806	0.005
C-COSMO	0.584	0.129	4.525	0.000
CET	0.142	0.077	1.828	0.067
Standardized Model Estimates: STDYX standardization				
	Estimate	Standard Error (SE)	Estimate/SE	Two-tailed *p-Value*
Ghana *Means*				
ConXeno	0.209	0.070	2.980	0.003
C-COSMO	0.606	0.142	4.281	0.000
CET	0.149	0.084	1.782	0.075

Note. The comparison country is Kenya.

The implication is that Ghanaian consumers tend to embrace foreign products and brands more readily than local products and brands compared to Kenyan consumers. Moreover, Ghanaians compared to Kenyans are more cosmopolitan in their consumption decisions. Thus, Ghanaian and Kenyan consumers differ significantly in terms of how they express ethnocentric tendencies toward local products and brands. The Ghanaian sample shows unique constellation of global, glocal and local consumption orientation compared to Kenyan sample simultaneously (Strizhakova & Coulter, 2019)

Structural Path Modeling

Structural equation modeling was used to test the hypothesized relations. Table 25 show the results for all three samples. All model estimations converged normally. Parameter estimates for the hypothesized structural paths along with the test of goodness of fit of the observed variables of the structural equation model for each sample is presented. Sociodemographic factors were added as covariates to control for potential confounding effects. The fit indexes for respective samples are specified as follows: (South Africa: χ^2 = 945.79, d.f. = 570, p = .00; RMSEA = .05; CFI = 0.89; TLI = 0.89; and SRMR = .07; Kenya: χ^2 = 1022.46, d.f. = 570, p = .00; RMSEA = .05; CFI = 0.87; TLI = 0.87; and SRMR = .07; Ghana: χ^2 = 1079.91, d.f. = 567, p = .00; RMSEA = .05; CFI = 0.86; TLI = 0.85; and SRMR = .08).

It is observed that the Comparative Fit Index (CFI) and Tucker-Lewis Index (TLI) are below the generally recommended threshold of greater than 0.90. Model complexity is recognized to have a detrimental impact on incremental fit indices. This is observed in this study and compares well with similar complex models with their resultant fit indices (cf. Baumgartner and Steenkamp, 1996; Burgess, 2011). Given that RMSEA scores reflect good model fitness, we emphasize this in our evaluation of all models (MacCallum et al., 1996).

The model for South Africa explained approximately 17% and 28% of the variance of the endogenous focal variables, FPP and LPP, respectively. Moreover, the model for Kenya accounted for 15% and 24% of the variance of the endogenous focal variables, FPP and LPP respectively, and with Ghana, the model accounted for 32% equally toward the variance of the endogenous focal models, FPP and LPP, respectively.

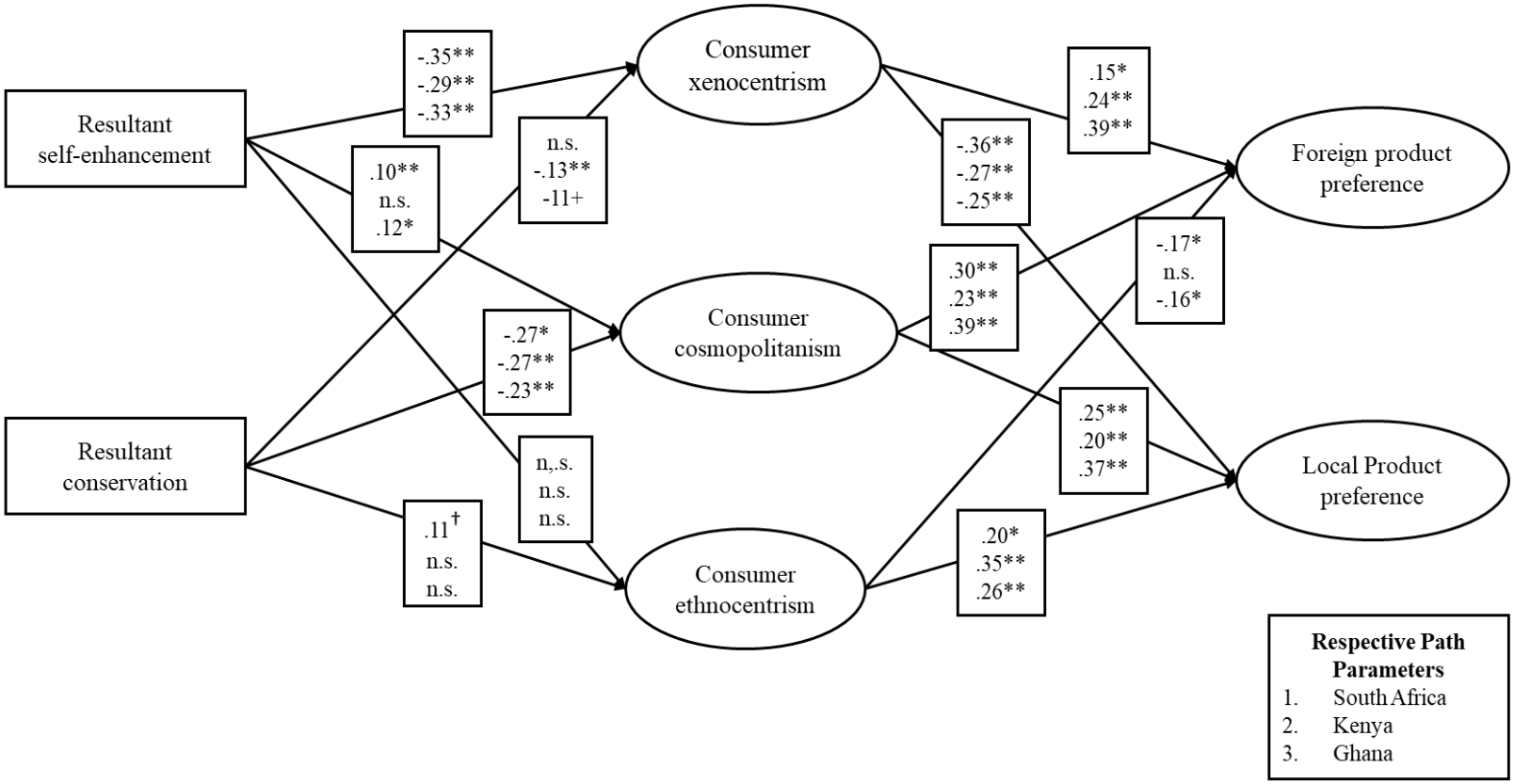


Figure 8. Path Estimates for all Three Countries**.**

Note. n.s. = not significant; †$p < .10$; * $p < .05$; ** $p < .01$; Resultant self-eenhancement = [self-enhancement – self-transcendence]; and Resultant cconservation = [openness to change - conseravtion].

H1a- H1c: Resultant self-enhancement and consumer centrism hypothesis. Firstly, hypothesized that across all three countries, resultant self-enhancement would positively relate to consumer xenocentrism and consumer cosmopolitanism but negatively relate to consumer ethnocentrism. The findings show that in South Africa, resultant self-enhancement is significant but negatively related to consumer xenocentrism ($\beta = -0.35$; $t = -9.80$; $p < 0.01$), significant and positively related to consumer cosmopolitanism ($\beta = 0.10$; $t = 2.08$; $p < 0.05$), but not significantly related to consumer ethnocentrism ($\beta = -0.04$, $t = -0.99$; $p > 0.05$). However, Table 17 shows that power and achievement values are positively and significantly correlated with consumer xenocentrism, whereas universalism and benevolent values are positively correlated with consumer xenocentrism. The mean for self-transcendence highlight the idea that South African consumers placed more emphasis on self-transcendence more than on self-enhancement, hence the negative correlation. Although power and achievement are positively related to consumer xenocentrism, the high acceptance of universalism and benevolence could explain why negative relations are observed for resultant self-enhancement and consumer xenocentrism. Also, benevolence and universalism are strongly correlated with consumer cosmopolitanism. Power does not relate to cosmopolitanism, but achievement does among South African consumers.

For Kenya and Ghana, resultant self-enhancement also related negatively to consumer xenocentrism ($\beta = -0.29$, $t = -7.42$; $p < 0.01$) and ($\beta = -0.33$, $t = -8.91$; $p < 0.01$) respectively. Again, power and achievement values related positively to consumer xenocentrism in Kenya and Ghana. Benevolence and universalism were insignificant and weakly correlated among Kenyan consumers. Ghanaian consumers showed negative and

significant correlations between universalism and benevolence and consumer xenocentrism. While the effect of resultant self-enhancement on consumer cosmopolitanism among Kenyan consumers was insignificant, the association was positive. Specifically, individual values of power and achievement, as well as benevolence and universalism correlate positively with consumer cosmopolitanism in both Kenya and Ghana. For Ghana, resultant self-enhancement had positive impact on consumer cosmopolitanism ($\beta = 0.12$, $t = 2.02$; $p < 0.05$).

Contrary to expectations, in all three countries, resultant self-enhancement was not significantly associated with consumer ethnocentrism. Thus, in all three countries, H1a is supported, albeit negatively. Except for Kenya, H1b adequately explains the association between resultant self-enhancement and consumer cosmopolitanism in both South Africa and Ghana. However, the effect of resultant self-enhancement on consumer ethnocentrism was insignificant. Hence H1c was not supported for all three samples. See Figure 8 and Table 24 for the direction of effects. This is also confirmed in Table 17, where the relationship between power and achievement was insignificant in both South Africa and Kenya. However, in Ghana, while power and achievement were minimally related to consumer ethnocentrism, benevolence was not. Universalism related positively to ethnocentrism in Kenya and Ghana. This implies that individuals who desire a world at peace and caring for everyone equally will strongly endorse consumer ethnocentrism.

H2a- H2c: Resultant conservation and consumer centrism hypothesis. It was further hypothesized that resultant conservation values would negatively predict consumer xenocentrism and consumer cosmopolitanism but positively predict consumer

ethnocentrism. The findings reveal that resultant conservation is not significantly related to consumer xenocentrism in South Africa, but negatively related to consumer xenocentrism in Kenya ($\beta = -0.13$; $t = -2.50$; $p < 0.05$) and Ghana, although weak ($\beta = -0.11$; $t = -1.80$; $p < 0.10$). Thus, hypothesis H2a is not supported for South Africa but was confirmed for Kenya and Ghana.

Specifically, an inspection of Table 17 reveals an insignificant association among stimulation, hedonism, tradition, conformity, and consumer xenocentrism. This may account for the lack of effect of resultant conservation on consumer xenocentrism in South Africa. Neither openness to change values, nor conservation values relate to consumer xenocentrism. However, we find self-direction and security to correlate with consumer xenocentrism negatively.

Moreover, while security, conformity, and traditional values are insignificantly related to consumer cosmopolitanism, stimulation and hedonism values do relate positively among South African consumers. In Ghana, a positive association is observed between hedonism and tradition values and consumer xenocentrism, but negative and weak association between conformity and self-direction values and xenocentrism. However, we find a strong and positive association between stimulation, self-direction and hedonism and consumer cosmopolitanism in Kenya and Ghana. However, except for security, which relates positively to consumer cosmopolitanism, both tradition and conformity values are insignificantly associated with consumer cosmopolitanism.

Furthermore, we expectedly find support for a positive relationship between resultant conservation and consumer ethnocentrism among South African consumers only, albeit weakly supported ($\beta = 0.11$; $t = 1.76$; $p < 0.10$). Moreover, in the total sample,

we find that resultant conservation is positively related with consumer ethnocentrism (β = 0.14; t = 3.63; p< 0.01). Inspection of table 17 reveals that among South African consumers, self-direction and hedonism values showed an insignificant but positive association with consumer ethnocentrism, but self-direction revealed a positive association with consumer ethnocentrism. While tradition and security values expectedly related positively with consumer ethnocentrism, security did not. However, emphasis on the individual value types shows some consistent outcomes of associations between conservation values and consumer ethnocentrism. The effect of resultant conservation on consumer ethnocentrism was positive but marginal among South African, suggesting they placed more emphasis on conservation values than on openness to change values. Unexpectedly, resultant conservation did not have a significant influence on ethnocentrism in Kenya and Ghana.

However, in Kenya, evidence of the negative relationship between resultant conservation and consumer cosmopolitanism is established (β = -0.13; t = -2.50; p< 0.05), hence confirming H2b for Kenyan sample. The respondents in South African and Ghana did not consider resultant conservation values to be important in explaining consumer xenocentrism values. However, the direction of the effect of resultant conservation and consumer cosmopolitanism is thus confirmed.

We find that consumers in all three countries support a significant and negative relationship between resultant conservation and consumer cosmopolitanism: South Africa (β = -0.27; t = -4.21; p< 0.01); Kenya (β = -0.27; t = -3.97; p< 0.01) and Ghana (β = -0.23; t = -3.37; p< 0.01). This highlights the view that in African emerging markets,

consumers who are high on resultant conservation values would be less prone to embrace cosmopolitan consumption values.

