Living Diversity: Developing a Typology of Consumer Cultural Orientations in Culturally Diverse Marketplaces: Consequences For Consumption

Eva Kipnis, Coventry Business School, UK
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This paper demonstrates that in addition to uni-cultural (local, global or foreign/xenophilic) and bi-cultural orientations (glocal in mainstream and host/origin in migrant groups) identified by past research, consumers in culturally diverse marketplaces develop other forms of orientations, internalize multiple (more than two) cultures, and materialize this diversity through consumption.

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ABSTRACT

This paper argues that in culturally diverse environments cultural identity transitions are more complex than conceptualized by previous research and pertain equally to locally-born (mainstream) and migrant populations. We conceptualize a Typology of Consumer Cultural Orientations as explanatory framework for ethnic consumption and subsequently apply it in an empirical study. The findings indicate that through differential deployment of local, global and foreign cultures affinities for identity negotiation, mainstream and migrant consumers alike can develop or maintain uni-, bi- and multicultural orientations and use these orientations as informants of their consumption choices. Our findings suggest that the study of consumption implications of cultural diversity should be extended beyond mainstream/migrant differentiation which loses its significance in today’s globalized world.

Complexities of cultural identity have been identified in studies on mainstream (i.e., locally born) populations (Jamal 2003) and migrant groups (Askegaard, Arnold, and Kjeldgaard 2005). In today’s global world, mainstream and migrant individuals can develop affinities (i.e., affective attachment) with cultures and lifestyles through direct (travel, co-residence) and indirect (media, trade) experiences with these cultures’ representatives. These affinities can take form of attachment to specific foreign cultures (Oberecker and Diamantopoulos 2010; Luna, Rindberg and Perracchio 2008) or general openness to foreign experiences as representations of global living (Thompson and Tambyah 1999), positively affecting consumption decisions towards products associated with the affinity culture (Oberecker et al, 2008).

While previous studies provide valuable insights into how a specific type of culture (local, global or foreign) is internalized in identities of either mainstream or migrant consumers, we argue that to broaden our understanding of the cultural drivers of consumption, research needs to move away from a mainstream/migrant paradigm. In culturally diverse environments (i.e., societies where multiple cultures co-exist) a large diversity of cultural influences as lifestyle options is opened to and experienced simultaneously by both mainstream and migrant consumers alike. This leads individuals from both groups to negotiate their identities through concurrent evaluation of these options’ plurality (Kjeldgaard and Askegaard 2006). Perceptions of the surrounding cultural experiences evolved through this evaluation transform cultural orientations such that one, two or more types of cultures can be internalized by individuals irrespective of their ethnic belonging and have a differential affect on their consumption choices (Cayla and Eckhardt, 2008; Askegaard et al. 2005). Hence, a broader conceptualization of cultural identity development in culturally diverse environments is required to account for the multilateral nature of cultural adaptation (Luedicke 2011).

In this paper we explore what forms of cultural identities emerge through individuals’ contacts with multiple cultures in culturally diverse environments, and whether the diversity of cultures internalized by individuals leads to differential effects in people’s perception and interpretation of consumption experiences. We developed a Typology of Consumer Cultural Orientations integrating research on cultural identities of mainstream consumers with that on cultural identity transitions of migrant consumers. The typology posits seven hypothesized types of uni-, bi- and multicultural orientations individuals may develop through simultaneous evaluation of three main types of cultures (local, global and foreign) as distinct options of being in a marketplace. To support our theoretical extrapolations, we then conducted a multi-country exploratory study, which indicates that cultural orientations of individuals in culturally diverse environments may take forms that are different from and more complex than those identified by past research.

CONCEPTUAL FRAMEWORK

Local, Global, and Foreign cultures’ affinities as components of cultural orientations

Before developing a typology of consumer cultural orientations, we engaged in clarifying the meanings of its three main components, local, global and foreign cultures, to ensure applicability to both mainstream and migrant consumer contexts. In societies with an increasingly heterogenic demographic make-up, the meaning of ‘locality’ and ‘local’ is difficult to grasp (Murray, 2007). A general understanding has evolved that the meaning of localness is required to be grounded with the culture originating from the locale of one’s residence (Roudometof, 2005; Korff 2003). Consumption-wise, the meaning of ‘localness’ has been identified to derive either from a given brand being perceived as produced within the boundaries of a given locale, or as adopting cultural symbols that originate from and uniquely characterize a given locale (Kipnis et al., 2012).

