# Cross Cultural Influences on Female Apparel Selection : A Comparison of Norway and Pakistan

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## ABSTRACT

The objective of this study was to investigate and compare the impacts rendered on the consumer choices and selection behavior cross culturally, specifically for the casual wear among well educated female consumers of Norway and Pakistan. The criteria used were based on the several cultural traits recognized as well as clothing values. The clothing values are basically the meaning or the types of associations a consumer form with the selective clothes. Clothing is a very integral part of one's life. There is a small poem by William Allen Butler, called "Nothing to Wear"; It goes like this:

> Dresses for breakfasts, and dinners, and balls;
> Dresses to sit in, and stand in, and walk in;
> Dresses to dance in, and flirt in, and talk in;
> Dresses in which to do nothing at all;
> Dresses for Winter, Spring, Summer, and Fall.

This is a very precise but accurate description of the use and importance of clothing in one's life. Naturally for every second of every day one need some kind of clothes to wear. There are millions of different people around the world with million different preferences and choices. So the question is what does the consumer really need, and why does one purchase what they do?

The simplest answer is that the consumers buy things what they are accustomed to and what they feel comfortable with. This level of comfort is derived by some inherent in built guides that make the consumer go in a particular direction every time the go clothes shopping.

Someone once said everyone loves what they shop but hate everything in their wardrobe. Female clothes shopping behavior according to many is very annoying and cumbersome, but somehow the results seem the same for every time. It is possible for a person to have too many black shirts, and a thousand and one reasons given for why they have a 100 black shirts, it was on sale, that's all there was left, the store didn't have any other variety. True in some instances these are excuses. The reasons are the latent motives in one's mind. One might think that black makes them look smarter, or maybe it makes them look more serious and hence treated with higher care and respect, or because it is the signature color of the sports team one follows or maybe even because it is the favorite color of a loved one. These are some motives that are defined by the surroundings one lives in and hence are the product of the dominant culture around.

The study aims at understanding what are the cultural factors that affect the selection criteria of casual clothes among women. It is a cross cultural study that will compare and contrast the selection behavior of Norwegian consumers with Pakistani consumers. Historical studies have proved that consumers do not behave in the same way cross culturally. The culture defines the consumption patterns. For example in a western country purchase and use of shorts is no big deal. However in Arab countries its considered disrespect and indecent to wear shorts in public. The popular cultural studies like Hofstede's dimensions the Globe study have aimed at understanding the differences among national cultures. Of course national culture is not a representation of individual behavior but the individual behavior is shaped by the dominant national culture. The study will explain the cross cultural differences in Norway and Pakistan. Form that analysis on the different consumer practices will be analyzed.

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## CHAPTER 1: INTRODUCTION

### 1. BACKGROUND

We live in a consumer based society where the consumers are overloaded with decisions. Be it low involvement decisions for buying a shampoo or high involvement decision for buying a house. Consumers are human beings and hence part of a big society. The decisions one make are reflective of one's mental programming. This mental programming is termed as the 'culture'. Culture is the set of learned behaviors, values and norms that a person follows consciously or unconsciously. A person as mentioned is a part of a culture. No one can live without interacting with their surroundings. Disney's 'The Jungle book' was a story of a young boy raised by the wolves and knew nothing about the ways of the human beings. He knew the ways of the jungle but was afraid of the other humans. Upon his interaction with the villagers he mimicked what others were doing. That is fictional, but it explains that one is influenced by the surrounding one lives in and gets accustomed to the practices and popular norms. This illustration is helpful in understanding the role of culture in the encoding of one's brain. The more a person is integrated with the society the more influence the culture imparts on the individuals.  This points to the fact that culture is not a genetic phenomenon rather an acquired one. One would not see a new born baby shaking hands or hugging people one his / her own accord. But as they grow older they learn the ways of the world that are defined shaped by the popular beliefs, values and norms.

Many researchers view culture as the regulating force for the behavioral aspects of human beings. As culture lies at the base of every community its effect on the members becomes an automatic and natural, so much so that it is not even noticed by the consumers in daily life. However the same is noticed quite prominently when one comes across a different culture. One important aspect to member is that the relationship between the culture and consumer behavior is not a cause and effect one rather a two way impact process. Culture is formulated by the behavior rendered by the past generations. For example the separate gender roles of women and men as defined in the society. Historically in almost all the cultures around the world associated the women with nurturing characteristics and men with a more physically powerful and tough characteristics. Consequently the women were confined to or appreciated more if they stayed home and took care of the family. Whereas the men took care of the family by working on farms and mines etc. the physical hard labor jobs. That was the practice in the old days, the men accepted this distinction of having to do all the outdoor strenuous

activities, and the women were comfortable in doing the household chore of cooking, cleaning, washing; equally strenuous but indoor errands. This has changed substantially in the past century or so. Now everyone expects equality between the genders. The women want to be an active part of the work force and the men are inclined to spend time indoors with the family. So it is clear that behaviors change into customs and become part of the culture and vice versa cultures affect the way people behave. The important distinction is that it takes a long time and practice by the masses for a behavior to become part of the culture, and once it is there it imparts the influence on the future generations behavior.

These reasons have compelled the anthropologists and other researches to study and analyze in detail the impacts of cultural traits on the consumer behavior. Wallace (1965) argued in his research that culture if the all powerful force that shapes the personality of an individual, which in turn is the key factor of consumer's choices and actions. Numerous studies have been done to study this relation within specific culture i.e. cultural traits explaining choice, intention, decision process etc. One step ahead of this phenomenon is the cross cultural study of the consumer behaviors. The main objective of most of these studies was to make comparisons of behavior between cultures (Marshall 1996). Studies from Saegert, Hoover and Hilger (1985) found the relation between consumption and ethnicity. Sub-cultural differentiations between grographic subgroups was found by Gentry, Tansuhaj, Manzer and John (1988). Consumer behavior domain specific studies of differences and cultural impacts have also surfaced, i.e. aspects like decision making by Doran (1994), brand loyalty by Saegert or Hoover and Hilger(1985), novelty seeking and perceived risk by Gentry, Tansuhaj, Manzer and John (1988) across subcultures.

The above discussion builds grounds for further detailed studies to be conducted. The consumer behavior is an aspect related to the 'consumption' of product and services. This means that the consumers consciously or subconsciously assign meanings to the goods. In recent times the consumer goods have shifted from having plain utilitarian character and commercial value. They are considered to carry and communicate cultural meaning (Douglas and Isherwood 1978; Sahlins 1976).

Clothing is a big part of these consumer goods. Clothes do much more than just cover the body. Throughout history, clothing has had great meaning. It has indicated people's handicraft skills, artistic imagination, and cultural traits and rituals. Clothing is often referred as a "second skin" (Horn & Gurel, 1981). it is also considered a mode of communication which

expresses an individual's personality, identity, relationships and affiliations, stages of life cycle, social status etc. (Damhorst, Miller-Spillman, & Michelman, 2005). People of all ages place great importance on clothing (Littrell & Eicher, 1973). It is also seen as an important factor in social interactions (Francis, 1992; Kness, 1983). It plays important role in peer acceptance. In their study Littrell and Eicher (1973) argued that clothes have become source of identity and status among peers and so is a tools for expression for ones achievements and success all around. As ones appearance plays an important part in the physical, cognitive, emotional, and social aspect of human development, clothing is the component that expresses this significance (Damhorst, Miller-Spillman, & Michelman, 2005). It is clear that clothing is a way to communicate ones standing in the social group, it helps people develop and enhance self esteem. Sontag & Lee made a concise argument that covered almost all the clothing values, they stated that clothing helps individuals to be creative and expressive, meet perceptions of beauty and attractiveness and satisfy social and emotional needs (2004). There are several values associated with clothing that are directly influenced by the cultural factors.

There is a popular belief in the world today that clothing is a product of a culture. It is big part ot the non verbal communication system. People spend some amount of time everyday on deciding what to wear and even more time is spent in the purchasing of the same. This is because at the heart of every individual there lie a set of values that they need to satisfy. These values do not necessary have to be religious or ethnic, they can be status orientations, personality preferences, social group affiliations etc. Values remain the strongest motives behind the selection and decision making behavior. As mentioned earlier people are very conscious about the way they look. Everyone wants to look good, but this definition of good varies from person to person. One may thing that the baggy clothes are making them look hipster, but from another's point of view it might totally be a dressing disaster. The choice of clotting is influenced by the society, even if one doesn't feel like that. For example the phenomenon of acculturation explains amalgamation of cultural and personal traits when one is introduced by a new culture. For example, people living in Arab countries are used to wearing long dresses, be it men or women. However when if they live in a western country for a longer period, the clothing preferences shift and the start dressing like others around them to become a normal part of the new cultures. Social group are important factors in determining the style of clothing.

Clothing behavior can be explained by psychology, and social psychology domains. Research on the same has identified many aspects. One area of research is where clothing serves as the non verbal communication and stimulates the behavioral and judgmental responses. Another clothing behavior identifies clothing as the manifestation of one's personality, lifestyle and the social surroundings (Davis 1984).

Researches have studied the relationships between the values and assigned meaning of clothing. The relationship between clothing values and consumer interests was found by Creekmore (1963). Gurel and Gurel (1979) explored this further and explained these values in detail. They revealed five dimensions of the interest or meanings assigned by the consumers.

i)      Interest in clothing for personal appearance; their research found that this was the largest factor that influenced behavior with respect to apparel.

ii)     Interest in clothing as experimenting with appearance; this factor dealt with openness to different and new styles of apparel, this corresponded with Creekmore's exploratory factor.

iii)    Interest in clothing as heightened awareness of clothes; described as an impersonal and academic interest in the subject of dress.

iv)     Interest in clothing as an enhancement in security; relates to morale boosting and enhancing self confidence factors

v)      Interest in clothing as enhancement of individuality; relates to ones visual social status.

## 2. OBJECTIVE OF STUDY

The above discussion has highlighted several areas of the current study these are; cross cultural differences and the clothing behavior. It is obvious that culture is at the heart of every decision that a consumer makes whether or not he / she is aware of this at that time. It is very intriguing to observe the different types of clothes worn by people around the world. This is also interesting as one also observes several fashion trends or clothing types that stand out from the generally worn attire. This points out the people from different cultures residing in the same place.

Hence the scope of this study has been defined as the cross cultural differences that are present between Norway and Pakistan. And the effect these changes have on the selection of daily clothing by the citizens.

These two countries were selected as the author is originally from Pakistan and currently residing in Norway. Furthermore, Norway is a fairly developed country. It can also be termed

as Western country. One may say that the cultural traits of the west are highly evolved from an individual's perspective. This means that there is fairness in social practices, gender equality, high importance of performance and achievements, the quality of life is fairly good i.e. the basic needs are met and individuals can focus on higher hierarchical needs of esteem and self actualization.

On the other hand Pakistan is a less developed Asian country. The culture is defined mainly by the religious affiliation i.e. Islam. The social norms are still in a developing stage as it is relatively younger than Norway. The cultural traits include inequality in power and gender roles, less emphasis on individual performance, group affiliations are very important. On the scale of need's hierarchy it stands somewhere in the middle as the basic needs seem fulfilled but not to a 100%.

From the apparel behavior perspective the clothing types in the two countries are very different from one another. Norway accepts a more westernized look and type of clothing. And Pakistani citizens prefer more traditional eastern clothes. The current study also aims are analyzing the motivations and attitudes of the consumers towards the outfits, formed and influenced by the cultural differences. A Pakistani living in Norway would face many conflicting situations when selecting the clothing in Norway. So it is important to study the consequences of the impacts one's culture has on the selection process.

## 2.1. Research Questions

From the above discussion several research questions can be derived:

1. *How do the cultural differences influence the consumer behavior specific to apparel selection process?*

This is the main research question of the study. The answer to this will be derived from the analysis and conclusion.

However to get the answer several sub questions need to be identified and answered:

1.1. What are the components of the cultural dimensions?

1.2. What national cultural differences exist between subject countries and how can they be measured?

1.3. What are clothing values and behavior? And how are they measured?

1.4. How do the cultural variables interact with the clothing values?

1.5. What consumer behavior traits are affected by the relation between cultural values and clothing values?

## 2. STRUCTURE OF STUDY

Chapter one consists of the interdiction the phenomenon under investigation. It gives the basis for the study, i.e. why is the study being conducted. The why question is really important as it the purpose of the research need to be clear for conducting the analysis and reaching conclusions.

Chapter two consists of the major literature on the topics of discussion; culture, consumer behavior and the clothing. The area of culture is described in detail and several studies of cultural traits are described as they provide the initial bas for selecting the cultural values for the impact study. The consumer behavior domain is discussed in detail on the aspects of how the consumer behavior is formed i.e. the motivations of a consumer and the attitudes towards certain products,. These are called the psychological factors of consumer behavior. These are formed by influences from a multiple players; internal factors like personality and self concept of the individual; and external factors like family and group influence, social class, nationality and ethnicity. Finally the characteristics related to clothing, the values, meanings and behavior related to clothing are discussed.

Chapter three is the theoretical review. The main purpose of this chapter is to select and define the variables and hypotheses for the study. These hypotheses answer the questions mentioned above. Furthermore, this section also views the literature and theories that will be used to analyze the variables and test hypothesis.

Chapter four is the research methodology that explains the composition and development of the research design and analysis methods. It lists the aspects of the survey done i.e. questionnaire design, sampling & data collection and data analysis methods.

Chapter five is divided in to three sub sections; one if for the analysis of the cultural traits exhibited by the two countries. This is important as the two countries under consideration come different geographical locations, have different cultural heritages and depict very different behavior in daily lives. This analysis is done by comparison of the responses from Pakistani respondents on eastern and western attire separately and the same for Norwegian respondents separately. This formed the grounds for the next step of the analysis in section two. The second section comparisons are made between Norwegian and Pakistani responses. The analysis is done by comparing frequencies through graphic representations and exploratory analysis of the findings has been made. Furthermore, the analysis on the basis of correlations and covariance's calculated from SPSS are also stated and analyzed. The in the third section the discussion on results of the analysis in the light of consumer behavior domains mentioned in the literature.

Chapter six is for the final conclusion of the study and some future implications have been made.

CHAPTER 2: **LITERATURE REVIEW**

Hofstedes defined culture as "the collective programming of the mind which distinguishes the members of one group or category of people from another" (Hofstede, 1997). Has been the most commonly used for cross cultural research, because is the main focus of this definition is 'the distinguishing traits' of different cultures. Studies focus on general or universal theories having variables common to all cultures to be compared for measuring differences. This is the most common method of research used throughout the world. The definition describes culture from a general overall point of view. On the other hand McCracken (1988) defined culture as the "the `lens' through which all phenomena are seen. It determines how these phenomena are apprehended and assimilated. Second, culture is the `blueprint' of human activity. It determines the coordinates of social action and productive activity, specifying the behaviors and objects that issue from both". So this defines culture from a individuals / subjects point of view. It is not a comparison study but a but a deduction of factors from consumer perspective is made. The two types of perspectives are called the etic and emic perspectives. Both are used for the current study to analyze the cultural impacts on consumer behavior.

Consumer behavior and culture work as a two way process (peter & Olsen, 1998). Cultural values are very dear to every individual and lie at the very heart. They serve as a microscope or lens (as McCracken put it) to observe and interpret the situations and surroundings and consequently shapes the measures and behavioral practices followed by the consumers. However over the passage of time the way individuals behave in general and particular situations become the customs and hence part of the culture, its an ongoing and constantly evolving phenomena. This is how various customs and norms develop in the first place. It is safe to say that a consumer's / individual's behavior is the product of the individuals surroundings. The behavior evolves and develops as the individual integrates with the society at large. And hence portray the differences among cultures. For example people from the developed countries hold a completely different set of behavioral patterns as compared to developing or less developed ones. Suppose a person from the west is visiting South Asia for the first time will have the biggest cultural shock of all time, no matter how much one ha prepared beforehand. The punctuality is not an observable trait in Asians, traffic rules often broken without remorse or retribution, no formal business attire is followed, no

pedestrian paths or crossings available. These and a lot more observable and unobservable differences exist cross culturally.

Having that said these differences in general behaviors are also translated into the consumer behavior traits. According to the emic studies, culture is defined as the inbuilt, inherent part of ones life shaping the behavioral elements and is an inseparable factor. This means after on is programmed according to a specific culture, it is nearly impossible to take the culture out of the individual. It can be modified and altered based on other cultural interactions in one's life but never removed. It is the root cause of behavior depicted by individuals (greetz, 1973).

Cultural is observable through Values of the individuals of the culture but also though several manifestations; Symbols, rituals and heroes. Each of the expressions represent the set of values defined by the culture. The quickest way of getting to know a culture is studying its manifestations. Values however remain the most important factor and are regularly studied by the researches to generate assumptions conclusions similarities differences etc. Values are at the core of the current research study as well.

values are defined as "a value as a centrally held, enduring belief which guides actions and judgments across specific situations and beyond immediate goals to more ultimate end-states of existence"(Rokeach,1968). Some of the traits defined by him are 'pleasure', 'equality', 'happiness', 'belonging' etc. His definition distinguishes values on the instrumental vs. terminal values. (instrumental values are described as the means to achieve end state or preferred mode of behavior; Terminal Values are described as preferred end state). Hofstede on the other hand differentiated the values on the basis of desired and desirable. Yet there are other researches who distinguish and define values in terms of universal principles, domain specific principles and evaluations of product attributes (Vinson et al. 1977). The universal principles exist at the core or center of human beings at their hearts and provide the basic and ethical codes of conduct. The attributes evaluation principle is situation specific and least central, i.e. a person is not emotionally attached to the products or situations (Luna & Gupta, 2001). Hofstede's study is an etic approach as it argues that values preferred by one group of people distinguish them for the other groups. So these values can be used as the basic standards for evaluating and comparing the cross cultural differences.

On the other hand the emic studies help define how individuals process information, organize it and interpret it for end use. The assign meanings to products on the basis of the

cultural lens. A person from conservative back ground might think twice before going for a pair of shorts but perhaps people from relatively open cultures it's a matter of habit to wear the same. These are the value theories focusing on consumption driven by one's own choices and cultural heritages. McCracken called them the 'cultural principles' like strength, refinement, achievement, naturalism etc. These orchestrate the meanings of the environment for the individuals and are expressed through behavior. The cultural principle of refinement would compel the consumer to exhibit behavior and practices of erudition and self grooming. To look, act , talk and behave in as certain manner to be associated with the sophisticated elite of the society. So both the etic and emic approaches look at the same issue from different points of view (between cultures and within cultures).

From the above discussion a model can be deduced:
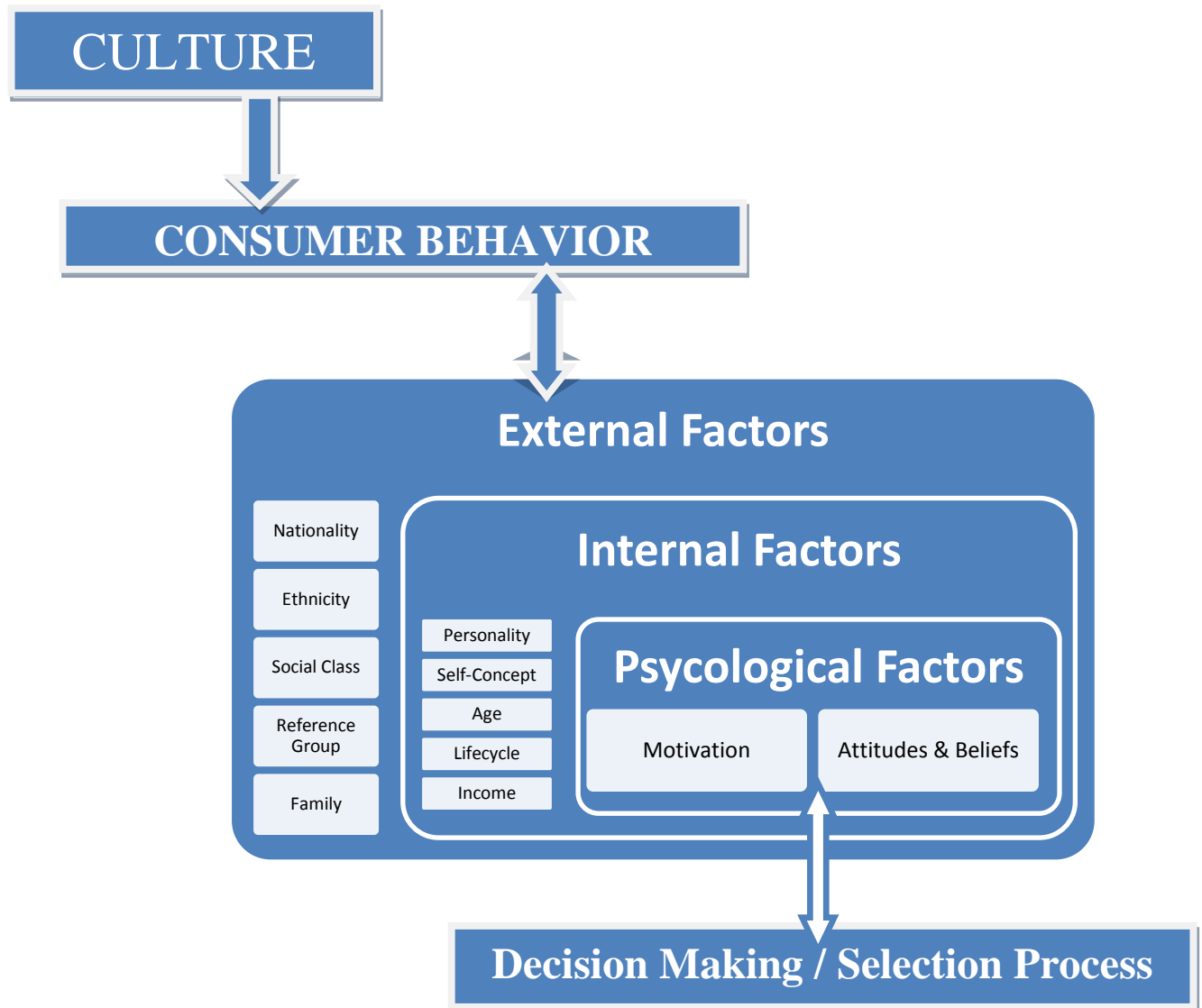
## 2.1 <u>CULTURE:</u>

Human beings are social animals and essentially part of a larger society or community. They interact with other human beings on a regular basis. Studies have shown that there exist some traits, conventions and values that distinguish one community from the other. These traits or characteristics have historical origin and meaning. Patterns of behavior are transmitted from one generation to next generation, making it a custom in a specific society. There are hundreds of societies and communities in the world, each one having their customs and conventions shaped by the traditions. Customs may also be defined as 'behavior at its most commonplaces.'(*Patterns of culture*). The important fact of the matter is that these customs have evolved through a number of people over a period of time. Consequently, they play a front line role in molding the beliefs, attitudes and behaviors of individuals respectively.

We see the world through a set of glasses, made by these defied customs. Our behaviors begin to shape from the moment we lay eyes on the world, and as we grow older the perspectives are fashioned in the light of our upbringing and surroundings. The life history of the individual is an accommodation to the patterns and standards traditionally handed down from the community. These set of customs, traditions, beliefs and values are collectively called the *culture*. Culture is the link between the individuals living in the same society. As such it provides the necessary understanding to a society's behaviors. In this sense culture is not an end product rather a continuing process.

By definition, culture is almost always referred to as a set of shared values, beliefs and practices. According to Hofstede it's 'the programming of the mind'. Hence; cultures are intense and thoughtful insights that are shared by a vast majority of people who belong to a certain community, society or nation, encompassing the thought process, behavior patterns, and decision making styles. As mentioned earlier the culture or the customs are formed over a period of time though practices that are passed down.

In order to study the effects of culture, one first needs to understand in detail what culture is, what are its characteristics, why is it so important in our lives and then look at some cultural studies done by anthropologists, psychologists and sociologists over the years.

### 2.1.1   *What is culture?*

We use the term culture in our daily routine very frequently, referring to different meanings at different times. Sometimes it is used in terms of behavior patterns and life-styles. Other times it is used in terms of portraying manners; or the term 'un-cultured' is used as being rude, uncouth or uncivilized. Defining culture; it is a way of life that is common to a group of people. It includes a collection of beliefs, attitudes and shared understanding of conduct. It is expressed though material artifacts; like clothes, shoes, food etc., and non-material aspects; such as language, religion, social, political and economic practices. It is a shared system that can be experienced personally. So we can safely say that culture binds us and helps us to understand each other better.

Understanding Culture is not an easy task mainly because human behavior is not highly predictable and to some extent random. However, the surrounding one lives in, the customs one is used to, the rituals one practices; all have an invisible and direct effect on the thought and behavior of the individuals. The definitions and meaning of culture are open for debate, for the same reason given above; i.e. humans beings are somewhat unpredictable and interpret situations in their own way. Some general definitions of culture are stated. Taylor defined it as a complex state made up of knowledge, beliefs, arts, morals, laws, customs, and any other capabilities and habits a member of society can obtain (Taylor, 1974). Another author defined it as the social heritage and life regulator (Chang, 1987), which continues to grow and change; and impacts every aspect of our lives (Soares, Farhangnher & Shohmes, 2008). In short, culture is the sum of all practices and traditions created by human beings, and the behavior endorsed and demonstrated by the society at large (Chang & Chuang, 2005).

Over the years many concepts to explain the phenomenon have surfaced. In an attempt Kluckhohn said "culture is to society what memory is to individuals" (Kluckhohn 1951). This means the experiences of society worth remembering and transferring to the future. Others explained it as some useful acts that are adopted by the society at large become a regular practice. (Campbell 1965). One author describes culture as 'consistent pattern of thought and action'. (Hofstede, 1980).

A very common and well known definition of culture quoted in the literature is by Greet Hofstede. He states that cultural values are actually the involuntary or subconscious 'survival values' programmed in our hearts and minds. These act as the lenses through which human beings view and analyze the world. Culture gives us the perspective of having an

identity, meaning of life and is long lasting. However it can be learned, shared, disseminated and transferred. According to Hofstede the culture provides individuals with a 'moral compass', a conscience which gives us the feeling of right or wrong. Furthermore, culture can be used as a steering wheel providing reasons and arguments for determining the path stated above. This means that cultural values can help us to determine between situations and acts that are right/wrong, moral/immoral, useful/not useful, expected/unexpected etc. Every culture has its own set of guiding principles, what is considered right and acceptable in one culture may not be the same for another. These values arise from ones geography, history and philosophy. The history of a geographical area being the key factor in molding or deciding the philosophy of life in that region. It is a complex construct that can be studied on different levels; organizational, regional, and national (Hofstede, 1998).

As mentioned above human being are complex creatures, their acts are affected by the surroundings, hence, the understanding of culture may lead us to solve the mystery of human diversity. In general the culture is assumed to be the driving force behind most of the human activities. Especially marketing and business researchers are convinced that culture is underlying factor affecting the buying and consumption behaviors. (Chuang & Chang, 2005).

Kluckhohn claims that "the essential core of culture consists of patterns, explicit and implicit, behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; traditional (i.e. historically derived and selected) ideas and especially their attached values".

From the above definitions we can deduct some specific traits which collectively form the overall behavioral pattern i.e. a specific culture. Cultures seem to distinguish one group from another based on:

> a distinct set of values, beliefs, behaviors, and attitudes;
> that are shared, interpreted, and transmitted over time
> that make a collective unit/society

To summarize the above debate culture thus consists of language, ideas, beliefs, customs, taboos, codes, institutions, tools, techniques, works of art, rituals, ceremonies, and symbols. It is essentially a pattern of human behavior, beliefs, and knowledge. It arises as result of the human capacity for learning and transmitting knowledge to succeeding generations.

Human culture has undoubtedly played a very important role in the evolution of mankind. It made them acquire knowledge and skills to adapt to the environmental changes and needs by developing coping mechanisms, instead of just letting the nature take its course. Cultures are not necessarily geographically bound; however it is most commonly observed that people from same geographic area exhibit same cultural traits. Having that said it must be emphasized that societies may have an overall cultural aspect but also have several cultures residing within the umbrella of one. Variation among cultures may be a consequence to factors such as differing physical habitats, resources; specific to certain areas such as language, rituals, and social organization; and also due to historical phenomena. Furthermore, an individual's attitudes, values, ideals, and beliefs are greatly influenced by the culture (or cultures) in which he or she lives. It is stated in many texts that 'culture is to a human collectivity what personality is to an individual'. Further on this concept Triandis (1994) states that culture lies in the heart of any individual; the two cannot be divided or studied alone. He emphasizes that it is not a system of abstract values that exists independently of individuals. Culture heavily depends upon the history and traditions; practices that have worked in the past, common attitudes, values, beliefs; found among people from a specific region speaking a similar language. As such the culture is formed and shaped by language, time, and place. Cultural changes may takes place as a result of ecological, socioeconomic, political, religious, or other fundamental factors affecting a society.

The study by Barkow, Cosmedies and Tooby argued that "psychology underlies culture and society, and biological evolution underlies psychology". Based on this premise they defined three kinds of culture: meta-culture, evoked culture, and epidemiological culture. They have placed biology at the bottom of cultural development, and state that meta-culture arises from the mental contents and organization of a human being and is the main factor distinguishes us from other species. This means that all human beings have some level of similar cultures; i.e. need for food, shelter etc. This in turn gives rise to "evoked culture"; where the mind dictates changes and behaviors according to the environment and surrounding e.g. protein i.e. meat enriched  food in colder climates to or lighter clothing in hot climate regions. And consequently domain-specific mechanisms are triggered by local circumstances, and leads to within-group similarities and between-groups differences, called "epidemiological culture." This debate emphasizes the importance and significance of psychology in development of culture. Hence the elements of culture are shared standard operating

procedures, unstated assumptions, tools, norms, values and similar habits of the environment. The above definition is important to mention because numerous studies prove that human perception and cognition depend on the information that is sampled from the environment and are fundamental psychological course of actions; providing the bridge between culture and consumer behavior. This fact also comes to play as ones culture provides the basic guidelines for sampling & processing information (Triandis 1989). This can be seen practically for example collective cultures desceibe preferences, facts and situations in a joined or shared form i.e. my family thinks I should go abroad for studies or my colleagues think I spend too much time in the office. On the other hand individualistic cultures define everything with a personal/self orientation i.e. I want to study abroad, I spend too much time in the office.

Culture is not the same as identity; however it provides the basic platform for the same. Also cultures are not necessarily demarcated by national borders. For example the people residing on the border of two countries may have acquired cultural traits from both countries.

All of the above definitions highlight the factors that for culture. The 'values and attitudes' being the primary building block of the same. Hofstede in his research elaborated the importance of values by proposing two aspects, i.e. as guiding principles and preferred behavior. It reflects to the desirable and the desires state. This means that the culture manifests both what people think should be and what they actually desire for themselves. Mead defined values as beliefs of a group of good, right and desirable acts. Rokeach describes it as a more preferable code of conduct or a more desirable state of existence. Attitudes also play a very important role in shaping the culture; as they refer to a combination of beliefs towards a specific thing or situation, whereas, values refer to a single belief to a certain thing or situation. Kotler believes that attitudes put people into a certain frame of mind for liking or disliking things. Keeping that in view; De Mooij describes attitudes as a lasting opinions and approaches to evaluate ideas, people, objects and issues. Attitudes are the expressed values that compel a person to act or react in a certain way toward something.

### 2.1.2 Characteristics of Culture

In the previous section it was argued that culture is a consequence of human psychology. This meant that the shared operating procedures, assumptions, values, tools, habits etc. are manifestations human thought process. Experiments and experiences that

worked in certain situations get transmitted to later generations, giving rise to the cultural plethora. On one hand the practices, rituals, beliefs etc. that no longer seem valid or convenient are dropped out. Keeping this in mine we can safely state that culture is an ongoing process. It is constant, provides a stable way of thinking, the shared standard operating procedures. However in contrast it possesses dynamic nature that compels it to shift directions, customs get adopted and removed as requirements change.

In studies by Lash and Featherstone culture is defined as a coherent process providing a stable format and foundation for building identities and characters. However, they believed that this definition is for the past, in recent times the culture is becoming universal. It has the ability to be stable as well as dynamic; i.e. learning and adapting from surroundings and other cultures. It means that culture is not just a static way of behavior it is ever evolving and growing. Their study linked the cultural changes on the globalization phenomenon. Also they emphasized on the point that cultures are not just affected by external factors and cultures but also there may be differences or clashes within the boundaries of a specific culture. Hence it is no longer enough to treat the culture as a whole and closed idea (Featherstone, Lash, 1999).