Lastly, we find that resultant conservation is not significantly associated with consumer ethnocentrism in Kenya and Ghana but South Africa. South African consumers embrace resultant values, which affects their ethnocentric values directly ($\beta = 0.11$; $t = 1.76$; $p < 0.10$). Table 17 shows that South African consumers place more emphasis on tradition and conformity values compared to self-direction and hedonism values when it comes to consumer xenocentric beliefs. While security was not associated with ethnocentrism, stimulation values were. Moreover, in Kenya and Ghana, we find a positive association between conformity and ethnocentrism,

Similarly, self-direction associates positively with ethnocentrism. Except for South Africa, the mean for conservation is greater than the mean for openness to change values). Importantly, in the combined sample, we find a positive and significant relationship between resultant conservation and consumer ethnocentrism ($\beta = 0.14$; $t = 3.63$; $p < 0.01$) (see Schwartz, 1992). This finding demonstrates that across Africa, consumers who endorse strong conservation values would express strong ethnocentric consumer values in their consideration of domestic products. While we do not find a significant association between resultant self-enhancement and consumer ethnocentrism generally, it is important to understand the effects of the individual value types on consumer centrism factors so that careful attention is afforded those value types that relate reasonably with consumer centrism factors.

H3a – H3b Consumer xenocentrism and preference formation. Regarding consumer preference for foreign to the dislike of local products, the findings reveal that in all three countries indeed consumer xenocentrism had significant and positive effect on preference for foreign products: South Africa ($\beta = 0.15$; $t = 2.34$; $p < 0.05$), Kenya ($\beta = 0.24$; $t = 3.38$; $p < 0.01$) and Ghana ($\beta = 0.39$; $t = 7.36$; $p < 0.01$), and a significant but negative association between consumer xenocentrism and preference for local products: South Africa ($\beta = -0.36$; $t = -5.27$; $p < 0.01$), Kenya ($\beta = -0.27$; $t = -4.48$; $p < 0.01$) and Ghana ($\beta = -0.25$; $t = -4.01$; $p < 0.01$). Hence, H3a and H3b are well supported. The findings demonstrate that consumers who endorse xenocentric values would exhibit strong tendency to buy foreign products and brands but not local products and brands. This finding is supported by prior studies (Balabanis & Diamantopoulos, 2016).

H4a – H4b Consumer cosmopolitanism and preference formation. We hypothesized that there would be a significant and positive relationship between consumer cosmopolitanism and foreign product preference and local product preference. The directions of effects are thus supported. The findings show that in all three countries consumer cosmopolitanism is positively related to preference for foreign products: South Africa ($\beta = 0.30$; $t = 3.06$; $p < 0.01$), Kenya ($\beta = 0.23$; $t = 2.64$; $p < 0.01$) and Ghana ($\beta = 0.39$; $t = 5.79$; $p < 0.01$). The same effect is observed in the association between consumer cosmopolitanism and local product preference: South Africa ($\beta = 0.25$; $t = 2.91$; $p < 0.01$),

Table 23: Parameter Estimates and Fit Indexes: Individual Countries and Total Sample

Hypothesized path	South Africa		Kenya		Ghana		Total Sample	
	Estimate	**T-Value**	**Estimate**	**T-Value**	**Estimate**	**T-Value**	**Estimate**	**T-Value**
Resultant values and consumer centrism								
H1a: RSE → ConXeno	-0.35	-9.80**	-0.29	-7.42**	-0.33	-8.91**	-0.34	-15.87**
H1b: RCONS → ConXeno	-0.02	-0.31	-0.13	-2.50*	-0.11	-1.80†	-0.08	-2.14*
H2a: RSE → C-COSMO	0.10	2.08**	0.08	1.58	0.12	2.02*	0.09	3.10**
H2b: RCONS → C-COSMO	-0.27	-4.21*	-0.27	-3.97**	-0.23	-3.37**	-0.24	-6.30**
H3a: RSE → CET	-0.04	-0.99	0.02	0.46	-0.02	-0.43	-0.05	-1.66
H3b: RCONS → CET	0.11	1.76†	-0.00	-0.01	0.12	1.42	0.14	3.63**
Consumer centrism and preferences								
H4a: ConXeno → FPP	0.15	2.34*	0.24	3.38**	0.39	7.36**	0.28	8.03**
H4b: ConXeno → LPP	-0.36	-5.27**	-0.27	-4.48**	-0.25	-4.01**	-0.25	-6.85**
H5a: C- COSMO → FPP	0.30	3.06**	0.23	2.64**	0.39	5.79**	0.32	7.39**
H5b: C-COSMO → LPP	0.25	2.91**	0.20	3.018*	0.37	4.77**	0.23	5.15**
H6a: CET → FPP	-0.17	-2.10*	-0.15	-1.97*	-0.16	-2.33*	-0.14	-3.42**
H6b: CET → LPP	0.20	2.41*	0.35	4.98**	0.26	3.43**	0.29	6.74**
Covariates and foreign preference								
Age → FPP	-0.16	-2.52*	0.00	0.08	0.00	0.01	-0.05	-1.28
Gender → FPP	0.01	0.05	-0.00	0.01	-0.01	-0.18	-0.01	-0.28
Income → FPP	0.14	1.77†	-0.02	-0.25	0.00	0.01	0.04	1.00
Education → FPP	-0.05	-0.60	0.13	1.83†	0.14	2.14*	0.06	1.61

Covariates and local preference								
Age → LPP	-0.09	-1.18	0.03	0.47	0.08	1.27	-0.00	-0.03
Gender → LPP	-0.10	-1.50	-0.07	-1.23	0.01	0.24	-0.08	-2.13*
Income → LPP	0.15	1.87†	-0.03	-0.50	-0.00	-0.07	0.01	0.32
Education → LPP	0.06	0.79	0.10	1.46	-0.04	-0.47	0.05	1.20
Goodness-of-Fit Measures								
X^2(d.f.)	945.79(570)		1022.46(570)		1079.91(567)		1371.73(561)	
X^2/df	1.66		1.79		1.90		2.45	
RMSEA	0.05		0.05		0.05		0.04	
CFI	0.89		0.87		0.86		0.92	
TLI	0.89		0.85		0.85		0.91	
SRMR	0.07		0.05		0.08		0.05	

†***P < 0.10; *p* < .05; **p < .01***

Note. RSE = Resultant self-enhancement = [self-enhancement – self-transcendence]; RCONS = Resultant Conservation = [openness to change – conservation]; ConXeno = Consumer Xenocentrism; C-COSMO = Consumer Cosmopolitanism; CET = Consumer Ethnocentrism; FPP = Foreign Product Preference; LPP = Local Product Preference. (Covariates = Age, Gender, Education, Income)

Kenya ($\beta = 0.20$; $t = 3.02$; $p < 0.05$) and Ghana ($\beta = 0.37$; $t = 4.77$; $p < 0.01$). These findings, therefore, support H4a and H4b. The study findings further support an important defining feature of consumer cosmopolitans; that is, they are very open-minded and would embrace products and brands regardless of where they derive from as long as they meet consumer expectations (Cleveland et al., 2009; Prince et al., 2016; Riefler et al., 2012).

H5a -H5b consumer ethnocentrism and preference formation. Here, were hypothesized that consumer ethnocentrism would be negatively related to foreign product preference and positively related to local product preference. The findings support the direction of effects where we find that consumer ethnocentrism has significant and negative effect on foreign product preference in South Africa ($\beta = -0.17$; $t = -2.10$; $p < 0.05$) and Ghana ($\beta = -0.16$; $t = -2.33$; $p < 0.05$), but in Kenya we do not find a significant relationship between consumer ethnocentrism and foreign product preference. However, while the effect of ethnocentrism is not significant on foreign product preference in Kenya, the direction of influence is consistent with what we find in the other samples. The findings further show that the hypothesis that consumer ethnocentrism would positively associate with local product preference is uniformly supported in all three countries: South Africa ($\beta = 0.20$; $t = 2.41$; $p < 0.05$), Kenya ($\beta = 0.35$; $t = 4.98$; $p < 0.01$) and Ghana ($\beta = 0.26$; $t = 3.43$; $p < 0.01$). Hence, except for Kenya, H5a were supported, while H5b was confirmed for all three countries

Lastly, we introduced socio-demographic variables; i.e., age, gender income, and education to control for the confounding effect of these variables on the proposed model. Our findings show that of all the covariates introduced into the models in all three countries, age has a significant negative effect on foreign product preference in South Africa ($\beta = -0.16$; $t = -2.52$;

p< 0.05), while education has significant positive effect on foreign product preference in Ghana respectively (β = 0.14; t = 2.14; p< 0.05). We also see that education was positively related to foreign product preference among Kenyans, although weakly supported, (β = 0.13; t = 1.83; p< 0.10). In relation to income, we find that only South Africa produced significant association between income and foreign product preference (β = 0.14; t = 1.77; p< 0.10) as well as local product preference (β = 0.15; t = 1.87; p< 0.10)., although these relationships were weak. Lastly, we find that in total sample, gender was negatively related to local product preference (β = -0.08; t = -2.13, p< 0.05).

This suggests that among the South African sample, younger consumers were more likely to exhibit high foreign product preference likelihood. Again, based on the findings in the Ghanaian sample, the more educated a consumer, the more likely that they would prefer foreign products. However, none of the covariates showed any significant association with local product preference likelihood. Yet, in the combined sample, we see negative and significant relations between gender and local product preference.

Tests of Mediation: Total, Direct and Indirect Effects

Mediation enables researchers to determine the causal pathways through which some focal variables X links to some outcome variable Y through one or more intervening pathways in the dataset (Baron & Kenny, 1986; Hayes, 2009; Preacher & Hayes 2008). In mediation analysis, the influence of *X* on *Y* when *M,* or *c*', is controlled refers to the *direct effect,* and the influence of *X* on *Y* due to *M,* or *a x b,* refers to the *indirect effect*. The total effect of X on Y is generally identified c, where the total effect is sum of the direct and indirect effects: $c = a \times b + c'$. Using

simple algebra, one can confirm that the indirect effect, ab, is the difference between the total and direct effect of X: a x b = c – c'. Mediation literature focuses on full and partial mediation.

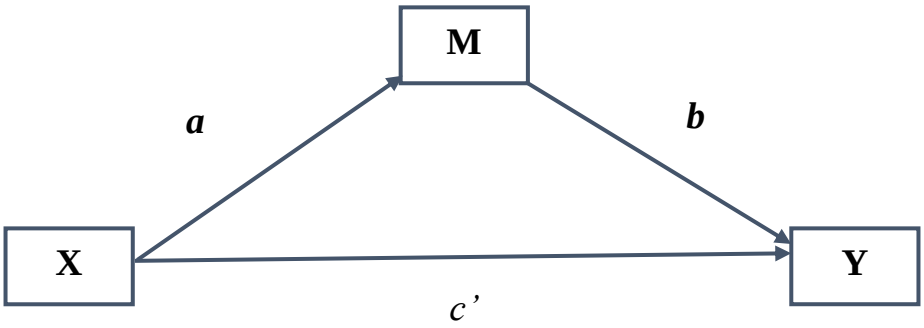


Figure 9: A simple mediation model

Full mediation occurs when the direct effect of c' is not significant but the indirect effect ab is significant, which means the indirect effect through the mediator is the only effect present. The effect of the independent variable to the outcome variable occurs completely with the help of another variable; mediator (Barron & Kenny, 1986; Hayes, 2009). On the other hand, when the direct effect *c'* and the indirect effect *a x b* are significant, partial mediation is achieved (Barron & Kenny, 1986; Hayes, 2009).

In the current research, we tested the mediating processes, as outlined in figure 8, where we examined the total and direct effects of resultant values on preference for foreign relative to domestic products, as well as indirect effects through consumer xenocentrism, consumer cosmopolitanism, and consumer ethnocentrism, using the aggregate sample from all the three countries. Specifically, we adopted the improved bootstrapping bias-corrected confidence interval approach in SEM with Mplus (Hayes, 2009; Little, Card, Bovaird, Preacher, & Crandall, 2007), using the 95% confidence interval levels and 2,000 samples approach (Xie et al., 2015). The bootstrapping method provides better outcomes in determining the relative power

and individual influence of the predictors and moderating variables. Table 25 below confirms full mediation effects where the direct link between resultant self-enhancement and foreign product preferences is not significant, but the specific indirect links between consumer xenocentrism and consumer cosmopolitanism are significant, but not for consumer ethnocentrism.