Conceptions of ‘foreignness’ and ‘globalness’ also call for clarification. Whilst the meaning of ‘global’ takes its origins in “Western imaginary” (Cayla & Arnould, 2008, p.88), it evolved from Western cultural reality gazing into a truly-global gaze (Iwabuchi 2002), and is equally deployed by Western and non-Western entities. For example, Cayla and Eckhardt (2008) show that global culture referents are deployed by regional Asian brands, while Steenkamp et al. (2003) demonstrate that a Western-origin (Dutch) Frito-Lay changed the name of the “leading potato chip brand from Smith’s to Lay’s” (p.53) to generate the meaning of globalness. At the same time, Leclerc et al. (1994) give examples of Western brands that encapsulate meanings of particular ‘foreignness’ (i.e., Giorgio St. Angelo – Italian culture; Häagen Dazs – Danish culture). Individuals may consume a range of Western and non-Western foreign produce assigned with the meaning of ‘globalness’ to draw from global standards of lifestyle excellence and/or materialize attachment to a particular Western and non-Western foreign cultures through consumption of produce assigned with a meaning of particular ‘foreignness’ (Cannon and Yaprak 2002; Eckhardt and Mahi 2004). We argue that to understand how foreign and global culture(s) affinities are internalized as distinct facets of identity, it is important to clarify that in culturally diverse societies the meaning of ‘foreignness’ can encapsulate cultures which, although represented in a given locale by media, residing ethnic groups, brands, are distinctly different from the local culture originating from this locale. Thus, we define the focal types of cultural influences present in the culturally diverse environment as:

...
1. Global culture (GC) – a homogenic set of values, beliefs, lifestyle and symbols shared in a unified manner by individuals across countries.

2. Local culture (LC) – ways of life and systems of values, beliefs and symbols considered originating from, unique to and mainstream in the country of residence (for example, in France – French culture).

3. Foreign culture(s) (FC) – a system of values, beliefs and symbols that comes from a definable cultural source(s) (country or cultural group) and is different from local culture.

Conceptualizing a typology of Uni, Bi- and Multi Cultural Orientations

To account for consumers’ interaction with a multitude of cultural influences while jointly considering mainstream and migrant consumers, we integrated the existing evidence on cultural affiliations of mainstream and migrant individuals from a perspective of all key cultural influences (Global, Local and Foreign) and developed a Typology of Consumer Cultural Orientations (CCO Typology presented in Table 1). The Typology posits uni-, bi- and multicultural orientations that may be developed by individuals that formed basis of our empirical study. Our theoretical extrapolations through which orientations were hypothesized are briefly discussed below.

Unicultural orientations. Migrant consumption literature reports strong LC affinities as ‘assimilation’, the rejection of the culture of ethnic origin over the new culture of residence (Péhala, 1989; Palumbo & Teich, 2003). Strong LC affiliations of mainstream populations are also identified in the international marketing literature as ‘localizm’ (Crané, 2002; Reardon, Miller, Vida, & Kim, 2005). Hence, LC affinities are defined as Local Orientation in our Typology. Similarly, the Global Orientation encompasses GC affinities described by both streams of research (Alden et al., 2006; Strizhakova et al., 2008, Thompson & Tambyah, 1999). When considering affiliation with foreign culture(s), literature on mainstream groups notes that some individuals hold affinities with a culture of a particular foreign country due to this culture’s positive, at times idealistic, stereotyping (Perlmutter, 1954; Kent & Burnight, 1951). Similarly, Jimenez (2010) identifies that individuals may develop affinities with a culture of a particular ethnic group that is not connected to one through heritage or ancestry. In parallel, literature on migrants refers to such processes as ‘separation’, individuals rejecting all other types of culture that surround them and maintaining a strong affiliation with the culture of their ethnic origin (Wallendorf and Reilly, 1983; Luna & Peracchio, 2005). Notably, many migrants, once established in a new country of residence, may be engaged in cultural exchange with non-heritage cultures similarly to mainstream population, through direct and indirect contact with these cultures’