Another cultural characteristic is that it is learned behavior. This means that we can acquire and integrate elements from other cultures in our lives. Most common and widely observed example of this is the changes in fashion trends around the world, more specifically the use of denim jeans. In early times the denim jeans were only worn as a lower class distinction by the frontier west farmers and workers. It was not until the 1950's that the jeans were worn casually by the masses. And today we see this particular brand of clothing is incorporated almost everywhere around the world and every culture has adopted the same in one way or another.

So to summarize the above we can say that culture is universal yet particular, stable yet dynamic and is acquired by learning and observing. This description of culture turns the attention towards current times, i.e. the time of globalization and internationalization. Today the world is an array of lifestyles dependent on the mixing of people, fashions, models of behavior, signs, be it in the business environment or general existence. People of different origins, nationalities, languages are seen together in every large or small heavily populated city, the world now has become as a more cosmopolitan multicultural arena. This has resulted in the overlapping and assimilation of cultural aspects. For example the food choices around the world have become very much integrated, now America is largely inhabited by Chinese

restaurants, Asian cultures have opened up to Italian food i.e. pasta & pizza. This discussion again points to study by Featherstone and Lash who wrote about the modern day society in cultural light. They introduces two phenomena; i) Multi-culturalism; "where societies are seen as being composed of a set of multiple cultures"; and ii) inter-culturalism, "where cultures are seen as clashing or in dialogue". These phenomena again emphasize the fact that culture is present everywhere, there is no place in this world that functions with the guidance and influence of the same. Furthermore the authors follow another study by Welch, that "it is no longer realistic today to conceive cultures as either homogenous or separate" (cited from Featherstone, Lash). Today we find a world different nationalities and ethnic identities behaving similarly, exhibiting similar choices and belief patterns, utilizing same clothing and food. Today cultures are internally differentiated and complex, but are hardly bound by any borders or limitations.

Culture is a powerful force in regulating human behavior. Although many researchers have sought to understand the influence of culture on consumer behavior, most of their attempts were made in a piecemeal basis (i.e. examining effects of certain aspect of culture on a specific aspect of consumer behavior). Relatively little attempt has been made to develop a general framework of cultural influence on consumer behavior that examines effects of various aspects of culture on various aspects of consumer behaviors at the same time.

### 2.1.3   Cultural Dimensions/Frameworks:

#### ➢ Hofstede's Cultural dimensions

The best know and most widely used cross cultural study was presented by Greet Hofstede; conducted in 1970's and finding presented in 1980 for the first time. The study was initially conducted among the employees of IBM in 50 countries on a number of cultural dimensions, and was aimed at finding organizational cultural traits. Over the last thirty years or so these particular cultural dimensions have been most commonly used to determine not only organizational but also national cultures on the whole. Many scholars have used it as a starting point for cross-cultural management studies. It has been replicated and reused on at least a number of dimensions in over 100 studies (Hofstede 2001). Until the GLOBE study (House et al. 2004), it has been the most comprehensive comparative nation-level study in terms of range of countries, the number of respondents involved and has accurately predicted

national cultures. "The robustness of Hofstede's model, in spite of growing criticism, is being acknowledged far beyond the academic world" (Magala 2009). Hofstede presented five cultural dimensions described as follows (Hofstede 1997, 2001):

*Power Distance* is the extent to which the less powerful members of organizations and institutions accept and expect that power is distributed unequally. The basic problem involved is the degree of human inequality that underlies the functioning of each particular society. In large power distance cultures, everyone is assigned a rightful place in a social hierarchy. The rightful place concept is important for understanding behavioral aspects of consumers. In large power distance cultures, one's social status is made clear by verbal and non verbal stimuli so that others can show proper respect. Products with perceived high value and depicting high status are consumed by the elite to make a clear visual demarcation of social rank.

*Uncertainty Avoidance* is the extent to which a culture programs its members to feel either uncomfortable or comfortable in unstructured situations. More simply put it is the extent to which people feel threatened by ambiguity and try to avoid such situations. In cultures of strong uncertainty avoidance, there is a strong need for rules and formality to structure life. Unstructured situations are novel, unknown, surprising, and different from usual. This translates into the search for truth and a belief in experts. People are less open to change and innovation than people of low uncertainty avoidance cultures. Members of high uncertainty avoidance cultures express a need for purity related to product categories in their behavior. Members of low uncertainty avoidance cultures have a more active attitude to life and are more involved in physical activities like sports. The basic problem involved is the degree to which a society tries to control the uncontrollable.

*Individualism* versus *collectivism* is the degree to which individuals are supposed to look after themselves or remain integrated into groups, usually around the family. People generally look after themselves and their immediate family only versus people belonging to social groups that look after each other. In collective cultures there is a high significance of belonging to a community and emphasis is given to loyalty. In individualistic cultures, one's identity is in the person their own self. People are "I"-conscious, and self-actualization is the most important aspect/need in one's life. Individualistic cultures are universalistic i.e. the sense of self righteousness is very high and individuals are usually of the opinion that their values are valid for the whole world. Individualistic cultures are also low-context communication cultures with explicit, clear and straightforward verbal communication. There

are no hidden connotations or underlying meanings. In contrast the collectivistic cultures, people are "we" oriented. Their identity is based on the social system to which they belong, and preserving harmony between all the associated social groups is of utmost importance. They are mutually shared values and loss of face is highly undesirable. Collectivistic cultures are high-context communication cultures, with an indirect style of communication. Non verbal communication also plays a large part in delivering the message to others. Furthermore people are required to understand and comply with the implied meaning of things and orders. In the individualistic cultures two communicating parties want to get to the point fast, whereas in collectivistic cultures it is necessary to first build a relationship and trust. The difference in these cultures in most commonly reflected in advertising i.e. ads presented in the light of persuasion versus trust building.

*Masculinity* versus *femininity* refers to the distribution of emotional roles between the genders; it opposes "tough" masculine to "tender" feminine societies. The dominant values in a masculine society are achievement, assertiveness, competition and success; whereas the dominant values in a feminine society are caring for others, a concern for relationships, for living environment and quality of life. In masculine societies, performance and achievement are highly valued. Achievement must be demonstrated to demarcate social ranking. So status brands or products such as jewelry are important to show one's success (De Mooij 2004). In masculine cultures male and female roles are differentiated, whereas in feminine cultures roles overlap, e.g. household work is less shared between husband and wife than in feminine cultures. Men do more household shopping and care equally for the children.

*Long-term* versus *short-term orientation* refers to the extent to which a culture programs its members to accept delayed gratification of their material, social, and emotional needs. It is the extent to which a society exhibits a pragmatic future-oriented perspective rather than a conventional historic or short-term point of view. Values included in long-term orientation are perseverance, relationships by status and observing social order, thrift, and having a sense of shame. The opposite is short-term orientation, which includes personal steadiness and stability, respect for tradition, and the pursuit of happiness rather than pursuit of peace of mind. Long-term orientation (LTO) implies investment in the future, whereas short-term orientation is emphasizes immediate returns and enhanced status.

There have been many criticisms on Hofstede's cultural dimensions study. One of the main limitations mentioned that it was based on IBM questionnaires that were designed to

measure something other than cultural differences for the employees of the company only and subsequently was reinterpreted to reflect cultural dimensions.

➢ *House et. al. Globe Society*

The 10-year research project "GLOBE" (Global Leadership and Organizational Behavior Effectiveness research program) refers to "a worldwide, multiphase, programmatic research effort designed to explore the fascinating and complex effects of culture on leadership, organizational effectiveness, economic competitiveness of societies, and the human condition of members of the societies studied" (House et al. 2004). The study coincides with Hofstede's cultural dimension, and is more detailed and comprehensive. An extensive quantitative and qualitative cross-cultural study was conducted in 951 organizations functioning around the world. As a result of this research effort, project GLOBE presents 62 society scores on 9 major attributes of culture.

They define culture as; Shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generation. ((House et al. 2004)

Project GLOBE used some of the prior cultural studies, such as Kluckhohn and Strodtbeck (1961), McClelland (1961), and Hofstede (1980, 2001) as a base to set up analysis. The nine cultural dimensions House et al. identified through project GLOBE, are Power Distance, Uncertainty Avoidance, Assertiveness, Institutional Collectivism, In-Group Collectivism, Future Orientation, Performance Orientation, Humane Orientation, and Gender Egalitarianism.

House et al. (2004) measure both cultural practices and cultural values. Furthermore, the study measures culture at both national /societal and organizational level. According to House et al. there are many noticeable differences in the values and practices at both society and organizational levels.

Its primary strength, according to House et al., is that GLOBE has not made "assumptions about how to best measure cultural phenomena [but] used multiple measurement methods to empirically test which methods are most meaningful" (House et. al. 2004). Based on specific methodological measures taken, the study concluded that "the constructs measured by the GLOBE scales generalize beyond the sample from which the data

were obtained, the method used to collect these data, and the 'sets of operations' applied on these data [and thus that] [t]he findings reflect the broader societal and organizational cultures under study".

The important fact recognized by project GLOBE in comparison to older studies was that all the cultural studies have some error or limitation associated and one stand alone study cannot provide concrete base to analyze national culture (Smith 2006). The GLOBE project is, nevertheless, the most sophisticated project undertaken to date involving over 150 researchers in 62 countries, has incorporated 30 years of cumulative experience after the landmark work of Hofstede, and is specifically designed to measure cultural differences.

Hofstede's dimensions have been used for over thirty years now and researchers believed that it was time to move forward from that speifc approach. However it provided the fundamental basis for the project GLOBE. Javidan et al.'s in 2006 made a comparison between the two studies and stated; "[I]t is time to move beyond Hofstede's approach and to design constructs and scales that are more comprehensive, cross-culturally developed, theoretically sound, and empirically verifiable."

Project GLOBE is a very comprehensive analytical study providing up to date national cultural dimensions. The study attempted to addressed a number of important limitations of the Hofstede's study, as it is the most elaborate cultural study compared with other available culture schemes e.g., Schwartz and Trompenaars.

### *House et al.'s cultural dimensions illustrated*

As House et al. (2004) is the frame of reference for this study, these are described in more detail in this section. This section is largely based on House et al. (2004). It will be referred to only when explicitly quoted.

1.  **Power distance** (or power concentration versus decentralization): the degree to which members of an organization or society expect and agree that power should be stratified and concentrated at higher levels of an organization or government.

Power distance; same as Hofstede's dimension; "reflects the extent to which a community accepts and endorsed authority, power differences, and status privileges" (House et al. 2004); the extent to which members of a culture expect and agree that power should be shared unequally and disproportionately. In high power distance societies, power holders are treated with higher respect and esteem, believed to possess greater social status, and given

privileges, and material rewards than those without power (House et al. 2004). Power distance relates to decision-making styles of authority figures and their ability to influence those considered inferior in status. The opportunity to have independent thought and express opinions is corresponds to higher status individuals, a mark deference to authority is seen. The use of artifacts as titles, ranks, and status is common. On the other hand societies on lower power distance scale exhibit treatment based on equality, one's self-worth and their contributions to the organization and the sharing of information.

*High:* Argentina (and other Latin American countries), Thailand and India (and other Southern Asian countries), Russia, Germany, Italy, and France.

*Low:* Denmark (and other Nordic European countries), the Netherlands, Israel, and USA and Australia (and other Anglo-Saxon countries).

**2.    Uncertainty avoidance**: the extent to which members of an organization or society strive to avoid uncertainty of future events by relying on established social norms, rituals, and bureaucratic practices.

This dimension also corresponds to Hofstede's uncertainity avoidance dimension. People in high uncertainty avoidance cultures actively seek to decrease the probability of unpredictable future events and behavior that could adversely affect the operation of an organization or society and remedy the success of such adverse effects. These societies are more risk averse and strive to play it safe. The uncertainty avoidance value construct focuses on the extent to which people seek orderliness, consistency, structure, formalized procedures, and laws to deal with naturally occurring uncertainties as well as important events in their daily lives. It is linked to the use of procedures; standardized decision processes and abiding by societal and legal rules so as to minimize the uncertain events in the future (House et al. 2004). It involves aspects of coordination, technology, rules, law, policies, and rituals used by an organization to deal with uncertainty. In high uncertainty avoidance cultures individuals are more concerned with job security, avoiding ambiguity, information and feedback processes, keeping full and detailed account of specified and general practices, taking calculated or no risks.  Individuals are considered to be more conservative by nature and also have a higher level of stress and resistance to change.

*High*: Germany (and other Germanic European countries), Sweden (and other Nordic European countries), Singapore, and China.

*Low*: Russia (and other Eastern European countries), Argentina and Brazil (and other Latin American countries), Korea, and Italy.

3. **Assertiveness**: the degree to which individuals in organizations or societies are assertive, confrontational, and aggressive in social relationships.

The salient characteristics associated with this dimension are value given to competition, initiative, and expressiveness, revealing thoughts and feelings. Assertiveness is related to the ability to say what one feels, to an individualistic aspect of self-fulfillment, to contradict and disagree, and to 'saying no'. Assertiveness is essentially about expression and communication styles; and the extent of stating one's own opinion in a confident and straightforward manner. It emphasizes the belief that anyone can succeed if they tries hard enough and that individuals are in control of their own success and failure. The importance for competition in highly assertive societies ascribes status based on one's own achievements rather than on attributes such as age, profession, or family connections. Furthermore it is often associated with the differences in generally assigned roles and characteristics of men and women; such as agreeableness, likeability, and nurturance. However House argued that these differences are more stereotypical than true. On the flip side of the coin low assertiveness is associated with equality, caring for others and thinking of others as inherently trustworthy (Hartog 2004).

*High*: Germany, the Netherlands (and other Germanic countries), Hungary and Greece (and other Eastern European countries), Mexico, Argentina and Brazil (and other Latin American countries), USA, Spain, and Korea.

*Low*: New Zealand, Sweden (and other Nordic European countries), Japan and China (Confucian Asia), and Thailand and India (Southern Asia).

4. **Institutional Collectivism (I)**: the degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action. Institutional Collectivism is related to the non-kin (non family associations) components of the dimension i.e. not primarily driven by personal-relations.

Institutional collectivism reflects higher incentive and rewards for collective behavior and norms in the society. It emphasizes shared objectives, interchangeable interests, and respect for socially legitimated institutions. It means that there is more weight to a form of strong team orientation and development. In general the assigned tasks and rewards are likely

to be based on group rather than individual performance. Personal independence has low priority in institutionally oriented collective societies. The notion of autonomous individuals, living free of society while living in that society, is contrary to the norms of societies that embrace institutional collectivism. Societies characterized by lower institutional collectivism tend to embrace a preoccupation with self-reliance, self-achievement and independent personality (House et al. 2004).

*High :*Sweden (and other Nordic European countries, Japan, Korea and China (and other Confucian Asian countries), and Philippines and Malaysia (and other Southern Asian countries).

*Low:* Argentina, Brazil and Colombia (and other Latin American countries), Italy and Spain (and other Latin European countries), and Germany.

5.    **In-Group Collectivism (II)**: the degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families.

In-Group Collectivism relates to the level of family integrity. It refers to how individuals relate to an in-group as an autonomous unit and how they attend to responsibilities concerning their in-group. It reflects pride in membership of the group, a strong sense of group identity, and affective identification toward the family, group, or community. In strong in-group collectivistic societies, there is an emphasis on collaboration, cohesiveness, and harmony" (House et al. 2004).

*High:* Philippines and India (and other Southern Asian countries), Mexico and Venezuela (and other Latin American countries), China and Taiwan, Russia and Poland (and other Eastern European countries), and Turkey and Morocco (and other Middle-East countries).

*Low:* Denmark (and other Nordic European countries), The Netherlands and Germany (and other Germanic European countries), the USA, Australia and the UK (and other Anglo-Saxon countries), and France.

6.    **Future orientation**: the degree to which individuals in organizations or societies engage in future-oriented behaviors such as planning, investing in the future, and delaying gratification and recreation.

People in future-oriented cultures are inclined to organize, invest and plan for the future, believe that their current actions will influence their future, which will matter not only for them but also their families. They plan for developing their future, and look far into the

future for assessing the effects of their current actions. By contrast, people from cultures that are lower on future orientation; i.e. inclined on immediate gratification and present orientation; show the capability to enjoy the moment and be spontaneous.

*High:* Switzerland and the Netherlands (and other Germanic countries), Denmark (and other Nordic European countries), Singapore, Malaysia, and Japan, and Canada.

*Low:* Russia and Poland (and other Eastern European countries), Argentina and Colombia (and other Latin American countries), Italy, and Morroco.

7. **Performance orientation**: the degree to which an organization or society encourages and rewards group members for performance improvement, innovation, and excellence.

Where performance is found to be highly valued almost universally, actual performance orientation practices differ from country to country (House et al. 2004). Societies with high need for achievement tend to have pleasure from progressive improvement. Individuals choose more risky and complex for a challenge and thrill factor, take personal responsibility for their actions, seek frequent feedback, and search for new information on how to do things better. As they are driven by producing better outcomes they are generally innovative and initiators (House et al. 2004: 240). Performance orientation is furthermore related to importance of knowledge, focus on the future, self-actualization, autonomy (or self-reliance). Care full planning is very important as the people are more task and results oriented. Communication practices are direct, clear, and explicit (low context communication) and have a sense of urgency for achieving things. Status is granted to people based on achievement and accomplishments, as opposed to ascription based on backgrounds or seniority.

*High:* Singapore, China, and Korea (and other Confucian Asian countries), USA, Canada, and Australia (and other Anglo-Saxon countries), Switzerland and the Netherlands (and other Germanic European countries), and Malaysia, Philippines, and Iran (and other Southern Asian countries.

*Low:* Russia and Hungary (and other Eastern European countries), Venezuela and Argentina (and other Latin American countries), Italy, Portugal, and Greece.

8. **Humane orientation**: the degree to which individuals in organizations or societies encourage and reward individuals for being fair, altruistic, friendly, generous, caring, and kind to others.

The norms of societies valuing humane orientation are concerned with improvement of the human life condition. It is considered to relate to the 'quality of life'. Social support and security are also major components of this dimension. Members of a society are responsible for enhancing well-being, providing and arranging security, personal & social contacts, approval among community, sense of belonging, affiliation and affection, and to fight injustice collectively. This dimension enhances the interdependent self orientation among people.

*High:* Philippines, Malaysia, and Thailand (and other Southern Asian countries), Zambia and Zimbabwe (and other Sub-Saharan African countries), Ireland, Denmark, and Canada.

*Low:* Germany and Switzerland (and other Germanic European countries), Spain, France, and Italy (and other Latin European countries), Greece and Hungary (and other Eastern European countries), and Singapore.

9. **Gender egalitarianism**: the degree to which an organization or a society minimizes gender role differences while promoting gender equality.

Gender egalitarianism is related to the allocation of equal, similar and social roles between women and men. It reflects society's beliefs about whether members of the sex should determine the roles they play in their homes, business organizations, and communities (House et al. 2004: 347, emphasis added). It should be noted that gender egalitarian beliefs does not mean that more women should actually participate in the work environment or more men should start doing household shore. Rather, greater gender egalitarian societies tend to advocate the notion of unity in. "To members of egalitarian societies, a diverse community represents a rich source of ideas and techniques. People from these societies not only tolerate diversity, but emphasize understanding, respect, and the nurturing of diversity in their communities through sustained committed efforts" (House et al. 2004). In current times there is a higher association between development or modernization and gender-role ideology, with men's and women's roles perceived more equally in more economically and socially developed countries. Hence, it can be inferred that societies valuing gender egalitarianism have a higher probability to perform better as they keep an unbiased and open mind, towards the work force and consider them 'equal humans' rather that discriminating on the basis of sex.

*High:* Hungary, Russia, and Poland (and other Eastern European countries), Denmark and Sweden, Canada and the UK (and other Anglo-Saxon countries), Colombia and Argentina

(and other Latin American countries), Portugal, Singapore and the Philippines, and the Netherlands.

*Low:* Morocco, Turkey and Kuwait (and other Middle East countries), Korea, India, Switzerland, Germany, Austria, and Spain.

> ➢ *Schwarts value survey*

Among different cultural evaluation studies; the one presented by Schwartz is also a prominent one. Although there is is the popular belief among other theorists that this particular theory relates to cultural scale on the basis of assessing cultural values rather that the behaviors or practices (House et. al. 2004). However it does provide some accurate measures applicable to gauge behavior as well.

In his study of 1990, Schwartz observed that the cultural dimension of individualism-collectivism presented by Hofstede; even though vastly applicable around the world; lacks in addressing several important differences present among values associated with it. He criticized the said dimension and stated that there can be such values that may serve both personal interests (individualism) and group or collective ones (collectivism), for example the drive or motivational value for the search for personal, family or national security. Secondly the dichotomy is insufficient because it ignores values that serve collective goals, but are not characteristic of the in-group i.e. social justice, preserving nature, and a world of beauty. This means that within the collectivist culture the individuals may be inclined to the welfare of a group but the inclination may be group specific and not universal (a society is made up of several groups of people and inter-group biases may be present). He based this criticism on the study of Hui; 1988 & Triandis; 1988 that proposed that sometimes the collectivists show less interest and openness to strangers and visitors than individualists. According to Schwartz (1990), if collectivism is defined in function of the group, then one must distinguish between 'with-in group' collectivism and universal collectivism. Finally he argues that the factor implies a polar opposition, and there can be individual and collective interests that are not in conflict. For example, hedonism, self-direction or stimulation, are values that serve the interests of the person but not necessarily at the expense of any group, society or community.

Schwartz assumed the at the cultural values of a county are the prominent visible and inherent ideas and beliefs regarding good & bad, right & wrong and desirable & undesirable in a society. These beliefs are evident though the functioning, terminal goals and operating

procedures of the major societal institutions; e.g., the family unit, educational institutes and standards, economic, political, and religious systems etc. (Schwartz 1999). He stated that the values can be drawn upon "to select socially appropriate behavior and to justify their behavioral choices to others" (Schwartz 1999).

Schwartz derived seven types of values, structured along three polar dimensions, which were validated using Schwartz (1992) value survey of 56 single values submitted to 35,000 respondents (teachers and students) from 49 countries. These seven (individual level) value types are structured into three bipolar (societal level) dimensions:

1. *Conservatism versus Autonomy*: This is based on the issue of the nature of the relationship between the individual and the group (very close to the individual/collective cultural dimension). The principle that drives this dimension is the opposition between pursuing values that especially benefit the individual, those of self-promotion, as opposed to achieving values that mostly benefit the collective, those of self-transcendence. This value type addresses two questions: Whose interests should take precedence, the individual's or the group's? And, to what extent are the persons autonomous (versus embedded) in their group?

2. *Hierarchy versus Egalitarianism*: power difference versus societal basis, which deals with the issue of how to guarantee responsible behavior that will preserve the social foundations. It gives consideration towards the aspect i.e. to manage the unavoidable social interdependencies whether persons in the society should be treated as equals or there is a need for some sort of hierarchy.

3. *Mastery versus Harmony*: this addresses the issue of humankind relative to the natural and social world. More precisely the area of change versus adaptation to the social environment. This value type answers; Do people in the society generally tend to believe they can actively master and change the world and get ahead through active self-assertion and ambition? Or do people generally accept the world as it is, and rather try to fit in harmoniously rather than to change or exploit it?

The seven basic cultural values defined by Schwartz:

Conservation; this characteristic of societies is based on interdependent social relations, where security, conformity and tradition are the top priorities. These values

emphasize on keeping the status quo and try to avoid altering the traditional established social order, i.e. respect for tradition, family security, self-discipline etc.

Hierarchy; this value places emphasis on the chain of command attributions of roles and fixed resources (social power, authority, humility, wealth).

Intellectual Autonomy; the value states that the person as an autonomous entity should to pursue his or her goals and intellectual interests (curious, open minded, creative).

Affective Autonomy; it highlights interest in promoting and protecting the attainment of positive experiences like pleasure, excitement, thrill and enjoyment.

Competency; this value gives priority to the dominance of the surroundings through self-affirmation. Characteristics are a keen sense of ambition, success, risk taking etc.

Harmony; the value proposes individuals fit with nature as well with the environment and surroundings.

Egalitarian compromise; this advocates a concern for the well-being of others equality, social justice & responsibility.

### *2.1.4 The Individual level of Cultural Analysis*

The literature stated above deals with identifying cultural values and analyzing countries on a national level. But there is a need to clarify relation of individuals with the culture. The important question is are all the individuals within a defined culture the same? Most obviously the answer to this is: No. Cultures are combination of individual values or values possessed by *individuals* who are *considered collectively*. The individuals possess their own personal set of characteristics, values, and beliefs. Nevertheless, a given culture comprises of all these individual values and beliefs summed up to the level of some common denominator or assumed homogeneity. For example, the food preferences differ greatly different among the members Western societies, however the collective aspect is the level of spices preferred which is much lighter than that of eastern (asian) societies. The case is similar with the national cultures where certain values and practices will be dominant over others. Cultural dimensions used to study national culture refer to "the value culture of the dominant, majority group" (Schwartz 1999). Smith and Schwartz have studied the interaction between cultural values at the individual level and at the societal level (1997).

This is important as much of the data used to study cultures is collected from individuals within those cultures, e.g. through questionnaires distributed to individual

participants. When comparing cultures at the societal level, "the results obtained are characterizations of cultures but not of individuals" (Van de Vijver and Leung 1994). This is referred to as the "ecological fallacy" by Hofstede, i.e. confusing individual-level data within cultures with societal-level data between cultures. The "reversed ecological fallacy", on the other hand, refers to the assumption that individual-level data is also valid at the societal level and, therefore, the assumption that cultures are "king-sized individuals" (House et al. 2004). These cross-level inferences "can be fallacious because of a difference in meaning of constructs at the individual and cultural levels" (Van de Vijver and Leung 1994)

## 2.2 CONSUMER BEHAVIOR

### 2.2.1   *What is CB? Definition and importance*

Consumer behavior is a term commonly and repetitively used by marketers, researchers, producers in daily life. In the early stages of development this field was often refered to as 'buying behavior', emphasizing the interaction between consumers and producers only at the time of purchase. However marketers now believe that it is an ongoing process and merely the moment of purchase. The term refers to the process through which a consumer acquires, consumes and then disposes of goods. Every purchase; actual or intent; be it for high involvement or low involvement products deploys this process. It includes need recognition, information search, evaluation, actual decision and post decision outlook. The exchange in which two parties; individuals or organizations; give and receive something of value is a part of the consumer behavior process. However, the entire process includes pre-purchase, purchase and post purchase issues to be considered.

Every human being is a 'consumer' regardless of purchasing an item or not. Every item that is utilized by human beings make them consumers of the same. So a consumer is generally the person or individual who identifies a need or desire and wants that fulfilled. For example an infant is not the purchaser of any item consumed like baby food or dippers, but they often reveal a behavior towards products that compel or dispel the decision makers towards a certain product. In short the purchaser and user of the product may not be the same person. This means that the process of consumer behavior is not only influenced by personal

preferences but there are many parties or or influencers as well. These influences are termed as external and/or situational influences. These influences may be induced on the purchaser though family, friends, social image, organizational pressures etc. some major factors of affecting consumer behavior are family structure, social class and income, race and ethnicity, geography etc.

An important premise of consumer behavior is that people often buy products not simply to fulfill their needs but for what they mean. It implies that even though the products primary function is important, it's the role it plays in our lives, the meaning that it has goes well beyond the basic need. The deeper meaning of the product may help it to stand out from other products, all things being equal, a person will chose the product that closely complies to and is consistent with their underlying ideas and beliefs. For example, the footwear companies like Nike and Reebok market their products as being high quality. The fact however remains that most people can't run faster or jump higher even if they are wearing these brands. So what does this imply? It means that when one decides to buy Nike they may not simply be selecting footwear; they may be making a lifestyle statement about the type of person they are or want to be. So we can safely say that a consumer has a relationship with the products consumed and these bonds help in determining and understanding the possible meanings products have for consumers. Some types of relationships identified are (Solomon, 2009):

*Self-concept attachment* – the product helps to establish the user's identity

*Nostalgic attachment* – the product serves as a link with past self.

*Interdependence* – the product is a part of the user's daily routine.

*Affection* – the product elicits bonds of warmth, passion or strong emotion.

Studies have been done in order to understand the different way in which products and experiences provide meaning to consumers. These studies view the



consumption as an action in which people make use of the objects in a variety of ways(Holt, 1995). Consumption may be of intangible experiences, ideas and services or tangible objects. Consumption can be categorized by examining the structure underlying the action, i.e. whether

consuming primarily is focused on the object per se (object actions) or on interactions with other people where the object becomes the important resource (interpersonal actions). Second, the purpose of consumption can be distinguished as whether or not the act is an end in itself (autotelic actions) or a means to some other end (Instrumental actions). By combining these two dimensions a 2 x 2 matrix is formed where four metaphors can be identified:

*Consuming as Experience*: The 'consuming-as-experience' perspective examines consumers subjective and emotional reactions to objects. Holbrook and Hirschman (1982) pioneered research based on the ideas of experiential, hedonic, aesthetic, and subjective dimensions of consuming. The study tends to view consumption as a psychological phenomenon emphasizing the emotional states arising during consumption. According to Holt (1995), consumption experience involves actors applying general interpretive frameworks in the context of specific domains that have unique logics. The unique logic of a domain defines the rules of the game and helps actors who enter into the domain share in a coherent, recognizable experience

*Consuming as Integration*: The 'consuming-as-integration' perspective describes how consumers acquire and manipulate object meanings. Through a variety of consumption practices consumers are able to integrate the self with the object, thereby allowing themselves access to the object's symbolic properties. Integration refers to the process whereby the individual and the consumption object become more aligned. This can take two different directions. One, a consumer can manipulate objects of consumption to fit their own self concept or personal style, or two, a consumer can alter their own self identity or self concept to conform to the consumption practices in certain domains.

*Consuming as Classification*: This metaphor views consumption as a process in which objects viewed are vessels of cultural and personal meanings and act to classify the consumers (the goods people consume not only functional needs, but also symbolically communicate one's position in society). It refers to the ways in which consumers use consumption objects to classify them in relation to relevant others. By controlling their interaction with the object; experiential and integrating practices; the consumers communicate with other consumers. Classifying practices serve both to build affiliation and to enhance distinction. Thus, classification is usually assumed to be an unproblematic process that is accomplished through possession and social display of the consumption object.

*Consuming as Play*: This type of consumption not only involves direct engagement in the consumption objects but also includes using consumption objects as resources to interact with fellow consumers.

### 2.2.2   CB domain: where is CB in our lives
#### i.      Motivations & Emotions

There is a force that works in human subconscious mind that drives people to buy and use products that are generally straightforward in nature. For example, a vegetarian choosing to consume purely organic food where decision does not require high involvement with the product however it has deep seated notions regarding benefits for the planet. So even the smallest decisions may be related to wide ranging beliefs regarding what is appropriate and desirable. These deep rooted desires give rise to emotional responses to problems at hand and create a deep commitment to the products. Sometimes people are not even aware of the forces that drive them towards or away from products. A persons values; priorities and beliefs; influence all the inherent choices.

Motivation is what stimulates all human behavior. It refers to a process that causes people to behave as they do. For a psychological perspective motivation arises when a need is aroused that creates a gap in the mind and the consumer wishes to satisfy it. In other words the process of motivation is initiated by the vacuum created by an unsatisfied need or want. The individual makes all possible efforts to fill the gap/ vacuum. Once a need is activated, a state of tension is created that derives the consumer to reduce or eliminate the tension. The needs or motives which are at the root of the motivation process are of different types. They may be primary needs; i.e. the need for air, water, food, clothing and shelter, or psychological or secondary needs, i.e. affection, status, security, etc. Marketers try to create products that provide the desired benefits and reduce the tension or the vacuum.

Needs could be positive, negative, utilitarian; a desire to achieve functional or practical benefit; or hedonic, conscious or unconscious. The desired end state is the consumer's goal. An individual at any point in time may have many goals simultaneously. Furthermore the 'desired state' is a never ending phenomenon and a failure to satisfy the needs creating the gap may sometimes leads to frustration. The magnitude of the tension created determines the necessity to solve the problem. This degree of arousal is called the drive. Basic needs can be satisfied in any number of ways. However the path an individual chooses is influences by

internal factors; set of personal experiences; and external factors; culture, religion, ethnic or national background. These personal and cultural factors combine to create wants that are manifestations of the needs one has. Once the desired state or the goal is achieved the tension is reduced and the motivation recedes. So motivation can also be defined in terms of the strength or pressure it exerts on the consumer and the direction in which it leads to remove the gap.