Table 24: Mediation Analysis of the link between RSE and FPP: Total Sample

				Bootstrap bias-corrected method (95%)		
	Standardized Estimates	SE	t-value	Lower	Upper	*p-value*
Effects from RSE to FPP						
Total effects	-0.05†	0.03	-1.68	-0.10	0.01	0.09
Total indirect	0.06**	0.02	-2.85	-0.10	-0.02	0.00
Direct effects	0.01	0.03	0.32	-0.05	0.07	0.75
Specific indirect effects (via)						
Consumer xenocentrism	0.10**	0.02	-6.29	-0.13	-0.07	0.00
Consumer cosmopolitanism	0.03**	0.01	3.31	0.01	0.05	0.00
Consumer ethnocentrism	0.01	0.01	1.54	-0.00	0.02	0.12

†*p <0.10;* p <0.05; *p* <0.01; RSE = Resultant Self-enhancement; FPP= foreign product preference

The mediation analysis here highlights multiple-step multiple mediator models where two or more mediators are involved (Hayes, 2009). The findings partly support hypothesis H6a whereby xenocentrism and cosmopolitanism mediates the relationship between resultant self-enhancement and foreign product preference; (r = 0.10, $p < 0.01$) for xenocentrism, and ((r = 0.03, $p < 0.01$) for cosmopolitanism). However, the specific indirect effect of ethnocentrism on

resultant self-enhancement and foreign product preference is nonsignificant. This suggests that the mediating impact of xenocentrism is greater than for cosmopolitanism and ethnocentrism in the total sample. This finding further answers the research question about the stronger effect of xenocentrism over and above cosmopolitanism and ethnocentrism in explaining foreign product preference in emerging markets.

Furthermore, we show the mediating effects of xenocentrism, cosmopolitanism, and ethnocentrism between resultant conservation and preference for local products, where significant effects are only observed through the specific indirect factors route. Resultant conservation values specifically go through consumer xenocentrism, consumer cosmopolitanism, and consumer ethnocentrism to predict local product preference (see Table 26). Yet the direct and total effects show nonsignificant effects.

Table 25: Mediation Analysis of the link between RCONS and LPP: Total Sample

				Bootstrap bias-corrected method (95%)		
	Standardized Estimates	SE	t-value	Lower	Upper	*p-value*
Effects from RCONS to LPP						
Total effects	-0.04	0.04	-0.86	-0.12	0.05	0.39
Total indirect effects	0.01	0.02	0.30	-0.04	0.05	0.77
Direct effects	-0.043	0.04	-1.00	-0.13	0.04	0.32
Specific indirect effects (via)						
Consumer xenocentrism	0.02*	0.01	2.12	0.00	0.04	0.03
Consumer cosmopolitanism	-0.05**	0.02	-3.67	-0.08	-0.03	0.00
Consumer ethnocentrism	0.04**	0.01	3.13	0.02	0.07	0.00

†*p <0.10;* p <0.05; *p* <0.01; RCONS= Resultant Conservation; LPP= local product preference

Specifically, the mediation estimation shows that the total, indirect and directs effects from resultant conservation through the consumer centrism factors to local product preference except when the specific indirect effects are emphasized as indicated. Overall, the results confirm that resultant self-enhancement and resultant conservation affect consumers' foreign and local behavioral intentions through domain-specific values of consumer xenocentrism, consumer cosmopolitanism, and consumer ethnocentrism, but not directly. Thus, the hypothesis that xenocentrism, cosmopolitanism, and ethnocentrism will mediate the value priorities – local product preference linkage is partly supported. Notably, the mediating effect of cosmopolitanism is negative. This corroborates the hierarchical ordering of values; from more centrally held values (resultant self-enhancement and resultant conservations) to domain-specific values (consumer centrism), and ultimately to less centrally held values (i.e., attitudinal beliefs about specific objects) – preference for foreign compared to local products (Burgess, 1992; Feather, 1992; Vinson et al., 1977).

CHAPTER 7

DISCUSSION AND CONCLUSION

The purpose of this chapter is to present conclusions deriving from this thesis. In this chapter, key findings are discussed, conceptual and practical implications are also emphasized. This chapter is presented in the following sequence: first, the findings are discussed along with the research objectives and questions the study sought to address. The relevance of the study for theory and practice are demonstrated. The study also summarizes findings related to the new consumer xenocentrism (ConXeno) scale. Importantly, the study emphasizes the role of human values in influencing consumer centrism from emerging markets cross-national perspective, within local relative to foreign product preferences domain. The dissertation draws heavily on Schwartz's value theory, social identity theory, system justification theory and cultural cognitive-affective personality system theories to explain the key findings. Finally, the research limitations are highlighted along with important conclusions and direction for future research.

Consumer Attitudes toward Foreign Relative to Local Products

Understanding factors that influence purchase likelihood for foreign relative to local products and brands has attracted large body of research interest in the international marketing and consumer research contexts (Balabanis & Diamantopoulos, 2016; Cleveland et al., 2009; Gaur et al., 2015; Mueller et al., 2010; Prince et al., 2016). As globalization intensifies, more consumers, including emerging market consumers, are exposed to global brands and related consumption patterns (Alden et al., 2006; Steenkamp & de Jong, 2010). Local brands have

become pressured to devise strategies to withstand the marketing prowess of global brands. A key approach to competing in the international marketplace is to understand the psychosocial factors underlying brand preferences. Prior research explains that consumers can adopt local and global identities simultaneously (Arnett, 2002), which has implications for their local and foreign brand purchases (Zhang & Khare, 2009).

As a key objective in this study, this study sought to understand the underlying motivational goals and drivers that influence consumer preference for local relative to foreign products in Africa through person values, consumer xenocentrism, cosmopolitanism, and ethnocentrism. Although various models are applied to understand preference formation in other markets, here we focused on the emerging markets of Africa. Notably, the design of this study was based on consumer data drawn from South Africa, Kenya, and Ghana. These are three important markets within the Southern, Eastern and Western regions of Africa. The various findings are discussed below:

Personal Values and Consumer Centrism

This study extends the international marketing literature by demonstrating the key role human values play in understanding the endorsement of key consumption values (Burgess & Harris, 1998). Firstly, our empirical analyses reveal that higher-order values relate positively with appropriate consumption values. Specifically, resultant self-enhancement is negatively associated with consumer xenocentrism in all three emerging markets.

Contrary to expectations, individuals who place more emphasis on resultant self-enhancement did not express consumer xenocentrism greatly. The negative association between resultant self-enhancement (i.e., power and achievement) relative to resultant self-transcendence

(benevolence and universalism) suggests that in all three countries, consumers endorsed benevolent and universal values more than power and achievement values to influence xenocentric consumption beliefs. These results further suggest that consumers who are high on resultant self-enhancement are not driven so much by power and achievement values, but rather benevolence and universalism to endorse xenocentric values in their consumption behavior. From a social identity perspective, one would expect that consumers who care for those who are dear and near would be mainly interested in supporting local products. However, for xenocentric consumers, we observe that they are more other-directed, and hence show bias for foreign products (Balabanis & Diamantopoulos, 2016).

Yet, correlations power and achievement and xenocentrism show consistently positive predictions. Table 24 shows that while resultant self-enhancement negatively predicts consumer xenocentrism in individual country samples, respective self-enhancement values (i.e., power and achievement) associates positively with consumer xenocentrism in the total sample, whereas self-transcendent values (i.e., universalism and benevolence) relates negatively with consumer xenocentrism in the total sample. So, across these countries, individuals who emphasize power and achievement tend to more xenocentric than those who endorse universalism and benevolence values. Drawing on the cultural cognitive-affective personality system, consumers appraise surrounding market places, and product features, etc. and if products do not enable consumers to achieve their consumption goals adequately because of some product limitations, then they are likely to look outside the home country product and embrace foreign products. The decision to buy foreign is heavily influenced by the interplay between the physical surroundings and subjective values, beliefs, norms, etc. to inform evaluative outcomes and processes (Mendoza-Denton & Mischel, 2007).

Others document that status appeal and prestige of nonlocal brands encourage foreign brand patronage and ultimately bias against local brands (Batra et al., 2000; Gaur et al., 2015; Özsomer & Altaras, 2008). The correlations support the view that individuals high on self-enhancement values would be more xenocentric, implying that their preference for foreign products relative to local products is influenced more by personal achievement, and ability to express dominance on others because of personal possessions. Hence, strategy formulation based on values must be conceived in relation to both individual value types and higher-order value domains.

Moreover, we show that resultant self-enhancement relates positively to consumer cosmopolitanism among South African and Ghanaian consumers but not Kenyan consumers. Consumers who emphasize power and achievement values more than benevolent and universalism values would also express high consumer cosmopolitan values. This is consistently observed for the individual values where power and achievement correlate positively with consumer cosmopolitanism for the total sample. Drawing on Schwartz's value theory, the motivational goals of power and achievement are consistent with consumer's drive for cosmopolitanism and attitudes towards a global consumer culture. Global brands help consumers to express values of modernity, status, and prestige, which is well aligned with global identity conception (Steenkamp, 2019b). Moreover, from acculturation to global consumer culture theory, consumers seek information and competences about how they can use global brands and products to enhance their prestige and status and to demonstrate their global identity (Cleveland et al., 2007; Strizhakova & Coulter, 2008).

We also notice that benevolent and universalism values correlated favorably with consumer cosmopolitanism in the total sample. Prior research reports mixed findings of the

relationship between resultant self-enhancement values and cosmopolitanism. Cleveland et al. (2011) showed that power was negatively related to consumer cosmopolitanism, but achievement was not. In this study, however, we find consumers that who place greater emphasis on power and achievement values would also endorse cosmopolitan consumption values. This was especially true among South African and Ghanaian consumers in the path analysis. Their general benevolent and universalism values endorsement affect their cosmopolitan stance as well. These consumers would seek products that are consumed elsewhere and show a strong appreciation for diverse product sources because they are open to varied experiences (Riefler et al., 2012).

Furthermore, the study does not reveal a significant relationship between resultant self-enhancement and consumer ethnocentrism in all three African countries. The lack of relationship between resultant self-enhancement and ethnocentric consumption values is the same for all three countries. The evidence is not surprising since prior studies in Turkey and the Czech Republic also document no relationship between self-enhancement values and consumer ethnocentrism (Balabanis et al., 2002). The findings suggest that emerging market consumers who place greater emphasis on power, status, prestige, dominance, achievement, etc. are less likely to endorse ethnocentric consumption values. From individual values theory, power and achievement are incongruent with conservation, tradition, and desire to preserve home country culture, which is very characteristic of consumer ethnocentrism (Schwartz, 1996). However, an inspection of the individual values contribution shows the opposite. This suggests that while consumers may see foreign global brands to help them achieve their power and achievement goals, they tend to keep their ethnocentric beliefs intact. So that consumers in these countries would endorse ethnocentric consumption values, even when they know that foreign products are more suitable to improve their power and achievement aspirations. Since emerging markets are

characterized by dual markets, it is plausible to have both traditions and modernity coexisting side by side (Burgess, 2006; Gyekye, 1997).

Kenyan and Ghanaian consumers only supported the effect of resultant conservation values on consumer xenocentrism negatively. However, consumers in South Africa did not provide support for the anticipated negative relationship between resultant conservation and consumer xenocentrism. This finding is consistent with prior assumptions about xenocentrics that they tend to favor the out-group and denigrate or dislike the outgroup (Balabanis & Diamantopoulos, 2016; Mueller et al., 2010). Since the motivational goal of resultant conservation values is to maintain the ingroup and preserve social expectations and norms, these values would be inconsistent with xenocentric consumption values, which are foreign, other-directed. This is consistent with social identity theory where consumers do not support foreign products and brands because this attitude and behavior hurt businesses and the home country.

Among Kenyan and Ghanaian consumers, individuals who were very high on conservation values were also low on consumer xenocentrism. Thus, the more a Ghanaian or Kenyan is on conservation values, the less likely they would support xenocentrism. Traditionally oriented consumers in these markets are less likely to rate and scale everything in relation to foreign societies including products (Mueller et al., 2010). These consumers show less xenocentric tendencies in the marketplace.

However, in the total sample, we notice conformity did not relate to consumer xenocentrism, while security was negatively associated but tradition showed mild and significant association with consumer xenocentrism. Individuals concerned about the security and welfare of home marketing would be low on xenocentrism since they want to protect sources of their social identity (Tajfel & Turner, 1979). Yet, individuals high on tradition expectedly would mostly

favor foreign products and brands even when local alternatives serve the same or better functions (Gaur et al., 2015). The cultural cognitive-affective personality theory explains that individuals would evaluate competing for nominal, physical and psychosocial factors and choose the best outcomes. Therefore, a person may preserve traditional values and yet prefer global brands more consistently since they help them to acquire and participate in global consumer culture (Steenkamp, 2019b; Strizhakova et al., 2012). However, South African consumers did not provide support for the relationship between traditional values and xenocentrism. South Africans high on traditional values were less likely to be foreign-directed and denigrate the local economy.