<table>
<thead>
<tr>
<th>Type of Cultural Orientation</th>
<th>Definition</th>
<th>Literature sources</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Mainstream (non-migrant) groups</td>
</tr>
<tr>
<td>Local Orientation</td>
<td>Individual’s affiliation with his mainstream culture of residence only, combined with no or low interest and involvement with other types of cultures.</td>
<td>Crane, 2002; Reardon, Miller, Vida, &amp; Kim, 2005: Péhala, 1989; Palumbo &amp; Teich, 2003</td>
</tr>
<tr>
<td>Global Orientation</td>
<td>Individual’s affiliation with global culture, as means to live ‘global lifestyle’ and feel citizen of the world.</td>
<td>Alden et al., 2006; Strizhakova et al., 2008</td>
</tr>
<tr>
<td>Foreign Orientation</td>
<td>Individual’s affiliation with specific foreign culture(s), combined with no or low interest and involvement with local and global cultures.</td>
<td>Perlmutter, 1954; Kent &amp; Burnight, 1951</td>
</tr>
<tr>
<td>Local-Global Orientation</td>
<td>Individual’s integrated affiliation with his culture of residence and global culture, combined with no or low interest and involvement in experiences with foreign cultures.</td>
<td>Kjeldgaard &amp; Askegaard, 2006; Kjeldgaard &amp; Ostberg, 2007</td>
</tr>
<tr>
<td>Local-Foreign Orientation</td>
<td>Individual’s integrated affiliation with his culture of residence and specific foreign culture(s), combined with no or low interest and involvement with global culture.</td>
<td>Luna &amp; Peracchio, 2005; Luna et al., 2008; Oberecker et al., 2008; Jamal, 2003; Chattaraman et al., 2010; Sparrow, 2000; Sharma et al., 1995; Cockburn, 2002; Péhala, 1994; Oswald, 1999; Askegaard et al., 2005</td>
</tr>
<tr>
<td>Global-Foreign Orientation</td>
<td>Individual’s integrated affiliation with specific foreign culture(s) and global culture, combined with no or low interest and involvement with culture of residence.</td>
<td></td>
</tr>
<tr>
<td>Full Integration</td>
<td>The individual internalizes all types of cultural influences (local, global and foreign) around him and integrates them in his lifestyle.</td>
<td>Holliday 2010; Sharma et al. 1995</td>
</tr>
</tbody>
</table>
representatives (travel, media, trade). Through participating in this
exchange, migrants can develop liking of a particular foreign culture
different from that of their origin, for the same reasons as the non-
migrant mainstream populations (Oberecker and Diamantopoulos
2010). Therefore, we conceptualize Foreign Orientation as including
FC affinities that evolve irrespectively of whether a given foreign
culture is linked to an individual through heritage or not.

Bi-cultural Orientations. Less clarity and consistency can be
found in the literature on bi- and multicultural orientations. While
the body of literature focusing on non-migrants evidences that indi-
ciduals can maintain affiliations with both local and global cultures
(Kjeldgaard and Askegaard, 2006; Kjeldgaard and Ostberg, 2007), less
is known about whether and how migrants integrate GC affiliations
with their affiliation for culture of residence (LC). It is however
reasonable to propose that such orientations are developed, as as-
similated migrants exchange cultural knowledge with non-migrant
individuals and are exposed to the global culture to the same extent
and in the same environment as the non-migrants. Hence, the first
type of bi-cultural orientation is identified as Local-Global Orienta-
tion in the Typology. The conceptualized Local-Foreign Orientation
is grounded in the studies stemming from both bodies of literature
whereby, similarly to globalized individuals, individuals holding
strong affiliations with local culture may develop/maintain affili-
tions with particular foreign cultures (Luna et al., 2008; Oberecker
et al., 2008; Jamal, 2003; Chattaraman et al. 2010; Sparrow, 2000;
Cockburn, 2002; Peñaloza, 1994). The final bicultural orientation
type, Foreign-Global Orientation, conceptualizes individuals oppos-
ing or distancing themselves from their local culture on one hand,
and distinguishing between Foreign and Global cultures on the other.
Indeed, one may aspire to the global community and at the same
time maintain a particular liking of a Foreign culture (for example,
an individual residing in Poland may have a strong liking of Indian
culture and at the same time identify with the Global culture). Simi-
larly, one may be interested in participating in the global community
and at the same time be eager to integrate authentic foreign cultural
experiences in the lifestyle.

Multicultural Orientations. The final proposed orientation,
Full Integration, stems from research on individuals within particu-
lar ethnocultural groups internalizing all three types of cultures (Lo-
cal, Global, and ‘other’ Foreign) and integrating their elements in
lifestyle (Wamwara-Mbugua et al. 2008; Askegaard et al. 2005). We
apply the same reasoning to considering cultural orientations of the
mainstream consumers, in line with authors like Holliday (2010) and
Sharma et al (1995). For individuals in Full Integration, all types of
cultures will be important, and they can be assumed to consciously
integrate products and brands associated with Global, Local culture
and specific Foreign culture(s).