The purpose of these theories of motivation is to help marketers in understand how and to what extent the consumers' consumption pattern is influenced by their needs. Abraham Maslow presents another significant theory that divided the needs of a person on the basis of importance in five levels of hierarchy, these are i) physiological, ii) safety, iii) social, iv) esteem and v) self actualization. There is another theory of motivation called the 'trio of needs' (McClelland, 1961) . It focuses on; a) need for Power, b) need for affiliation and c) need for achievement. The level of motivation of a consumer is directly related to the goal directed nature of the consumer. It is energizing and compelling. The above defied theories of motivation help in analyzing how powerful the motive is and how much force it exerts on the individuals to behave in a certain manner.

Motivations can be distinguished in two types; the latent motives and the manifest motives. Manifest motives are the obvious needs or reasons for consumers to act. For example hunger is a manifest motive, one feels hungry one finds food. However a consumer who purchases a subway sandwich instead of a big mac would display the latent motive of eating healthy food.

Motivations are also used to study the 'level of involvement' in a product; it is the measure of how much a consumer is interested in a product. Take the above example of subway vs. mcdonalds. The person who is hungry should not be particular of the type of food he / she gets. However if a person makes special effort to purchase a certain product, the consumer is said to have high involvement in the product. The customer's involvement can vary in degree and stage; it could be at the basic stage; i.e. low involvement; like purchasing a pack of chewing gum, on the other hand involvement could be high; like purchasing a home theater system.

## ii. _Attitudes_

Attitudes have been understood as learned predispositions that project a positive or negative sentiments and thoughts toward various objects, persons or situations. Learned predispositions mean that attitude is formed as a result of prior direct experience with the object, word of mouth, information acquired from others and / or from media. Attitudes are formed over time and are relatively consistent with the behavior they reflect. Definition of attitude in marketing terms is a general evaluation of a product or service formed over time (Solomon, 2008). Attitudes satisfy personal motives and also affect the shopping and buying habits of consumers. Dr. Lars Perner (2010) defines consumer attitude as 'a composite of a consumer's beliefs, feelings, and behavioral intentions toward some object within the context of marketing'. As mentioned earlier consumers can hold negative or positive beliefs or feelings toward products or services. An attitude is based on consumer perception of the stimuli. The only difference is that attitude has a behavioral intention component, which is defined as the consumer's preference, belief or feeling with respect to the product or service. The tangible and intangible objects, toward which one can form an attitude, are called attitude objects. Attitudes influence the way consumers think and behave and are therefore important for the marketers who study them to understand exactly how and why a consumer behaves. Attitudes are formed overtime and hence are generally difficult to change or shift from a given stance. Also they are general in nature as they apply to more than a momentary event. Consumers may possess very product-specific behaviors e.g. preference KFC Zinger over McDonalds Big Mac. More general consumption-related behaviors also exist in consumers e.g. frequency of dinning out in a month. Attitudes help to determine general information about consumers, with whom the consumer likes to hang out, what type of music one prefers, whether they possess healthy daily habits or not etc.

Attitudes are formed as individuals grow up, reflecting the environment and surrounding in which they grew up. Attitude towards an object or situation can be either of a high or low degree and the intensity depends on the strength of conviction with which the person believes in them. Although attitudes are typically held towards objects or behaviors, they are also present at a very general and abstract level as cultural attitudes, for example importance of family, punctuality for appointments, sitting and communicating in crowded areas as taught by the society.

Attitudes have several characteristics. To measure a consumer attitude two prerequisites are required; attitude availability, earlier evaluation of an object stored in the memory set, and attitude accessibility, whether consumers can retrieve that evaluation set for the memory set. Accessible attitudes are 'top of mind'. To measure consumer attitudes marketers need to tap into the available evaluation in the mind set. It is easier for a customer to recall certain information if it is important, unique, frequently encountered or recently encountered.

Like motives, attitudes also have a strength element. The attitude strength (importance or intensity) is the degree of influence that attitude exerts on the actual behavior. Strong central attitudes are highly accessible and easily recognized in situations. These are also termed as central beliefs. While week peripheral attitudes of simply peripheral attitudes are less frequently observed and may be transformed with less difficulty.

Katz defined several functions of attitudes:

*Utilitarian function*: this function describes the fundamental rewards and punishment principle. The attitudes are formed on the basis of utility, on simply assessing whether the product will induce pain or pleasure

*Value-expressive function*: this deals with the self concept of the consumer. Attitude is formed on the basis of assigned meaning not the utility. e.g. Nike shoes or Channel perfume translate into status orientation rather than being simple footwear and cologne. Value-expressive attitudes are highly relevant to lifestyle analyses, where consumers cultivate a cluster of activities, interests and opinions to express a particular social identity.

*Ego-defensive function*: these are formed to protect one's self image from external or internal doubts and feelings. E.g. a marketing study indicated that housewives in the 1950s resisted the use of instant coffee because it threatened their conception of themselves as capable homemakers (Dahlen, Lange & Smith)

*Knowledge function*: Some attitudes are formed as the result of a need for order, structure or meaning. This need is often present when a person is in an ambiguous situation or is confronted with a new product (Katz, 1960.)

### 2.2.3 *Elements of CB*
#### a. *Internal factors*
##### i. *Personality*

The personality of the consumer is the set of personal traits, likes & dislikes, the inner conscience that make a consumer act in certain ways for certain situations. Personality is an individual's response tendency across similar situations. This means that two consumers having equal motivation and need for tension reduction, having different levels of social acceptance and compatibility will engage in very different behaviors in order to satisfy that need.

Personality is defined as "an individual's characteristic pattern of thought, emotion, and behavior, together with the psychological mechanisms; hidden or not; behind those patterns" (Funder, 1997). Personality may also be conceptualized as a configuration of cognitions, emotions, and habits activated when situations stimulate their expression. Generally, they determine the individual's unique adjustment to the world. This view is supported by data that indicates the importance of the situation. Personality distinguishes one person from another on the basis of individual traits exhibited by people. It is an individual's internal aspect and determines how and why a consumer behaves in a particular way. A person's attitudes, their values in life, and the influence exerted by the people around them shape his personality. The personality is developed over the years, and just like the attitudes and perceptions it is altered and modified as people grow old, influenced by the people or events surrounding them, information pool available or due to their education. However, it does not change radically and remains consistent once the individual has reached maturity.

Carl Jung introduced the four dichotomies: 1) sensing- intuiting, 2) thinking-feeling, 3) extroversion-introversion, and 4) judging-perceiving. The Myers-Briggs Type Indicator (MBTI) uses two of the dichotomies given by Jung. They are: 1) sensing and intuiting and 2) thinking and feeling. Karen Horney argued that personality is a manifestation of ones culture and acts as a defense mechanism. While there are many other theories of personality, those found to be most useful are called trait theories. Trait theories brought the empirical approach to the personality study. They examined personality as an individual difference and thus allowed marketers to segment consumers on the basis of their personality differences. Trait theories assume that (1) all individuals have internal characteristics or traits related to action tendencies, and (2) there are consistent and measurable differences between individuals on

those characteristics. Most trait theories state that traits are inherited or formed at an early age and are relatively unchanging over the years. Differences between personality theories center on which traits or characteristics are the most important. The multi-trait theory tries to study the personality in terms of exclusive individual characteristics. It lists traits like 1) innovation 2) influence 3) materialism, and 4) consumer ethnocentrism as major influencers of behavior. Another theory which highlights the study of the following traits: 1) Openness to experience 2) conscientiousness 3) experience 4) agreeableness and 5) neuroticism (abbreviated to OCEAN) to know a person's personality, is known as the five-factor theory.

Apart from inherent traits, consumers choose products that portray an image similar to the view about themselves, i.e. the desired self. This is called the self-concept. Every person has an opinion about themselves. Individuals imagine and associate certain attributes with regards to their tastes and personalities. The self image influences the products and brands consumed. Furthermore it is a strong determinant in the choice of stores they prefer to buy from. Marketer needs to be familiar with the self-concept, as consumers are inclined toward products that either match their desired selves, or have the ability to provide the ideal/desired self. Thus, the concept of self helps marketers to understand, predict, and direct the purchase decisions of consumers who are driven by their personality traits and high self image. The specific view consumers have about themselves is influenced by their psychological and physiological thoughts. It also includes the consumer's perception of 'the self' in the eyes of the people around them i.e. social image. The self perception is not a static concept. It keeps on changing with the changing views a consumer has about 'self' based on at different contexts of time and place. Mostly consumers assume every product to have an individual image as well. Hence they choose such products or brands that are in equivalence with their own self.

### ii.     *The self Concept*

Self-concept is defined as sum of the individual's thoughts and feelings referring oneself as an object rather than a person. It is an individual's perception of and feelings toward themselves. It creates the level of esteem and develops ones personality.  In other words, the self-concept is composed of the attitudes one holds toward oneself. It can be divided into four basic parts: actual versus ideal, and private versus social. The actual–ideal distinctions refer to the individual's perception of present state; i.e. who I am now (actual self-

concept) and future state; i.e. who I would like to be (ideal self-concept). The private self refers to self image; i.e. how I am or would like to be to myself (private self-concept), and the social self refers to social image; i.e. how I am seen by others or how I would like to be seen by others (social self-concept).

### *Interdependent/Independent Self-Concepts*

Consumers are human beings and have opinions about everything including themselves. This makes the study of the self-concept very important in all cultures. However, different aspects of the self are important in different cultures. Researchers have found it useful to categorize self-concepts into two types—independent and interdependent, also referred to as one's separateness and connectedness. An independent version of the self is based on the predominant individualistic belief that individuals are inherently separate. It emphasizes personal goals, characteristics, achievements, and desires. Individuals with an independent self-concept tend to be energetic, goal oriented, egocentric, autonomous, self-reliant, and self contained. They define themselves in terms of what they have accomplished, what they possess and own, how well they are situated in the society w.r.t. status, and their personal characteristics cycle (Hawkins & Mothersbaugh, 2010).

An interdependent version of the self is based more on the common Asian cultural belief in the fundamental collectiveness of human beings. Consequently it emphasizes on family, cultural, social welfare, professional and social relationships. Individuals with an interdependent self-concept tend to be obedient, coordination and cooperation oriented, socio-centric, connected, and relation oriented. They define themselves in terms of social roles instead of status, family relationships, and similarities with other members of their groups.

Independent and interdependent self-concepts are not discrete categories; rather, they are constructs used to describe the opposite ends of a continuum along which most cultural values lie. However, most cultures are heterogeneous. Therefore, individuals within a given culture, subcultures and other groups will vary on this dimension. For example, women across cultures tend to have more of an interdependent self-concept than men do. Variation in the degree to which an individual or culture is characterized by an independent versus an interdependent self-concept has been found to influence message preferences, consumption of consumer and luxury goods, and the types of products preferred. For example, ads emphasizing autonomy and sense of freedom tend to be effective with consumers with

independent self-concepts, whereas ads emphasizing group membership, greater good for the community work better with consumers with interdependent self-concepts.

### iii. *Lifestyles*

Consumer behavior is influences by individual lifestyles. Lifestyle is basically how a person lives. It is how a person enacts her or his self-concept. Lifestyle is determined by past experiences and current situations. One's lifestyle influences all aspects of consumption behavior and is a function of inherent individual characteristics that have been shaped and formed through social interaction as the person has evolved through the life cycle (Hawkins & Mothersbaugh, 2010). There exists a relationship between lifestyle and self-concept. It is demonstrated in a recent study by comparing various lifestyle-related activities, interests, and behaviors across those with independent versus interdependent self-concepts. Independent individuals were more likely to seek adventure and excitement through travel, sports, and entertainment; to be opinion leaders; and to prefer physical activities that also challenged their minds. Inter-dependents were more likely to engage in home and domestic-related activities and entertainment, including cooking at home, beautification of the house etc. Interdependent individuals were also more likely to engage in social activities revolving around family and the community (Bone & Ellen, 1999). Individuals and households both have lifestyles. Although household lifestyles are in part determined by the individual lifestyles of the household members, the reverse is also true. Individuals' *desired* lifestyles influence their needs and desires and thus their purchase and use behavior. Desired lifestyle determines many of a person's consumption decisions, which in turn reinforce or alter that person's lifestyle.

Consumers are seldom explicitly aware of the role lifestyle plays in their purchase decisions. Why does one buy from 'Target' only? For example, few consumers would think, I'll have a Starbucks to maintain my lifestyle. However, individuals pursuing an active, social lifestyle might purchase Starbucks in part because of its convenience, its "in" status, vast availability and the presence of other similar people at Starbucks outlets. Thus, lifestyle frequently provides the basic motivation and guidelines for purchases, although it generally does so in an indirect, subtle manner.

## b.  *External factors*

### i.  *Group influences*

Reference groups can influence consumer behavior on many different levels i.e. they can impact motivation, attitudes, and individual information processing. These influences can originate from current group affiliations or the groups one aspires to be a part of in future. The influences that can be noted from group affiliation are; i) expert opinions, i.e. informational influences, ii) reflective opinions to weigh oneself against the group identity i.e. comparative influences and iii) normative influences that provide the basic guidelines of right and wrong. The level of influence exerted on an individual if different for different groups. If a group is perceived credible like a religious organization; the level of influence will be greater on the consumer. Furthermore the level of influence also depends upon the frequency of interaction between the group members (Wilkie, 1994; Solomon, Bamossy, Askegaard & Hogg, 2006)

### ii.  *Families and households*

The external factor influence in terms of ones family is considered to be the most. It changes as the family status changes. The consumers are effected by the family decion making from a very early age. Children observe their parents very intently, the habits, choices of products etc. make a perception in the children's mind regarding the consumption patterns. For example a child used to watching his mother purchase cheerios for 5 years will be curios and confused if the product choice suddenly changes. Furthermore the chances are that this person will buy cheerios for his children provided they are still available in the market. Normally consumers have preconceived notions regarding products they have used in their family homes and these notions will stick with them for a long time. Another aspect of the family influence is the life-cycle stage, the choices of a married woman with kids will be very different from that of an unmarried adult with no responsibilities (Wilkie, 1994; Solomon, Bamossy, Askegaard & Hogg, 2006).

The decision making style of the individual is changed if one is a part of a family, it becomes collective decision making.

### iii. Subcultures: Nationality & Religion

Other external factors formulating consumer behavior are ones Nationality and religion. These two factors are highly personal and important as they give an individual a sense of identity and belonging. The nationality of a person has implied meanings with it. For example, alcohol consumption is very common in Norwegian culture, if a Norwegian is offered a drink they will rarely refuse. This is a national trait. This is also associated with the Germans to an even higher extent, defined only by the October fest.

Religion as mentioned a very personal factor but is obvious to the majority. E.g Jews maybe recognized by the small cap at the back of their heads, similarly Muslim women are identified by their headscarfs. These traits are not universal but individual preferences. A pious religion practicing consumer will abide by the rules, the do's and don'ts of the religion no matter what. For example Jews insist on kosher food and will not consume food if they are not sure it is kosher.

## 2.3 CLOTHING LITERATURE

Communication takes place in different ways; verbal and non verbal. Gestures are analyzed meanings are assigned; intentions are deduced from every act. Oscar Wild once said 'it is only shallow people who do not judge by appearance. The true mystery of the world is the visible, not the invisible.' From an authoritative public figure to outfits put together for a job interview or simply clothes worn on a daily basis, all clothing speaks for itself. It is widely said that clothing is a mode of communication. Clothing is not only an object of material culture but a multidimensional phenomenon that includes social, psychological, symbolic, and cultural aspects. In clothing choices and usages, people are guided by not only modesty and protection motives but also deeper needs, motives, and goals that are value based and socially constructed. It may portray power and status or simply ones attitude towards life.

Clothes do not exist in imprecise state, i.e. without any reason or purpose; instead they are embedded in context and social circumstances of daily life (Kaiser, 1993). This context or framework is the culture through which individuals manage, perceive, and interpret appearances and their clothing. Culture may be viewed as a larger context within which individuals manage and perceive appearances. This would include a context of shared symbolic meanings and a context that provides a shared symbolic order within which people interpret

and develop meanings. Culture also represents a context in which shared beliefs and values are developed. Furthermore, people construct their appearances for themselves and for others (Kaiser & Damhorst, 1991). Such activities are social or interpersonal in nature because they are based on social relationships and meanings.

### i. *Defining "clothing" and "fashion"*

In the study of apparel behavior, a distinction between "clothing" and "fashion" is commonly made. Sproles and Burns (1994) define "clothing" as simply "any covering for the human body" and, with regards to clothes, "fashion" as "the style of dress that is temporarily adopted by a discernible proportion of members of a social group because that chosen style is perceived to be socially appropriate for the time and situation". The term "clothing" is thus regarded as a more generic term for the description of what people wear, whereas the term "fashion" connotes a sense of both synchronic and diachronic instability: what is considered "fashionable" in one part of the world may not be considered so in another part of the world, just as what is considered "fashionable" today may be considered outdated or even obsolete tomorrow.

An example of synchronic instability in apparel can be seen in a study of attitudes towards knee-high socks among Japanese and Singaporean high school girls in the late 1990s (Cunningham, 1996). While Japanese high school girls considered such socks chic and fashionable, female Singaporean students of the same age group tried desperately to keep their socks well hidden in their shoes, believing the appearance of canvas shoes with no socks to be a hip and trendy one. So while the trend was considered fashionable amongst Japanese students was considered un-cool and overly conservative amongst Singaporean students in the late 1990's.

Diachronic instability can be illustrated by the evolution of jeans from being a practical work garment to being a fashion statement. Craik (1994) observed that jeans was one clothing type associated with the working class since the early 1900s, they only became a fashionable article of clothing for youth from the 1950s, when film stars such as James Dean and Marlon Brando donned them to appear fashionably rebellious. However, while the middle class began wearing jeans as a fashion statement from the 1950s, the working class avoided wearing jeans that were, for them, a "reminder of their poor roots" (Craik 1994). So while jeans were once a

'functional piece of work clothing' worn by the blue-collar working class, celebrity endorsement transformed them into a high-class piece of clothing, and today is associated with elite brands like Calvin Klein and Liz Claibourne. Now the jeans are worn almost in all parts of the world have become the number one choice in casual attire.

While globalization and the rise of media have given rise to a more homogeneous clothing culture worldwide, instabilities, mismatches and differences in clothing cross-culturally still remain. Consequently, the study of the same is highly desirable. the focus of this research is on developing a systematic methodology to study differences in clothing selection across nations rather than changes in fashion.

### ii. *Clothing from different perspectives*

Traditionally, the study of clothing has largely been confined to the field of fine arts and fashion. Psychologists like Kaiser (1998) have argued that despite clothes being "tangible and concrete, they are taken for granted in terms of communication". Linguists, for example, tend to shun clothing, since articles of clothing have little or no impact on language. However, in recent times it is advocated as a proper mode of communication. Many studies have shown that clothing says a lot about the person wearing it. It may be used to define personality, social status, association to a group, protest against an issue etc. Considering the prominence of clothing In earlier studies of clothing in the 1920s, scholars focused on people's motivations for wearing clothes, such as to preserve their modesty, to accentuate their body and figure and to protect themselves from the natural elements etc. (Rubinstein 1995). These theories produced few substantial explanations for people's motivation to wear clothes, scholars proceeded to study clothing from the perspective of human needs, such as the need for self-respect, social image, fashion forward etc.

Later, in the 1960s, the social and psychological implications of clothing began receiving more attention from scholars. Rosencranz (cited in Kaiser 1998) proposed the study of "how as well as why clothing has meaning". In a key study by one of the pioneers in the study of clothing Barthes (1983), proposed a tripartite method for the studying it, based on the belief that for any article of clothing there exists three separate and distinct structures _ the technological structure (or the actual article of clothing itself), the iconic structure (or the pictorial depiction of the article of clothing), and the verbal structure (or the description of

the article of clothing in words). Essentially he argues that the meanings communicated by clothing are not produced by the physical article of clothing alone, but by the visual and verbal structures as well. Furthermore he highlights the importance of the verbal structure, since this is the factor able to furnish the most information for analysis of a particular article of clothing. This focus on the meanings stimulated by clothing continued well into recent times when the study of "semiotics" in general affected the study of clothes. Researchers have now widely began to investigate what clothes "communicate about the culture that which we live in" and how clothes "may be advertised so as to convey socially desirable meanings" (Kaiser 1998).

### iii.    *Clothing from a functional perspective*

Clothing values / behavior has become a highly emphasized area of study with respect to social psychology, consumer behavior, symbolic meanings. Clothes have a vast potential to convey messages, however, it must be noted researches not always conducted to express purpose of conveying a pre-determined message. For example second hand / vintage clothes are often a significant cost-saver technique for people who are more concerned about saving finances than about the clothes they wear. Others may choose to select certain clothes out of convenience; a person may own many black shirts not because they like the color or make a statement via black shirts, but because the clothing stores near their residence only have that variety. Consequently, it must be recognized that the messages articles of clothing highlight and communicate may not always be those that the wearer wishes to convey or is even consciously aware of. It would be fallacious, therefore, to argue that people always dress with an explicit awareness of the messages their clothes convey and a specific intent to convey those very messages.

Nevertheless, different articles of clothing do convey different messages, so regardless of the intentions, motivations and level of awareness of the wearer, the selection of clothes will send a certain message to the observer. As Campbell (1997) so aptly reasons, "since consumers cannot avoid wearing clothes, they are unable to prevent others from 'reading' meanings into the clothes they wear". The propensity of clothes to invoke and communicate certain messages cannot, therefore, be taken for granted. Rather, a rational and comprehensive framework needs to be formulated to facilitate the study of clothing semiotics and the immense potential for communication therein.

**CHAPTER 3: THEORETICAL REVIEW: CONCEPTUAL FRAMEWORK AND PROPOSITIONS**

The previous section highlighted the literature, i.e. the importance of culture and the consumer behavior variables in one's life. However there is a need to define the variables and hypotheses for the current research. The emphasis of the study is to analyze the impact of culture on the apparel selection across nations. Hence the link between the three should be made clear.

### 3.1 Cumulated Cultural dimensions

In psychology, the term culture refers to an accumulated set of shared beliefs, values, and social norms which impact the behavior of a relatively large group of people (Lustig & Koester, 2003). From a consumer behavior and psychological point of view, cultural studies should include measures from a broad range of constructs. From the previous section and discussion of culture many different cultural constructs were recognized. Lazar Stankov (2010) in his study of individual, country and societal cluster differences clubbed these clusters in four domains. These constructs are personality, Social Attitudes, Values and Norms (Stankov, 2010). The personality traits were traditionally seen as being private and unique to the individual, however as individuals make and reform the cultures it is important to study the same. Cultural differences in personality traits may be related to social influences or, alternatively, assuming a strong biological basis, different patterns of these traits might have evolved in different societies. At the other end are measures designed to assess how a person perceives implicit and explicit rules and regulations i.e. social norms that are supposedly the same for everybody within a society. In between these two endpoints there are many other psychological constructs, two categories of which social attitudes and values are included in the present study. Brief definitions of the four domains of culture are as follows:

• Personality is a collection of emotion, thought, and behavior patterns unique to a person. These patterns are captured by statements that describe the way we "think, feel or act."(Diener, Oishi & Lucas, 2003)

• Social attitudes are states of mind, and/or feelings towards a specific object or social interaction. They are captured by statements that elicit the expression of beliefs about what is true, real, or good in social situations (Saucier, 2004).

• Values are guiding principles and/or standards about some desirable end-state of existence (Schwartz, 2003). They are the criteria people use to evaluate others, themselves, actions, events and surroundings.

• Social norms represent a set of beliefs (or perceptions) about the expected standards of behavior that are sanctioned and enforced, sometimes implicitly, by a society (Hofstede, 2001; Inglehart, Basañez, & Moreno, 1998; House et. al., 2004 ).

These are all psychological aspects of culture that have received attention recently. Conceptually, these four domains differ from each other. These domains provide context for the expression of people's competencies, thought process, belief and therefore determine their life success (Sternberg &Grigorenko, 2003). They also have the potential for improving the understanding of causes and effects of social functions. Each of the above domains is multidimensional, for example, there are the well personality traits called the big five, social attitudes dimensions presented by Saucier, several dimensions of social norms, and value systems dimensions deduced from Hofstede and House et.al. the study by Stankov in 2010; 'Individual, country and societal cluster differences on measures of personality, attitudes, values, and social norms' provides a comprehensive base of 38 different constructs/ scales employed to study cultural impacts. These are listed and briefly described in the **Appendix V**.

## 3.2 VARIABLE SELECTION

### 3.2.1 Cultural Values w.r.t. Clothing Values

Today in this consumer-based society, clothing has become an essential part of us, referred to as 'the second skin'. Every day we spend some amount of time to decide about clothes we wear. And a lot of time goes in decision-making while selecting and purchasing clothes. In all of the activities related to clothing, personal values and preferences act as directive and motivating force in behavior and decision making. Values one has are the core factors of one's culture. So we can safely say that it is the culture that gives a direction, a road map for behavior. Consumers tends to be influenced by the values to which they give importance and the influential values in their personality affects the choice, selection and purchase behavior. Research shows that younger people are more careful in their appearance management, as opposed to older generations.

Clothing behavior research initiated from disciplines of psychology, sociology and social psychology. Research has mainly concentrated around two areas of prime focus: one major area of work is where appearance serves as a form of non-verbal communication, which "stimulates" judgmental and behavioral response from others. Second area is that clothing behavior of a person is a function of social situations & surroundings, personality and life style (Davis 1984). For Davis, clothing is a form of nonverbal communication about various aspects of an individual: sex, age, social status, occupation, group membership, personality, interests, values, and behavioral expectations. Specific clothing behavior has been related to specific value orientation and specific needs (Creekmore 1963). According to her, clothing behaviors like management of clothing is related to economic value, experimentation in clothing to exploratory value, status symbol to political value, appearance to aesthetic value, conformity to social values, fashion to political and modesty to religious values.

A study by Lapitsky showed that from the driving values aesthetics and economic factors took lead while determining intention and purchasing behavior for apparel selection among women. Morganosky (1984) investigated consumer's valuation of clothing and accessory items on the basis of aesthetic and utilitarian qualities.

Research these days has also examined how consumer values in different countries influence the shaping of consumer needs to be met via particular products/ brands and how the consumer needs affect subsequent purchase behavior. Roth (1995) supported the presence of a strong linkage between social values and consumer's needs to be fulfilled in country markets that represented different socio-economic status and culture. Thus, it is anticipated that values considered to be important in each country will be related to the consumer needs to be met through apparel products. Hence, values remain to be the supreme force; however, values may differ from person to person and country to country. Few researchers in this decade have tried to make comparisons of clothing purchase behavior of people residing in different countries and cities (Kawabhata and Rabolt 1999).

Consumer values play a key role in affecting product attitude and purchase behavior, these values eventually prioritize one's needs which are ultimately fulfilled through purchase of particular consumer products. Consumer preferences for certain products also change over time as their consumption, situation and environment change (Yau 1994).

One of the studies examined the relationship of consumer values, needs and purchase in two Asian consumer markets, China and South Korea. Values have been widely viewed as

the outcome of culture and ethnicity of a society and have multi dimensions. Thus, certain types of values may be regarded as more important to consumers in one country market than to those in another country market because of differences in culture and socio-economic conditions (Kin et al. 2002). Study conducted by Allen (2001) on the impact of human values on product (brand) preference also suggested that values influence product preference directly and indirectly, via prioritizing the importance of tangible attitudes.

Craik (1994) pointed out that clothing is simply neither functional nor symbolic. Clothing does much more than simply covers the body for warmth, modesty, or comfort. According to Craik, clothing constructs the so-called personal habits that refer to unconscious disposition and individual sense of appropriateness of someone's taste for cultural goods, practices, and modes of self-presentation. Sproles and Bums (1994) explained that adornment as the most significant and universal function of clothing is used to enhance physical attractiveness of the person. Clothing also symbolizes social status and identity, and raises the person's self-esteem. Sproles and Bums added that beyond those motives clothing satisfies other socio-psychological needs. Those needs include being current, adjusting to a changing society, escaping boredom, symbolic differentiation, and affiliation (social acceptance, social approval, and feelings of belonging). Thus, in a broader sense, clothing can satisfy needs related to personal recognition, prestige, status, and self-esteem. The array of motives for clothing behavior, and personal expression through clothing becomes even broader with ongoing societal changes. An important clothing trend is that cultural diversity develops ethnic tastes and growth of ethnic goods. Asimov (1993) states that the clothing attitudes are ever evolving and future will bring lots of new ones. According to him, clothing will no longer serve as a role or a gender differentiation but primarily will express individuals' differentiation. Nevertheless, the language of clothing will stay and express personality characteristics. Furthermore, cultural diversity may also compel the clothing trends to merge, overlap or mix with other cultures. An important fact to remember is that clothing values are not stand alone, they are immediately entwined with the body, gestures and facial expressions in the creation and communication of meaning. However for this study, however, clothing shall be examined in isolation. For the purpose of analyzing the cultural impacts on clothing the cultural dimensions were selected on the basis of several clothing values and dimensions. A set of clothing values; originally by Lapitsky (1961) and further by Momcilovic (1998) were identified and used for the analysis. Clothing values identified were: aesthetics, self-fulfillment, social

concern, social dominance, social acceptance, and symbolic value. However for the current study aesthetic value is replaced by individual personality traits and the social concern domain is also removed. Each value represents combination of sub-values or value elements. Some other clothing values; such as economy, gender differentiation etc.; were not discussed in the study as these are more universal in nature than culture specific.

Table 1 lists the values and sub-values for clothing (Momcilovic, 1998):

| Clothing Values | Definitions | Cultural / General Values |
|---|---|---|
| **Personality** | Use of clothing for expression of one's personality, casual, extroversion, agreeableness. | Personal Traits |
| | | Comfort |
| | | Attitude towards people. |
| | | Fashion |
| **Self-fulfillment** | Use of clothing for expression of one's individuality, sense of exploration, creativity, enjoyment, and fun. | Enjoyment & Fun |
| | | Experimentation |
| | | Independence |
| **Social dominance** | Desire for expressing or obtaining prestige, distinction, leadership, and wealth through clothing | Achievement |
| | | Power |
| **Social acceptance** | Desire for approval through clothing management | Conformity |
| **Symbolic** | Desire to search for and express symbolic meaning in one's clothing behavior | Sub-cultural belonging |
| | | Tradition |
| | | Spirituality & Religion |

Based on the clothing values identified the cultural traits corresponding to the consumer behavior elements were selected from the pool of cultural traits form Stankov's study. These traits are as follows:

i. Personality Traits
1. Agreeableness
2. Fashion orientation
ii. Social Attitudes
1. Ethnicity
2. Nationality
3. Approval
4. Economic
iii. Societal Values
1. Power
2. Achievement
3. Hedonism
4. Self-direction
5. Traditionalism

### 3.3. PROPOSITIONS

**Cultural Impacts Consumer Behavior**

As already discussed in earlier sections culture is a powerful force, it can be considered as the major factor in shaping and regulating human behavior (Schiffman and Kanuk 1997). Its impact is so natural and automatic that its influence on behavior is usually taken for granted. Often, it is only when we are exposed to people with different cultural values or customs that we become aware of how culture has molded our own behavior. Precisely because it shapes behavior, the understanding of culture is crucial when it comes to consumer behavior domains. The recognition of its importance has led to an increasing amount of research across cultures (Sojka and Tansuhaj 1995) and vast implications for marketers have surfaced. More significantly, many studies have succeeded in establishing links between culture and consumer behavior (McCracken 1986). A study by Wallace (1965) associates consumer behavior directly with culture. He believed that culture is the all-encompassing force which forms personality, which in turn affect social behaviors and hence is the key determinant of consumer behavior.

Numerous cross-cultural studies have been conducted in the past. The main objective of most of these studies was to make comparisons of behavior between cultural factors only (Marshall 1996). In these studies, differences were found in consumption patterns between people of various ethnic groups (Saegert, Hoover and Hilger 1985) and geographic subgroups that hold dissimilar cultural values (Gentry, Tansuhaj, Manzer and John 1988). Different researchers have successfully found differences in consumer behavior aspects such as brand loyalty (Saegert, Hoover and Hilger 1985), decision making (Doran 1994), novelty seeking and perceived risk (Gentry, Tansuhaj, Manzer and John 1988) across subcultures.