Relatedly, the study shows evidence of a negative association between resultant conservation and consumer cosmopolitanism. Consumers who are high on conservation values do not find cosmopolitan consumption values to be appealing. The evidence is in line with Cleveland et al.'s (2011) finding that conservation values of conformity, tradition, security negatively relate to consumer cosmopolitanism. Drawing on Schwartz's value theory, the findings support the view that cosmopolitan consumers are more inclined to pursue a foreign consumption lifestyle than local consumption lifestyles that emphasize tradition, conformity, and security. Beck (2002) and others suggest that cosmopolitanism is incongruent with strong local traditional practices and lifestyles since the endorsement of cosmopolitan values is instrumental to distinguishing oneself from the local culture (Torelli et al. 2012; Yeĝenoĝlu, 2005). Consumers who are traditional in their consumption orientation are likely to shun cosmopolitan tendencies to protect the local culture from foreign influences. These consumers do not very much appreciate the importance that products and brands deriving from multiple country sources present (Riefler & Diamantopoulos, 2009; Riefler et al., 2012). Yet, the evidence shows that

traditional values of conformity, security, and tradition directly had a mild positive association with cosmopolitan consumption values in the combined sample. This further supports the idea that both traditional and cosmopolitan values can co-exist, particularly for consumers who place a low emphasis on conservation values.

Surprisingly, the study did not find strong support for the relationship between resultant conservation and consumer ethnocentrism in all countries. We find that except for South African consumers, who provide marginal support for a positive association between conservation values and ethnocentrism, Kenyan and Ghanaian consumers did not support a positive association between the two factors. One would expect that consumers who are high on resultant conservation values would also embrace ethnocentric consumptions values, as documented in prior research (Balabanis et al., 2002). Values of collective action, mutual support, and interdependence characteristic of African societies should reflect in high support for ethnocentrism, since supporting local products and the home country economy is the right thing to do morally and economically (Gyekye, 1997; Shimp & Sharma, 1987). Balabanis et al. (2002) document strong support for the relationship between conservation values and consumer ethnocentrism. The expectation is that consumers who are high on resultant conservation would be positively predisposed toward the ingroup, and its related artifacts, including products and brands (Schwartz, 1996), as highlighted in social identity theory predictions.

South African consumers exhibit ethnocentric value orientation, although not strong enough. This implies that South African consumers who appreciate conservation values would also show a strong tendency to support local consumption orientation, where local products and brands are generally preferred over foreign products and brands (Sharma et al., 1995). Lack of support for the relationship between resultant conservation values and consumer ethnocentrism

among Kenyan and Ghanaian consumers challenges the view that the consumer's frame of reference is predominantly very local (Hollis, 2008). However, an inspection of the association between the value types and consumer ethnocentrism shows some mild and positive association between conservation values and ethnocentrism for the combined sample (Balabanis et al., 2002). In this instance, we find some emerging market consumers indeed relate conservation values to ethnocentric consumption orientation. The mixed results, however, support the view that the links between personal values and consumer ethnocentrism are not conclusive (Balabanis et al., 2002).

Overall, the findings presented in this study show empirical support that personal values partially account for variances in consumer centrism. While some of the direction of effects across all three countries are consistent, e.g., the relationship between resultant self-enhancement and consumer xenocentrism, and resultant conservation and consumer cosmopolitanism, some relationships were not supported in some countries. For example, although the link between resultant self-enhancement and consumer cosmopolitanism is supported by South African and Ghanaian consumers, Kenyan consumers did not support it. Similarly, the effect of resultant conservation on consumer xenocentrism was only supported by Kenyans and Ghanaians but not for South African consumers. However, the direction of effect between resultant self-enhancement and consumer ethnocentrism was not supported by all three countries. But the link between resultant conservation and consumer ethnocentrism was marginally supported for South African consumers but not for Ghanaian and Kenyan consumers. These findings lend further support to the view that additional factors need to be explored to account for consumer attitudes and behavior adequately. Human values are essential predictors of consumer attitudes and behavior (Burgess, 1992) but may not be enough to fully account for the complexities of

consumer local-foreign preference orientation. While the resultant values are parsimonious for data analysis, findings from their theorized relations should be discussed in the context of individual value types and domains, else the real effect of values would be camouflaged.

Consumer Xenocentrism and Preference Formation

This study contributes to the growing literature on the influence of "mere foreignness" on preference formation for foreign relative to local products, particularly with evidence from culturally dissimilar emerging markets context of Africa (Balabanis & Diamantopoulos, 2016). Three important consumption values were employed to investigate the links between consumer centrism and preference for foreign relative to local product preference.

First, this research shows strong evidence for the positive outgroup, foreign product favoritism, and accompanying dislike for ingroup local products (Balabanis & Diamantopoulos, 2016; Mueller et al., 2010). The findings show that in all three countries, consumer xenocentrism has a strong positive impact on foreign product preference but the weak impact on local product preference. Consistent with social justification theory, consumers in these countries may be justified to prefer foreign over local products especially so because nonlocal products, particularly those from high-income countries enable them to express values of prestige, status and expression of global consumer culture (Steenkamp, 2019a). The hierarchical nature of emerging African markets enable global premium brands with prestige and modernity appeals to attractive to consumers in this market (Steenkamp, 2019b). It enables consumers to achieve strong value expressiveness (Katz, 1960; Shavitt, 1990).

This finding is consistent with previous findings on a foreign product or country bias (Balabanis & Diamantopoulos, 2016; Diamantopoulos et al., 2018). Again, the results are

congruent with similar findings reported in a qualitative study among Chinese consumers (see Mueller et al., 2016). Evidence from emerging African markets is important, given that researchers recognize the death of research in the application of consumer xenocentrism in international marketing literature. Particularly, Mueller et al. (2010) observe that "there has been little attention given to consumers who have outgroup orientations (foreign preferences) and ingroup derogation" (p. 2).

Following Schwartz's value theory, we reconceptualize consumer xenocentrism as a domain-specific value. That is, as a transituational belief pertaining to the preference for foreign brands, products, and services. Consumer xenocentrism is positioned within a more general consumer belief system, which includes values, attitudes and less generalized beliefs related to preference formation. This reconceptualization is consistent with the C-CAPS theory perspective, which considers consumer xenocentrism as consumption specific value which is activated in specific consumption contexts (Mendoza-Denton & Mischel, 2007). Experiences with products and marketplace factors affect the activation of specific cognitions and affective states towards products and services. Key characteristics of consumer xenocentrism are perceived as ingroup derogation, social enhancement, and marketplace mistrust. Based on experience, individuals who have encountered low-quality products consistently in the local market are more likely to think and feel negative about such products and ultimately affect their repurchase likelihood. They are more likely to characterize distrust in the market as inferior with limited abilities to meet the self-enhancing needs of domestic consumers, something that foreign products are noted for (Batra et al., 2000; Xie et al., 2015).

Consumers who endorse xenocentrism generally repute foreign products and brands with extraordinarily high quality than local alternatives and make their consumption decisions based

on such cultural frames. In effect, when in the purchase situation different cultural frames are activated when exposed to both local and foreign products, with their attendant cognitions and affect (Benet-Martinez et al., 2002; Mendoza-Denton & Mischel, 2007). The evidence confirms that xenocentric consumers exhibit a weak preference for local products but a strong preference for foreign products. This is not surprising in the current setting since xenocentric consumers are more likely to express negative attitudes towards domestic products and overestimate the importance of foreign product sources (Balabanis & Diamantopoulos, 2016; Diamantopoulos et al., 2018).

Consistent with system justification theory predictions, we conceptually demonstrate that consumer xenocentrism is characterized by perceived in-group derogation, social identity enhancement, and local marketplace distrust. When consumers are consistently disappointed with domestic product quality, and other relevant attributes, they tend to develop mental schemas, cognitions, emotions, and attitudes that suggest distrust for local products (Mueller et al., 2010). This conditions them to think that it is right and understandable to reject local products and brands in favor of foreign products and brands since they fail to deliver social enhancement properties compared to foreign counterparts. The mistrust of local markets over time fuels this belief system. However, it is possible to develop favoritism for foreign and local products simultaneously (Cleveland et al., 2011), as expressed through consumer cosmopolitanism.

Consumer Cosmopolitanism and Preference Formation

Specifically, the empirical findings show that consumers in South Africa, Kenya, and Ghana all show that consumers who are high on cosmopolitan also exhibit a positive attitude

towards foreign and local products. Our findings are consistent with prior findings which showed a strong association between consumer cosmopolitanism and foreign product preference (Cleveland et al., 2009; Lim & Park, 2013; Riefler et al., 2012; Zeugner-Roth et al., 2015). One possible explanation is that Africa is highly globalized. Forces of global cultural flows such as *ethnoscapes* (i.e., forces of immigration, tourism, refugees, experts), *technoscape* (i.e., advances in technology), *financescape* (i.e., financial systems, global capital flows), *mediascape* (i.e., proliferation of media, dissemination of information) and *ideascape* (i.e., flow of ideas and worldviews) are very much alive in Africa and exert profound impact in shaping attitudes, behaviors and actions (see Appadurai, 2006). Information Communication Technology (ICT) advances, an important global cultural flow conduit, has steadily increased over the last two decades. Internet World Stats (2019) estimates that as of 31 March 2019, internet penetration in Africa is 35.9% compared to the world average of 56.1%. Specifically, internet penetration in our current context is South Africa (53.7%), Kenya (83.0%), and Ghana (33.6%) (Internet World Stats, 2019). These figures demonstrate the strong connectivity to the globalized world in these African countries.

Global consumption orientations are carried throughout Africa through these global cultural flow landscapes. Moreover, the marketing activities of multinational cooperation are instrumental in shaping global and local consumption orientations (Alden et al., 2006; Carpenter et al., 2013; Cleveland & Laroche, 2007). As globalization intensifies, consumers adopt cosmopolitan attitudes as passports to participate in the globalized marketplace (Strizhakova & Coulter, 2015; Strizhakova et al., 2008). The influence of such brandscapes as McDonald's, Starbucks and Burger King across many African countries is also shaping consumption attitudes and favoritism for global brands (Alden et al., 2006; Appadurai, 2006; Thompson & Arsel,

2004). In effect, as globalization influences are felt in Africa, consumers adopt their related attitudes and thereby show strong positive attitudes towards foreign products and brands (Hannerz, 1990; Thompson & Tambyah, 1999).

Importantly, this study shows that consumers expressing high cosmopolitanism can favor foreign and domestic products simultaneously as well. This finding is revealing because it shows that emerging market consumers, can be cosmopolitan in their consumption choices for foreign brands, and at the same time endorse local products simultaneously. This also supports the 'dual market' thesis where both urban elites and survivalists and emerging consumers could live side by side in urban centers of Johannesburg, Nairobi, and Accra and demonstrate strong traditional and modern worldviews and consumption patterns simultaneously (Burgess, 2006; Zoogah et al., 2015). A unique feature of cosmopolitan consumers consistently highlighted is their open-mindedness, appreciation for diverse consumption experiences and consumption that transcend national or domestic origins (Riefler et al., 2012).

From global consumer culture theory, varied local cultures interconnect with glocal cultures to create positive worldviews that orient consumers to embrace local and global brands favorably (Arnould & Thompson, 2005; Steenkamp, 2019a). Yet, what we have come to know is that cosmopolitan consumers in Africa do not wish to abandon their unique cultural traditions and symbols. Instead, they want to mix local culture with global consumption experiences. These results further corroborate prior assumptions that consumers may seek to combine both domestic and foreign consumption practices due to the plural loyalties. This orientation highlights strong glocal identity and belief system (Strizhakova & Coulter, 2019). Reed et al. (2012) stress that as globalization intensifies, many consumers would entrench their favoritism for domestic products. The underlying reason is that these consumers may complement local consumption with foreign

alternatives. Equally, they would with objectively assess domestic products to provide a comparable level of quality (Riefler, 2017; Zeugner-Roth et al., 2015). There is strong appetite for African fashion in Ghana and Kenya especially. Yet, many global sports apparel and fashion brands are strongly patronized in these markets as well. Situational cues and individual preferences determine which clothing options are ideal. Thus, consumer local and global brand preference can coexist instead of being considered as incompatible (He & Wang, 2015). Regardless, others also find that cosmopolitan consumers did not show a positive attitude toward local products (Lee, Lee, & Lee, 2014).

Many consumers in South Africa, Kenya, and Ghana, are complementing local consumption practices with foreign alternatives. In South Africa, for example, consumers adopt multiple subscriptions to P-TV where many households are opting for local DSTV subscriptions with Netflix. According to some, Netflix enables them to enjoy movies and series like everybody else globally. However, the subscription to DSTV enables them to maintain their local media consumption habits. South Africa also boasts of high-end malls in urban and peri-urban locations across the country. Fashion practices in Ghana are a mix of local and foreign consumption practices. Many ceremonial marriages combine local fabrics and traditional practices in their ceremony, while at the same time embracing "White wedding" ceremonies as an enactment of global consumer culture behavior.

Moreover, individuals' names and marketing practices reflect a mixture of local and global cultural traditions. Kenya is one of the countries in Africa with high levels of internet penetration, above the world average (see Internet World Stats, 2019). Consumer lifestyle in this large East African country is advanced with high-end malls, supermarkets, and global brands (PWC, 2016). Regardless, Kenyans actively express their local cultural practices and traditions

through traditional ceremonies, consumer lifestyles, and choices. Strong desire to belong to the local community and emphasize one's own national cultural values does not in any way mean rejection of foreign culture (Arnett, 2002; Özsomer, 2012).