METHOD

To add insight to our theoretical extrapolations, we conducted
a multi-country study in Russia, Ukraine and Belgium. We sought
to empirically test the uni-, bi- and multi-cultural orientations es-
established in the CCO Typology and explore whether and how these
orientations affect consumption choices. In view of the nature of the
research objectives, a qualitative approach was deemed applicable.
By sampling one Western country and two Eastern European
countries, we aimed to supplement a predominantly Western body of
knowledge on multi-cultural consumers with insights about multi-
cultural orientations of consumers in emerging markets. In addition,
all three sampled countries present an attractive field for research
into cultural orientations in culturally-diverse environments as in all
of them, mainstream (non-migrant) groups of population co-reside
with multiple sizeable ethnic migrant groups (Belgium Department
of Federal Immigration 2009; All-Ukrainian Population Census
2001; All-Russian Census of Population 2002). Finally, all selected
countries participate in the contemporary globalized consumer-
scape (Ger and Ostergaard 1998; Appadurai 1996). The program of
study was designed to comprise several steps and methods, in order
to triangulate our research approach (Bryman 2003), and to provide
a thorough understanding of both the respondents’ attitude towards
different cultures and of the consumption behavior that results from
it. Specifically, data collection involved in-depth interviews comple-
mented by accompanied shopping trips, which aided the respondents’
reflections about cultural affiliations and consumption preferences.
The interviews lasted on average 60 to 90 minutes, and were audio-
recorded with the participants’ consent. All participants’ names used
in this paper are pseudonyms to ensure their anonymity.

We selected 20 respondents of diverse ages, gender, and eth-
nic backgrounds for our study (8 in Russia, 8 in Ukraine and 4 in
Belgium; full demographic characteristics of all respondents are
presented in Table 2). The participants were selected based on the
theoretical sampling method, which planned for each selected re-
ponent to bring additional diversity and response elements to the
study (Glaser and Strauss 1967). In order to take into account the
concurring cultural influences and types of consumers, our selection
was guided by our conceptualization: we ensured that both main-
stream and migrant individuals were represented in the sample. To
ensure participants’ knowledge about the culture and product land-
scape in the country of residence, all solicited participants have been
residing in the indicated country for no less than the last three years.

The interview transcripts and lists of participants’ purchases
formed the basis for data analysis. While prior coding structure was
set by the CCO Typology, open coding was also allowed to inform
analysis, as proposed by Strauss and Corbin (1998). To ensure with-
in- and across-sample rigor (Miles & Huberman, 1994), two coders
coded the data independently; the transcripts and coding structures
were then cross-compared and analyzed following Berry’s (1979)
recommendation of combining single culture (emic) study with
transcultural (etic). The findings for the different countries were
therefore first analyzed separately following a meaning condensa-
tion approach (Kvale 1996), and subsequently combined to contrast
the findings across countries.

FINDINGS

The CCO Typology hypothesizes that, along with ‘glocal’ cul-
tural orientations adopted by individuals internalizing global and
local cultures, other forms of bi-cultural (i.e., Local-Foreign and
Global-Foreign) and multi-cultural (i.e., Full Integration) orienta-
tions exist. Our empirical findings support this proposition, indicat-
ing that multicultural orientations maintained by individuals take
forms other than glocalism. The findings are summarized in Table 3.
The findings on uni-cultural orientations (Local Orientation, Foreign
Orientation, and Global Orientation) and Local-Global Orientation
are consistent with prior research (for details, see Oberecker et al.
2008; Alden et al. 2006; Kjeldgaard and Askegaard 2006). Due to
space constraints, we focus on reporting the findings that shed new
light on bi- and multi-cultural orientations.

Local-Foreign Orientation

As defined in the the typology, the Local-Foreign Orientation
relates to joint affiliation with the local culture of residence and
specific foreign culture(s), combined with no or low interest and in-
volvement with global culture. Traditionally attributed to migrants
negotiating between their culture of heritage and new culture of resi-
dence (see for example Abdel’s quote in table 3), our findings demonstrate different forms of this orientation. The following excerpt indicates that Aniva, a Russian-origin citizen of Ukraine, considers US lifestyle desirable, less in order to migrate there permanently, but rather in order to take in this culture and then come back to Ukraine, while not displaying close links with her (Russian) heritage culture.

“Of course there is difference between global culture and foreign cultures... I like how they live in America (USA). I watch ‘A window to the US’ [a local Ukrainian television program] and I think that they in America have a very good culture: people there are more valued and protected than anywhere else... I would like to live there...to have a good look at and learn more about how they live but not live forever, you know [laughs], like a long visit and then by all means come back home.” (Aniva, Ukraine)

Nadia, a Flemish Belgian, similarly aims at integrating local with foreign culture. As opposed to Aniva however, her foreign orientation does not focus on one particular culture, but on multiple cultures.