Although many researchers have sought to understand the influence of culture on consumer behavior, most of their attempts were made in a one-dimensional setting i.e. examining effects of certain aspect of culture on a specific aspect of consumer behavior. Relatively little attempt has been made to develop a general frameworks of cultural influence on consumer behavior that examine effects of various (overall) aspects of culture on various aspects of consumer behaviors at the same time.

The following section attempts to study the impacts of several cultural dimension on several aspects of consumer behavior. Various aspects of consumer behaviors are identified and linked to each of the cultural dimensions.

### 1.    *Personality*

Personality of an individual is generally considered to be unique & consistent. It is usually described in terms of traits such as independence, extroverts, attitude or sociability etc. Western individualists view traits as fixed; they are part of the person. In collectivistic cultures, people's ideal characteristics vary by social role, and behavior is influenced mostly by contextual factors (Church et al. 2006). People from collectivistic cultures tend to use more elements of the collective self or describe actions of people in context, e.g. my family thinks I am kind. When individualists describe themselves or others, they normally use elements of the personal self in objective terms e.g. I am kind, she is trustworthy (Kashima et al.2005). The Western habit of describing oneself and others in terms of abstract characteristics has led to the development of characterization systems of personal traits. The most used set of personality traits is the Five-Factor Model; Extroversion, Agreeableness, Conscientiousness, Neuroticism, Openness (McCrae 2002). According to research all these traits are found across various cultures, however the depth and importance differs.

Based on the discussion above it is clear that culture impacts the individual personalities which as a consequence impact the behavioral aspects. Individualistic cultures correspond with higher independent personal values; individuals exhibit a sense of status and achievement through their behavior, attitude and appearance. This means that they will be inclined to purchase items that highlight their individuality and achievement. Take the example of luxury cars. There are so many different brands and models available, and each one targeting a different segment having different traits. One segment recently identified is the young individuals who have more refined taste and means to pay for it as well. The specifications are lighter, more fuel efficient and smaller in size. These attributes target the aspect of youth, innovation and enjoyment in life. These cars are not suitable for people who possess personality traits like status orientation or conservatism. For those people the older larger and cars with more specifications are more suited. Another consequence of personality on consumer behavior is that the consumers assign meanings or personalities to products. This means that a consumer who is health conscious, energetic and physically active might

assign positive connotations to energy drinks and consuming them regularly so as to keep them even more aware and alive. Consumers may try to find those products that in line with their personal attributes. In cultures of low power distance and low uncertainty avoidance people normally have personalities that are more reserved and obedient, hence products attributing "innovative" and "different" traits may not be highly accepted.

**CULTURE**
PERSONALITY
•Agreeablness
•Comfort
•Attitude
•Fashion orientation

**CONSUMER BEHAVIOR**

PERSONALITY

**CLOTHING VALUES**
PERSONALITY
•Agreeablness
•Comfort
•Attitude
•Fashion orientatioN
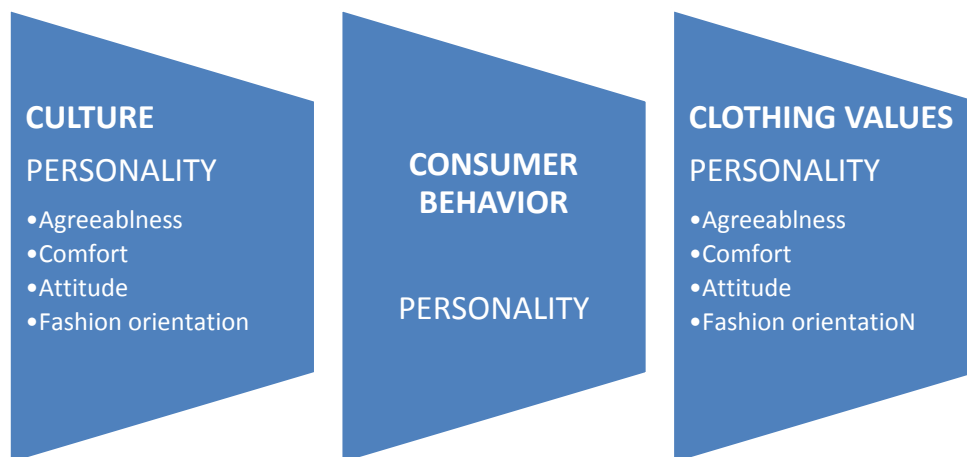
Cultural impacts can be translated into clothing behaviors of individuals as well. Studies have been done all around the world that point out the link between a person's personality and the way one dresses. A person with very serious and introvert personality may not decide to wear bright and sunny colors as these represent a sense of openness and juvenility. On the other hand a person who is lively and open to express feelings would love to have as many colors as possible. One's personality is also influenced by the dominant culture one lives in. This means that in general the consumers in countries that are more open and tolerant to ambiguity; will portray traits of being more social, willing to try new things, and accepting towards other people.

**H1: Preference of western clothing will be higher in Norwegian consumers as compared to Pakistani ones, who will be more inclined to eastern dresses.**

**H2: Personality traits correspond to similar clothing selection within cultures but have different preferences across cultures.**

H2a. Relative to Norwegian consumers Pakistani consumers will display a stronger preference to eastern casuals for display of personality. Norwegian consumers will show preference to western casuals.

H2b. Relative to Norwegian consumers Pakistani consumers will display rather mixed sentiments for displaying attitudes towards people. Norwegian consumers will be in disagreement.

H2c. Both Norwegian & Pakistani consumers will display a preference to comfort in clothing selection.

H2d i. Both Norwegian & Pakistani consumers will display a stronger preference to fashion orientation towards eastern casuals.

H2d ii. Relative to Norwegian consumers Pakistani consumers will display a stronger preference to fashion orientation towards western casuals

## 2.    *Self-direction: Self-Concept*

Human beings evolved species; the line dividing them from other species is the presence and usage of a brain. Consequently they have a habit of thinking, analyzing and interpreting every aspect of their life. Self concept popularly is defined as the cognitive appraisal of the attributes about oneself (Hattie 1992), and it both mediates and regulates behavior. Cognition means mental processes of perception, memory, judgment, and reasoning. In an individualistic culture, the emphasis is on self-orientation and identity is based on the individual's own achievements, practices, traits (Hofstede 1980). On the other hand the collective cultures give a higher importance to collective identity of the group and social systems (Hofstede 1980).

There are two dimensions of the self identified in individuals; the independent and the interdependent self. The later relates to social acceptance and approval, so it will be discussed later on. Popular beliefs about independent self include the inferences of identity deduced from one's personal character, occupational achievements, behavior and obvious portrayal of status(Belk 1984). It is also associated to western society's at large (Abe, Bagozzi and Sadarangani 1996). Importance of personal grooming, development and goals is much higher and individuals are seen as distinct individuals. This translated in the light of consumer behavior shows that such individuals perceive products in the light of self-orientation why should 'I' buy this, how will it benefit me? Consequently these individuals are driven by

'enhancement of self' factors and purchase such products that complement or add value. Expensive suiting, French colognes, fine dining, cruises etc. all represent products that are highly attractive to such individuals.
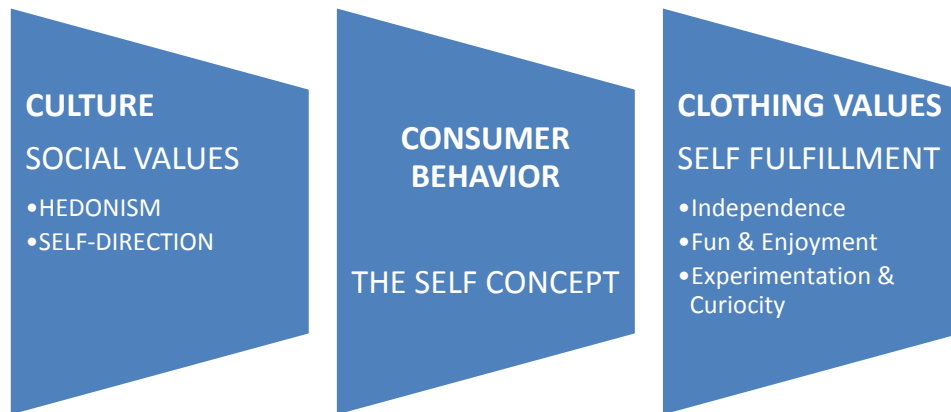


**H3: Self Fulfillment attributes correspond to similar clothing selection within cultures but have different preferences across cultures.**

H3a. Relative to Norwegian consumers Pakistani consumers will display a stronger preference towards excitement and enjoyment displayed though clothing.

H3b. Relative to Norwegian consumers Pakistani consumers will display a weaker preference towards self-direction displayed though clothing. Norwegian consumers will prefer western clothing as a sign of independence.

### 3. *Social Acceptance*

*Family Orientation*

As a sense of belonging and maintenance of good relationships with others commands an important role consumer behavior also it can be seen that family orientation is a critical aspect of collectivist societies. In an individualistic culture, people have a self-identity rather than identity that is developed from the social system (Hofstede 1980). Correspondingly, they will rank lower when it comes to family orientation.

Depicting consumer behavior influenced by family orientation Tai and Tam (1997) found that women in Taiwan and China significantly more family oriented were willing to sacrifice their personal goals and wants to fulfill the family needs and desires. They mentioned that they always listen to their elders and have a highs sense of conformity towards the wishes

of the family. As a result, their philosophy of living emphasized the family system, and they had a strong sense of family responsibility. This factor translated in consumer behavior orientations, clearly family orientation is a high motive for many decisions, betterment of entire family rather than own. Such individuals tend to consume products that show their sense of belonging. An example for this is a woman might buy a family station wagon to accommodate for the children and the routines associated with their education and extracurricular activities.

In another study by Lee and Ro Um (1992), it was found that the major difference between Koreans and Americans in their evaluations of product attributes was the different weights each put on the importance w.r.t. utility for the family. Koreans tended to be more family oriented in their product evaluations than the Americans. This meant that the products were selected according to their family's needs, rather than their own personal wants. It was suggested that the discriminating variable of individualism versus collectivism was the factor that accounted for this difference.

According to Sillars (1995), parents and other family members serve as channels of information, sources of social pressure, and support for one another; it creates a distinct lifestyle, pattern of decision-making, and style of interacting. Children have continuous opportunities to learn and internalize the beliefs, attitudes, and values they have observed, accepting these as the norms (Sears, 1983). Woodson, Childers, and Winn (1976) study of auto insurance found that 62% of men in their twenties reported they have used the same insurance company that their fathers did. Moreover, Arndt (1972) studied agreement between college students and their parents on dimensions of innovativeness, opinion leadership, and loyalty proneness and found strong correlation. Carlson, Laczniak, Grossbart (1994)found that products more visible to children at home have more preference similarity associated with the child's choice rules and beliefs. Heckler, Childers, and Arunachalam (1989) found purchase similarities and observed stronger impacts in parent-child intergenerational influences for convenience goods than for shopping goods. Childers and Rao (1992) assessed reference group effects and pointed out that a family's impact will differ from that of peers depending on whether a product is publicly or privately consumed.  Furthermore, for the consumption of items that are used specifically by an individual the pattern remains the same, i.e. utility or in this case approval of the family. The higher family orientation transforms the meaning of belonging and approval. The individuals not only strive to fulfill the families needs before their

own but also in fulfilling their own needs give a keen consideration of the implications it will have on the family.

Hence, it can be concluded that a culture that places emphasis on relationships with others and on the sense of belonging will also place greater importance on family ties, and this will be manifested in their consumption patterns.

*Reference Groups*

Park and Lessig (1977) defined a reference group to be an actual or imaginary individual or group conceived of having significant relevance upon an individual's evaluations, aspirations or behavior. Reference groups have also been defined as groups which the individual takes as a frame of reference for self-evaluation, motivation and attitude formation (Witt 1970).

According to Gregory and Munch (1996), importance to conform to the goals of a collective in-group such as the family, tribe or religious group can be seen in the purchase decisions. In addition, people who are of a collectivist culture participate in more group activities, are more concerned with the interestsof the in-group. They feel a greater need to conform to in-group opinions (Hui and Triandis 1986).

A reference group is an actual or imaginary group (or trend) exerting a significant weight upon an individual's evaluations, aspirations, motivations, behavior or attitudes (Park &Lessig, 1977). According to Park & Lessig (1977) reference groups influence our choices in three ways: (1) informational influence which is when the individual seeks information about various product from an association of professionals or independent group of experts; (2) utilitarian influence which is the individual's decision to purchase a particular product influenced by their preferences; (3) value-expressive influence which is when the individual feels that the purchase or use of a particular product will enhance the image others have of him or her. Others (Gergen & Gergen, 1981; Harold, 1965; Smucker, 1972) classified reference group influences as normative and comparative. Normative influence is where the reference group helps set and enforce fundamental standards of conduct as it gives reinforcement and criticism to the individual. Comparative influence means decisions about specific brands are affected as individuals compare themselves to group members.

As the extent of reference group influence depends on group identity and behavior, there exists the possibility that the cultural dimension of individualism-collectivism plays a role in interpersonal influence in consumption behavior. Shaw (1971) studied the effects of

communications and individual interactions on group cohesiveness and found that the greater the group cohesiveness, the more influence reference groups have in consumption behavior. In other words, people in a collectivist culture want to belong and want to conform to a group. And because of this need, they are correspondingly more inclined to be influenced by members of the same group.

In a study on Hispanic ethnic identification on reference group influence conducted by Webster and Faircloth (1994), it was found that people who identified strongly with their ethnic roots were significantly more likely to be subject to utilitarian or value-expressive influence. They also had a higher tendency to be influenced by the expectations of close acquaintances and family members in brand selection. In other words, they were more influenced by people they considered as members of their in-group.

Reference group influences are not equally powerful for all types of products and consumption activities. Bearden and Etzel (1982) found people are influenced more by reference groups under two situations: (1) luxuries rather than necessities product purchases, and (2) socially conspicuous or merchandise visible to others. Social referent influence refers to the extent to which relevant others are instrumental in determining an individual's consumption behavior. The behavioral intentions approach used in the current research traditionally has termed this concept, the subjective norm. Subjective norms are the consumer's overall perceptions of what relevant individuals think he or she should do (Ryan, 1982).

Yet, when apparel and other accessories were investigated, most studies purchase intention in the U.S. obtained opposite findings (Casselman & Damhorst, 1991; Chang, Burns, & Noel, 1996; DeLong, Minshall, & Larntz, 1987). For U.S. college students, the purchase intention for unisex shirts was explained more by attitude toward purchasing than subjective norms (Casselman & Damhorst, 1991). Similar findings were obtained for brand name casual apparel (Chang et al., 1996), sweaters (DeLong et al., 1987), and sneakers (Lee Green, 1991). However, when it comes to studies using the Fishbein model with Asian cultures, Chan and Lau (1998) found that Chinese consumers' intentions to purchase traditional gold rings were influenced more by subjective norms than by attitude. Lee and Green (1991) obtained a similar finding with Korean intentions to purchase sneakers. Shen, Dickson, Lennon, Montalto, and Zhang (2003) added the acculturation variable in the Fishbein Intention model and found the acculturation characteristics did improve the explanation of Chinese apparel purchase

intentions for U.S.-made apparel.

| CULTURE<br><br>SOCIAL ATTRIBUTES<br><br>•APPROVAL : Family & Social Groups | CONSUMER BEHAVIOR<br><br>FAMILY & GROUP INFLUENCE | CLOTHING VALUES<br><br>SOCIAL ACCEPTANCE<br><br>•Conformity |
|---|---|---|
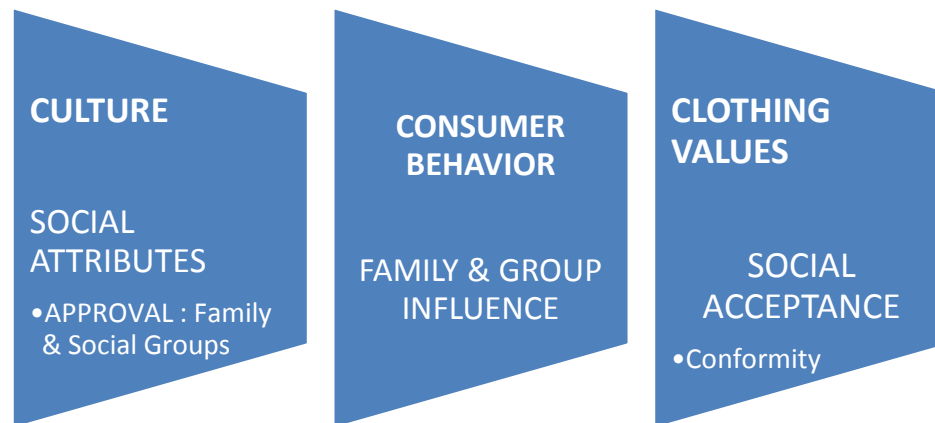
Approval or social acceptance as many have named it is one of the most contributing factors in apparel selection. Especially for women who are constantly judged by the way they look. A girl dressed in modest and less fashionable clothes stepping in a high society gathering will be looked down upon and will receive many sympathetic glances of people thinking she couldn't afford to buy nice clothes for the fashion. Such a stereotype might seem extreme case scenario however it hold true in many cultures. Human beings are naturally programmed to adjust according to their surroundings. In cold weather one starts wearing warmer clothes. Someone doing opposite to the same would feel the odd one out. So consumers feel the need to become homogeneous with the surroundings, even if they do not accept that they are molding themselves as such.

**H4: Social Acceptance attributes correspond to similar clothing selection within cultures but have different preferences across cultures.**

H4a. Relative to Norwegian consumers Pakistani consumers will display mixed sentiments towards approval on western clothing from family and friends.

H4b. Relative to Norwegian consumers Pakistani consumers will display a stronger preference towards conformity with the society though eastern clothing selection.

H4c. Norwegian consumers will display strong disagreement on approval of both eastern and western clothing from family, friends and society.

### 4. Social Dominance (social stratification)

This domain is displayed through the level of apparent status differences in a society or the display of achievements and success. Some cultures clearly define the social distinctions and people are expected to follow the rules of ht game i.e. higher respect and benefits awarded to those with higher status. Similarly showing off the achievements and success are considered as vanity and the one displaying displays a sense of arrogance. Lets view the two in detail.

#### *Power:*

The concept of human inequality is the basic issue involved in power distance. Such inequality can occur in areas such as prestige, wealth and power and these are given different emphasis in different societies. The only variation across cultures is how dominance is worked out in human social existence. Some have elaborate, formal structures of dominance; others go to great lengths to flatten the effect of dominance (Hofstede 1980). The terms caste, estate and class are the three types of rank inequalities used to differentiate society into different functional areas (Bohannan 1969).

Mulder (1977) defined power distance as "the degree of inequality in power between a less powerful individual (I) and a more powerful other (O), in which I and O belong to the same (loosely or tightly knit) social system" (Mulder 1977). From a more rounded perspective, power distance can be defined as "the extent to which less powerful members of organizations and institutions (like the family) accept and expect that power is distributed unequally" (Hofstede and Bond 1988).

Consumer behaviors that are associated with power distance should be influenced by cultural differences associated with the degree of respect given to authoritative and powerful figures in societies. Also the choice of products brought by individuals residing on the different levels of the power pyramid will differ greatly. In countries exhibiting high power distance measures the people on the top end tend to behave and act like everything else is beneath them, this is seen in how they talk to people, how they stand, what products (usually branded) they consume. Such societies differentiate the individuals on only on the basis of authority but may also be highly visible in showing this difference. The behavior formed on the basis of societal status one is assigned to. On the other side of the spectrum, societies with lower power distance emphasis are given more to equality of rights. Everyone is visibly equal

in their personal behavioral patterns i.e. cars they drive, clothes they wear, recreational activities; everything is somewhat similar to others that belong to that society.

*Achievement*

Achievement can be translated in terms of innovativeness orientation in individuals. Innovativeness can be defined as the willingness of consumers to adopt new products in various consumption domains (Hirschman 1981). This is related to the ability to tolerate risk and uncertainty and exhibit traits like ambition and influence. Intuitively, individuals who cannot take initiatives and tolerate ambiguity will not be inclined to seek new products and therefore will not be innovators. In this case, these are the people also depicting high in uncertainty avoidance as they are not risk takes and abstruse situations make them uncomfortable.

A study by Rogers (1957) found that the willingness to accept change and the degree of rigidity of individuals were significantly related to their trial and adoption of new products. Hui et al. (1993) found significant differences between different cultural groups product innovativeness. One contributing factor could be differences in fate orientation. Individuals who rely more on fate are also more likely to comply with uncertain situations. Therefore, innovativeness is dependent on the propensity of an individual to tolerate uncertainty associated with new products. This means that they will exhibit behavior that shows their nature towards life. The risk takers will incline to visit new places, meet new people, try on new clothes as opposed to risk averse people who will stick to their normal routine.

**CULTURE**

SOCIAL VALUES

•POWER
•ACHIEVEMENT

**CONSUMER BEHAVIOR**

SOCIAL STRATIFICATION

**CLOTHING VALUES**

SOCIAL DOMINANCE

•POWER
•ACHIEVEMENT
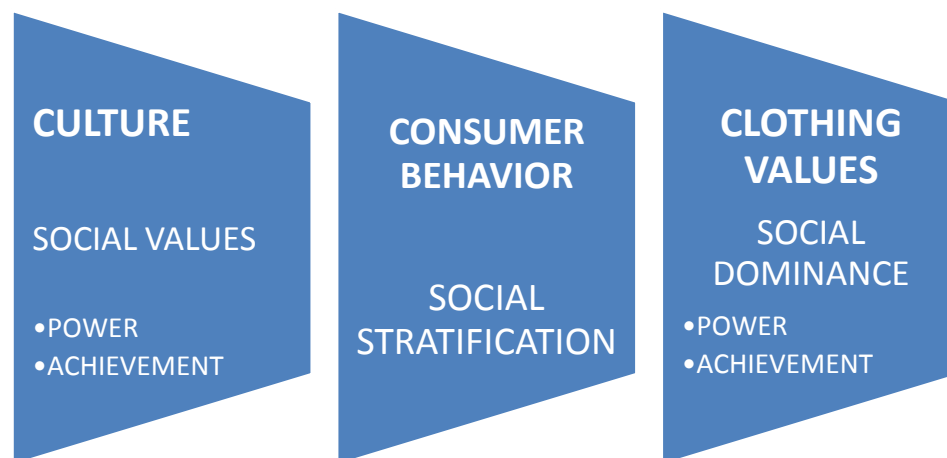
Clothing reflects to an unspoken hierarchy of values that we are made fit into. Whether or not consumers agree to that hierarchy, it exists throughout the world. The outfits one selects puts one in a higher or lower rank/status and hence the level of respect associated. Consumers are familiar of their own surroundings and the norms that go with it. The dress for ones office is quite different from what one would select for an informal meeting with friends. In some cultures it is taken as the height of disrespect to show up in improper attire. Cultures high on social dominance give particular importance to such aspects of clothing.

**H5: Social Dominance attributes correspond to similar clothing selection within cultures but have different preferences across cultures.**

H5a. Relative to Norwegian consumers Pakistani consumers will display mixed sentiments towards western but stronger sentiments towards the eastern clothing as sign of social status.

H5b. Relative to Norwegian consumers Pakistani consumers will display a stronger preference towards eastern clothing and lower preference towards western clothing as a sign of intelligence and success.

H5c. Norwegian consumers will display strong disagreement on both eastern and western clothing as signs of social status and success.

## 5.    Sub-Cultures

This dimension includes the effects of nationality, religion & ethnicity and conservatism (traditionalism, resistance to change) on consumer behavior. These three traits are the basis of any culture, if one doesn't relate to the national identity they would relate to a religious or ethnic identity and vice versa. Conservatism deals with the depth with which these traits are rooted within the individual, i.e. how much importance for each; the consumer holds. Logically speaking if one holds his or her national identity and sense of belonging very firmly, naturally they will be inclined towards the national products and norms and will not change or deviate from the same. On the other hand people have an in built ability to mold themselves according to surroundings and situations, kind of the law of inertia, which clearly portrays the magnitude of importance for national norms and traits. This effect is normally studied under the topic of acculturation, however for the current study only the consumers residing within their respective countries have been studied.
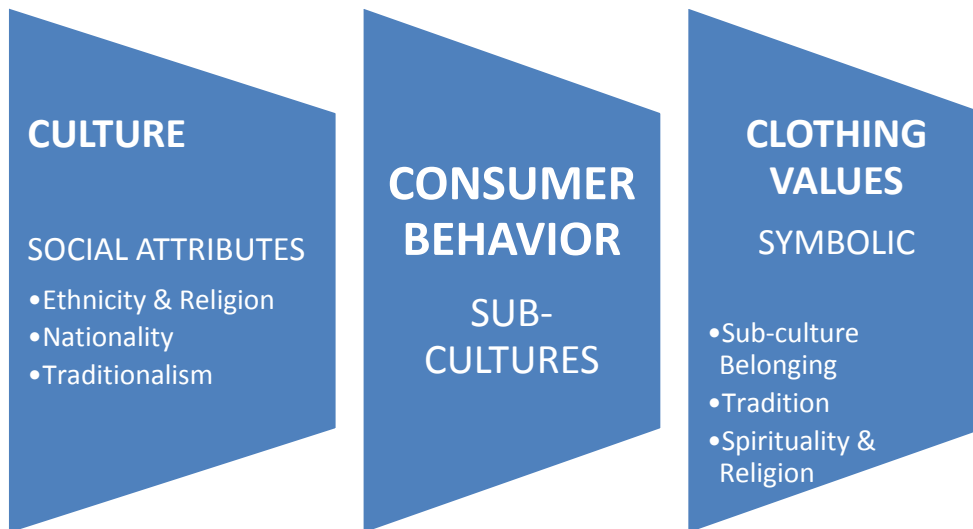
**H6: Social Attributes of a society correspond to similar clothing selection within cultures but have different preferences across cultures.**

H6a. Relative to Norwegian consumers Pakistani consumers will display a stronger preference towards nationality through display and choice of clothing.

H6b. Relative to Norwegian consumers Pakistani consumers will display a stronger preference towards religion and ethnicity through display and choice of clothing.

H6c. Relative to Norwegian consumers Pakistani consumers will display a stronger preference towards respect for tradition through display and choice of clothing.

**CHAPTER 4: METHODOLOGY**

Previous section presented the detailed information on the formulation of the variables and the purpose of study i.e. the propositions. This chapter provides an outlook on the research procedures giving details on the research strategies; reasoning, design and data collection. And then it gives provides the insight on how the research was conducted by way of questionnaire development, sampling & data collect, and data analysis techniques.

## 4.1    RESEARCH STRATEGIES

The purpose to define a research strategy is to lay out the a plan i.e. best way of approaching the research variables from the design perspective and data collection and finally comprehension of the data gathered.

### 4.1.1.    Reasoning Strategy

There are several ways in which a research study is designed, understood and interpreted. The variables selection and hypothesis generation can be done by three types of reasoning; deductive, inductive and the combination of the two.

Deductive reasoning starts from a general premise, a specified issue or situation to be argued. After which the previous work and theories related to the premise are studied, and finally a by narrowing down the historical perspectives from the prior studies hypotheses are formed. The researches then gather information and observations to test the suggested hypotheses. Finally, the results through previous procedures enables to draw a conclusion whether to accept or reject the hypotheses derived from the theories used in the research. In simple words it starts from a general point and works towards specific issues. It focuses on the logic of the premise and the reasoning. Researchers have defined it as "through a sequence of formal steps of logic, from the general to the particular, a valid conclusion can be deduced from a valid premise" (Cohen, Manion, & Morrison, 2007).

Deductive reasoning is criticized by many because "its major premises were often preconceived notions which inevitably bias the conclusions"(Cohen, Manion, & Morrison, 2007). Francis Bacon was the first to make the above criticism, as a result of which he proposed another type of reasoning; i.e. 'inductive reasoning'. He argues that by using a

number of individual cases a problem can be identified and may lead to variable & hypotheses formation. This flows from a specific to a general level, it can ultimately generate a new theory for the masses. Thus inductive reasoning bases the actual occurrences as the confirmation for generality. It begins with phenomenon in a specific area of interest and collects observations of patterns to substantiate reasons behind it. After which possible hypothesis is formulated, and finally allows the researcher to work up to a theory and or conclusion that is applicable to the general environment. The benefit of this type of reasoning is that relationships between any variables can be studied and preconceived ideas are not required. However it may result in an inconclusive hypothesis.

So simply put; deductive reasoning starts from the general conception and moves to the specific conclusions. Whereas; inductive reasoning begins with a specific phenomenon and progress towards proving its general applicability.

The two methods discussed are quite different in the way they conduct research. The inductive process is exploratory and rather open-ended. While the deductive processes are more constricted in nature and need observations or hypotheses to confirm the theories in the research.

The current study has used both methods of reasoning in different parts of the analysis. The scope of the study is to compare cross cultural differences in the apparel selection process in two countries. So the study is divided in two parts; i) establishing the cross cultural differences, ii) measuring the effect of those differences on the consumer behavior i.e. selection process. The first one relates to the deductive reasoning on the basis that cultural differences are present in different countries, how are the two countries in question different from one another. The second observation is more on the inductive side; it was noticed that the citizens from Norway had different clothing habits as compared to the citizens from Pakistan. Considering the cross cultural differences hypotheses were made to confirm the same. The ultimate goal of this study is to analysis whether or not cultural differences exist among the two countries consumer behavior habits.

**Variable selection process:**

Before starting the actual research, first the selection of variables for the study must be defined. These variables were chosen based on the previous knowledge relating to the study. The research aims to test the most likely the relationship between the prevalent dominant culture and the consumer selection process specifically for the clothing for normal wear. It is

apparent from the past studies that culture influences information processing and ultimately the choice of an individual. The study aims at discovering what the scale of this effect is, i.e. how great or little the impact is. Furthermore the motivations and attitudes developed in a consumer's mind because of those influences regarding the clothing selection. Clothing is an integral part of an individual's daily life. It is popularly argued that actual speaking only delivers 30% of the message; the rest is conveyed through non verbal communication. On that point the clothing one selects has become a major part of the non verbal communication system. It is argued that the selection of attire can send a lot of signals and have very deep routed meanings. The colors, the styles, the types of clothing all state implied meanings eve in the low context cultures where communication is direct and not laden with concealed meanings. Historically clothing was considered a low involvement product, fulfilling only the fictional needs. However with the development in the world and the fashion industry this domain is not treated as one of the most carefully thought decision involvement process. The topic was chosen based on the obvious cultural differences in consumer behavior regarding the several clothing types that are seen around the world.

The purpose of this study is to understand the behavioral changes in apparel selection cross culturally. The apparel type is simple daily casuals. The selection process may be seen from the consumer perspective and the perspective of a marketer or producer. This gives the grounds to decide the format of this study. For this purpose both qualitative and quantitative methods of research have been selected. Only one approach was not used as there have been many studies already done on the subject matter and inferences can be deducted from the qualitative approach. The quantitative methods are required for deduction of information of specific cultures prevailing in Norway and Pakistan and can be related to the analysis from the qualitative approach.

The scope of qualitative research has been for understanding the effects of the main independent variable; i.e. culture on the main dependent variable i.e. consumer behavioral practices. The impacts generated by moving cross culturally; i.e. acculturation; were not included in the study. It illustrates the explicit impact of culture on consumer behavior, the cultural variables affecting different aspects of consumer selection process i.e. their motivations and attitudes. The qualitative approaches are a good way of research as these make use of already done research, which may or may not be statistical. It interprets the meanings of situations, factors and things on the basis of learned past experiences and

behaviors of others. Also it makes use of the interaction between influencing factors like religion, nationality, attitude towards power with the social environments and other behavioral aspects. (Strauss & Corbin, 1998).

On the other hand the quantitative approach starts with defining several assumptions and variables, deducted from past knowledge; historical studies; to be tested on the population and generating statistical measures. Hopkins defined quantitative methods as computed relations between predefined variables using statistical factors like relative frequency comparison, correlations, comparing mean values etc (Hopkins, 2000). The variables for this study have been studied in several previous researches; however they were not explicitly picked up from one study, rather deducted from a number of different studies and combined in one. Also the cultural variables of study were cross linked with clothing value variables, as the scope of this study is the consumer selection process for apparel.

As mentioned above there are two ways to conduct the study from consumer perspective and the marketer perspective. This research has made use of qualitative research to see how marketers would view the consumption behavior of the individuals steered by the dominant culture on one hand. And on the other side quantitative research has been applied to get the consumer side perspective, i.e. how do they think they behave according to the dominant culture surrounding their decision making, or even if they believe it play a part at all. The intention is to be able to distinguish a pattern of behavior within the data collected, which can then be used to generalize the findings throughout the population integrated in the study.