Thus, person-situation factors explain why cosmopolitan consumers tend to combine local and foreign products simultaneously. When situation cue dictates the local consumption lifestyle, consumers may favor local brands and products. Similarly, when situations appropriately dictate the use of global brands, cosmopolitan consumers may prefer global brands in response to salient person-situation factors (Mendoza-Denton & Mischel, 2007; Mischel & Shoda, 1995).

It is obvious that emerging African consumers are not abandoning their local consumption practices. Rather, they are mixing it with global consumer culture to reflect their open-mindedness and appreciation for diverse consumption habits. Our findings further support the hybridization of local-global consumer cultural practices (Cleveland & Laroche, 2007; Steenkamp & de Jong, 2010; Thompson & Arsel, 2004). Importantly, whether a brand is local or foreign does not matter so much to the cosmopolitan consumer if the brand delivers on customer expectations. Despite these findings, consumer ethnocentrism still serves as an important explanatory variable for understanding local relative to foreign product preference.

Consumer Ethnocentrism and Preference Formation

Bias for domestic products arising from consumer ethnocentrism is corroborated in this study. According to social identity theory, we find that across all three countries, consumers who are generally high on ethnocentric values were equally positively predisposed towards domestic products and negatively predisposed towards foreign products. This finding is consistent with

prior research (Altintas & Tokol, 2007; Carpenter et al., 2013; Cleveland et al., 2009; Good & Huddleston, 1995; He & Wang, 2015; Javalgi, Khare, Gross, & Scherer, 2005; Pentz, Terblanche, & Boshoff, 2017; Shankarmahesh, 2006; Steenkamp & de Jong, 2010; Supphellen & Rittenburg, 2001; Wang & Chen, 2004; Zeugner-Roth et al., 2015). No significant relationship is observed between consumer ethnocentrism and foreign product preference among Kenyan consumers, although the relationship was expectedly negative. However, the link between ethnocentrism and local product preference is positive. Expectedly, highly ethnocentric Kenyans would support local products. This is borne out of nationalistic or local identity orientation (Strizhakova & Coulter, 2019). Social identity theory also supports the prediction that Kenyans who pride themselves in individual and in-group identification would embrace local products (Saffu & Walker, 2006; Supphellen & Rittenburg, 2001; Zeugner-Roth et al., 2015) The global applicability of consumer ethnocentrism in explaining consumer attitudes toward local and foreign products is further enhanced with empirical evidence from a unique cultural context of Africa. The empirical evidence suggests that ethnocentric sentiments are very much alive in African markets as much as it is in developed markets (Riefler, 2017; Vida & Reardon, 2008).

Various government campaigns in Africa is geared towards promoting "buy local" strategies. Relatedly, several companies position themselves by emphasizing their localness to bolster domestic support and harness purchase behavior deriving from ethnocentric values. For example, Proudly South African is an initiative by the government of South Africa to improve the production and consumption of domestic products as a mechanism to stimulate the local economy and reduce unemployment (ProudlySouthAfrican, 2011). To complement their efforts towards enhancing local consumption of domestic brands, Proudly South African has recently partnered RSA made, an e-commerce website focused primarily on promoting the manufacture

and consumption of local products and brands produced by domestic manufacturers (RSAMade, 2019). Similar initiatives are also in full force in Kenya and Ghana. For example, Brand Kenya is an initiative by the government of Kenya to promote the domestic market and attract investments into key sectors of the economy of Kenya (BrandKenya.go.ke, 2018). Similarly, while various attempts have long been made in Ghana to promote the consumption of domestic products, in 2017 the Government specifically launched a campaign and logo specifically geared towards promoting positive attitudes towards local manufacturing and consumption (thebftonline.com, 2019). While some progress has been made in the various national campaigns, this research confirms that different consumers exhibit varying sentiments towards local and imported products and brands. Local manufacturers must do more to improve the competitiveness of their products and brands.

Theoretical Contributions

In the current research, we developed a new scale called ConXeno, using the portrait scaling approach for measuring consumer xenocentrism. While recent attempts have moved us forward in the operationalization and measurement of consumer xenocentrism (e.g., Balabanis & Diamantopoulos, 2016; Lawrence, 2013), progress in this area requires additional contributions through the development of alternative conceptualizations and refined scales. Our attempt offer new opportunities for testing and accounting for the effects of consumer xenocentrism in a different cultural context other than the African context from where it was developed. We anticipate that an alternative measurement scale would provide further accuracy for the empirical assessment of theories in various research contexts.

We also propose that consumer xenocentrism is characterized by three underlying factors: perceived in-group derogation, social identity enhancement, and Local marketplace distrust. We acknowledge this distinction is a further refinement on the characterization proposed by Balabanis and Diamantopoulos (2016). This attempt is warranted because Balabanis and Diamantopoulos' (2016) scale measures perceived inferiority with trust items such as "I trust foreign products more than the domestic ones", and "I trust more foreign than the domestic companies, because they are more experienced, and they have more resources." These items strongly reflect trust issues and hence need to be separated from perceived inferiority. Our approach in the ConXeno scale development is to form a unique subdomain with the trust items into local marketplace distrust. This constitutes a separate distinguishing feature of consumer xenocentrism and should be treated as such.

This study has also confirmed the cross-national application of the ConXeno scale, C-COSMO scale and CETSCALE in this cross-national African research. Using these constructs in previously untested African markets further improves the robustness and cross-national validity of these constructs since we extend their applicability in new research laboratories (Burgess & Steenkamp, 2013). The international application of these constructs is further strengthened by demonstrating the broad applicability of marketing variables to wider consumer research contexts.

Moreover, this study introduces the cultural cognitive-affective system (C-CAPS) of personality to complement social identity theory and system justification theory to explain why individuals develop xenocentric tendencies in their evaluation of products and brands. Although the study benefits heavily from the institution's theory (sociodemographic, cultural, and regulative contexts) and social psychological theories (values, values, and beliefs), we use the C-

CAPS model in a unique way to explain consumption patterns in emerging markets. The C-CAPS model considers culture and individuals as an integrated network of influences that affect each other. This framework captures the dynamic interplay between consumption in context and the active organization of cultural cognitive-affective mediating processing systems that underlie individual preferences (Mendoza-Denton & Mischel, 2007). Thus, consumers exposed to different consumption situations and product features, may active specific cognitions and affect, which interacts with various mediating units of beliefs, experiences, attitudes to produce xenocentric tendencies to reject local products and embrace foreign brands (Mueller et al., 2010). In effect, consumer xenocentrism does not occur in isolation, and it is not static. However, through the dynamic interaction between situational contexts and cultural cues, specific product related cognitions and affect are developed to produce behaviors that favor foreign brands and reject local products.

Secondly, this study highlights the important relations between higher-order values and consumer centrism. Our findings suggest that resultant self-enhancement values predict consumer xenocentrism but negatively. Consumers who place a high emphasis on power and achievement more than benevolence and universalism do not show a strong rejection of the domestic products in favor of foreign products. Yet consumers endorsing resultant self-enhancement values considers cosmopolitan values to be important, particularly among South Africans and Ghanaians. While African societies have shared beliefs about social connectedness (Gyekye, 1997), we see here that power and achievement values are strongly embraced among South African and Ghanaian consumers than Kenyans. This serves as strong basis between-country comparison. Dietz, Fitzgerald, and Shwom (2005) explain that individual values offer rich avenues for comparing cultures. Perhaps Kenyans compared to South Africans and

Ghanaians favor self-transcendent values more than self-enhancement values. Kenyans are accustomed to preservation of nature due to the Safari and strong conservation activities of both governmental and not-for-profit organizations. These activities may socialize home country consumers to embrace more self-transcendent values than self-enhancement values.

Demonstration of authority and accomplishment through diverse consumption opportunities is crucial for cosmopolitans. Cosmopolitans are open-minded and want products originating from multiple sources (Riefler et al., 2012), so it is not surprising that the desire for power and achievement is expressed through cosmopolitan values in South Africa and Ghana.

Surprisingly, we do not find resultant self-enhancement to significantly relate to consumer ethnocentrism in all the three countries in this study. Value priorities of power and achievement seem not to be linked to ethnocentric and nationalistic persuasions of South Africans, Kenyans, or Ghanaians. Perhaps the sample in our study does not find ethnocentric beliefs to support their desire for achievement, power and the myth of appeal that supporting local products may afford. The prestige, status, and sophistication that foreign, global brands afford consumers in emerging markets make them more attractive to patronize them (Batra et al., 2000; Steenkamp, 2019b). Thus, emerging African consumers who consider power, prestige, dominance, and achievement important do not project ethnocentric identities.

Further, emerging African consumers who endorse resultant conservation values do not see xenocentric and cosmopolitan values as important. The more conservative these consumers are, the less likely that they would endorse xenocentric and cosmopolitan values. These consumption beliefs are outgroup directed (Hannerz, 2008), and may not be well-aligned with conservation values that emphasize social cohesion, solidarity, and collective support as described by social identity theory (Balabanis et al., 2002; Gyekye, 1992). This is especially true

for Kenyan and Ghanaian consumers high on resultant conservation values. They had a negative attitude towards xenocentric and cosmopolitan consumption values and beliefs. Consumers high on conservation see an endorsement of xenocentrism and cosmopolitanism as disruption of effective social functioning. They are so much tradition focused that they find it hard to understand why home country nationals would embrace foreign products and brands even when local products have comparable attributes on price and quality (Gaur et al., 2015). This implies that emerging market consumers who are conservative and tradition orientated are less likely to reject local products and are not readily amenable to consumption transcending their locality.

Importantly, we show that South Africans who strongly endorse resultant conservation were also ethnocentric in their belief systems about the local market place. They consider it as a moral and economic obligation to embrace local/nationalistic beliefs (Balabanis et al., 2002; Pentz et al., 2014). Black South Africans endorse the strong *Ubuntu* ideology of interpersonal relations. *Ubuntu* is a Zulu word of South African origin translated as "I am who I am through others," an ideology shared in African societies (Zoogah et al., 2015). As an expression of cultural embeddedness, *Ubuntu* encourages sharing and support for each other through unflinching loyalty. Thus, South African support local products through ethnocentrism due to high ubuntu since it creates a network of social obligation and sets the foundation for interdependent relations (Burgess, 2002; Zoogah, 2015).

Extant literature supports strong linkage between conservation values and consumer ethnocentrism (Balabanis et al., 2002; Steenkamp & de Jong, 2010; Yoo & Donthu, 2005). In the current study, however, evidence from Kenya and Ghana did not support such association. In addition, extant literature notes that self-enhancement values of power, status, prestige, and achievement possibly relate negatively with local consumption orientation (Alden et al., 2006;

Batra et al., 2000; Richins, 1999; Steenkamp & de Jong, 2010). Our study does not support this assertion as insignificant effects are observed in all three countries. The effect sizes from resultant self-enhances and resultant conservation to consumer xenocentrism and cosmopolitanism are generally significantly better than consumer ethnocentrism. Perhaps, consumer xenocentrism and consumer cosmopolitanism show better explanatory power on value priorities in a nomological network than consumer ethnocentrism when investigating preference for foreign over local products in emerging African markets.

Notably, our results show the simultaneous effects of consumer xenocentrism, cosmopolitanism, and ethnocentrism on preference for foreign products relative to local products from emerging markets context of Africa. The evidence related to the direction and magnitude of effects between consumer xenocentrism and consumer ethnocentrism and favoritism for foreign products relative to local products was strong and congruent with theoretical predictions. Consumer xenocentrism relates negatively with local product preference but positively with foreign product preference in all three countries studied (Balabanis & Diamantopoulos, 2016; Gaur et al., 2015; Mueller et al., 2010).

Consistent with assumptions of system justification theory, consumers who show favorability towards foreign, global products over local alternatives may do so because emerging markets may not offer valued products that deliver cultural myths with strong global appeal, and thus, are justified to pursue global brands (Balabanis & Diamantopoulos, 2016; Jost & Hunyady, 2002). Likewise, xenocentrics may not support local products because they do not provide favorable sources of personal and social identity cues, especially for sophisticated products (e.g., electronic appliances, automobiles, electrical gadgets, perfume, etc.).

Similarly, effects from consumer ethnocentrism on local products are positive, and negative to foreign product preference for all countries, except for Kenyan consumers who did not support the relationship between ethnocentrism and foreign product preferences. Social identity theory suggests that consumers who support local products do so because they are confident in local products and derive strong membership through this action (Supphellen & Rittenburg, 2001).