“I have travelled a lot, and there are good things everywhere, or things that you think are strange, not like you expected, so there is positive and negative everywhere, but there is no country where I say ‘that’s it’. [...] I think there is also a risk in it [globalisation], it’s possible that certain things, which are very traditional and culturally important for people, will be sup-

pressed [...] in fact it neutralizes everything, everything becomes the same, and I think we should keep the things that make a region special and typical, otherwise we are going to lose all these things.” (Nadia, Belgium)

Consumers distancing themselves from global culture while internalizing local and foreign culture(s) appeared to translate this likewise in their consumption experiences. Indeed, they integrate brands perceived to create local and specific ‘foreign culture living’, while rejecting brands assigned with ‘global’ meanings. Nick (Russia) for example, who projects affiliation with local (Russian) culture and also affective aspirations toward America and Japan, identifies his purchased brands as Russian and American, and offers the following explanation for his choice:

“I buy our [Russian] brands because it is important that they are grown or made here [Interviewer: why is it important?] Because they are made in my country, and now they are as good as best brands from abroad...I would not want products from abroad to disappear from our shops like it used to be, I think it is great we have them...America is a very developed country, I think they know how to make things pleasant for you... [Interviewer: so how do you feel when you buy American products?] ...Don’t know...[thinks] I suppose I like that I can now afford and access these nice things...” (Nick, Russia)

Likewise, Nadia’s orientation towards multiple foreign cultures is also manifested in what she considers important in driving her

<table>
<thead>
<tr>
<th>Name</th>
<th>Gender</th>
<th>Age</th>
<th>Country of Residence</th>
<th>Cultural Origin</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alexandra</td>
<td>F</td>
<td>24</td>
<td>Ukraine</td>
<td>Ukrainian</td>
<td>Employee at estate agents</td>
</tr>
<tr>
<td>Aniva</td>
<td>F</td>
<td>57</td>
<td>Ukraine</td>
<td>Russian</td>
<td>Professional skilled worker but unemployed</td>
</tr>
<tr>
<td>Vebmart</td>
<td>M</td>
<td>21</td>
<td>Ukraine</td>
<td>Ukrainian</td>
<td>Manager in IT company</td>
</tr>
<tr>
<td>Alice</td>
<td>F</td>
<td>34</td>
<td>Ukraine</td>
<td>Ukrainian</td>
<td>Lecturer at a university and works for an MNC</td>
</tr>
<tr>
<td>Udana</td>
<td>F</td>
<td>21</td>
<td>Ukraine</td>
<td>Russian/Ukrainian</td>
<td>Student</td>
</tr>
<tr>
<td>Eveline</td>
<td>F</td>
<td>43</td>
<td>Ukraine</td>
<td>Russian</td>
<td>Music teacher</td>
</tr>
<tr>
<td>Dan</td>
<td>M</td>
<td>38</td>
<td>Ukraine</td>
<td>Russian</td>
<td>Artist</td>
</tr>
<tr>
<td>Max</td>
<td>M</td>
<td>65 + 1-5 years (uncomfortable giving his age)</td>
<td>Ukraine</td>
<td>Russian</td>
<td>Pensioner</td>
</tr>
<tr>
<td>Angela</td>
<td>F</td>
<td>60</td>
<td>Russia</td>
<td>Russian</td>
<td>Financial analyst</td>
</tr>
<tr>
<td>Erin</td>
<td>F</td>
<td>21</td>
<td>Russia</td>
<td>Russian</td>
<td>Student</td>
</tr>
<tr>
<td>Kate</td>
<td>F</td>
<td>40</td>
<td>Russia</td>
<td>Russian</td>
<td>Psychologist</td>
</tr>
<tr>
<td>Nick</td>
<td>M</td>
<td>20</td>
<td>Russia</td>
<td>Russian</td>
<td>Student</td>
</tr>
<tr>
<td>Tanie</td>
<td>F</td>
<td>23</td>
<td>Russia</td>
<td>Reports as mixed Eastern European origin but does not specify</td>
<td>Employee in multimedia company</td>
</tr>
<tr>
<td>Cancer</td>
<td>M</td>
<td>23</td>
<td>Russia</td>
<td>Russian</td>
<td>IT engineer</td>
</tr>
<tr>
<td>Dennis</td>
<td>M</td>
<td>31</td>
<td>Russia</td>
<td>Russian</td>
<td>Economist</td>
</tr>
<tr>
<td>Nikoo</td>
<td>M</td>
<td>49</td>
<td>Russia</td>
<td>Russian</td>
<td>Head of Innovation department in education software producing company</td>
</tr>
<tr>
<td>Nadia</td>
<td>F</td>
<td>36</td>
<td>Belgium</td>
<td>Flemish</td>
<td>Chemist</td>
</tr>
<tr>
<td>Thierry</td>
<td>M</td>
<td>29</td>
<td>Belgium</td>
<td>Walloon</td>
<td>Production manager</td>
</tr>
<tr>
<td>Abdel</td>
<td>M</td>
<td>30</td>
<td>Belgium</td>
<td>Malian</td>
<td>Designer/dressmaker</td>
</tr>
<tr>
<td>Christine</td>
<td>F</td>
<td>25</td>
<td>Belgium</td>
<td>French</td>
<td>Communication agent</td>
</tr>
</tbody>
</table>
Table 3 Summary table of findings on bi- and multi-cultural orientations