### 4.1.2. Design Strategy

Two types of research design are available; descriptive research, concerning What? and exploratory research concerning Why?

Descriptive research is more statistical and measures and estimates the sizes, quantities or frequencies. It merely presents variables without analyzing their relationships. On the other hand the exploratory research comes in when a need for explanation of the empirical findings arise. It is more commonly used for the qualitative research as its characteristics are to generate ideas, insights or hypotheses. (Kent, 2007)

According to Kent (2007), there is a common mixture in practice of "exploration, description, and investigation of the relationships between variables and a causal analysis". Normally the research is started off with an exploratory perspective and at some future point

the descriptive design is incorporated and evaluated to describe the nature of the relationship between the variables. "Each stage will shade into the next with exploratory research becoming the basis for description, and description forming the first part of an investigative analysis and so on" (Kent, 2007).

Some researches can be done only on the basis of exploratory design that are focused of generating ideas. Others that analyze one factor at a time, no relationship study involved can be done by employing the descriptive design only. However traditionally there is always a need for the combination of both exploratory and descriptive designs. (Kent, 2007).

Since the aim of descriptive and exploratory research is simply to collect information related to the research question. An investigative research goes beyond just collecting data and information. Since it focuses on analyzing the relationships of variables, and study the statistical associations or correlations etc. of two or more variables. Hence, the use of a combination between the two different approaches is used in the current study, to get a better understanding of whether cultural differences actively influence the daily consumer behavior in clothing selection among citizens of Pakistan and Norway.

### 4.1.3. Data Collection Strategy

The data for research study can be collected in two types, qualitative and quantitative data. The Qualitative data is based on is based on words, phrases, and images of all kind, and like the exploratory design seeks out the 'why', not the 'how' of a given topic through. It analyses the unstructured information, like interview transcripts, open ended survey responses, emails, notes, feedback forms, photos and videos. It is also said to be in play while deducing information from past researches or studying case studies. It is difficult to analyze as there are not predefined right or wrong answers or specified codes to relate the responses to (Kent, 2007). It gives room to the researcher to study and interpret the data according to their own understanding and draw inferences or theories form the data collected (Saunders, Lewis, & Thornhill, 2007, p. 480).

A qualitative research is required and used to gain insight into people's attitudes, behaviors, value systems, concerns, motivations, aspirations, culture or lifestyles. Qualitative data cannot explain causal relationships, for that a more quantitative data is required. The quantitative data, is collected on statistical or numerical basis. It gives precise answers and can be interpreted in several different statistical and non statistical ways. It is used measure and analyze relationships, trend patterns and concept deductions. The main consideration of quantitative data is to lead a numerical

data analysis from relevant theories with "*a predetermined set of categories or codes on which to map responses or observations*" (Kent, 2007).

For this current study the research problems and objectives indicate that the use of qualitative and quantitative data is applied. However, due to a limited amount of time and availability issues, quantitative data collection is done mainly with a few qualitative elements associated along with. Furthermore the research problem is to identify the linkage between cultural differences and apparel selection on the bases of defined cultural and clothing value variables making it a relational and causal study. Therefore the quantitative questionnaire is more appropriate. Some investigative research procedures will be carried out after the data collection is completed. The primary sample is however approached with the quantitative data. The study has also used a substantial amount of secondary sources, i.e. existing literatures, journal papers, books and other sources.

## 4.2 SECTION II

The purpose of the study was to investigate the influences of the cultural differences in the consumer behavior i.e. clothing selection process among Pakistani and Norwegian citizens.

The basic research questions for the study: How does the culture affect the apparel selection behavior of Pakistani and Norwegian towards both eastern and western casual attires? In the previous section of this chapter the methods used for the formulation of research study were presented. In this section the discussion on (1) questionnaire development, (2) sampling & data collection, and (4) data analysis is done.

### 4.2.1. Questionnaire Development

The questionnaire was on a quantitative data approach, with two qualitative ones in the end. It was also designed on an exploratory manner to generate causal and relational statistics. The variables of the study were deduced from several different studies of cultural dimensions as well as clothing and consumer behavior research. The values for the study were derived from combining the studies from Hofstede, House et al. globe study, Schwartz value survey, the world value survey and the personality traits defined as the big five. The clothing variables were identified by the studies conducted by Laptisky, Creekmore, Holbrook and Momcilovic. Furthermore the questions were presented in such a way that the motivations and attitudes towards apparel selection could be deduced.

Based on the research problem the questionnaire was divided into three sections; i) Demographics, ii) Western Casuals and iii) eastern casuals. The survey had a total of 40 quantitative questions divided among the three sections. 5 in section 1, 16 each (quantitative) in section 2 & 3 and 2 open ended questions at the end of section 2 and 3 for the consumers to list any ambiguities, or limitations or inhibitions or any general comment regarding the survey.

The first section dealt with the demographics of the respondents. Consisted of five questions, Nationality, Age Group; Education; Occupation and Marital Status. These factors were included as all these play a vital part in the decision making process rendered by the consumers. For example an un-married but employed girl in Pakistan has very different needs than that of a married employed woman. Similarly the education level also differentiates the choices of clothes and motives behind selecting them. Furthermore, the sample was limited to the age group of 18 – 36 as this describes the young adults and adults who are sort of making foundations for their lives be it in Pakistan or in Norway. A 36 year old might be married and have children but still it's a young enough age to depict excitement and enthusiastic behavior. Also women older that depict a very grown up behavior in Pakistan. So to keep the samples as similar as possible it was capped on 36 years.

The second and third sections started with a pictorial stimulation of clothing; western and eastern. The pictures were an amalgamation of different pictures combined together, depicting several types of clothes worn by different aged females. These sections had the similar set of 16 questions each, making a total of 33. These questions were related to the various attributes variables, i.e. cultural values overlapped with clothing values, were asked. These were 7 point Likert Scale depiction. The responses were 1) disagree, 2) mostly disagree, 3) somewhat disagree, 4) neutral, 5)somewhat agree, 6) mostly agree, 7) agree. The scale was not shown as strongly disagree or strongly agree as the consumer choices sometimes do not have that exponential differences to strongly agree or disagree on a certain dimension.

The respondents were asked to view the pictures carefully and then answer the set of questions given below. These pictures provided the general attire followed by the Norwegians and the general attire of the Pakistanis. Respondents were asked to answer for both type of clothes according to their preferences. It did not matter whether the respondents had ever consumed the clothing in the pictures; it just aimed to make the inference of the selection behavior and attitude towards the different types.

The statements were presented in a way to get the consumer preferences with respect to the cultural traits on the clothing presented in the two pictures. the types of variables depicted in the survey were

- Daily preference
- Cultural & Clothing values
  - Personality
  - Social Acceptance
  - Social dominance
  - Self fulfillment
  - Symbolic
- Price
- General attitude

The statements were not all positive and some negative statements were also included to keep the respondents active and indulged. Also the statements were not all in the ascending order as listed above, mixed so that the consumers kept reading with attention.

As the study is based on finding proof of the impact cultural difference have on apparel selection it was important to include clothing that was with reference to both Norwegians and Pakistanis. The common dress worn by the females in Pakistan is called the 'Qmeez Shalwar'. A few distinguishing traits of this are that the clothing is more on the conservative side, can be viewed as loose and baggy. The top shirt 'Qameez' is longer, at least coming down to the lower thigh or preferably knee long. It can be longer but not shorter than specific length. The trouser 'shalwar' is actually looser. There is a third very important part of this dress, i.e. 'Dupatta' a stole or shawl worn around the shoulders. It is a rather large piece of cloth (normally even larger than a person's height), so when it is worn from the front on both shoulders is comes down to lower back. It is not stitched just taken as a shawl. It is an important part of the eastern attire and is taken with all types of dresses; casual, formal, party etc. for all occasions. The eastern attire is visually very different from the western attire.

The common attire worn in Norway consists of a pair of trousers, loose or skinny, accompanied by a shirt, that needs not be longer that the hip. However if one is wearing a skirt or a dress than they may come down to lower thigh or any length starting form upper thigh going down to the ankles. These may be accompanied by scarves as well. But the scarves are smaller pieces of cloth, not longer than the distance from fingers on right hand to the fingers of the left one. It is normally viewed in colder months, worn as an extra protective coating.

Using the SurveyXact, database website available for the students was used to formulate and distribute the survey.

### 4.2.2. Sampling & Data collection

The sample of the study was limited to the females from Pakistan and Norway. Aged between 18 – 36, well educated individuals having a minimum of Bachelors degree. The demographic section of the questionnaire also included statistics on the occupation and marital status as these are also important variable in ones behavior as consumer. The sample size was initially targeted at 150 females. A third set of individuals i.e. Pakistani Norwegians was also included in the study, making the sample as a mix of three categories of 50 respondents each. However this was removed due to non availability of a sizable sample. So keeping the sample size same of 150 females the statistics were changed to 75 each from both Norway and Pakistan. The questionnaire was monitored daily and data was filtered while reviewing the statistics. Any incomplete or random responses were removed immediately and only 150 complete responses were left in the dataset. The survey was closed for responses as soon as the limit reached the desired sample size to minimize the risk of unreliable and incomplete responses. A probability sample was collected i.e. random respondents filled the survey.

For the Norwegian sample, the questionnaire was distributed and filled mostly in Kristiansand area. The survey was made online and the link for the same was distributed among the several universities of Norway through emails and posts on social networking websites like Facebook. It was also mailed to a mailing list of the students of UiA, Kristiansand. Other universities include University of Tromsø, University of Bergen and Norwegian University of Science and Technology. Sample also included local females not associated with these said universities, which was collected via getting it filled personally in Kristiansand Centrum and Sørlandssenteret.

For Pakistani sample it was again distributed via internet, emails and posts to friends and family. Also it was sent to Several Universities in Pakistan as well. However the most surveys were filled by personally approaching the individuals located in Islamabad and Rawalpindi metropolitan areas and filling the questionnaires in an interview type process. The

universities approached in Pakistan were National University of Science and Technology, Bahria University, Fast, National University of Modern Languages.

Even though the questionnaire was quantitative in nature, in order to get responses many respondents were approached on face to face bases. This shifted the scope of the survey from strictly quantitative to a mixture of interview and questionnaire. The respondents in both in Norway and Pakistan presented a lot more information than simple answering the statements. These were recorded in the open ended questions of the survey.

### 4.2.3. Data Analysis

Half the data collected was through internet survey sent to both known and anonymous sources for accurate results. However due to shortage of time almost 50% of questionnaires were filled by approaching consumers face to face, making the research study half qualitative and half quantitative. Some respondents were approached with paper questionnaires; however where ever internet was available the respondents were asked to fill the survey themselves and ask for clarity if something was not clear.

Once the sample size of 75 Norwegians and 75 Pakistanis was reached the questionnaire was closed for responses. The data in the paper form was entered in the database by the administrator. It was cross checked and adjusted for anomalies. The partially filled incomplete accounts were deleted for accuracy in results. After that the data was processed in a cross tabular form for comparison. The cross tabs were made for the survey statements crossing with the nationality statistics. These provided the percentages as well as frequency of the responses. The cross tab enabled the frequencies to be divided among Norwegian and Pakistani respondents. The data was thoroughly analyzed on statistical comparison bases, where the comparisons were made on i) intra cultural Reponses and ii) inter culture responses. The intra-cultural data analysis provided the specific cultural traits prevalent in the two countries. The inter-cultural comparison established the comparison and proof of different behaviors exercised by the consumers of the two countries. Furthermore, correlations were computed for the variables of study to analyze how the variables interacted with one another and the overall dependent variable. The computations were made by the statistical software SPSS.

**CHAPTER 5: FINDINGS & ANALYSIS**

**SECTION I: NATIONAL CULTURES EXPLAINED**

Before the findings and analysis is presented, it is important to highlight the cultural characteristics of the two countries separately on the basis of past research. This will give a general picture of how the two cultures stand out as in comparison. This research has used several cultural traits from separate studies from several different authors; however Hofstede's cultural dimensions remain the most common, concrete and widely used throughout the previous researches. The respective study presents the basic / bottom line prevailing cultural traits presiding in any country and hence provides a good foundation of comparisons.

Cultural dimensions can be studied and compared independently and in isolation. However the world is not constant and there are several factors affecting national cultures at any given time. Researchers in past have studied the impacts or effects of each single cultural trait on various departments i.e. marketing, advertising, human resource practices etc. There exist several overlaps and complementary traits among the dimensions that if considered together will generate better results. For example the Individualism and Masculinity both give a higher importance to achievement and success of a person, and consequently the Power Distance dimension would come in play for publically presenting this success as a symbol of higher rank in society. On separate levels each dimension might portray a different picture of a national culture but in comparison the effects may be deviant to popular beliefs. Based on Hofstede's dimensions, several combinations can be formed. Power distance describes the phenomenon of inequality i.e. everyone has a rightful / specific place in the society, have a status by which they are recognized. This dimension corresponds with the need of consumers to present themselves according to the social status by means of expensive clothes, accessories; anything that portrays their rank in the society. Success and achievement are the under lying values associated to the Masculine cultures. This dimension corresponding to individualism and power distance would enhance the chances of individuals of showing off their achievements and success. Similarly, resistance to change is weaker in high uncertainty avoidance countries, but the same mixed with high power distance reflects into phenomena like status through innovation and modernity. Countries scoring high on PD and MAS have higher tendencies of having and displaying social dominance attributes, rank in society and success respectively. Take the example of Japan, a country high on PDI and UAI, this corresponds to their emphasis on personal appearance. People are looked and judged by the way they carry

themselves, the way they dress, the accessories they carry and so on. On the other side of the spectrum is China with high PDI and low UAI, where people are judged not by the way they look but by their ability to be economically stable and efficiency (Suedo 2004). Several different interpretations of the cultural dimensions from Hofstede have surfaced throughout the years. For example and advertisement representing a family might not always be depictive of collective culture. It can also be from an individualistic view point to describe the lack of family orientation. UAI deals with the degree of tolerance towards the unknown, meaning it is "The extent to which the members of a culture feel threatened by ambiguous or unknown situations and have created beliefs and institutions that try to avoid these" (Hofstede, ). It relates to the question of 'should human beings try to control the future or just let it happen'. Low UAI would translate into trying new things, and being open and not afraid to change. Importance of relationship building and caring is an overlap between collective and feminine cultures i.e. affiliation needs. The collective culture does not advocate subordination or submission of oneself to the group, rather the entire group stands as one's identity.

## 5.1 PAKISTAN

### 5.1.1. PAKISTANI CULTURAL TRAITS

Pakistan is a south Asian Muslim country, founded in 1947. Prior to the independence the subcontinent war rules by Mughal Muslim dynasty, hence the cultural heritage is largely influenced by the religion. However an important fact to consider is that the population of the sub continent did not consist of only Muslims rather included several other ethnicities. Consequently there can be seen many noticeable influences from them as well and the acquired traits of the people.

A brief description of Pakistani cultural traits must be mentioned before going forward to the findings and analysis section. This will provide the basic foundation of how the people think, and then the same shall be clarified by the findings of the research. This description is mainly based on Hofstede's, Trompenaars & Hampden-Turner and House et. al. GLOBE study(Steers & Bhagat) cultural parameters.

The first dimension that is very prominent in Pakistani culture is *Power Distance*. It is the extent of 'unequal distribution of power' or expectation and acceptance of a strict and vertical hierarchy in the society. Generally this dimension is based on one's level of wealth and occupational superiority. In the study by Trompenaars this dimension is molded into the *Achievement-Ascription*; which describes the manner in which social status and rank are awarded to the people in a society. From Hofstede

(and Globe study) perspective, Pakistan scored 55 (hofstede site), which means that it is a highly hierarchical society. The people agree to the ranking order they are put into by distinction of wealth, and usually abide by these apparent classes. They accept the specified place allotted to them and not many question this distribution. The social status means a lot to people. They spend their lives trying to keep or enhance the said rank. Whoever possesses the higher amount of money expects to be treated as royalty and failure of the same is treated as the height of disrespect. People are used to be told what to do, inequalities are inherent, centralization is popular and the head of the society, organization is given the designation of the benevolent autocrat (Hofstede site). Similar is the case in the achievement - aspiration domain. Respect and esteem are linked with possessions and professional superiority. Furthermore, the display of the same becomes very common to make the ascribed status known to the people, e.g. imported cars, fashion brands in clothing & accessories, lavish dining etc.

An important factor associated with this dimension is that people often pretend to belong to a higher status. This means that even if one does not afford to eat out twice a week, they will still do so in order to keep face in front of the social group and the illusion in their own minds. This unequal allocation of power and misuse of wealth has created somewhat difficult situations for the consumers. All this above discussion translated in to clothing consumption behavior shows that people generally consume clothes that associate them with a higher rank. These maybe branded clothes or latest fashion in the market. Also people might dress up in aspiration to become what they want to be.

The next prominent domain is *Individualism – Collectivism*; it is the extent to which people derive their identity from independent selves or from groups. It is characterized by the degree of independence among the members of a society, the 'I' or 'We' orientation. In individualistic societies a persons self image is determined by ones own personal achievements rather than the association with a social group. However, strong ties and personal care elements towards one's direct family may also exist. On the other hand, collective societies focus mainly on the 'us or we' orientation, being part of a group hold greater meaning and importance than individual achievements. The groups, be it family, friends, work place, or other; are one unit and the associated members take care of the group collectively, emphasis is given to welfare and societal benefits. From this perspective Pakistan is a highly collective society as it scored '14' on the IDV index in Hofstede's study. The people are exceedingly integrated with their families; the needs of the family come before oneself. This is most commonly observed in public gatherings where people prefer to go with their families, or their social

groups. Not many loners are observed roaming around. Another important factor associated with this dimension is the aspect of loyalty. Loyalty towards one's group has to flow through one's body like blood; it normally overrides most of the societal rules. Protecting the members of one's group is the first priority in case of emergency. In Pakistani culture people are generally interested to know what family or cast one belongs to and reveal the same as a sign of honor and pride. The flip side of the coin is that they sometimes look down upon someone because of the family name / cast what they believe is not reputable. The group affiliation is generally very obvious among circle of friends i.e. they would be wearing similar clothes, smoking similar cigarettes etc. Collective cultures do not emphasize on showing off ones individuality; however, the same is done by virtue of and on behalf of group affiliation.

The next observable dimension in line is the *Masculinity – Femininity* domain. The basic emphasis of this element is assertiveness vs. submissiveness, acquisition of material possessions against achieving quality of life, pursuit of personal goals vs. welfare of others. A masculine society is assertive, obsessed with competition and possessions and achievements. The concept of self may be greatly highlighted here and visibility of success is an underling factor. The individuals generally strive to become the best in their fields. On the other hand the feminine cultures are more interested in happiness and quality of life. Money status and possessions are not as important if one is living a health and prosperous life. The defined elements are care and interpersonal relationship building. Contrary to masculinity; in feminine societies success is measured by better standards of living. Pakistan scored 50 on this dimension, which suggests it is a masculine society, however in practice; not so much. In some aspects this is true and seems to be practiced by the majority, like competition in studies, there is a major struggle to achieve the best grades in schools and universities in order to achieve a better and secure future. However, in most organizational settings this seems a little less at play. People become relaxed and laid back in their daily routines and the drive to strive is diminished. Still there are people who keep on applying their abilities to the fullest. The fact that people live in order to work is somewhat true as well, however the emphasis on equity and performance are also minimum due to the strong division of power and status. So we can say that Pakistan lies somewhere in the middle of the spectrum of masculinity and femininity. Even though this dimension has little to do with gender roles, it is important to mention that the roles are defined and very concrete. People behaving opposite to their naturally defined character are opposed and not appreciated. Even in this day and age people in Pakistan largely agree that men should be the sole bread earners of the family and women should be in charge of the nurturing and upbringing of

the family. And also women should look like women; calm, delicate and sophisticated; and men should look like men, tough, rugged and masculine.

*Uncertainty Avoidance* is defined as the degree of tolerance towards uncertainly or ambiguity. How does one feel about the vagueness of future? Is it controllable and should be controlled or is it uncontrollable and should be just left to happen? This ambiguity gives rise to insecurity and anxiety. Some cultures are very open to change and don't mind to be thrown into unknown situations. This translates into innovation and trial of new things. On the other side of the spectrum where Pakistan lies with a score of 70, is the very high resistance and intolerance / opposition towards ambiguity, i.e. high uncertainty avoidance. Such cultures are deeply rooted with orthodox and traditional behavior, and have a set of decisive and defined rules and codes of conduct. Other traits linked with this dimension are conformity, the belief that time is money, the urge to work hard, be precise and punctual in tasks, remain busy at all times and ensure security. The people may say and act to some extent in accordance to these traits. Some may be seen in the simplest of things, especially in most low involvement products like selecting toothpaste for regular use. Most consumers will probably select the same brand they have been using their entire life. In high involvement products some will decide on the already tried and tested solutions as well, e.g. if a person has used a Toyota all his/her life, then chances are that they will still go for a Toyota for replacement of the old one. Furthermore, people do seem to make plans and try to be as secured as possible before going to another city, or on a vacation etc. However, this dimension is practice is not as commonly or strongly observed as thought by Hofstede's measurements. Usually people do emphasize on defined and specific rules and operating procedures made, to avoid doubtful situations, but in practice the communication of the general public is high context oriented. There are a lot of things that remain unsaid but are implied nonetheless and failure to recognize the same may cause discomfort to several parties. In terms of behavior, people send mixed signals towards liking or disliking a product or a situation or other people. As mentioned earlier in the power distance dimension, people may have a certain behavior towards things because they are aspired by them. For example a person who dislikes eating out or gets ill by that, may do so to remain a prominent part of a social group or to keep the image one has built in the society. So this trait in practice is weaker as compared to others that are more prominently seen in the behavioral tactics of the consumers.

Lastly the *Long vs. Short Term Orientation* dimension, it deals with the 'Extent to which people engage in future-oriented behaviors such as planning, investing, and delayed gratification' (Steers & Bhagat, 2009). A society's time horizon can be inclined to long term, i.e. planning, investing and securing of

future. This means that people delay their self gratification and invest all their assets to have a better quality of life in future. The attitude towards life, work and family (relationships) etc is future oriented, higher standard of living, better job or position, secure and settled family etc. future is more important than the past and the present. Some traits related to long term orientation are persistence, perseverance, maintaining and respecting relations according to status, economic prudence, and scared of being dishonored. There are no concrete figures available for this dimension for Pakistan, however in several studies it is placed in the short term oriented societies (Steers & Bhagat, 2009). The associated traits of this dimension are respect for past norms and traditions, emphasis on social obligations, preserving face / image, personal stability, normative practices and reciprocation of gifts, greetings and favors. It also advocates social responsibility. The people behave as their ancestors have done so in past, they are neither very comfortable with nor accepting of change easily. As mentioned earlier it is normally seen that the people are relaxed and even laid back, they settle into the daily life and the monotonous routine doesn't seem to bother many. Traditions and rituals are the underlying rules of the game. This dimension and orientation somewhat contradicts to with the masculinity dimension. But as mentioned Pakistan lies in the middle of the spectrum there it may be seen to lie in the middle of the spectrum here as well, as the people do portray some long term orientation traits like investing in future and delayed self gratification. Even though people exhibit somewhat casual attitude towards work, they do want to work full time and mostly put aside at least a portion of their earnings towards savings and future usage. They would rather save than take a holiday.

A brief summary of the discussion above is presented below:

| Cultural Dimensions[1] | Scale Traits for Pakistan | Relation to other Dimensions |
|---|---|---|
| PDI | **HIGH:** Inequality of Power, Hierarchical, Power holds privileges, Visual display of Social Status, Respect for authority. | Contradicting with low IDV and low LTO. Corresponding to high MAS |
| IDV | **LOW:** Group Orientation, Societal Goals, Equality, Conformity, High Collaboration | Contradicting with high PDI and high MAS. Corresponding to low LTO. |
| MAS | **HIGH:** Ego Orientation, Assertiveness, Performance, Success, Competition, Material Possessions. Live to work, Religion Most Important In Life, Gender Role Division | Contradicting with low IDV and low LTO. Corresponding to high PDI |

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[1] Abbreviations taken from Hofstede's description; PDI, Power Distance; IDV, Individualism; MAS, Masculinity; UAI, Uncertainty Avoidance; LTO, Long Term Orientation

| UAI | **HIGH:** Intolerance for ambiguity; Defined & Formal Rules, Conformity, Formalize Social Interactions | Contradicting with high MAS. |
| --- | --- | --- |
| **LTO** | **LOW:** Past And Present Orientation. Values Traditions, Social Obligations, Personal Stability, Reciprocation Of Greetings, Favors, And Gifts | Contradicting with high PDI and high MAS. Corresponding to low IDV. |

## 5.1.2 CONSUMER PREFERENCES w.r.t. CULTURAL DIMENSIONS

The above discussion has described the overall cultural traits. The data collected for the research is given below in graphic representations, for assessing the validity of the claims made above.

### 1. Clothing Preference

Pakistani public if asked to rate the cultural traits most important to them would more or less reply that keeping the family values and respect for traditions are the strongest traits. They feel pride and honor is representing their culture and religion in daily lives. For a Pakistani consumer the clothing behavior as suggested by the above discussion should be more on the conservative side and in line with the national and traditional values presiding in country.
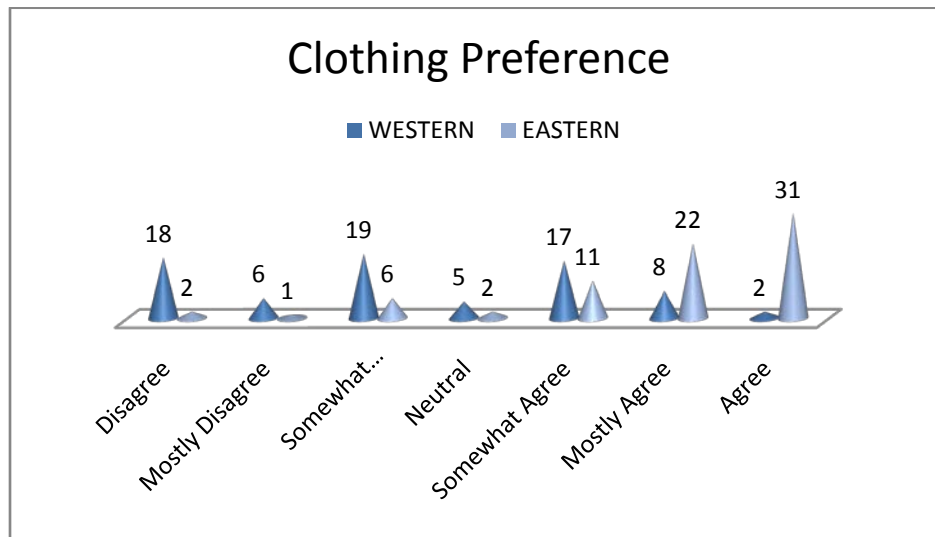


Pakistani consumers are highly affected by the customs and norms of the society. Being an Islamic state the conformity with Islamic laws for dressing are essential for most women. The Pakistani national dress fits the profile and hence more than 90% of the women prefer the eastern casual for daily wear. This corresponds with the collective and short term orientation of the individuals. Some

women are also inclined towards western casuals as well. The reason being that the western clothing can be worn mixed with the Pakistani customs to make them work in the national environment without being unnecessarily noticed. Furthermore, there is a lot of foreign influence on the younger generation nowadays due to the media, internet, magazines etc. younger generation feels comfortable to wear western attire in Pakistani setting.

## 2. Collectivism and Short Term Orientation.

The consumers were asked to respond on several questions regarding their choice of clothing corresponding to ethnicity, nationality and conformity. These responses will confirm the level of collectivism and short term orientation for the Pakistani consumers.

*a). Ethnic Preference:* the consumers were asked if the outfits represented their ethnicity, the results showed that over 95% were in agreement that eastern clothing corresponds to their ethnicity and religious beliefs. This represents the high respect for traditions and compliance with the societal rules.
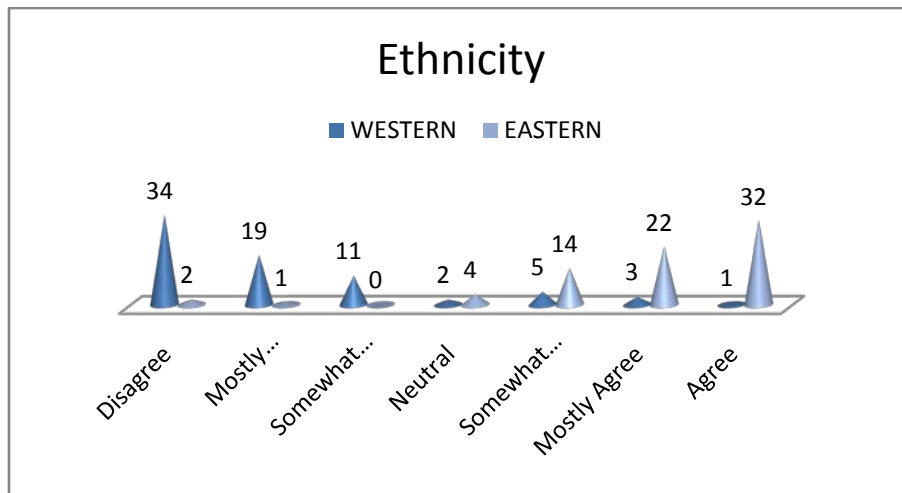


*b). Nationality:* the consumer were asked if the clothing does not correspond to their nationality. The results are similar to that of ethnicity; i.e. over 95% were in disagreement of the statement for eastern clothing, again highlighting the importance for traditions and attire in accordance to the national customs. .

**Nationality**

WESTERN | EASTERN

Disagree: 2, 42
Mostly Disagree: 1, 17
Somewhat...: 0, 3
Neutral: 4, 4
Somewhat Agree: 9, 3
Mostly Agree: 21, 3
Agree: 38, 3
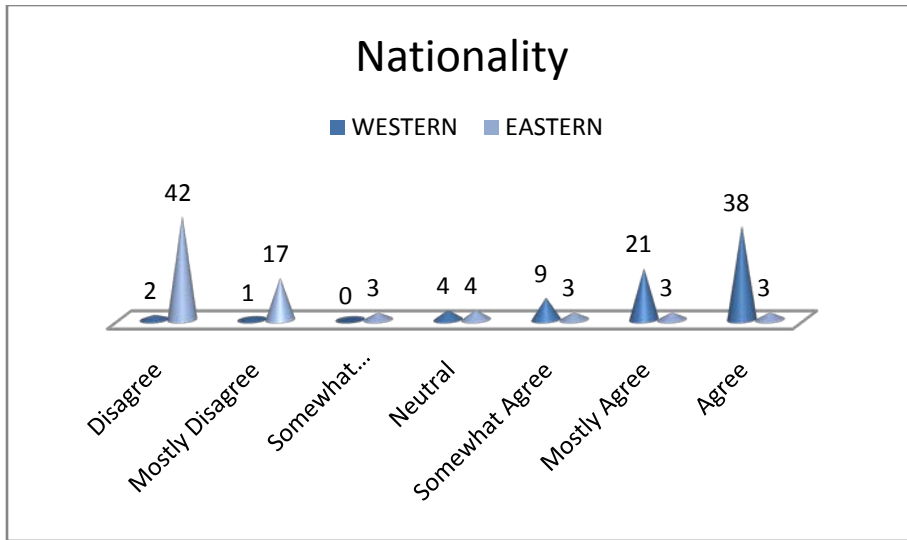
*c). Conformity:* one way of assessing the extent of collectivism in the society is to study the level of conformity to the societal norms. This can be measured by comprehending the degree to which approval from family, friends and the society is important for the people. From the results below, it is confirmed by a landslide that most women feel more comfortable and inclined towards the eastern attire, which is in fact the popular clothing in Pakistan.