The effects of consumer cosmopolitanism were mixed. While others predict that consumer cosmopolitanism relates negatively with local product preference (Cleveland et al., 2009), our results show that cosmopolitans showed a positive attitude toward purchase likelihood for both foreign and local products simultaneously. Emerging market consumers who express cosmopolitan values would support both local and foreign products and brands if these products are of good quality and meet their value expectations. The findings support the glocal consumer identity thesis (Arnett, 2002; Strizhakova & Coulter, 2019). This contrasts with previous research that considers cosmopolitan influence as just global (e.g., Cleveland et al, 2009). From a global consumer culture perspective, individuals sometimes seek hybridization of cultures where they integrate elements of global and local cultures to enhance their cosmopolitan uniqueness (Appadurai, 2006). In this context, consumers would not blatantly reject local brands for foreign brands simply because they are foreign directed. Instead, they would evaluate products on their own rights, and enjoy the variety that both local and foreign products afford.

Prior research observes that in emerging African markets, consumers, such as in Zimbabwe determine their consumption success through comparison with USA and UK lifestyles. However, they still maintain their strong local culture orientation, especially with food and music. This trend is also observed among the Asante tribe in Ghana where their elite

observes strong local traditions in marriage, food, music, funerals, etc. Yet, they also pursue global consumption orientation in cars, wine, and general lifestyles consistent with those in Europe and the USA (Bonsu & Belk, 2003). Kaya FM in South Africa positions itself an Afropolitan brand, targeting consumers with deep roots in African traditions and heritage, yet have global orientation and open-mindedness. Kenya also strongly demonstrates confluence between globalization's influence and local practices whereby technology is deployed through the Mpesa mobile money to serve both the rich and the poor in urban centers and rural communities. These examples reflect strong glocal or hybridization of local and global identity orientations (Beck, 2002; Steenkamp, 2019a; Strizhakova & Coulter, 2019). In the following section, we discuss the practical implications of the findings for both local and foreign, global brand managers.

Finally, our evidence shows cross-national differences in xenocentrism, cosmopolitanism, and ethnocentrism among South African, Ghanaian, and Kenyan consumers. Using Kenya as the comparison country, we can conclude that South Africans are less xenocentric and less ethnocentric than Kenyan consumers. However, Kenyans are more cosmopolitan than South Africans in their consumption orientation. On the other hand, Ghanaian consumers show strong orientation toward xenocentrism, cosmopolitanism and ethnocentrism than Kenyan consumers. One may conclude that the impact of globalization in Ghana is stronger than it is in Kenya. Perhaps, Ghana being the first African country to gain independence from the British and to develop strong educational institutions propelled the country to join the economy of world nations early enough to develop positive globalization attitudes among the populace. Overall, idiosyncratic differences in the institutional contexts, as well as the historical trajectories of these countries, may account for these differences (Burgess and Steenkamp, 2006; Licht et al.,

2007). However, our findings offer important starting point for understanding cross-national differences in emerging African markets in a globalized world.

Managerial Implications

Emerging African markets have become crucial markets for growth for both multinational firms and local companies. Both global and local brand managers must devise context-appropriate strategies to win in these markets. First, our study shows that managers should adopt individual values to predict important consumption values and dispositions since they have a strong implication for influencing consumer attitudes and purchase propensity for local and foreign brands (Balabanis et al., 2002). Notably, our results suggest that to persuade xenocentric consumers, who have a strong desire for foreign brands with an attendant dislike for local products, global brand managers should place less emphasis on resultant self-enhancement values by focusing more on universalism and benevolent values than power and achievement values in their brand positioning strategies. Brand positioning strategies emphasizing power and achievement would work best for cosmopolitan consumers, especially in South Africa and Ghana.

Moreover, local brands can derive great advantages and compete with foreign brands by leveraging traditional cues and rich cultural norms to attract more ethnocentric consumers to their brands. This is particularly true for South African consumers who supported positive associations between resultant conservation values and consumer ethnocentrism. While it is believed that conservation values appeal strongly to cosmopolitan consumers, we find that resultant conservation values relate negatively to consumer cosmopolitanism in all three countries. This suggests that local brand managers must emphasize openness to change, which

shows the ability of local brands to enable cosmopolitan consumers to determine their path and choose products and brands that are consistent with their identity. Local brand managers must emphasize authenticity, experience, and the autonomy that local brands can afford when targeting cosmopolitan consumers and not to focus on tradition and conservation values.

Furthermore, global, and local brand managers can adopt consumer xenocentrism, cosmopolitanism, and ethnocentrism as a vital segmentation basis when devising marketing strategies. These consumer groups exhibit distinct attitudes when presented with local and foreign brands. Our findings further emphasize that emerging market consumers show favorable attitudes and preferences for foreign-owned global brands than local brands (Batra et al., 2000; Winit et al., 2014). Xenocentric consumers are an easy target for global brands and would respond favorably to the marketing activities of foreign brands but poorly to local product marketing activities (Balabanis & Diamantopoulos, 2016; Mueller et al., 2016). Global brand managers should cultivate strong global brand image by highlighting global cues and symbols that reveal status, and prestige achieved through consuming global brands (Steenkamp, 2019c). The myth of global appeal should also be emphasized since it has psychological influence on African consumers. Hence, local brand managers should attempt to seek out xenocentric consumers early on and avoid spending valuable resources on them.

Cosmopolitan consumers, on the other hand, should be targeted by both local and foreign brand managers since they are positively predisposed towards both product classes (Riefler et al., 2012). The ‘dual markets’ nature of African markets benefit foreign, global brands greatly (Burgess, 2006). The positioning strategies of global brand managers should emphasize the associations of better quality, global culture, prestige, status, or country of origin (Davvetas & Diamantopoulos, 2016; Steenkamp, 2019c; Xie et al., 2015). Moreover, global brand managers

operating in African markets may promote belief in the belief that global brands enable consumers to participate in a global community of like-minded people, thus, engendering strong global identity (Strizhakova & Coulter, 2019). Global brands facilitate expressions of global citizenship. While the majority of the international marketing literature promotes standardization vs adaptation, our findings lend credence to hybridization or glocal strategies. In effect, both global and local brand managers can integrate global and local cues through relevant storytelling in brand narratives, brand endorsement using local or glocal icons to generate spillover effects. In pursuing global strategies, firms need to be locally responsiveness and integrate iconic cues that resonate with home country consumers (Özsomer, 2012).

Importantly, local brand managers in African markets should continue leveraging traditional cues and symbols of the local culture to attract patronage from ethnocentrism consumers (Cleveland et al., 2009; Shankarmahesh, 2006). These brand managers should leverage on the African cultural value of embeddedness and position brands focusing on African humanity, interdependence, solidarity, and communal living. South African brand managers can benefit from the power of Ubuntu in brand narratives and storytelling (Gyekye, 1997). Kenyan and Ghanaian brand managers should do likewise, focusing on brand communication strong cultural embeddedness to achieve brand patronage. Ethnocentric consumers have high local cultural orientation, therefore strategies that depict local icons, values, and beliefs that reflect the embodiment of the African spirit and lifestyle will resonate passionately with these consumers. Traditional symbols and cues in chieftaincy, kingship, and national icons with global and regional reputation can be used to tell the African story.

Finally, global, and local managers seeking to affect consumers' attitudes and purchase likelihood for their products and brands must adopt these consumer-centric values to achieve the

expected consequences. As the findings reveal, emerging African consumers prefer to mix both foreign, global products and local products in their consumption basket. Such awareness will help brand managers in this market greatly because any branding and product development strategy that fails to recognize the importance of hybridization for the African consumer will face challenges. The African consumer seeks global citizenship through foreign, global brands, yet they also desire local authenticity through local consumption culture that emphasizes African heritage and traditions (Gyekye, 1997). Global brand managers should highlight xenocentric and cosmopolitan values in their positioning, whereas local brand managers highlight cosmopolitan and ethnocentric values to achieve the desired results. Thus, we show three important global consumer segments where xenocentrism offers another measure of global identity orientation, cosmopolitanism revealing glocal identity orientation and ethnocentrism as nationalistic or local identity orientation.

Limitations and Future Research

Some limitations in the present study offer exciting directions for further research. We conceptualize consumer xenocentrism to have three underlying characteristics, yet the construct was measured as a single variable. The ConXeno scale should be further developed to demonstrate its multidimensionality. Secondly, we focused on a handful of theories and constructs that underlie domestic or foreign product preferences. Bartsch et al. (2016b) reviewed an extensive list of theories and factors that reasonably account for favoritism for foreign relative to local products. These theories were not included in the present study. Future attempts to account for consumer sentiments toward local and foreign brands should consider broadening the application of an appropriate mix of relevant theories to advance our understanding in this field.

Furthermore, we anticipated that the relationship between resultant self-enhancement and consumer xenocentrism would be positive since consumers who placed a higher emphasis on power, and achievement relative to universalism and benevolence would be driven by the prestige and status-enhancing attributes that nonlocal brands afford (Batra et al., 2000). Power and achievement values should have promoted xenocentrism, but the relationship is negative. Another finding that did not confirm our expectation was the nonsignificant effects of resultant self-enhancement on consumer ethnocentrism. Negative association was expected in all three countries. Also, the lack of influence of resultant conservation on consumer ethnocentrism in Kenya and Ghana is interesting and requires further exploration. These findings call for greater scrutiny on the dimensions in question, especially in a different cultural context, to understand why for example, no positive effect is observed between resultant conservation and consumer ethnocentrism in Kenya and Ghana. Another area of interest is to investigate the interaction effects between national cultural value orientations and consumer centrism to ascertain how they predict consumer foreign vs local brand favoritism in emerging African markets. Schwartz's national cultural values orientation (e.g., cultural embeddedness and hierarchy) offers promising avenues for such investigations (Schwartz, 2006). Other factors such as materialism, cultural identity, regionalism, globalizationa attitudes, consumer afropolitanism, consumer innovativeness, product category effects and price consciousness are other avenues for future research in Africa.

Our study demonstrates findings from only three African countries, which limits the extent to which the results can be generalized to the entire populations of Africa and other developing and emerging markets. Even within the current research settings, there are within and between-country differences that may prevent broad generalizations of the research findings. We

encourage future studies to broaden the number of African countries involved and to pursue large nationally representative samples to represent the sentiments within countries adequately. Past cross-national researches have used huge national samples in advanced, Western countries (Cleveland et al., 2009; Steenkamp & de Jong, 2010). Such efforts are welcome to advance international marketing awareness in emerging African research contexts.

The current study adopts a cross-sectional, correlation design to confirm theorized relations. This approach is inadequate for testing strict causal models. A fruitful research opportunity is to focus on experimental research designs that can effectively manipulate factors and effectively account for cause and effects in research findings (Sichtmann et al., 2018). Longitudinal designs are also exciting research approaches to determine how consumer xenocentrism develops over time when situational cues are altered. Our position is that xenocentrism is not a personal trait but domain-specific consumption value, which is influenced heavily by situational cues. These factors can be adequately be examined using longitudinal models.

The availability of local products and brands to compare with their global counter brands was a major limitation. Few local brands could be compared with corresponding foreign/global brands. This resulted in using product categories such as services (banking, online, supermarkets, etc.) and FMCG products (beverages, fruit juice, clothing, food, confectionary). Further studies should include other emerging markets such as Asia and Eastern Europe, where emerging brands are becoming global giants. It will be is interesting also to examine how African consumers express attitudes to regional, and Asian brands compared to Western global brands. Investigation of loyalty towards foreign vs local brands in Africa will also be promising. Balabanis et al. (2019) recommends expanding consumer outcomes to include brand loyalty.

Conclusion of the Study

In conclusion, this study extends our understanding of the role of personal values on consumption values of consumer xenocentrism, consumer cosmopolitanism, and consumer ethnocentrism to cumulatively influence consumption choices of local and foreign products. Specifically, we make thoughtful contributions on how these three consumer centrism values and tendencies predict preference for local relative to foreign products in three of the most progressive African countries; South Africa, Kenya, and Ghana. The also introduces the cultural cognitive-affective personality system which highlights the dynamic interaction between external situational cues and internal cognitive, affective systems to explain the rationale consumer xenocentrism tendencies beyond the contributions offered by social identity and system justifying perspectives. It is anticipated that the study findings will encourage more interest and research in this area within the emerging markets contexts, particularly in Africa, and that the managerial recommendations would encourage strategies aimed at building strong local brands that occupy a unique place in domestic markets and compete favorably with foreign/global brands. Global brand managers would equally benefit from promoting their brand offerings to emerging market consumers who subscribe to global consumer culture and desire to have products and services that derive from diverse sources than their locale due to their strong cosmopolitan values and global consumption orientation.

Although we contribute to the understanding the general tendency of emerging market consumers to prefer foreign relative to local products, is it still crucial that more research progresses to develop a more in-depth and complete understanding of consumer xenocentrism by focusing on the theoretical and managerial imperatives of the construct. The same call is warranted for cosmopolitan consumer values, which has also attracted reasonable interest to

explain consumption choices in the global market. Cosmopolitanism is assumed to vary minimally with such terms as world-mindedness, global citizenship, cultural openness, global consumption orientation (Alden et al., 2006; Bartsch et al., 2016b; Strizhakova et al., 2008)**.** The study enriches our understanding of how consumers would usually buy products they like, whether local or foreign, due to the progressive impact of globalization. We also find that consumer ethnocentrism held an important role in accounting for domestic product preferences.