<table>
<thead>
<tr>
<th>Type of cultural orientation¹</th>
<th>Illustration</th>
<th>Example quotes - identity</th>
<th>Example quotes – consumption</th>
</tr>
</thead>
<tbody>
<tr>
<td>Local-Global Orientation</td>
<td>“Life is about change [...] I think we live when we change but other people may think differently. Personally, I find it important to be part of the world culture because we all live on one planet and the borders are historical given. [...] We [...] [Interviewer: Russia?] yes, can take good things from others but should stay individual and not become same as everyone else” (Nikoo, Russia)</td>
<td>“I either buy the Ukrainian producer’s brands or good big brands. [...] It may be a stereotype but I think that the best brands come from the West...And I kind of like when our [Ukrainian] brands work to Western technologies and standards.” (Udana, Ukraine)</td>
<td></td>
</tr>
<tr>
<td>Local-Foreign Orientation</td>
<td>“Thanks to my friends, I like it in Belgium, in Europe. But I always keep in mind Africa to see the other side” (Abdel, Belgium)</td>
<td>“I buy our [Russian] brands because it is important that they are grown or made here [Interviewer: why is it important?]: Because they are made in my country, and now they are as good as best brands from abroad...I would not want products from abroad to disappear from our shops like it used to be, I think it is great we have them...America is a very developed country, I think they know how to make things pleasant for you... [Interviewer: so how do you feel when you buy American products?]...Don’t know...[thinks] I suppose I like that I can now afford and access these nice things…” (Nick, Russia)</td>
<td></td>
</tr>
<tr>
<td>Global-Foreign Orientation</td>
<td>“Of course there is difference between global culture and foreign cultures...I like how they live in America (USA). I watch ‘A window to the US’ [a local Ukrainian television program] and I think that in America have a very good culture; people there are more valued and protected than anywhere else...I would like to live there...to have a good look at and learn more about how they live but not live forever, you know [laughs], like a long visit and then by all means come back home.” (Aniva, Ukraine)</td>
<td>“When I arrived in Brussels I saw all those little shops, Tunisian, Moroccan, and they were full of vegetables and herbs I didn’t know, so I went into the shops, bought these things, bought some cook books and I tried to see what I could do with this. I actually wanted to taste the tastes of the world, and I wanted to use what you could buy, and this opened me up to a bigger world” (Nadia, Belgium)</td>
<td></td>
</tr>
<tr>
<td>Full Integration</td>
<td>“I have travelled a lot, and there are good things everywhere, or things that you think are strange, not like you expected, so there is positive and negative everywhere, but there is no country where I say ‘that’s it’. [...] I think there is also a risk in it [globalisation], it’s possible that certain things, which are very traditional and culturally important for people, will be suppressed [...] in fact it neutralizes everything, everything becomes the same, and I think we should keep the things that make a region special and typical, otherwise we are going to lose all these things.” (Nadia, Belgium)</td>
<td>“This is the first Ukrainian brand [Roshen chocolate] that is putting itself in one line with European brands. It can be mistaken for Western or European brand: the name is foreign and the quality of packaging and design is far better than other [Ukrainian] brands.” (Veblmart, Ukraine)</td>
<td></td>
</tr>
</tbody>
</table>

¹ Due to space constraints, we only report findings on bi- and multi-cultural orientations. We also identified participants of uni-cultural orientations (Local Orientation, Foreign Orientation, and Global Orientation), findings on these consumers are not reported in this paper as they were consistent with prior research.
consumption choices; she describes in the following quote her desire to taste the tastes of the world.

“When I arrived in Brussels I saw all those little shops, Tunisian, Moroccan, and they were full of vegetables and herbs I didn’t know, so I went into the shops, bought these things, bought some cook books and I tried to see what I could do with this. I actually wanted to taste the tastes of the world, and I wanted to use what you could buy, and this opened me up to a bigger world” (Nadia, Belgium)

Global-Foreign Orientation

Global-Foreign Orientation, defined in our Typology as “individual’s integrated affiliation with specific foreign culture(s) and global culture, combined with no or low interest and involvement with culture of residence”, has not been addressed in consumer research until now. We found this orientation extends beyond migrant groups. While among migrants Global-Foreign Orientation could have been expected due to the importance of global culture in migrant acculturation (Askegaard et al 2005), mainstream individuals also appeared to project this orientation, describing their local culture as of ‘very low importance’. In the following quote, Vebmart, a native Ukrainian, talks about his orientation towards particular foreign cultures, such as the German or British one, but also indicates that he wants to connect with the world.