**Approval: Family & Friends**

WESTERN | EASTERN

Disagree: 17, 0
Mostly Disagree: 1, 0
Somewhat...: 17, 6
Neutral: 8, 5
Somewhat Agree: 23, 20
Mostly Agree: 6, 20
Agree: 3, 24

## Approval: Society

■ WESTERN  ■ EASTERN

| Category | Western | Eastern |
|---|---|---|
| Disagree | 17 | 0 |
| Mostly Disagree | 8 | 1 |
| Somewhat... | 19 | 3 |
| Neutral | 5 | 3 |
| Somewhat Agree | 18 | 19 |
| Mostly Agree | 5 | 27 |
| Agree | 3 | 22 |
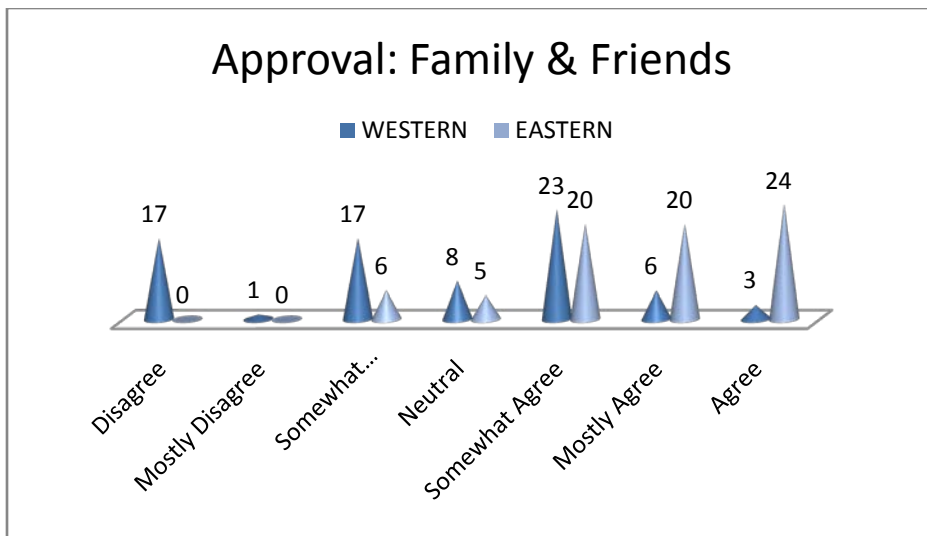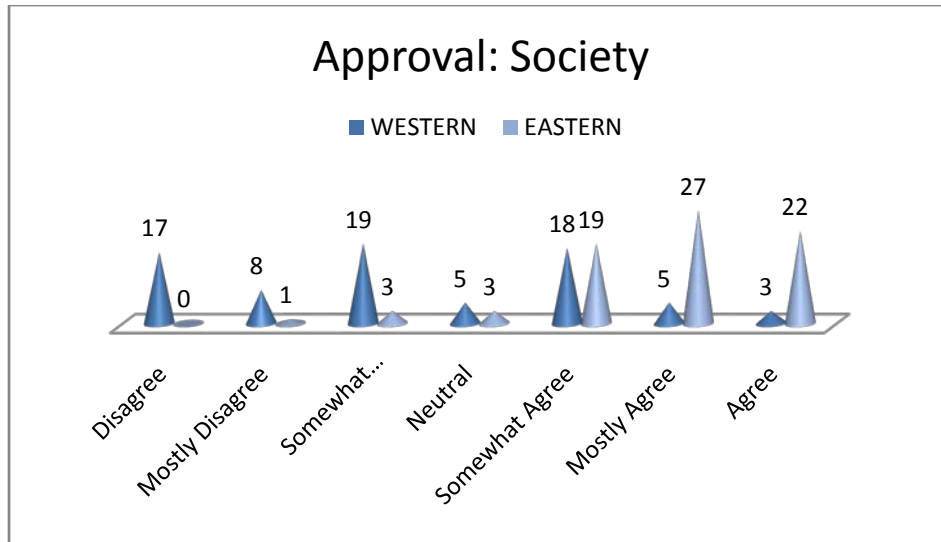
*d). Self Gratification:* finally measuring the time orientation of the consumers confirmed that they are inclined to having fun and enjoyment in their lives in present as opposed to saving for future. However as discussed earlier the consumers emphasized that saving for future was not something they have to trade off for having self gratification, its is more like an obligation and the remainder of finances after investing was actively spent on self fulfillment.



## Hedonism

■ WESTERN  ■ EASTERN

| Category | Western | Eastern |
|---|---|---|
| Disagree | 7 | 15 |
| Mostly Disagree | 11 | 20 |
| Somewhat... | 20 | 17 |
| Neutral | 10 | 9 |
| Somewhat Agree | 6 | 10 |
| Mostly Agree | 8 | 4 |
| Agree | 13 | 0 |
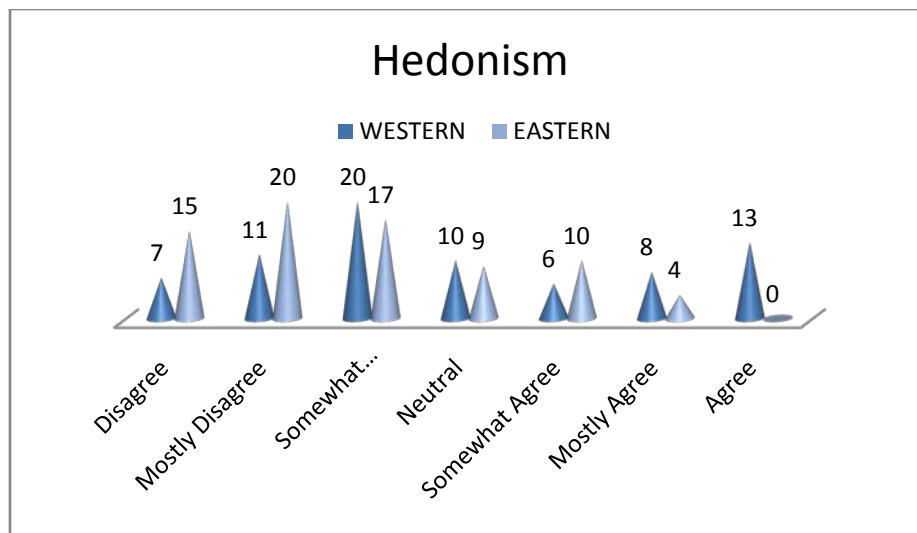
The question asked was: the outfits do not portray the importance of fun and enjoyment in life.

### 3. Power Distance & Masculinity

The level of display and acceptance of inequality of power has somewhat evenly distributed responses, however over 45% of the consumers still believe that they conform to the socially marked ranks. The ones that have disagreed show the percent of people who either do not believe and adhere the social status stratification or belong to the group that aspires to be different and hence select clothing that would include them in higher ranks. Another aspect noted through the survey was the attitude towards western clothing with respect to power distance. It seems that some Pakistani women associate western clothing with higher rank. Again the aspiring emotion comes to play.
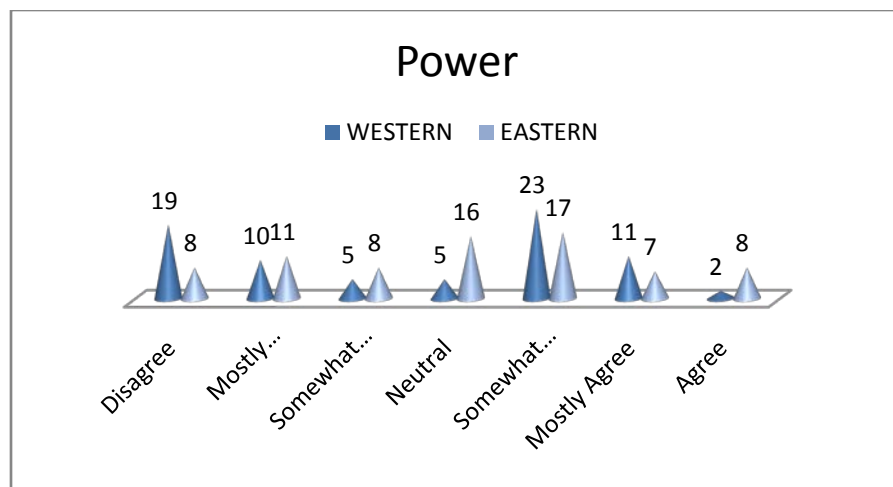


Moreover the power distance dimension was attributed by the visual display of the same. This can be done by way of consuming high end fashion apparel. Form the data below it is clear that most people would like to wear fashionable clothes be it eastern or western to be more accepted by the society and exhibit higher rank.

**Trend & Fashion**

WESTERN / EASTERN

| | Disagree | Mostly Disagree | Somewhat... | Neutral | Somewhat Agree | Mostly Agree | Agree |
|---|---|---|---|---|---|---|---|
| WESTERN | 17 | 1 | 7 | 6 | 25 | 14 | 5 |
| EASTERN | 8 | 6 | 3 | 15 | 26 | 12 | 5 |
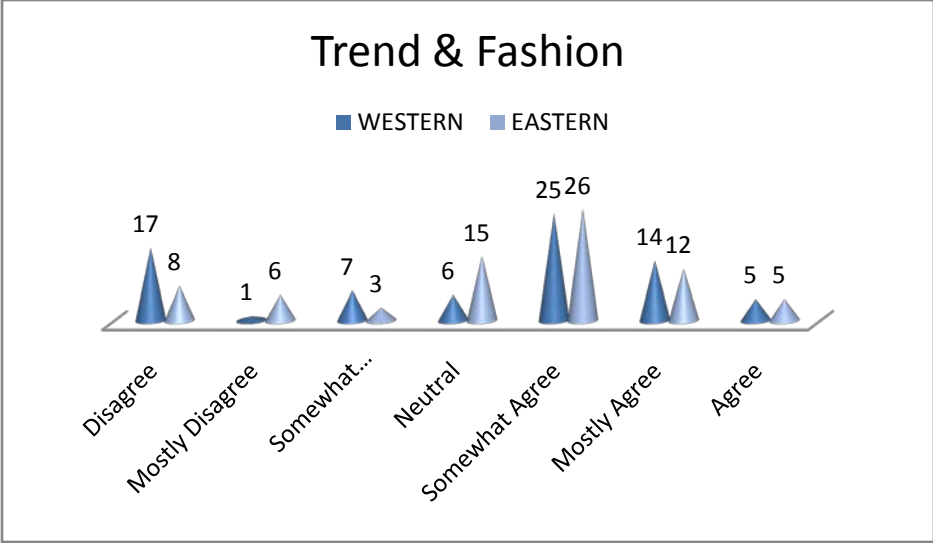
As per the discussion in the previous section, Pakistan is a fairly masculine society with high emphasis on achievement, success and competition and consequently the demonstration of the same. The data representation below is consistent with the masculine traits. The consumers were asked if the clothes represent a sense of achievement in their lives and over 50% are in agreement. A sizable number of respondents also believe that in addition to eastern, western clothing also portrays a high level of success in one's life.



**Achievement**

WESTERN / EASTERN

| | Disagree | Mostly Disagree | Somewhat... | Neutral | Somewhat Agree | Mostly Agree | Agree |
|---|---|---|---|---|---|---|---|
| WESTERN | 19 | 12 | 9 | 9 | 18 | 8 | 0 |
| EASTERN | 7 | 6 | 12 | 10 | 20 | 9 | 11 |
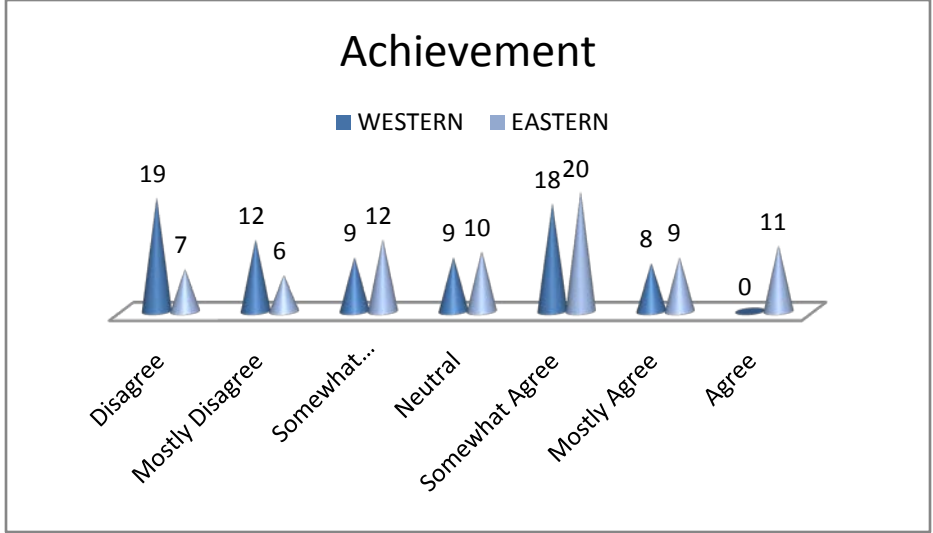
Finally the domain of self direction, which also corresponds to the masculine dimension, clearly represents the need and importance of self fulfillment, success, independence and performance. This means that consumers actively display their pride and honor of their accomplishments though the attire they select. So it is very normal to wear embroided and decorated clothes in Pakistani culture even if there is no specific thing to celebrate. Just by means of wearing such clothes, one gets the satisfaction of having the independence and freedom one desires. However it may be subdued or the disagreement side is because of the high emphasis towards conformity with the surroundings and importance for traditions which were portraying modesty through actions and material possessions.
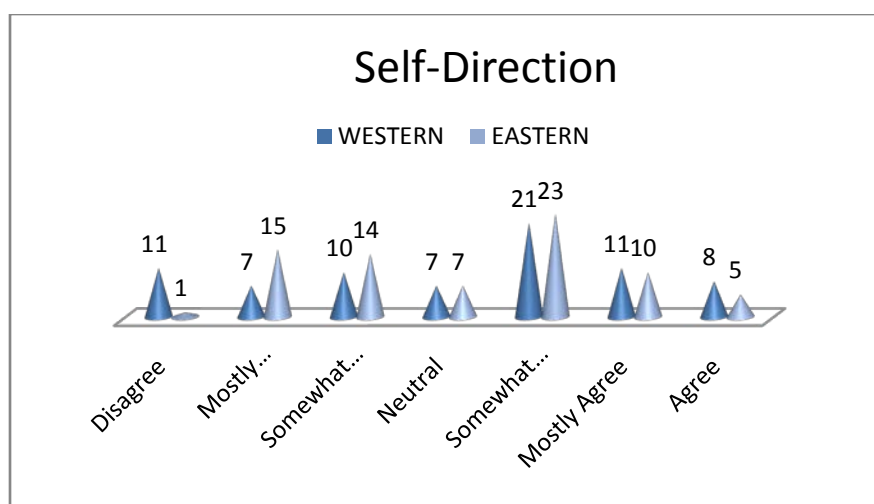


4. **Uncertainty Avoidance**

Traditionalism can be related to short term orientation of the consumers and also to the level of uncertainty avoidance, as it portrays the popular customs that have been followed by the past generations of the consumers. The consumers were asked if the outfits do not correspond to their traditional clothing. The majority disagreed with the question for eastern clothing, and considering that almost 95% preferred to wear eastern clothing as daily wear it can be deducted that most consumers also prefer the conventional clothing as it gives a sense of safety & security, acceptance from society and personal stability.

**Traditionalism**

■ WESTERN  ■ EASTERN
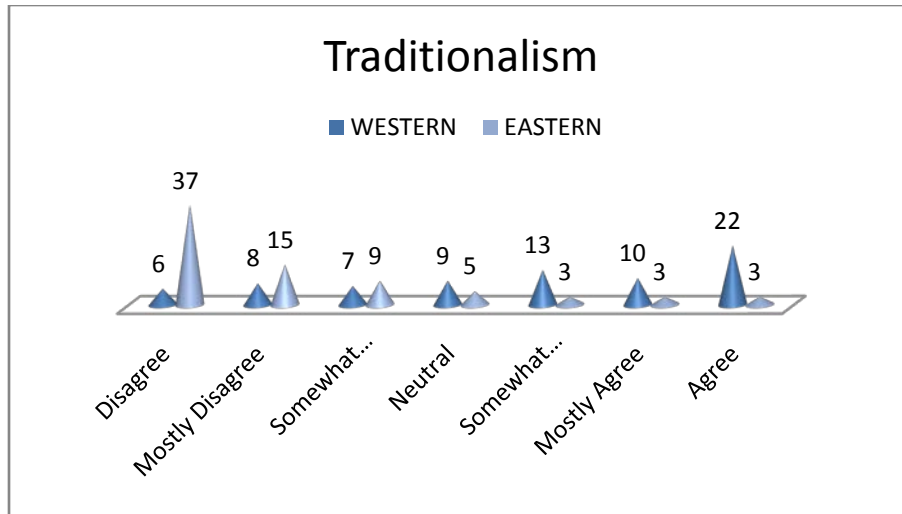
## 5.2. NORWAY

A brief summary of the discussion above is presented below:

## 5.2.1. NORWEGIAN CULTURAL TRAITS

Norway is a part of Nordic countries, more specifically a part of Scandinavia, in the Northern Europe and North Atlantic. Norway entered a personal union with Sweden in 1814 as a result of a brief war between the two but gained independence by 1905. Like most European countries, Norway is fairly westernized. The discovery of oil and gas in the 1960's boosted the development and economic standing of the country. It is fairly large country with respect to its area but not very thickly populated, as of 2012 census total population is approximately 5 million.

Let's start by identifying the cultural traits for Norway as done for Pakistan earlier. From a bird's eye view, one can say that Norway has acquired most of the popular cultural traits associated with the westernized world. However a careful analysis shows that Norwegians have their own qualities that are not in line with the western community.

Starting with the *Power Distance*, Norway scored 31 on Hofstede's measure of this dimension which means that Norway portrays low inequality. As a matter of fact Norway is one of the most prominent countries practicing equality. People are happy in their own skin; there is no distinction of class and status. The administrators i.e. the government has imposed heavy taxation; the rate increases as the income increases; in return of providing many facilities like state of the art health services, free education etc. Everyone is kind of fit into the same mold in terms of societal rank. This also means that there are no visible show's of one's wealth and or professional superiority.

There is not a large gap between the wealthy and the poor in Norway and they have a strong belief in equality for each citizen. Other accompanying traits related to low power distance in Norway are need and importance of independence. Societal and organizational hierarchy is just to show the demarcation of groups or management level, but it is not centralized vertical hierarchy, it can be side that the organizational charts are there just for convenience. Equality obviously points towards equal rights for all citizens especially women. Nowadays, there is a higher inclination towards hiring women in work force as Norwegians believe that this gender has been deprived of employment opportunities for centuries and to even the odds preference is given to female candidates. The communication, meeting and greeting is very open and even people placed at high professional levels or societal ranks are in easy accessibility. For example the crown prince and princess of Norway are often found conversing and mangling with the general public. A very positive and highly appreciable trait in the Norwegian culture is help is given to anyone who asks for it. The general people may come across as arrogant and reserved at first, however it not the case once one approaches them with a problem. In common practice people are facilitated and empowered. In organizational setting this power is decentralized and managers count on the experience of their team members in performance and decision making tasks. Norwegians don't like to be in closed and controlled environments, they feel that communication should be informal and on first name basis to have a sense of impartiality. Furthermore the style of communication is very low context, direct, participative and agreement orientated. In a nutshell the Norwegian culture portrays an egalitarian focus on fairness, open-mindedness, and equal rights.

Another dimension that is quite dominant in Norwegian consumers is *individualism*. This is somewhat conflicting and contradicting with the low power distance dimension however, it provides the opportunity to understand completely how this dimension works. The dimension is the measure of importance of individual rights vs. the group. It is more emphasized on personal achievements. generally people seem to work in a group however the rewards and benefits are distributed according to one's own work and not the cumulative output of the group. Hofstede described it as 'the degree of interdependence a society maintains among its members'. Meaning how the self image of the people is portrayed or what is the dominant factor in the self image the 'I' or the 'We'. Norwegians like any individualistic society tend to take care of themselves first. However, one's family is also very important in the Norwegian culture. It is supported y the low power distance in terms of freedom of expression. People usually say and express their personal opinions openly. The society even though individualistic is not in any way judgmental. People mind their own business

and respect others opinions, ethnicities, values. As mentioned above Norwegians are quite direct in their communication, no hidden / implied meanings attached. At the same time there is a high significance for maintaining one's own other's privacy. Individualistic societies are usually linked with more work and less pleasure sort of lives. This is not the case in Norway. Norwegians prefer to have clear lines between their professional and private lives. People are comfortable to switch jobs is the see a higher progression elsewhere. The professional relationships are contract based and both parties tend to keep their end of the bargain. These traits translated into consumer behavior would simply display an egalitarian view of consumption. People are competitive when it comes to personal development but that is not translated into pretension or ostentation. The consumer choices seem to be simpler and casual in daily lives. They are more comfortable in informal gatherings and display rather calm and serene outlook on life. However not much care or attention is given to what other say or think about one.

On the scale of masculinity vs. femininity, Norway scored '8', making it the second most feminine country, exceeded by Sweden. The dimension describes the degree to which traits associated with masculinity like assertiveness, material possession and competitiveness outweigh the feminine traits like relationship building and care for other in a society. It is sometimes also associated with low gender equality. A feminine society has the higher regards for acquiring a better quality of life and social welfare. Feminine societies tend to focus more on the cooperation and coordination among the members of a society, the care for environment is of utmost importance, leveling with others by way of consensus is valued more. The society on the whole works for the betterment. Even though Norwegians are individualistic society, there is less appreciation for people trying to be better than others. Norwegians are very keen on spending quality time with family and friends. They strongly advocate and practice the 'work to live' phenomenon and not the other way around. They care for professional accomplishments but not on a priority basis and also the material possessions like money are considered superficial. A strong belief in work at the time of work and play at the time of play runs deep within the Norwegian people. In simple terms the feminine societies prefer modesty and tenderness; sympathy for the weak; cooperation; face-saving in communication and action and often associate competition with defeat and punishment. To put this debate in consumer behavior light, the consumers are generally easy going and relaxed. Comfort clothing is preferred over dressing up. As mentioned above people wear what they feel like regardless of the opinions rendered by others. But showiness is neither liked nor accepted by the society at large.

The next domain is the uncertainty avoidance; the score was 50 for Norway. It puts Norway somewhere in the middle of the spectrum, with both open and resistant to ambiguity. This means that the Norwegian people are open to change and new unknown situations / events don't threaten them. They are programmed to tolerate the vagueness to some extent; however the need for both generalists and experts is present. There are strict laws intact for most processes and as standard operating procedures for the people. However these laws do not invade an individual's privacy or force them into something they do not wish to practice at all. It all comes down to the search of truth and comfort level in surprising and unstructured situations. Being in the middle of the spectrum means that people if given a chance will try new things. Be open towards others in terms of their appearance, values, norms etc. Different clothing types are worn by different ethnic groups and are accepted by the people in general.

Finally the long vs. short orientation dimension remain. Norway stands at a score of 44 making it a more short term orientation culture. This is seen in the regular practice of self gratification or the importance of leisure time. Investments are made on a small level to gain immediate results and saving a commonly spent on vacation time. There is strong emphasis on the family life and traditions are kept very dear to one's heart. There is concern for stability in order to safeguard the family and both parents play an equal role in their children's lives. Social welfare and obligations are viewed as very important. The Norwegians are willing to pay high taxes in return for the government's support with health care, unemployment, and other social issues. Reciprocation Of Greetings, Favors, And Gifts is quite common in this culture, one should not show up at a friend's place without some token of appreciation.

A brief summary of the discussion above is presented below:

| Cultural Dimensions[2] | Scale Traits for Norway | Relation to other Dimensions |
|---|---|---|
| PDI | **LOW:** Equality and Egalitarian outlook, no visual display of status, flat hierarchy, respect for intelligence | Contradicting with High IDV Corresponding to Low MAS, Low LTO |
| IDV | **HIGH:** Self-Orientation, Personal Achievements, Guilt Culture, Individual Decision Making, Initiative and Achievement, Emphasis on Private Life | Contradicting with Low PDI and Low MAS. |

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[2] Abbreviations taken from Hofstede's description; PDI, Power Distance; IDV, Individualism; MAS, Masculinity; UAI, Uncertainty Avoidance; LTO, Long Term Orientation,
**http://www.andrews.edu/~tidwell/bsad560/HofstedeUncertainityAvoidance.html**

| MAS | **LOW:** Relationship Oriented, Social Relevance, Quality Of Life, And The Welfare Of Others, Religion Less Important, Gender Equality, Importance Of Leisure | Contradicting with low IDV and low LTO. Corresponding to high PDI |
|---|---|---|
| UAI | **MEDIUM:** Intolerance For Ambiguity; Defined & Formal Rules, Open Ended Learning, Low Conformity, Casual Social Interactions, Innovation & Tolerance To Diversity | Contradicting with high MAS. |
| LTO | **LOW:** Past and Present Orientation. Values Traditions, Saving-Face, Self Gratification, Social Obligations, Personal Stability, Reciprocation Of Greetings, Favors, And Gifts | Contradicting with high IDV. Corresponding to low PDI, low MAS |

### 5.2.2. CONSUMER PREFERENCES w.r.t. CULTURAL TRAITS

The cultural traits of Norwegians present an interesting turn of event where it is very clear that even if portraying individualistic traits the consumers are more affected by and behave in a more serene and down to earth manner. The high individualism is countered by the low power distance and short term orientation. As previously explained for Pakistan, below is the analysis of cultural traits affecting the consumer preferences:

1. **Clothing Preference**

The country displays elements of both equality and individualism. It terms of clothing this could mean that they would prefer things that bring out their eccentricity at the same time is not to different and diverse to make them look for some other place.
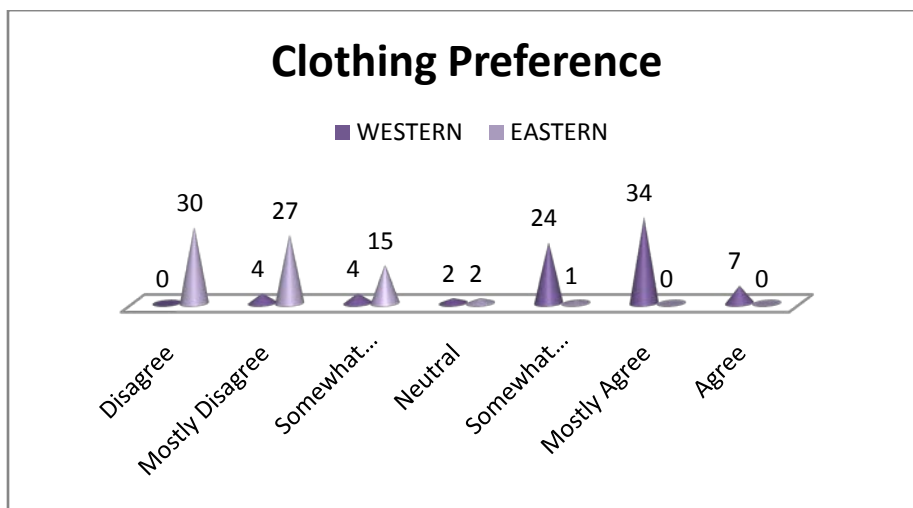


From the above graph it is clear that the 90% Norwegian prefer the western casuals as their daily wear. Norway is in many ways a westernized country the clothing choices are very much acquired

from and advanced as the rest of the Europe. This means that if we look at the historical traditional dresses worn by Norwegians and the west so to speak we see that the dress for women the '*Bunad*', is a long frock like dress with specific traditional patterns on it. This is a lot similar to the clothing worn by the rest of the west, i.e. long frocks. So as the fashion trends in the rest of the west developed and changed so did Norwegian trends. The common dressing for females in Norway as seen today is either jeans, slacks accompanied with tight or loose (or both) t-shirts, dress shirts, shirts and short dresses. Norway is a feminine culture and religion does not play a very big part of the daily decision making for the consumers. Also the traditional dresses are still worn but only on special occasions like the Norwegian national day and other ceremonies, it is not completely forgotten. Also

### 2. Individualism.

General people do have the individualistic characteristics but as a society on the whole, it is not appreciated to differentiate one's self, to show off the achievements and success. So they decide to dress simply like everyone else does.

The consumers were asked whether the outfits portrayed their ethnicity and religion. The results show that religion does not influence the decision making for the Norwegian females, as all of them have replied in disagreement for both western and eastern attire. This is in accordance with the femininity dimension of culture.
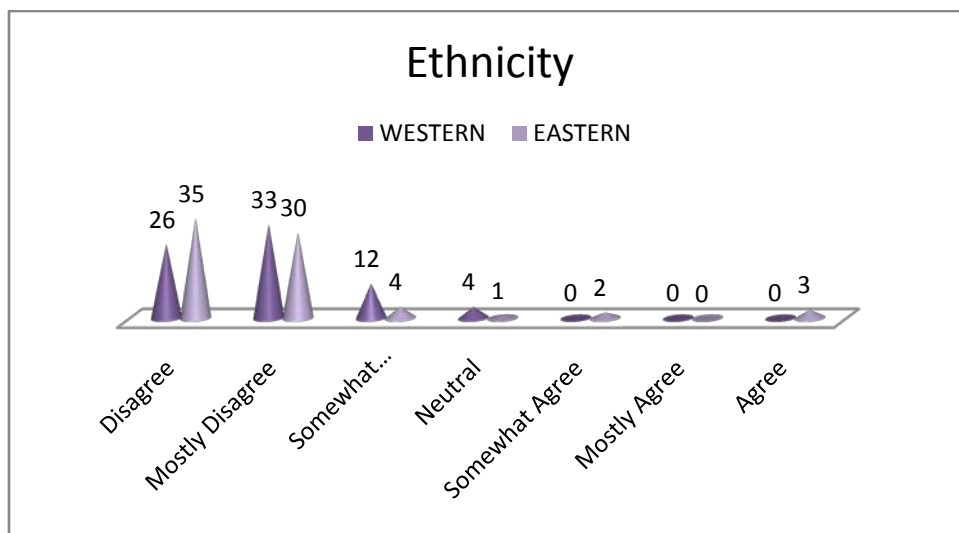
The respondents were also asked if the outfits in the pictures do not represent their national attire, and again the response is tipped towards agreement which means that nationality is not a factor in dress selection either.

## Nationality

**WESTERN** ■ **EASTERN**

| | Disagree | Mostly Disagree | Somewhat… | Neutral | Somewhat… | Mostly Agree | Agree |
|---|---|---|---|---|---|---|---|
| WESTERN | 2 | 24 | 6 | 5 | 24 | 10 | 4 |
| EASTERN | 5 | 0 | 3 | 3 | 7 | 26 | 31 |
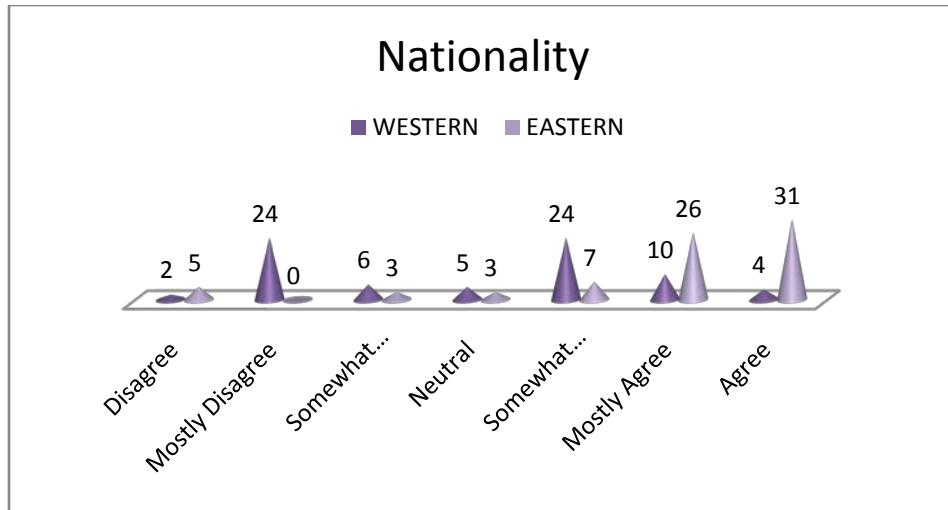
The measurement for importance of approval from family and reference group; i.e. conformity to social norms, acceptance by the majority; showed that the consumers are self motivated in decisions regarding the apparel selection. Most of the respondents refused that they would wear the outfits only if they were accepted by the family & friends and also the conformity with the society at large is also not a deciding factor. Several respondents clearly stated that they wear only what they feel is comfortable and looks good on them regardless of the opinions of others.