Finally, the cross-national approach to this study in emerging African markets is encouraging and should pave the way for more such research to understand general preference formation in Africa relative to other emerging and advanced country settings. A deeper understanding of the rationale underlying the motivations to prefer domestic or foreign/global brands and products of African consumers, and the determination of additional attitudinal and behavioral predictors, especially on a cross-national basis further enhance knowledge and improves the managerial significance of the research output.

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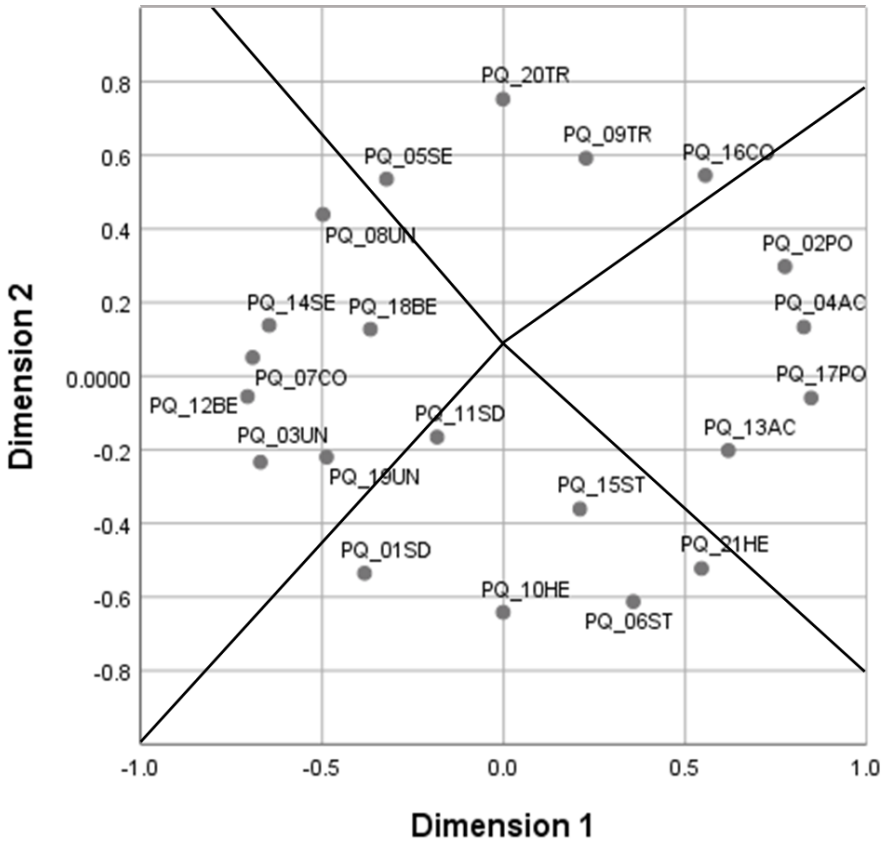
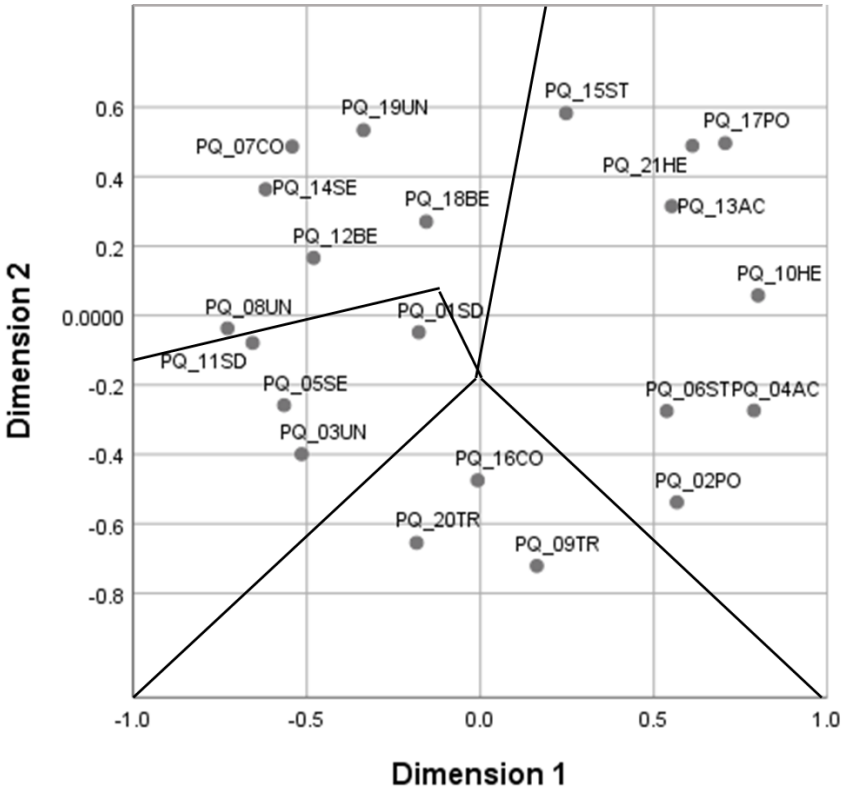
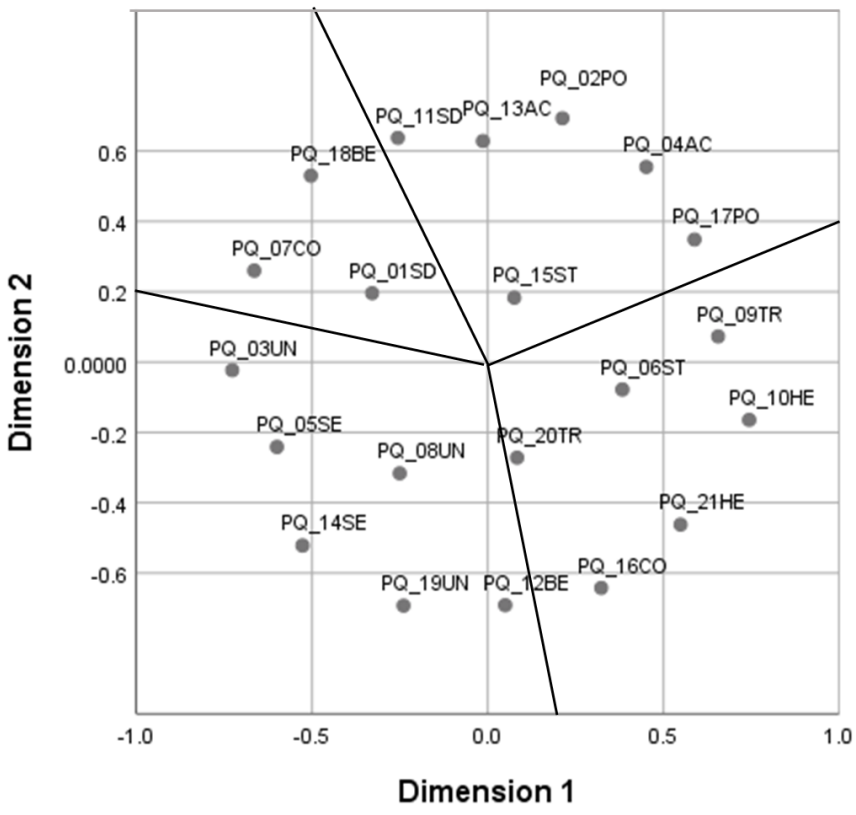
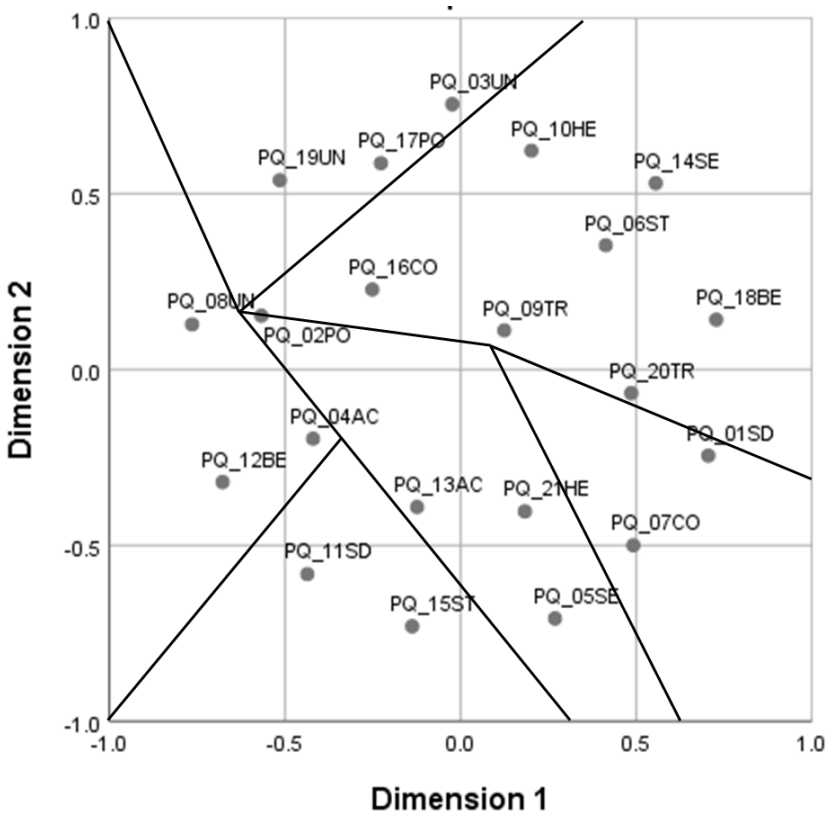
APPENDICES

Appendix A: Configuration of 21-item PVQ scale for South Africa and Kenya

South Africa Sample	Kenya Sample
	

Appendix B: Configuration of the 21-item PVQ scale for Ghana and Total Sample

Ghana Sample	Total Sample
	

Appendix C: Formula for Calculating -2LL Rescaled Difference Test for ConXeno ONLY

Raw information	CALCULATED

Models: Fewer in Row 1 More in Row 2	Test of -2ΔLL Difference							
	Model H0 LL	H0 LL Scale Factor	# Free Parms	Diff in LL * -2	Diff Scaling Correction	Scaled Diff in - 2LL	DF Diff	Exact P-Value
2a. Metric Invariance (All Loadings)	-15,498.220	1.3000	71					
1. Configural Model	-15,482.694	1.2350	87					
Configural vs. Metric (Worse?)				31.052	0.9466	32.805	16	0.0078
3a. Scalar Invariance (All Intercepts)	-15,511.767	1.3820	55					
2a. Metric Invariance (All Loadings)	-15,498.220	1.3000	71					
Metric vs. Scalar				27.094	1.0181	26.612	16	0.0460
3a. Scalar Invariance (All Intercepts)	-15,511.767	1.3820	55					
3b. Partial Scalar (no Intercept cx9)	-15,508.655	1.3770	56					
Scalar vs. Partial Scalar				6.224	1.1020	5.648	1	0.0175
3b. Partial Scalar (no Intercept 7)	-15,508.655	1.3770	56					
2a. Metric Invariance (All Loadings)	-15,498.220	1.3000	71					
Metric vs. Partial Scalar				20.870	1.0125	20.612	15	0.1497
4a. Residual Invariance (without 7)	-15,552.492	1.2480	39					
3b. Partial Scalar (no Intercept 7)	-15,508.655	1.3770	56					
Partial Scalar vs. Residual				87.674	1.6729	52.407	17	0.0000
5a. Res Covariance Invariance	-15,559.183	1.2220	37					
4a. Residual Invariance (without 7)	-15,552.492	1.2480	39					
Residual Var vs. Residual Covariance				13.382	1.7290	7.740	2	0.0209

Appendix E: Formula for Calculating -2LL Rescaled Difference[a] Test for ConXeno, C-COSMO, AND CETSCALE

Raw information				CALCULATED				
Models: Fewer in Row 1 More in Row 2	Test of -2ΔLL Difference							
	Model H0 LL	H0 LL Scale Factor	# Free Parms	Diff in LL * -2	Diff Scaling Correction	Scaled Diff in -2LL	DF Diff	Exact P-Value
2a. Metric Invariance (All Loadings)	-36,189.039	1.2240	178					
1. Configural Model	-36,152.429	1.1950	217					
Configural vs. Metric				73.220	1.0626	68.904	39	0.0022
3a. Scalar Invariance (All Intercepts)	-36,260.546	1.2730	145					
2a. Metric Invariance (All Loadings)	-36,189.039	1.2240	178					
Metric vs. Scalar				143.014	1.0087	141.781	33	0.0000
3a. Scalar Invariance (All Intercepts)	-36,260.546	1.2730	145					
3b. Partial Scalar (no Intercept co4)	-36,235.821	1.2699	146					
Scalar vs. Partial Scalar				49.450	0.8204	60.275	1	0.0000
3b. Partial Scalar (no Intercept co4)	-36,235.821	1.2699	146					
2a. Metric Invariance (All Loadings)	-36,189.039	1.2240	178					
Metric vs. Partial Scalar				93.564	1.0146	92.219	32	0.0000
4a. Residual Invariance (without co4)	-36,343.271	1.2074	110					
3b. Partial Scalar (no Intercept co4)	-36,235.821	1.2699	146					
Partial Scalar vs. Residual				214.900	1.4609	147.104	36	0.0000
5a. Res Covariance Invariance	-36,415.383	1.1953	104					
4a. Residual Invariance (without co4)	-36,343.271	1.2074	110					

Residual Var vs. Residual Covariance				144.224	1.4171	101.772	6	0.0000
6a. Factor Variance Invariance	-36,346.113	1.2208	104					
4a. Residual Invariance (without co4)	-36,343.271	1.2074	110					
Residual Var. vs. Factor Variance				5.684	0.9751	5.829	6	0.4426
7a. Factor Mean Invariance	-36,398.764	1.2346	98					
6a. Factor Variance Invariance	-36,346.113	1.2208	104					
Factor Variance vs. Factor Mean				105.302	0.9954	105.789	6	0.0000

[a] Satorra–Bentler scaled Chi square difference test/ http://www.statmodel.com/chidif.shtml

Appendix F: Sample Survey Questionnaire: South Africa

Dear Respondent,

Thank you for sharing your time with us to discuss your opinions about foreign and local products and brands. We ask questions that have no right or wrong answers and opinions are very important to us. This research is very important as it will enable us to understand which factors consumers consider when evaluating brands generally.