“[I want to be in Europe] [Interviewer: anywhere in Europe?] [thinks] Well, possibly not everywhere. Most likely not everywhere even [smiles]. If I could choose it would probably be Germany or Great Britain. [...] I think it is important to be in touch with the rest of the world these days, my daily routine is to check several websites to see what’s going on. [Interviewer: what kind of websites you visit?] Several. News, business, product releases, others. I also look to see what kind of jobs abroad are on offer.” (Vebmart, Ukraine)

Respondents reporting strong affiliations with Global and/or Foreign culture(s) but low affiliation with local culture predominately base their consumption decisions on brand associations with these types of cultures and interestingly, while rejecting local-only perceived brands, favor local brands perceived to carry ‘global’ meanings and being of equal standard to ‘truly-global’ products. For example, Vebmart, while reporting a strong orientation toward the Western Europe and the global community, selected a local chocolate brand Roshen and explained his choice as follows:

“This is the first Ukranian brand [Roshen chocolate] that is putting itself in one line with European brands. It can be mistaken for Western or European brand: the name is foreign and the quality of packaging and design is far better than of other [Ukrainian] brands.” (Vebmart, Ukraine)

Full integration

Individuals reporting orientations towards local, foreign and global culture, refer to global and nationalistic affiliations while also acknowledging strong links to particular foreign cultures. For instance, Evelyne, an ethnic Russian born in Ukraine, mentions the global world, her attachment to Sweden and its culture, her pride of Ukrainian culture as local culture of her country, as well as importance of Russian as her heritage culture in her discourse, attributing high importance to all of them.

“I think I should be a part of the civilized global world, my daughter is taught this at school. I like Sweden; I like monarchy, the way they live and the charitable deeds of their Queen, and also their developed economy… But I am also a patriot of my country. I even gave some money to a boy who was reciting the Ukrainian national anthem in a bus. Russia is also an important part of my life, I think their culture is very close to mine.” (Evelyne, Ukraine)

Consumption choices and brand perceptions of those respondents reporting orientation towards local, global and foreign cultures overall reflect their multi-cultural orientation and indicate that perceptions of consumed brands tend to differentiate between global-perceived brands and brands originating from favored foreign culture, a differentiation already highlighted in Nadia’s quote earlier.

Similarly to glocalized consumers described earlier in the literature (Kjelgaard and Ostberg 2007; Kjelgaard and Askegaard 2006; Sandikci and Ger 2002), the multi-cultural individuals integrate both local and global brands in their consumption but also incorporate brands associated with favored foreign culture(s) that are of importance to them in their lifestyles. These consumers aim at maintaining a perceived balance of global and foreign brands in their consumption. Similarly to the “Best-of-both-worlders” described by Askegaard et al (2005), Angela, a native Russian reporting affinities with Italy, France and global culture, depicts her preference for the best products from the whole world, while also favoring products she places as local (Russian) and those associated with her foreign affinities cultures.

“I only buy the best and I have my collection of favorites from around the world […] If you ask me, the Italian brands are one of the best, their cakes are divine! But at the moment our Russian cakes are nice too... My friend and I love to go to France, we try to go every year and we love to go to a French patisserie here [in Russia], buy some nice cakes and then get a bottle of nice French wine – just wonderful!” (Angela, Russia)

DISCUSSION

Our findings shed light on an important tendency; in culturally diverse environments, individuals may develop one or more cultural affiliations and integrate these cultures of importance in their lifestyles, mixing and combining objects and symbols perceived as representative of these cultures. Some of these tendencies were observed earlier in ethnic and/or migrant consumer behavior research (Askegaard et al. 2005; Penalozza 1989; Oswald 1999). However, our findings highlight that ethnic consumers can also develop affiliations with foreign cultures either in addition to, or instead of that of their heritage. Similarly, mainstream individuals presented with varying links to their local culture along with diverse and at times multiple links with cultures perceived external to their locale of origin (global and/or multiple foreign cultures). These insights have important implications for consumer behavior research: they showcase that the traditional divide in considering ethnic migrant consumers’ identities within heritage-residence-global cultures milieu and mainstream consumers’ identities within local/residence-global milieu does not capture the complexity of cultural affinities within both these groups. These complexities subsequently elicit complexities in consumption, whereby individuals deploy their diverse cultural orientations as informing frames for interpreting and assigning meanings to brands, and other consumption choices.

In addition, our findings indicate that individuals clearly distinguish ‘foreign’ and ‘global’ meanings and differentially deploy them
in materializing identity projects. For instance, consumers in Global-Foreign orientation deploy both foreign and global cultures simultaneously but not interchangeably. On the contrary, Local-Foreign oriented persons, whilst remaining open to ‘outside’ cultural experiences display a tendency of distancing themselves from global culture as in their view it encompasses the risk of attenuating diversity and uniqueness of external cultural experiences, a tendency that is not captured by the ‘glocal’ orientation established by prior research (Kjeldgaard and Askergaard 2006).