## Approval: Family & Friends

**WESTERN** ■ **EASTERN**

| | Disagree | Mostly Disagree | Somewhat… | Neutral | Somewhat Agree | Mostly Agree | Agree |
|---|---|---|---|---|---|---|---|
| WESTERN | 2 | 26 | 29 | 4 | 8 | 4 | 2 |
| EASTERN | 6 | 15 | 30 | 5 | 18 | 0 | 1 |
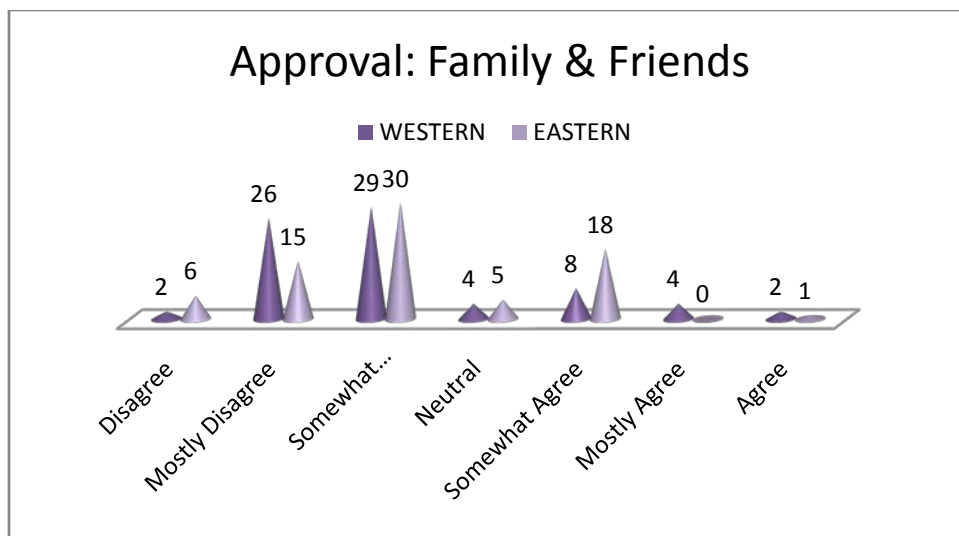
This shows that the Norwegian consumers are not very affected by the approval from society. Almost all the respondents replied that they wear whatever they feel like. However the general clothing behavior observed in all the respondents and other non-respondents came out to be fairly similar. Girls were mostly dressed in skinny jeans, ankle to calve high tights along with t-shirts or skirts. Several had two coatings of shirts i.e. t-shirt and another different type of shirt on top.



Approval: Society

WESTERN  EASTERN
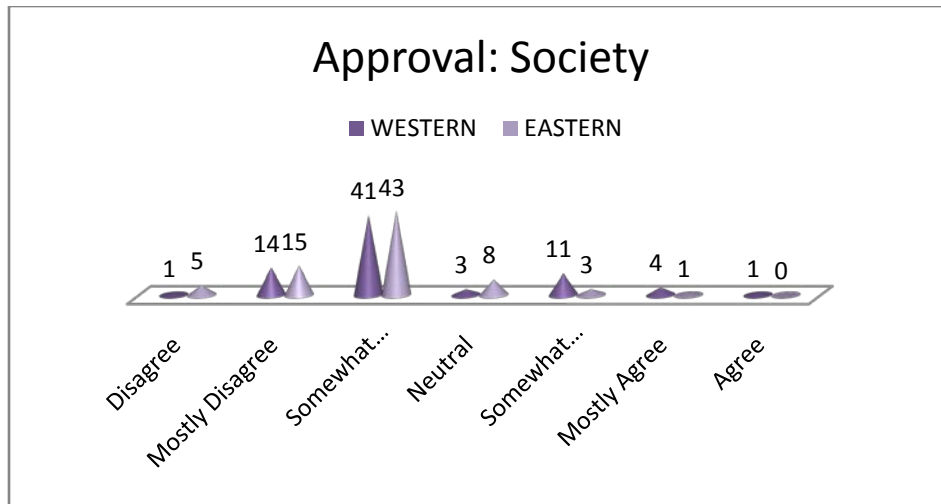
3.  **Short Term Orientation**

The cultural trait of short term orientation was obvious when consumers were asked if the outfits represent the importance of fun an enjoyment for them. Over 65% are in agreement of the same and a few even agreed with respect to eastern clothing. This can also be linked with the low uncertainty avoidance. The respondents said that they prefer clothing in which they can 'move freely, play outside, go for hiking and stuff'.



Hedonism

WESTERN  EASTERN
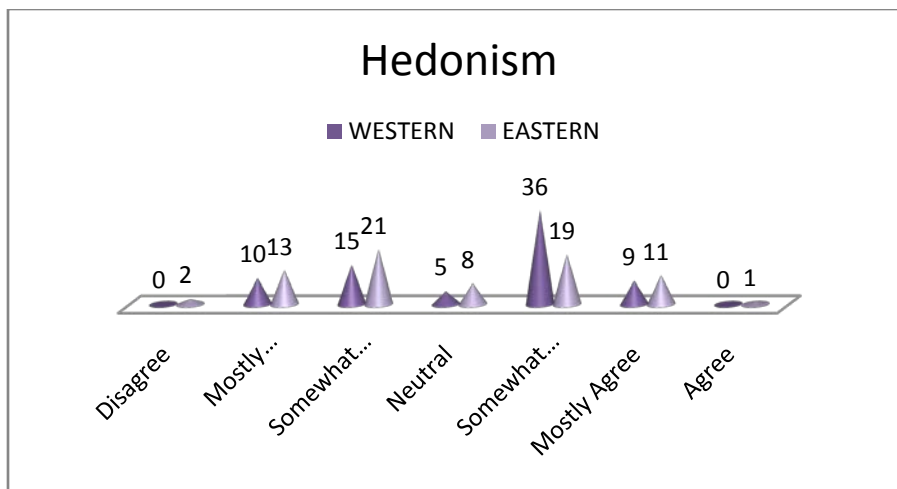
## 4. Power Distance & Masculinity

From the discussion above it is clear that the power distance and masculinity dimensions are on the lower side of the spectrum in Norway. This means that visual social status and stratification along with display of material possessions is not found in this society. People do not want to stand out and promote their wealth, professional achievements, family or social backgrounds. Anything that sets them apart or shows off their status and achievements is practically detested by the people on the whole. So when asked of the outfit's portrayed higher rank in society the majority disagreed. There a few responses in agreement with the statement, this can be the in affect of special circumstances. For example, students graduating from university would want to show some sort of formal or ceremonial attire that distinguishes them from the rest. This may be done occasionally but some might also feel that in order to succeed one needs to look the part first, the individualistic characteristic.
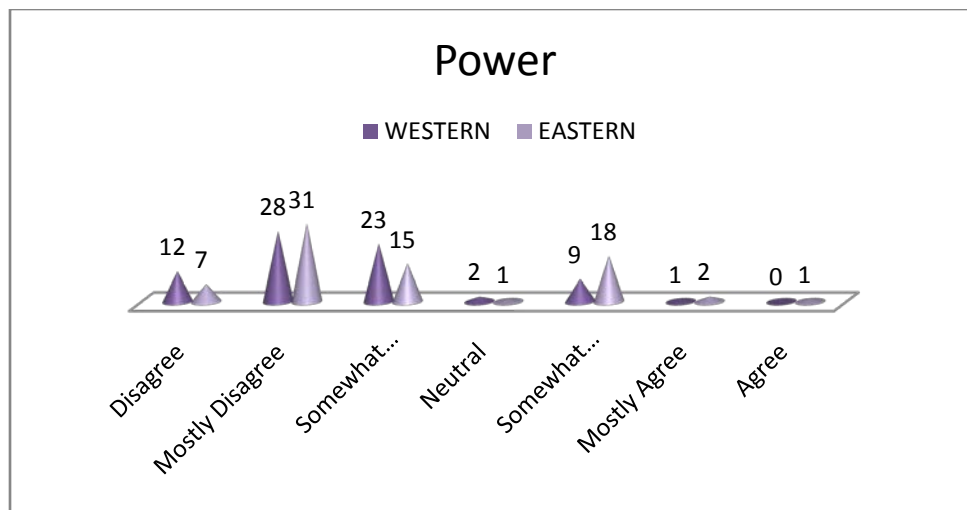


Similarly the approximately half of respondents were not very keen on fashion trends, and the other half also not highly integrated into the fashion trends. This result is a direct representation of the feminine culture and the effect of individualistic elements. The noticeable factor here is that the majority of the Norwegian respondents addressed the eastern dresses as fashionable.

**Trend & Fashion**

WESTERN  EASTERN

| | Disagree | Mostly Disagree | Somewhat... | Neutral | Somewhat Agree | Mostly Agree | Agree |
|---|---|---|---|---|---|---|---|
| WESTERN | 4 | 2 | 25 | 17 | 21 | 5 | 1 |
| EASTERN | 5 | 3 | 3 | 2 | 42 | 16 | 4 |
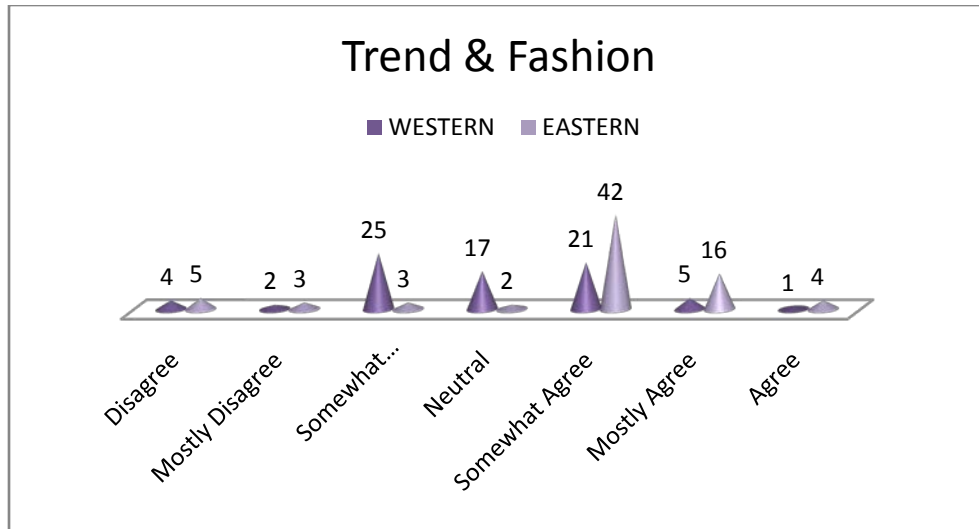
Display of one's achievements is a highly masculine trait. It is also practiced in high power cultures. For Norway it is obvious that consumers do not think that outfits should be a representation of how well they are doing in life. It is a private matter and hence should not be publically demonstrated.



**Achievement**

WESTERN  EASTERN

| | Disagree | Mostly Disagree | Somewhat... | Neutral | Somewhat Agree | Mostly Agree | Agree |
|---|---|---|---|---|---|---|---|
| WESTERN | 8 | 28 | 21 | 0 | 16 | 2 | 0 |
| EASTERN | 6 | 35 | 22 | 1 | 9 | 1 | 1 |
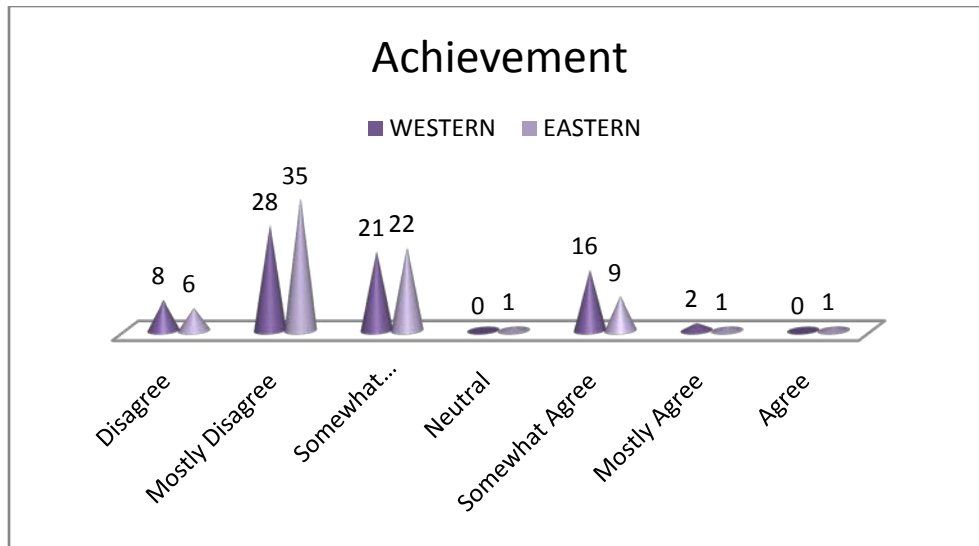
The same goes for the showing of self direction, intelligence, success. The consumers were asked whether the outfit do not portray the self direction and the majority of the respondents are in agreement.

**Self-Direction**

WESTERN    EASTERN

| | Disagree | Mostly Disagree | Somewhat... | Neutral | Somewhat Agree | Mostly Agree | Agree |
|---|---|---|---|---|---|---|---|
| WESTERN | 1 | 2 | 15 | 4 | 38 | 12 | 3 |
| EASTERN | 3 | 7 | 9 | 17 | 24 | 14 | 1 |
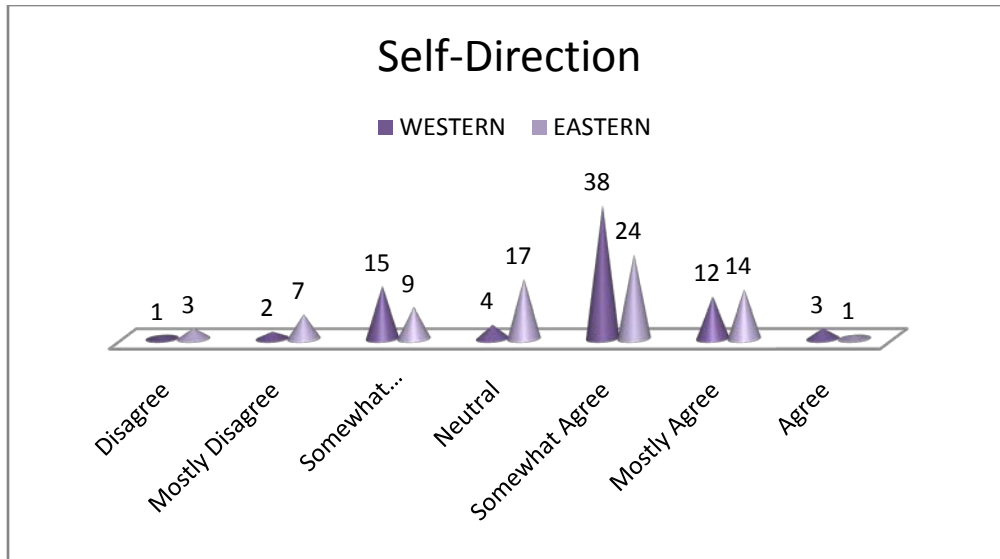
### 5. Uncertainty Avoidance

Respect for traditionalism can be related level of uncertainty avoidance as well as the shorter orientation. it portrays the previous norms, rituals and practices of the past followed by the ancestors. The consumers were asked if the outfits do not correspond to their traditional clothing. The majority replied in agreement with the question for both western and eastern clothing. This means that even though the respect for tradition is a big part of the Norwegian culture, it is not a factor in selection of clothing. The agreement to the statement shows that the consumers are open to further chance and are willing to try new things.



**Traditionalism**

WESTERN    EASTERN

| | Disagree | Mostly Disagree | Somewhat... | Neutral | Somewhat Agree | Mostly Agree | Agree |
|---|---|---|---|---|---|---|---|
| WESTERN | 1 | 6 | 13 | 8 | 28 | 19 | 0 |
| EASTERN | 1 | 2 | 9 | 4 | 17 | 35 | 7 |
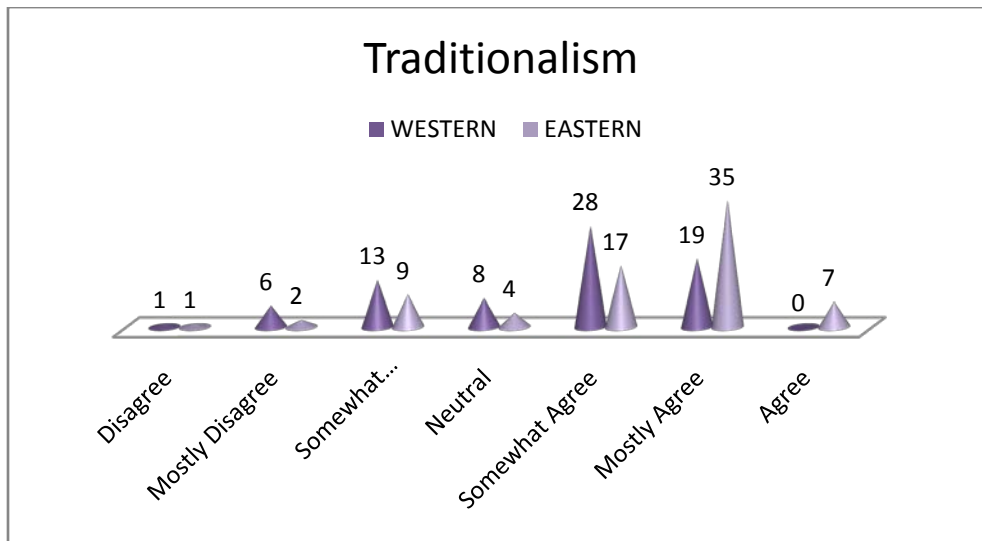
**SECTION II:**

**5.3 CROSS CULTURAL DIFFERENCES IN CLOTHING PREFERENCES**

Previously the cultural traits of the two countries under study were discussed. That was empirical proof that the cultural differences are present and do have some effect in the way one thinks and acts. This section will give a detailed analysis of the relations and the effects these differences have on the clothing variables.

Initially the results are depicted in a graphic representation for a clear comparison of the choices of Norwegian and Pakistani citizens with respect to the two different types of clothing; Western and Eastern. It is quite obvious that the types of clothing worn in the two countries are very different. The Pakistani citizens are very familiar with the western type clothing due to the impacts of media and internet. Pakistan is a developing country, there is a large number population that resides in western parts of the world, either for pursuing studies, work, or immigration. People have been moving to the western countries ever since the partition. Of course historically there have been western influences on the citizens of the sub-continent as it was under British rule for almost 100 years, so western clothing is not a new notion. Pakistani people started consuming western attire since that time.

The flip side of this phenomenon is the exposure of the Norwegians to eastern clothes. Norway is has become an ethnic pot with people coming from all over the world. Several different nationalities are residing within Norwegian borders like, Poles, Swedes, Pakistanis, Iraqis, Somalis, Germans, Vietnamese, and Danes (internet statistics). Consequently people are exposed to different ethnic behaviors and clothing habits. However this contact or disclosure is not large enough for the majority to be familiar with and recognize the clothes matching the ethnicities.

The following analysis of the responses gives an overall viewpoint of the preferences of two nationalities on different cultural and clothing values:

The tables of frequencies with percentages for the graphical depictions are given in Appendix II.

### 1.Daily Preference

The hypothesis suggests that the choices for Norwegian consumers and Pakistani consumers will be significantly different; where Norwegians will prefer western clothing Pakistani consumers will be inclined towards eastern clothing.

70% of Norwegians agree that they prefer to wear the western casuals normally. The picture showed girls wearing jeans mostly and a few pictures showed skirts. Dress code in Norway is not very highly formalized. Jeans with t-shirts is the normal daily attire for almost everyone. Some women however might prefer to wear smart business casuals for office or university, as some of the respondents mentioned this fact explicitly. More than 60% of Pakistanis disagree to having western casuals as daily preference. This shows that western clothing is not very common in Pakistan, only 40% agreed to select it normally. However few respondents mentioned that they would wear some sort of western clothes but with modifications according to their own culture. Several mentioned they wore jeans regularly but with longer shirts and scarves. On the other hand almost all Pakistani consumers preferred eastern casuals, whereas all the Norwegians disagreed to the same.
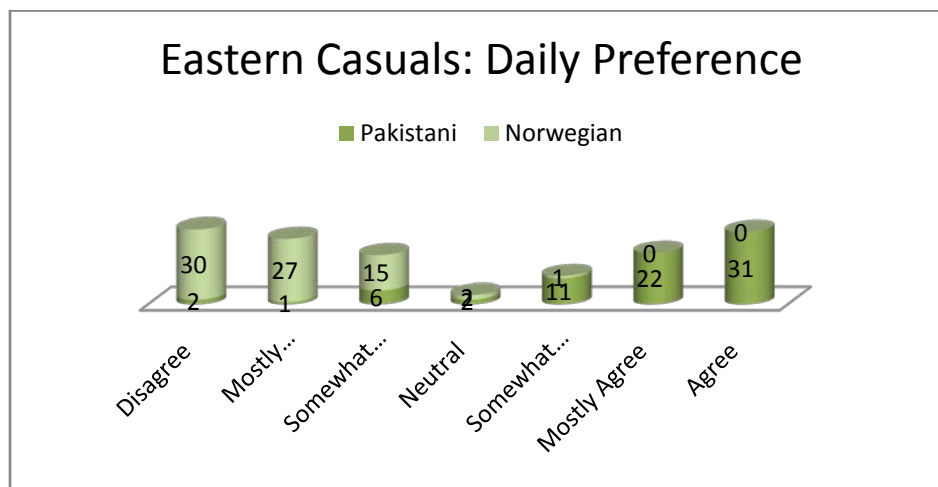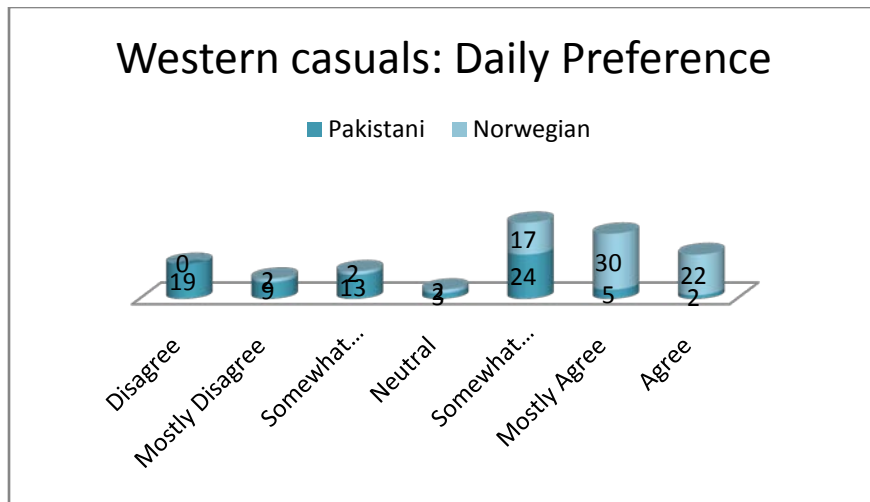
The hypothesis H1 suggesting that Norwegian consumers will have a higher preference for western attire as compared to Pakistani ones holds truth. One must keep in mind that the study was conducted among educated females in Norway and Pakistan, and the sample size of 75 each. So this may not remain accurate if one moves to suburbs and rural area's especially in Pakistan, as there is still a large gap between the lifestyles.

## 2.    *Personality*

The attire presented to the respondents were smart western and eastern casuals. The clothing values illustrated earlier would mean that people with easy going (casual) attitude towards life would also dress accordingly. Light fabric, comfortable cuts, easy to handle clothes. 80% of Nk agreed that the western smart casuals define their personality as well. In terms of cultural values and consumer behavior, this means that the consumer's attitudes are more inclined towards relaxed lifestyles in Norway. On the other hand the distribution of Pk respondents is flatter on the scale i.e. around 40% of the individuals do not agree and 30% agree with the smart western casuals expressing their personalities.

If we look at the data from eastern casuals the tables seemed turned. Here the Norwegians completely disagree of eastern clothing depicting their personality but 90% of Pakistani respondents are in agreement of the same. As discussed in the previous section, Pakistani consumers are more comfortable in their own traditional settings and don't respond well to societal changes.

## Eastern Casuals: Personality

**■ Pakistani  ■ Norwegian**

| Category | Pakistani | Norwegian |
|---|---|---|
| Disagree | 3 | 22 |
| Mostly Disagree | 1 | 29 |
| Somewhat Disagree | 6 | 19 |
| Neutral | 8 | 1 |
| Somewhat Agree | 19 | 2 |
| Mostly Agree | 21 | 1 |
| Agree | 17 | 1 |
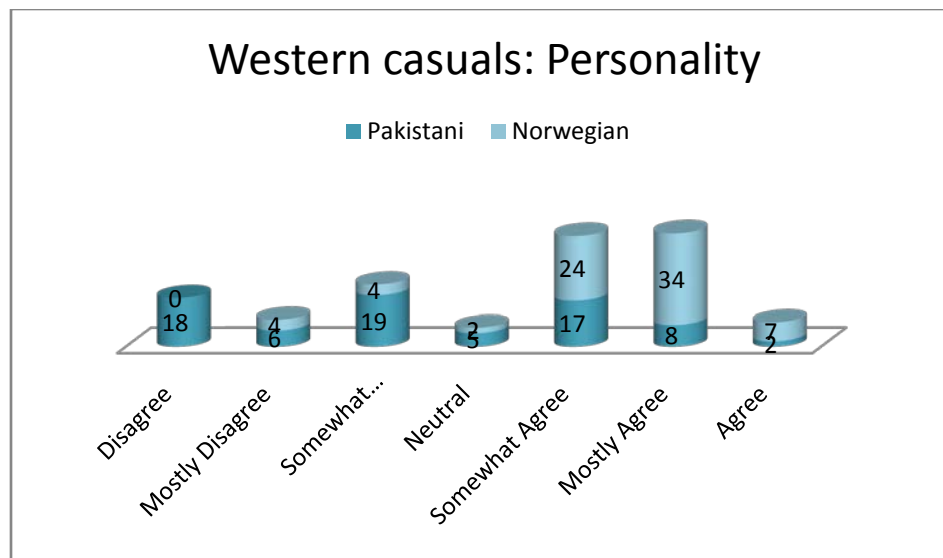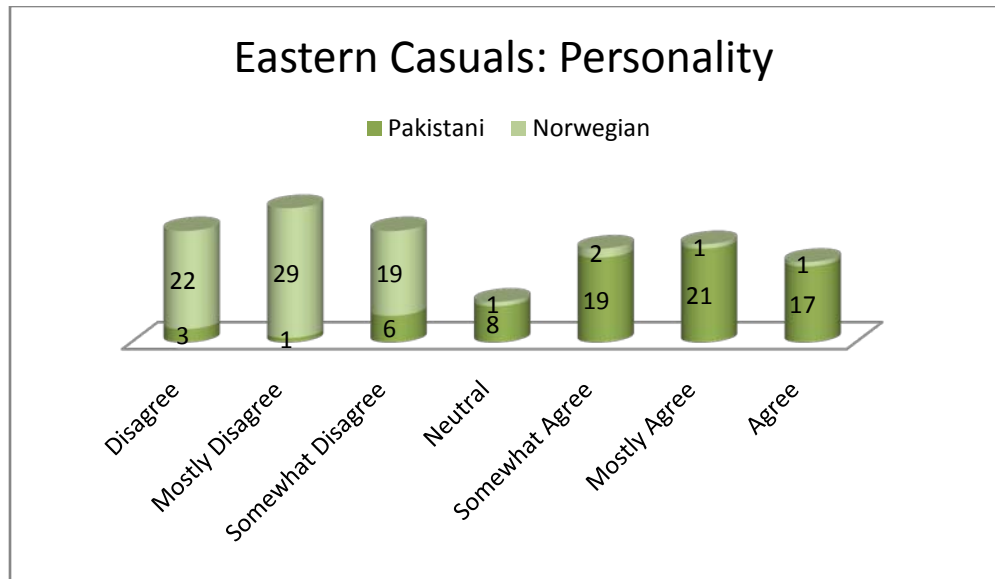
The hypothesis stating Pakistani consumer preference for eastern clothes in depicting their personality and western for Norwegian is true. Both the countries are short tern oriented, which influences the respect for tradition. For Pakistani consumers eastern clothing is closer to their personal inclination. The main observable differences in the two types of clothing are that western clothing tends to be more reveling of the body shape and skin, whereas the eastern clothing is more conservative and covered. The personality traits of Pakistani consumers must have some conservatism and hidden meanings, motives etc, which explains the over all preference of eastern clothing and personality depicter.

### 3.  *Attitude towards people*

The above question refers to the agreeableness or attitude towards the people. This domain corresponds with the personality domain and the results state that Norwegian individuals are in agreement that the western outfits; along with expressing the personality also expresses the attitude towards people. This means that people are easy going in nature and get along with their fellow individuals. However they don't seem very comfortable towards the eastern attire selection. A few respondents stated that they have never seen such clothing before let alone wearing it. Also they believed that the clothing did not seem casual, it was more like party dress.

On the other hand 60% of Pakistani respondents are in agreement that western outfits do not correspond to their attitudes. This shows that the people in Pakistan are a little more uptight that that of Norway. They are not very comfortable to show their cards to the public, meaning that they are in a certain role while interacting with others and do not wish people to know much about them. However they were in major agreement with eastern clothing. This portrays the fact that in Pakistani culture clothes do much more than just cove up the body. People are aware of this fact and would assign different meanings to different sort of clothing. For example in some of the pictures the females are standing in a very dignified and model sort stance. Someone carrying oneself like that in an office would automatically be associates as a person at a higher rank, who needs to keep the distance from the subordinates. Similarly other pictures depict gathering of family or friends and there the girls can be seen in a much relaxed expressions.

## Western Casuals: Attitude Towards People

■ Pakistani  ■ Norwegian

| | Disagree | Mostly Disagree | Somewhat... | Neutral | Somewhat Agree | Mostly Agree | Agree |
|---|---|---|---|---|---|---|---|
| Pakistani | 8 | 13 | 13 | 11 | 9 | 11 | 13 |
| Norwegian | 5 | 28 | 23 | 7 | 7 | 0 | 2 |

## Eastern Casuals: Attitude Towards People

**■ Pakistani   ■ Norwegian**

| | Disagree | Mostly Disagree | Somewhat... | Neutral | Somewhat Agree | Mostly Agree | Agree |
|---|---|---|---|---|---|---|---|
| Pakistani | 2 | 4 | 6 | 8 | 19 | 28 | 8 |
| Norwegian | 18 | 18 | 9 | 14 | 7 | 4 | 5 |

Just like the personality depiction aspect the attitude towards people is also closely related to how one dresses up. This aspect measures the frankness vs. shyness of people in community setting / social gatherings. Most Norwegians as described in the previous sections depict a very open and direct personality and are generally not afraid or hesitant to mingle with new people. The western clothing is a high indicator of freedom of choice and openness, and so is more favored by the Norwegians. On the other hand, Pakistani consumers on an average are not very open and comfortable in new surroundings. It takes them some time to mix with people and feel comfortable. The eastern clothing depicts a certain level of moderation and conservatism, and hence is more in line with the Pakistani attitude.

### 4.    *Preference to Comfort*

The respondents were asked to if they think the outfits do not look comfortable enough. It resulted in mostly disagreement from both Norwegian and Pakistani respondents. This means that the clothes looked and felt comfortable enough to be worn by the masses. However the Norwegians distinctively stated that they have not tried the eastern clothing are wouldn't know how it feels, but seems comfortable enough. Some Pakistani respondents mentioned that they might not be comfortable in the skinny jeans the girls have worn and would never wear skirts but otherwise the attire looks comfortable enough. 80% of the Norwegians believed smart casuals; western or eastern; are comfortable.

## Western Casuals: Comfortable

**■ Pakistani  ■ Norwegian**

| Category | Pakistani | Norwegian |
|---|---|---|
| Disagree | 7 | 14 |
| Mostly Disagree | 31 | 20 |
| Somewhat... | 24 | 13 |
| Neutral | 3 | 0 |
| Somewhat Agree | 8 | 9 |
| Mostly Agree | 3 | 2 |
| Agree | 0 | 10 |

## Eastern Casuals: Comfortable

**■ Pakistani  ■ Norwegian**

| Category | Pakistani | Norwegian |
|---|---|---|
| Disagree | 5 | 31 |
| Mostly Disagree | 22 | 18 |
| Somewhat... | 19 | 14 |
| Neutral | 9 | 6 |
| Somewhat Agree | 12 | 2 |
| Mostly Agree | 7 | 2 |
| Agree | 1 | |

The hypothesis related to the preference of comfort is seen to be true as both the cultures agreed that they would wear the outfits as they looked comfortable enough. The Norwegians have overall cultural character of femininity which is emphasizes on quality of life, also it is on the short term orientation spectrum and gives importance to self gratification. Both these traits make the Norwegian consumers eager for comfort above all else. Form Pakistani point of view the culture is a collective and traditions based one. Traditionally in Pakistani society clothing only had the functional meaning associated to it, i.e. covering up and comfortable. So that trait has stuck with the future generations as well. Hence both show preference to comfort while selecting clothing.