Kindly pay attention to the instructions and please answer every question. The success of the project depends on fully completed questionnaires.

Although some of the questions appear similar, please answer them all as the wording is deliberately framed in that manner for statistical purposes. The questionnaire is expected to take 30 minutes or less to complete. The anonymity of your responses is assured. Should you have any questions afterward about this research, please email the contacts below. This study will be written up as a research report which will be available through the Wits university library website.

Once again, thank you for your participation.

Yours sincerely,

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PLEASE START THE SURVEY HERE

SECTION A **Thank you for participating. We begin by presenting a set of statements that reflect general beliefs people may hold about the social world. There are no right or wrong answers. We are interested in your opinion.**							
Please indicate how much you believe or don't believe these statements	**Disbelieve Strongly**						**Believe Strongly**
Powerful people tend to exploit others.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
It is easier to succeed in life if one knows how to take short-cuts.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
Kind-hearted people usually suffer losses.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
Power and status make people arrogant.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
Human behavior changes with the social context.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
People may have opposite behaviors on different occasions.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
One has to deal with matters according to the specific circumstances.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
To deal with things in a flexible way leads to success.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
One's behavior may be contrary to his or her true feelings.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7

In this section, we would like to understand a bit more about the things you think are important in life. We briefly describe some people. Please indicate for each description whether that person is very much like you, like you, or not like you, or not at all like you.

SECTION B For each person we describe, please tell us how much this person is *like* or *not like you*. **[PLEASE SELECT ONE ANSWER FOR EACH DESCRIPTION].**	**Not at all like**	**Not like me**	**A little like me**	**Somewhat Like me**	**Like me**	**Very much**	**I don't know**
It is important for this person to be polite to other people all the time. This person believes one should always show respect to parents and older people.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
It is very important to this person to have a good time; to really enjoy life and "spoil" oneself.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
Being very successful is important to this person; to have people recognize one's achievements and impress other people.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
Tradition is important to this person; to follow the customs handed down by one's religion or family.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
This person looks for adventure and likes to take risks; it is important for this person to have an exciting life.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
It is important to this person that every person in the world is treated equally; to see justice for everybody even for people one doesn't know.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
The safety of one's country is important to this person; for the country to be safe from its enemies.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
Helping people who are close is very important to this person; to care for close relations and friends.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
It is important for this person to be interested in things; to be curious and try to understand everything.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
It is important to this person that friends can always trust him or her; wants to be loyal to them and always look for their interests.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
Being in charge and telling others what to do is important to this person; to want people to do what one says.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
It is important for this person to be free to plan and choose activities for oneself; to make one's own decisions about what one does.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
Looking after the environment is important to this person; this person believes that people should care for nature and save life resources.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
Being religious is important to this person; tries to follow his or her religious beliefs.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
It is important for this person to do a lot of different things in life; to enjoy surprises and always looking for new things to do.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
This person likes people to know that he or she can do well; is ambitious and ready to work hard to get ahead.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
It is important to this person to do things that give one pleasure; to look for every chance to have fun.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
It is important to this person to fit in and do things the way other people do; this person thinks one should do what others expect of him or her.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
Living in secure surroundings where the family is safe is important to this person; to avoid anything that might be dangerous.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
It is important to this person to listen to people who have different opinion; seeks to understand people and to get along with them when s/he disagrees.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
It is important for this person to be rich; to have a lot of money and expensive things.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7

SECTION C **We describe a person's attitude regarding local and foreign products and brands. For each statement, please tell us whether this person is very much like you or not at all like you.**	**Not at all like me**	**Not like me**	**A little like me**	**Somewhat Like me**	**Like me**	**Very much l i ke me**	**I don't know**
A person who usually buys foreign products, even when similar local products cost less.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
A person who believes that using foreign brands gives status.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
A person who does not trust local manufacturers to make good quality products.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
A person who generally does not like to buy products made in this country.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
A person who believes that foreign brands are essential for expressing one's personality or values.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
A person who does not trust local brands to last as long as foreign brands.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
A person who believes most local brands are less desirable than foreign brands.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
A person who thinks other people usually think less of people who use local brands.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
A person who trust foreign brands more than local brands.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
A person who thinks the best products and brands come from other countries.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
A person who uses foreign brands to be more fashionable.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
A person who thinks it is less risky to buy foreign brands than local brands.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
A person who thinks this country lacks the technology and skills to produce better products.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
A person who uses foreign brands more often when the brand will be visible to others.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7
A person who is more careful when buying local products than foreign products.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5	☐ 6	☐ 7

SECTION D **Please tell us how much you agree or disagree with the following statements**	**Strongly disagree**	**Disagree**	**Neither agree nor disagree**	**Agree**	**Strongly agree**
I like trying out things that are consumed elsewhere in the world.	☐ 1	☐ 2	☐ 3	4	☐ 5
I admire people who own expensive cars, homes, and clothes.	☐ 1	☐ 2	☐ 3	4	☐ 5
I like trying original dishes from other countries.	☐ 1	☐ 2	☐ 3	4	☐ 5
I always look carefully to find products with the best value for money.	☐ 1	☐ 2	☐ 3	4	☐ 5
I like to meet people from many different countries.	☐ 1	☐ 2	☐ 3	4	☐ 5
I enjoy exchanging ideas with people from other cultures or countries.	☐ 1	☐ 2	☐ 3	4	☐ 5
I enjoy the opportunity to be able to buy a wide range of products coming from various countries.	☐ 1	☐ 2	☐ 3	4	☐ 5
It sometimes bothers me quite a bit that I cannot afford to buy all the things I like.	☐ 1	☐ 2	☐ 3	4	☐ 5
I am interested in learning more about people who live in other countries.	☐ 1	☐ 2	☐ 3	4	☐ 5
It is important for me to have access to products coming from many different countries.	☐ 1	☐ 2	☐ 3	4	☐ 5
I would be happier if I could afford more things.	☐ 1	☐ 2	☐ 3	4	☐ 5

SECTION E **Again, please tell us how much you agree or disagree with the following statements. By foreign products and brands, we mean products and brands that are widely available in other countries and the parent company making those products not originally from South Africa.**	**Strongly disagree**	**Disagree**	**Neither agree nor disagree**	**Agree**	**Strongly agree**
I trust foreign products more than local products.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
I cannot think of any domestic brand that is as good as the foreign ones I buy.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
I prefer foreign to domestic brands because most of my friends buy foreign brands.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
I purchase foreign brands to help me differentiate myself from others.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
People that buy domestic products are not well regarded by others.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
I trust more foreign than local companies because foreign companies are more experienced and have more resources.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
Using foreign products enhances my self-esteem.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
If you consider most products on the market, foreign brands do better than local brands.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
It is not right to purchase foreign products because this puts South Africans out of jobs.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
Only those products that are not available in South Africa should be imported.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
A real citizen should always buy domestic products.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
We should purchase products manufactured in South Africa, instead of letting other countries getting rich off us.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
South Africans should not buy foreign products because this hurts domestic business and causes unemployment.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
Foreign products should be taxed heavily to reduce their entry into the local market.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
Finally, how willing are you to purchase any of the following local and foreign products?	**Strongly disagree**				**Strongly agree**
It is very likely that I will buy perfume made by international companies.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
I am willing to buy South African made **soft drinks.**	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
I am willing to buy South African **wines.**	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
I will definitely try shoe brands made by American companies if they are available.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
I am very likely that I will buy from South African **gas service stations.**	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
It is very likely that I will buy clothing made by European companies.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
I am willing to recommend South African **laundry detergent** to my family and friends**.**	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
I am willing to buy from South African **fast-food restaurants.**	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5
I am willing to buy electronic appliances made by European companies if they are available.	☐ 1	☐ 2	☐ 3	☐ 4	☐ 5

SOUTH AFRICA BRAND COMPARISON

Here we present a set of brands below. Please select ONE brand in each comparison set that represents your best preference if you were to choose. Tick [√] ONE option in each block.

 Coca Cola (USA) ○	or	 Refresh Cola (RSA) ○	 Maq Detergent (RSA) ○	or	 Ariel Detergent (USA) ○
 Steer's (RSA) ○	or	 McDonald's (USA) ○	 J. C. Le Roux Wines (RSA) ○	or	 Moet & Chandon Wines (FRANCE) ○
 BP Gas station (UK) ○	or	 Engen Gas station (RSA) ○	 H & M Clothing (Sweden) ○	or	Edgar's Clothing  (RSA) ○
 Castle Beer (RSA) ○		 Heineken Beer (Netherlands) ○	 Bakers Biscuit (RSA) ○	or	 McVities Biscuit (Scotland) ○

Lastly, please provide your personal information to help us organize your responses well.

✓ Gender

- ☐ Male
- ☐ Female

✓ Age

- ☐ 18 - 24 years
- ☐ 25 - 34 years
- ☐ 35 - 44 years
- ☐ 45 - 54 years
- ☐ 55 - 64 years
- ☐ 65 years or older

✓ Highest level of education

- ☐ Some primary school
- ☐ Senior High School/Matric
- ☐ Professional/Technical diploma
- ☐ Bachelor's degree/Honours
- ☐ Higher Postgraduate degree (e.g., Master,
- ☐ Ph.D.) Other (specify).....

✓ Monthly Household income

- ☐ Below R4,999
- ☐ R5,000 - R15,999
- ☐ R16,000 - R29,999
- ☐ R30,000 - R59,999
- ☐ R60,000 - R89,999
- ☐ R90,000 and over

✓ Ethnic Group

- ☐ Black
- ☐ White
- ☐ Indian
- ☐ Colored
- ☐ Other (specify).....

Thank you!

You have come to the end of the survey. Thank you once again for sharing your opinion with us.

Appendix G: KENYA BRAND COMPARISON

Dasani Bottled water (USA)	or	Quencher Bottled water Cola (Kenya)	M-Pesa Money Transfer (Kenya)	or	Western Union Money Transfer (USA)
Kahawa Coffee (Kenya)	or	Nescafe Coffee (Switzerland)	Toss Detergent (Kenya)	or	Ariel Detergent (USA)
Total petrol station (France)	or	KenolKobil petrol station (Kenya)	MuniteMaid fruit juice (USA)	or	Pick n Peel fruit juice (Kenya)
Pilsner Beer (Kenya)	or	Guinness Beer (Ireland)	Carrefour supermarket (France)	or	Naivas Supermarket (Kenya)

Appendix H: GHANA BRAND COMPARISON

Coca Cola (USA)	or	Special Cola (GH)	Aduanehene Rice (GH)	or	Royal Aroma Rice (Vietnam)
Papaye Restaurant (GH)	or	KFC restaurant (USA)	Golden Tree Chocolate (GH)	or	Cadbury Dairy milk chocolate (UK)
Total filling station (France)	or	Goil filling station (GH)	Blue Skies Fruit Juice (GH)	or	Minute Maid Fruit Juice (USA)
Voltic Mineral water (GH)	or	Bonaqua mineral water (USA)	Shoprite Supermarket (South Africa)	or	Melcom Supermarket (GH)

Note: The questionnaire used for South Africa was adapted for Kenya and Ghana. Information on education and income were also adapted to reflect the unique context of Kenya and Ghana as well.