These findings extend current knowledge on anti-global consumer attitudes and necessitate further scholarly research into such theories as cultural openness (Sharma et al. 1995), cosmopolitanism (Cannon and Yaprak, 2002) and world-mindedness (Hannerz 1990). A number of current conceptualizations in the field of international marketing suggest intrinsic links between these psychological traits and acceptance of global-perceived brands as material symbols of global culture (Cleveland and Laroche 2007; Alden et al. 2006). Our findings indicate however that while welcoming inter-cultural exchange and consumption experiences from different foreign cultures one may strongly resist global culture.

Such a differentiation may be explained by consumers’ quest for authenticity, defined as “against modern, mass culture” (Pratt 2007 p.293). Not only indifference or frustration with global culture may lead to consumers to turn to their own traditional norms and products but it may also lead them to seek more “authentic” foreign brands that have a clear association with particular cultures. As these consumers view global culture and products as threat to the individuality of cultures all over the world that leads to traditions and norms becoming blurred and similar (or ‘mass’), preference for products that are assigned with foreign but not global meanings is logical. Similarly to Thompson and Tambyah’s (1999) depiction of expatriates ‘trying to be cosmopolitan’ by immersing in authentic cultural experiences beyond tourist sites, consumers’ differentiation between foreign and global products in this article points thus to a desire to express cultural affinities in an authentic way, outside of globalised consumer culture. Therefore, further research is needed to differentiate consumption choices of global- and foreign-oriented individuals explore whether these choices are performed as authenticating acts or in order to affiliate to particular communities (Arnould and Price, 2000). Although both groups will display a positive disposition toward cultures from ‘outside’ the locale, products and brands assigned with ‘global’ meanings would only be favored by the first group while avoided by the second group due to a polar affiliation with global culture itself. In addition, unexpected findings of our study provide some initial indication that consumers opposing local culture per se may hold positive attitudes to selected locally-produced brands that demonstrate an openness and engagement with the ‘outside’ cultures favoured by consumers themselves.

To sum up, our findings clearly suggest that dramatic diversification of the cultural landscapes brings to the fore the need for new approaches to the analysis of culturally-informed consumption and to consumer segmentation. To advance our understanding of cultural drivers of diversity in consumption preferences and behaviors, it is critical to shift from selectively sampling consumer groups either on the basis of their ethnic heritage or on the basis of their willingness to engage with external cultures, to appreciating the full diversity of cultural affiliations consumers may develop and categorizing them on the basis of their cultural orientations.

CONCLUSIONS

Our study investigates how the multiple cultural influences present in modern culturally diverse environments affect consumer lifestyle choices. It argues that the exchange between multiple cultures leads to complexities of cultural orientations among ethnic migrants and mainstream consumers alike. The proposed Consumer Cultural Orientation Typology, brings together the findings on mainstream individuals developing varying affiliations with local, global and foreign cultures stemming from the body of international marketing research on one hand (Oberecker et al. 2008; Kjeldgaard and Askergaard 2006; Alden et al. 2006; Sandíkci and Ger 2002; Crane 2002; Perlmutter 1954; Kent and Burnight 1951) and the findings on individuals integrating multiple cultures in their identities emerging from the body of ethnic consumer behavior research on the other hand (Kim et al. 2009; Wamwara-Mbogua et al. 2008; Askegaard et al. 2005; Luna and Peracchio 2005). The CCO Typology distinguishes uni-, bi- and multi-cultural orientations that accounts for overlaps in these bodies of literature and contributes to knowledge by presenting a more complete picture of diverse multi-cultural identities developed by mainstream and migrant consumers. Our study therefore extends consumer behavior theory by proposing an alternative consumer segmentation framework that takes into account the increasing numbers of consumers with multiple ethnic, national and cultural affiliations, which cannot be captured by ethnicity and nationality.

Since our study is limited by its relatively small sample size and geo-demographic characteristics, further research is required that will extend the multi-cultural orientations’ enquiry into larger and more diverse samples. Future studies should attempt to validate the findings presented in this paper in other countries and analyze whether demographic characteristics (such as age, gender, education etc) have an effect upon multiculturalism. The study of identity switching described by immigrant research (Oswald 1999; Luna et al., 2008) should also involve the mainstream multicultural consumers, to determine how multi-cultural mainstream individuals navigate their new reformed identities. Finally, it would also be of interest to apply the typology developed in this article to analyze how multi-cultural orientations inform consumer interpretations of cultural meanings of brands and their usage. A better understanding of the way multi-cultural identities are derived and expressed through consumption would particularly assist marketers when segmenting consumers and developing branding strategies targeting multicultural consumers. A more sophisticated and in-depth understanding of consumption consequences of uni-, bi- or multicultural orientations is pertinent for a successful adaptation of marketing theory and practice to the new multicultural world.

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