## 5.	*Attitude towards Trends and Fashion*

The clothes one wears has many implied meanings associated with them. Nowadays clothing and fashion is a multi-million industry throughout the world. Some individuals are more driven and stimulated by the changes in fashion world. The new thought of the day is that who says if it casual it can't be fashionable. Norwegian culture is an individualistic western culture with high influences of low power distance and femininity. However it does portray some individualistic traits as the common norm in the rest of the western world. If one observes a typical Norwegian girl, it seems that the outfit is carefully selected. It might look random however a closer look will show that there is matching theme going on with the top and the accessories, the shoes are somewhat stylish, a little bit of makeup and some sort of a wrist band. So needless to say the simplest looking person also has some sort of benchmark at the back of their minds while dressing. The results for western casuals from Norwegian consumers is sort of evenly distributed between somewhat disagree and somewhat agree. As discussed earlier, the general comment from the respondents was that they wore whatever felt good and comfortable so not so much fashion oriented, but one doesn't see many females wearing baggy clothes anymore. They dress consciously and on the basis of 'what looks good'. The results for this dimension for western casuals illustrate that 40% don't believe the outfits are trendy and 35% do agree on the same. This comes down to the personal preferences and habits. Some individuals mentioned that it's the accessories that make the outfit trendy and the fashion in Norway is on a subsequent basis with the trends in US or UK. On the other hand some of the respondents also agreed that the outfits here in Norway are fashionable and trendy. The interesting result was on the eastern casuals form the Norwegians where 65% of the respondents believed that the outfits were fashionable, but added a comment that these are fit for a party.

From Pakistani perspective, mostly respondents believed that both western and eastern clothes are fashionable, they wish to consume such clothes that are fashionable. From the western casuals perspective this may be so as the high power distance and masculinity make the people show their social standing. There is a growing phenomenon in Pakistan nowadays, where people believe that anything that is inspired by or belongs to the west is a mark of high status in the society. Some individuals don't

prefer to wear it on a regular or daily basis however mostly do accept that they represent high and new fashion trends. This may also point towards aspiration factors, i.e. the women in Pakistan aspire to be more like the western women, more independent and free, with higher gender equality and hence the agreement. Similarly, the casual clothes in Pakistan have always been on a more fashion orientation side. Smart Casuals refer to clothing that can be worn in a university, office or informal get-together setting. Normally the women in Pakistan make it a point to be 'dressed UP' while stepping out of the house and so the fashion orientation is high. It is also that nice fashionable clothes may serve as a depiction of social standing or conformity to a group.

## Western Casuals: Trendy & Fashionable

■ Pakistani   ■ Norwegian

| | Disagree | Mostly Disagree | Somewhat… | Neutral | Somewhat Agree | Mostly Agree | Agree |
|---|---|---|---|---|---|---|---|
| Pakistani | 4 | | 25 | 17 | 21 | 5 | |
| Norwegian | 17 | 2 | 7 | 6 | 25 | 14 | 1 |

## Eastern Casuals: Trendy & Fashionable

■ Pakistani   ■ Norwegian

| | Disagree | Mostly Disagree | Somewhat Disagree | Neutral | Somewhat Agree | Mostly Agree | Agree |
|---|---|---|---|---|---|---|---|
| Pakistani | 5 | | 16 | 2 | 42 | 3 | |
| Norwegian | 8 | 3 | 6 | 12 | 30 | 12 | 6 |

There were two hypotheses defined for this aspect, one that Pakistani consumers will have a higher preference for fashion in western casuals and second that both Norwegians and Pakistani consumers will have a preference for fashion in eastern casuals. Both stand proved by the above explanations and interpretations.

### 6.    *Attitude towards Hedonism*

Hedonism is the dimension that deals with the importance of fun and enjoyment in one's life. It is the self gratification measure. Norwegians display a very high sense of self gratification due to both short term and low uncertainty avoidance orientation. When asked the Norwegian respondents were all in favor of the vacations and the recreational trips and partying with friends. However, more than half of the respondents did not agree to display the importance of same through clothing. Some argue that the play clothes are different, taking the statement too literally. And others argued that one would take nicer clothes along with the casuals when one goes on vacation. This may also be attributed to the fact that display of one's success and achievement is not liked culturally which also translated into keeping the private self private. The aspect of hedonism is one's personal matter shared by family and friends. On the other hand a few were in acceptance that they would select clothing that displayed the importance of gratification in their lives. When asked to illustrate on this point some mentioned that in winters many people would be seen wearing ski pants and that is a clear depiction of person interested in the snow sports. On the flip side for the eastern casuals almost half of the Norwegian respondents agreed that these outfits would represent pleasure. They said that they would like to try on the clothes to see how they would look in them. But taking a chance and trying new things is highly obvious from the responses on eastern casuals.

For Pakistani consumers the attitude towards western clothing and pleasure was more tilted towards agreement. Nowadays the trend in Pakistan has shifted towards the use of western clothing for outdoor sports and events. This means that many females will be seen in some altered form of the western clothing while going for hiking, or sports. This is because the denim fabric is considered more durable for rough and tough use. On the other hand the preference for eastern clothing still remains when it is for parties, functions, ceremonies. The eastern clothing is relatively on the baggy or

loose side, with a lot of moving space. Furthermore, as mentioned earlier, the clothes worn outside of the house are somewhat on the fashionable scale so that would display pleasure and fulfillment as well. The cultural traits that are obvious through the hedonism orientation are short term orientation and collectivism, i.e. conformity with the other members of the group.



Western Casuals: Hedonism



Eastern Casuals: Hedonism
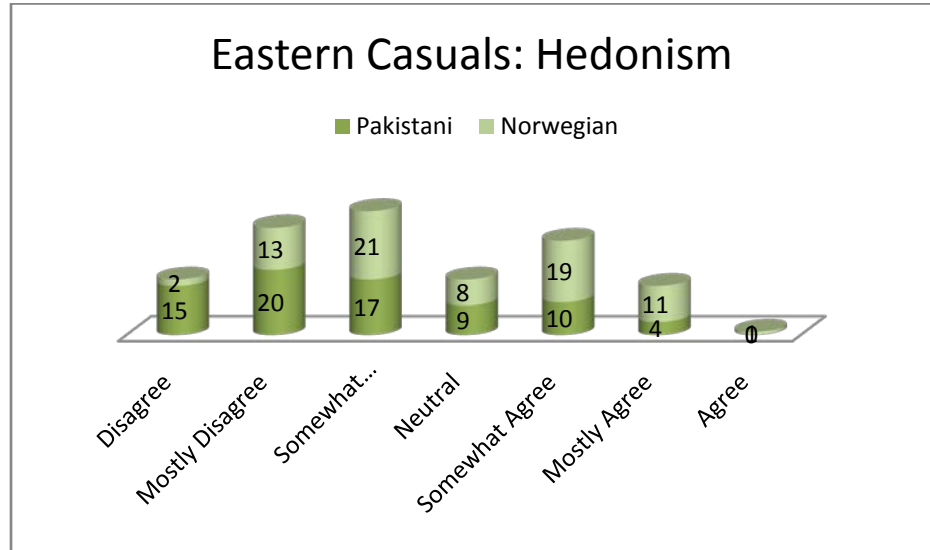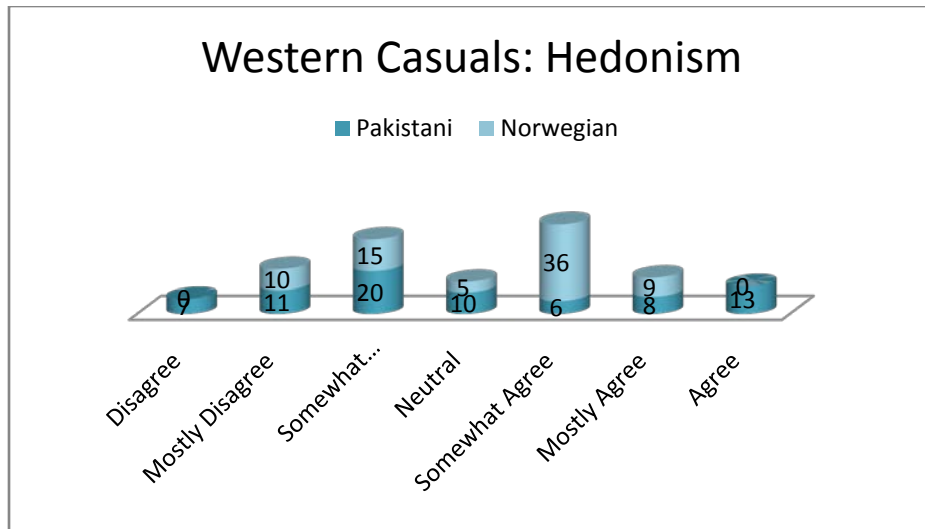
Importance for recreation though the clothes despite the masculinity and high uncertainty avoidance. This also has to do with personal preferences and the need for evident social standing.

## 7.   *Attitude towards Self Direction*

Self direction and hedonism are closely held self fulfillment traits, corresponding to the general social values prevailing in the culture. These are explained in the same way. Norway being an individualistic society has a strong motivation towards freedom and independence. This is one aspect that they are not afraid or object to exhibit through the choice of clothing. Sovereignty is highly valued in Norway. The equality in social ranks, gender egalitarianism, emphasis on quality of life all relate to freedom of choice, freedom of expression, freedom of practice. This is also the only domain that directly corresponds to the individualistic nature of the people. In other domains people are generally hesitant in visual portrayal; however for the self direction it is accepted and even encouraged. Even in the case of eastern casuals Norwegians are more inclined towards independence. One can conclude that trying new and different things for self gratification is a symbol of independence as well.

As for Pakistani consumers the degree of self direction displayed through clothing is accepted and followed as well. However the approval and conformity with the social group might hinder the same. On western casuals almost half of the respondents are in agreement, and believe that western attire portrays one's sovereignty and freedom. Similarly for the eastern casuals it is almost the same as for the western i.e. almost half of the respondents are in agreement.

## Self-Direction

■ Pakistani   ■ Norwegian

| Disagree | Mostly Disagree | Somewhat… | Neutral | Somewhat Agree | Mostly Agree | Agree |
|---|---|---|---|---|---|---|
| 3 | 7 / 15 | 9 / 14 | 17 / 7 | 24 / 23 | 14 / 10 | 5 |
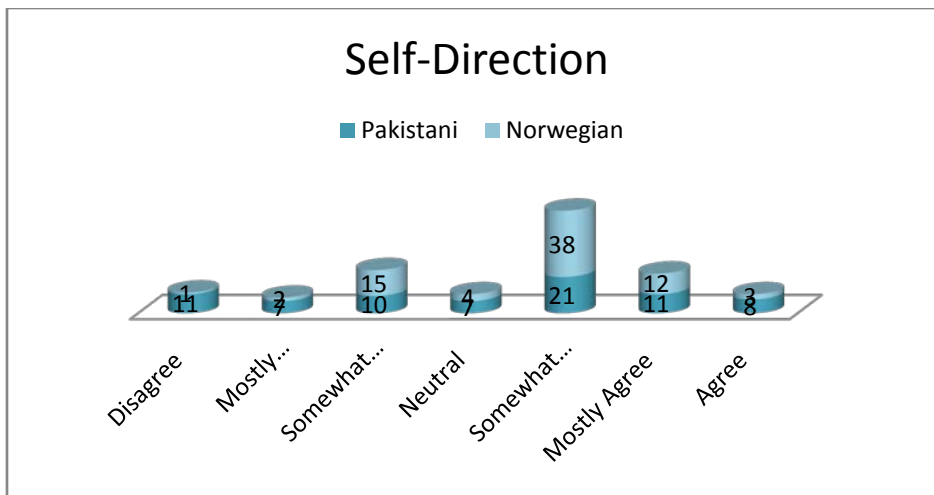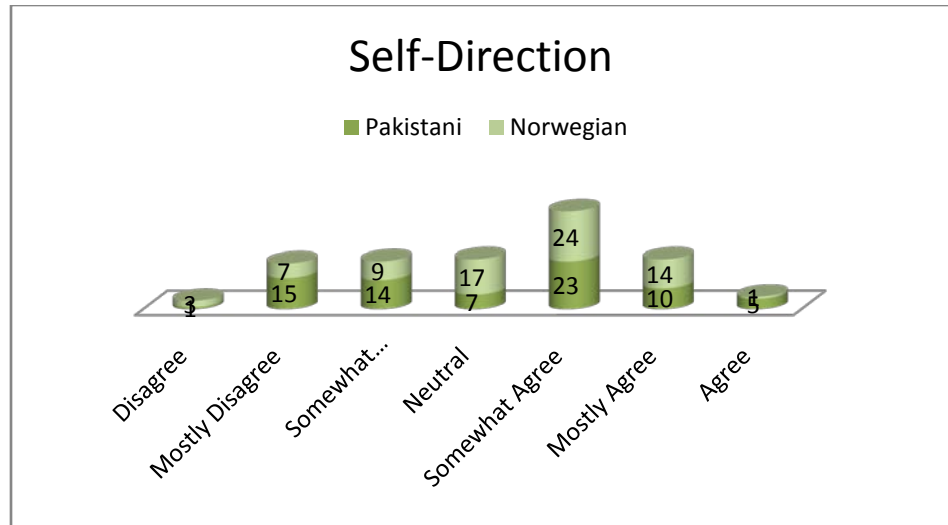
In the previous section the need and attitude consumers was explained in the light of short term orientation, but one should remember the cultural traits do not work in isolation and are inter related and interdependent on each other. This is the reason why Norwegians have displayed a higher preference for self direction exhibition than that of Pakistani consumers.

## 8.     *Attitude towards Approval from Family and reference groups*

The idea of conformity or consent on personal characteristics and traits can be observed everywhere in the world. The need to 'fit in' is the bottom line of this cultural aspect. From an apparel point of view consumers don't just consume clothing for its functional purpose; it is for much more than that. For the Norwegian consumers it is not culturally embedded to obtain approval from anyone, as it is high on individualism, low on power distance and uncertainty avoidance. The acceptance of family or friends or the societal norms does not matter that much and consumers are driven by the personal likeness and attitude towards the outfits. So people tend to do whatever and select attire as they please. the results for the statement on attitude towards approval from family, was in high disagreement. More than 80% stated that they do not need the consent from anyone. However the western casuals are all that are observed in daily life in Norway. So they to conform to the social norms of selecting apparel; what is generally accepted throughout the society. On the eastern casuals front it is also

disagreement by a land slide. Being an individualistic culture really kicks in for the conformity dimension.

For Pakistani consumers it is the complete opposite. Being a collective culture and high on power distance as well the people want to fit in the mold given to them and not create to many ruffles in the cultural and societal norms. For an average consumer the approval from one's family and friends in of the highest importance in the decision making process. And conforming to the societal norms like a instinct. To step outside of this comfort zone is highly unlikely for Pakistanis. The attitude towards western casuals is somewhat flatly distributed. The Pakistani consumers will wear the western casuals if both the reference group and society approve of it but the majority doesn't feel comfortable to wear them if they are not accepted by the society.
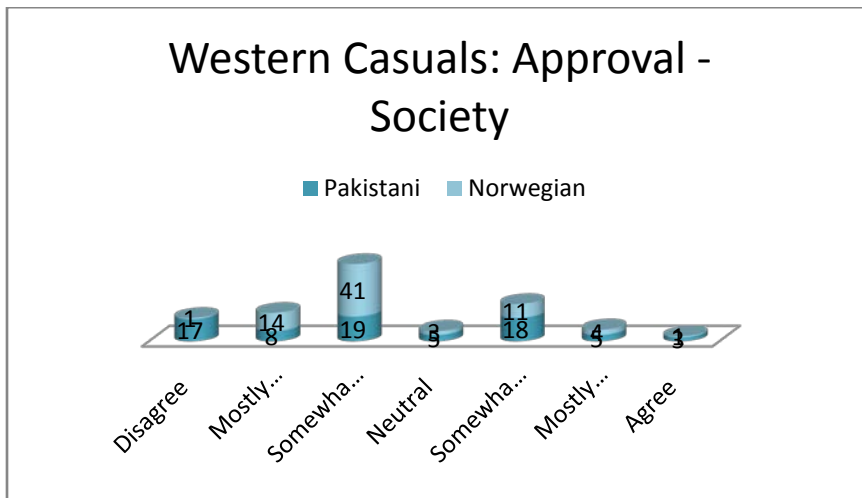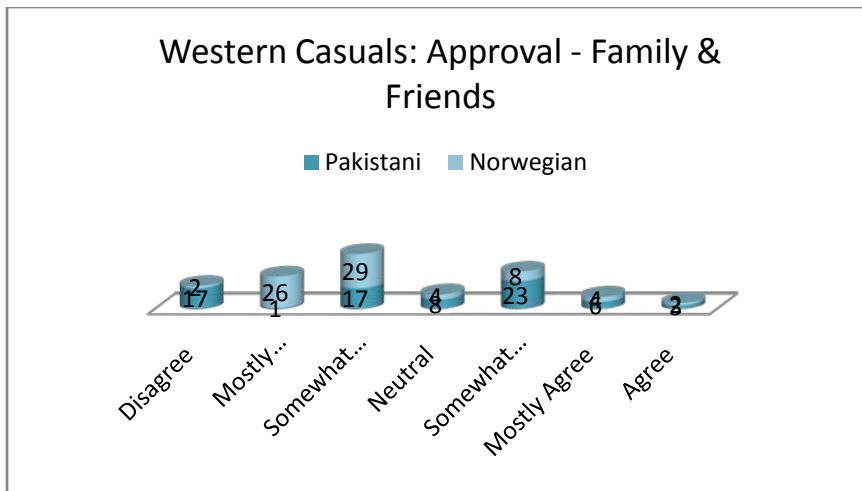
On the other side for the eastern casuals the results for Norwegians are again in disagreement by over 95% of the respondents. However Pakistanis on eastern casuals, the result is positive i.e. apart from a few respondents all agree to wear them if the family and the society approved. The result is this way because Pakistani's know that the eastern attire is accepted by everyone in Pakistan and don't need to think twice before stepping out in to the public arena with such clothing on.
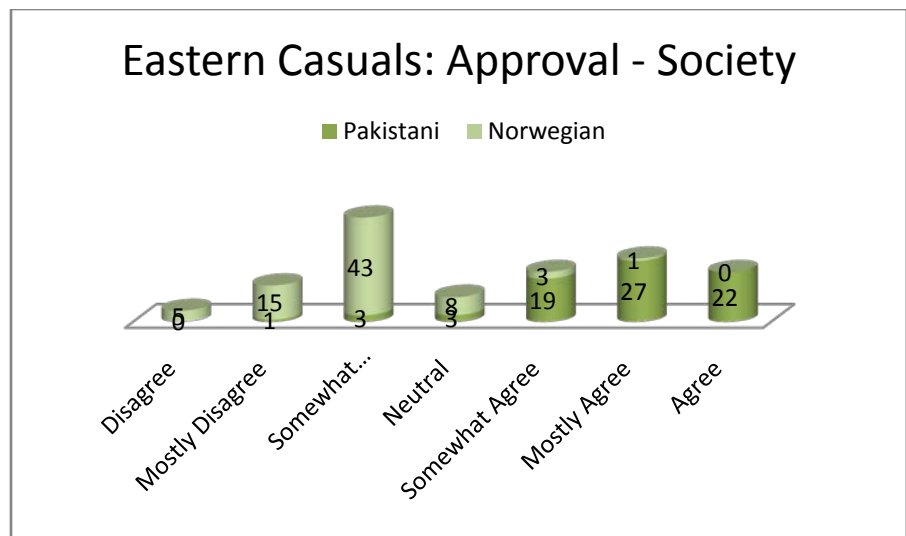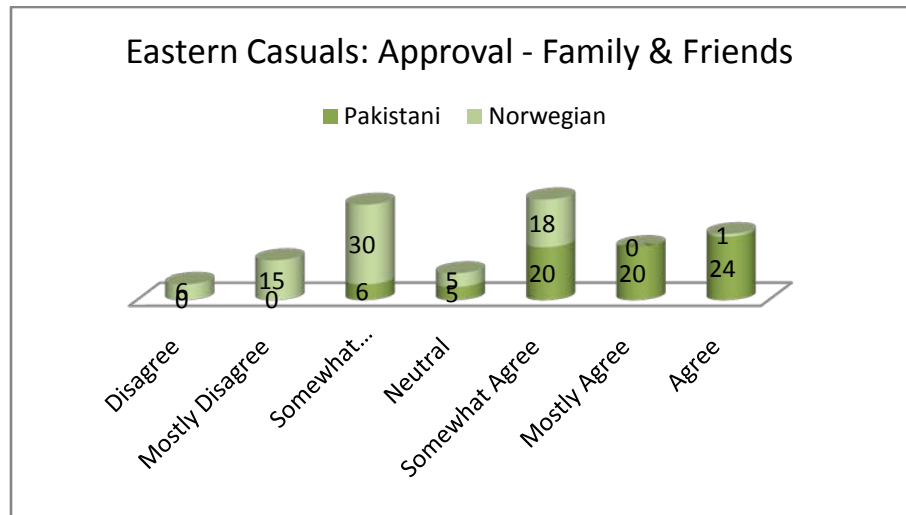




There were three hypotheses on the approval domain: Pakistani consumers will display mixed sentiments towards approval on western clothing from family and friends. Pakistani consumers will display a stronger preference towards conformity with the society though eastern clothing selection. Norwegian consumers will display

strong disagreement on approval of both eastern and western clothing from family, friends and society. From the above discussion these hypotheses seem proved.

### 9.    *Attitude towards display of Social Status*

Status is the rank or position one is given according to the professional background, family affiliations and or wealth. Bill Gates holds a very high status in the world because of; a) his success as an entrepreneur and b) the amount of wealth he has generated. This is the main feature of the social dominance value illustrated by ones clothing. Visual stratification of status symbols and social ranks are trade mark of vertically hierarchal societies. Norway is a low power distance high individualistic society. On one hand the self indulgence 'I' orientation of the consumers pushes them to select items that are best suited for the level of intelligence one possesses and depicts the success on has achieved. On the other hand the strong egalitarian beliefs and practices along with feminine outlook towards life in general induce a restraint to public show of the same. Norwegians on the western and eastern casuals depict a disagreement for portrayal of higher rank in the society. Norway is a highly welfare state and provides many benefits to the public in return of high tax rates. There is a myth that says that no one can get rich in Norway. It is relatively expensive in terms of consumer goods. The Norwegian consumers depicted a relatively higher status orientation with respect to eastern clothing. This may be because Norway has become a hub for many different ethnicities and cultures and there may be some influence adapted from the same.  Conversely Pakistani consumers are collective but high degrees of class separations exist in the culture depict a relatively higher but on an average a flatter distribution of status orientation for both eastern and western casuals. The reason for this may be given by the fact that most educated people in Pakistan have now began to negate this social status differentiation and would rather dress simpler not to show their class. As mentioned this is associated with education. However a sizable number of respondents still agreed that clothes do and should depict the higher status. There is a large gap existing between educated & progressive and educated but still habitual individuals in Pakistan, credited to the history and tradition of unequal power distribution and exposure from media. Ideally the exposure from media should have guiding effects on people, but in this case the already status

illusion stricken individuals regard western clothing as having more power and worthy of higher respect. The illustration below for western clothing shows that almost half of the respondents were in agreement of the statement. Similarly more than half of the respondents still associate power with the clothing worn.

## Western Casuals: Power

Pakistani ■ Norwegian

| | Disagree | Mostly Disagree | Somewhat… | Neutral | Somewhat Agree | Mostly Agree | Agree |
|---|---|---|---|---|---|---|---|
| Norwegian | 12 | 28 | 23 | 2 | 9 | 1 | 0 |
| Pakistani | 19 | 10 | 5 | 5 | 23 | 11 | 0 |

## Eastern Casuals: Power

Pakistani ■ Norwegian

| | Disagree | Mostly Disagree | Somewhat… | Neutral | Somewhat Agree | Mostly Agree | Agree |
|---|---|---|---|---|---|---|---|
| Norwegian | 7 | 31 | 15 | 1 | 18 | 2 | 1 |
| Pakistani | 8 | 7 | 8 | 8 | 17 | 16 | 11 |
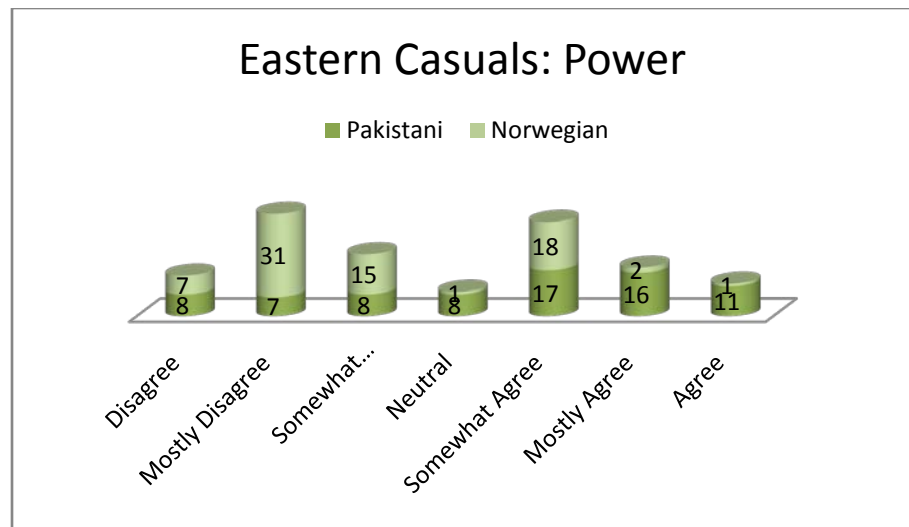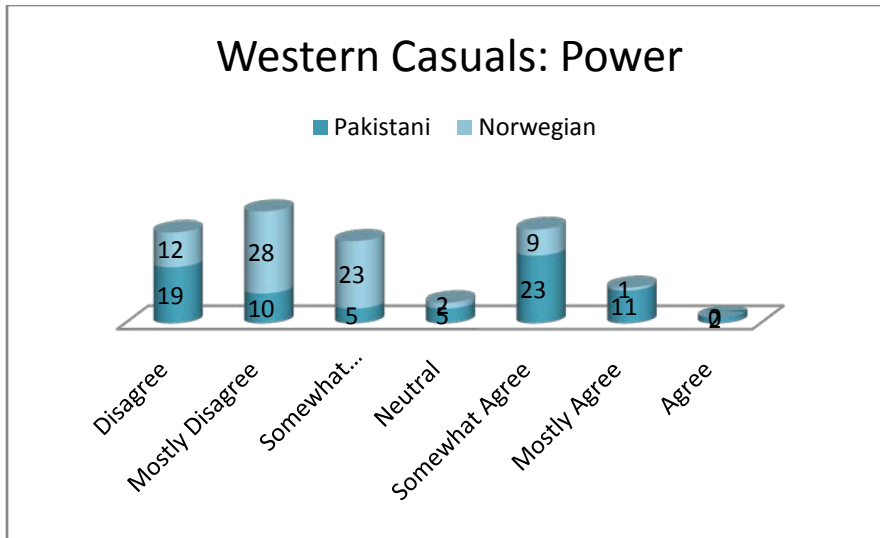
   The hypothesis made on the power aspect stated that Pakistani consumers have a higher preference towards exhibition of status though clothing, which is confirmed by the above discussion. Also the hypothesis for Norwegians, weak association to power through clothing is also established.

### 10.     *Attitude towards Achievement*

This dimension is also one of the social dominance aspects and correlates to the power distribution but it is more closely linked to the individualism and masculinity traits of the culture. In high individualistic and masculine cultures the importance of success and the display of the same are considered utmost important; how else would the world know what one is capable of. For countries like Norway that are high on individualism but low on both power distance and masculinity believe in expression of thoughts and intelligence through meaningful conversation not material aspects of one's life. They say in Norway anyone can own a BMW but why should they flaunt their capabilities. The results for the Norwegians on western casuals that were 75% respondents disagree that clothes display success and ambition. The ratio is even higher for the eastern casuals.

For Pakistani consumers the western clothing does not seem to depict the sense of achievement, eastern clothing does. This may be attributed to the high emphasis on conformity and the high respect for traditions. Pakistani consumers do believe in expressing the level of achievement one has attained though personal efforts. However this has to be done within the accepted degree of diversity in the social groups. A high ranking superior maintaining a professional boundary within the office is fairly acceptable however if the same was accelerated to a level that everyone can notice and comment on might be disliked by the people in general. For example the western clothing worn in Pakistan is with several adjustments. If the exact clothing as shown in the pictures was worn in public in Pakistan the female would be the target of many odd and rude comments and statements of degradation even.

## Western Casuals: Achievement

Pakistani | Norwegian

| | Disagree | Mostly Disagree | Somewhat... | Neutral | Somewhat Agree | Mostly Agree | Agree |
|---|---|---|---|---|---|---|---|
| Norwegian (top) | 8 | 28 | 21 | 0 | 16 | 2 | |
| Pakistani (bottom) | 19 | 12 | 9 | 9 | 18 | 8 | 0 |

## Eastern Casuals: Achievement

Pakistani | Norwegian

| | Disagree | Mostly Disagree | Somewhat... | Neutral | Somewhat Agree | Mostly Agree | Agree |
|---|---|---|---|---|---|---|---|
| Norwegian (top) | 6 | 35 | 22 | 1 | 9 | 1 | 1 |
| Pakistani (bottom) | 7 | 6 | 9 | 10 | 23 | 9 | 11 |

 Flaunting ones accomplishments is an established part of Pakistani society. For women who have a hard time proving their competence and intelligent to the rest of the community it's even greater. On the other hand the local traditions say that the females are supposed to dress up and some might even stress that it's important for them to gain any real meaning in the eyes of the colleagues and reference groups. The popular belief is that if a girl cannot look after herself she can't look after the work given to her, or perform well on a task. As the normal accepted attire in Pakistan is eastern, that is what should be used in order to demonstrate one's competence.

On the other hand the Norwegians don't like or appreciate flaunting in any way at all.

### 11.     *Attitude towards Traditional Clothing*

The respect and importance of one's national dress is also a cultural trait that is very close to one's heart. It gives the sense of identity and belonging. Human beings are fashioned in a manner that constantly seeks attachment. This can be on a larger group affiliation level or individual personal level. Normally the first signs of attachment are seen by the attire one is wearing. For example a person dressed in long cloak type attires are identified as belonging to Arab, jeans and t-shirts are associated to the western world, sari's are associated with south Asians, kimono with the Japanese etc.

The normal dress Norwegians are seen wearing is also on the western basis. It may be said that they have acquired the western clothing from USA, as the historical Norwegians have been Vikings and had very different attire. The more recent but traditional Norwegian dress for the females; is a long frock called the Bunad, it is patterned with specific Norwegian criss-cross type designs. With the development of the country and changing fashion trends in Europe, trends and attire also changed for the Norwegians and shifted to more casual western clothing. Hence they have disagreed to the statement of the western apparel portraying their traditional attire. Some have agreed to it corresponding to national dress as western casuals are what are normally consumed in Norway. There is not much difference in the outlook of the females around the western world. For eastern casuals this was a disagreement in majority as that cannot in any way be seen as Norwegian national dress.

For Pakistani consumers the national dress is a three piece attire with trousers a shirt and a stole, it's called the 'qameez shalwar'. Obviously the western attire does not correspond with that. However it must be noted that nowadays the fashion trends in Pakistan are becoming hybrid, i.e. the national dress might be shaped to look like western clothing like long dresses or fitted pants but still remaining within the boundary of national dress. Or the western attire fashioned in a more eastern manner. The major difference between the two as mentioned earlier is the fact that the eastern dresses are more conservative, conformist and supposedly less revealing, however this fashion trend or clothing specification is changing in recent times as more fitted shirts and trousers are seen in fashion. This statement was only asked to judge the

importance of the national dress for a person. Norwegians in the beginning of the survey accepted western attire to be their daily preference and Pakistanis chose the eastern dress. Now we see that the nationality plays an important role in selecting the clothes for oneself.

Naturally the hypothesis stating *Relative to Norwegian consumers Pakistani consumers will display a stronger preference towards nationality through display and choice of clothing* stands verified.
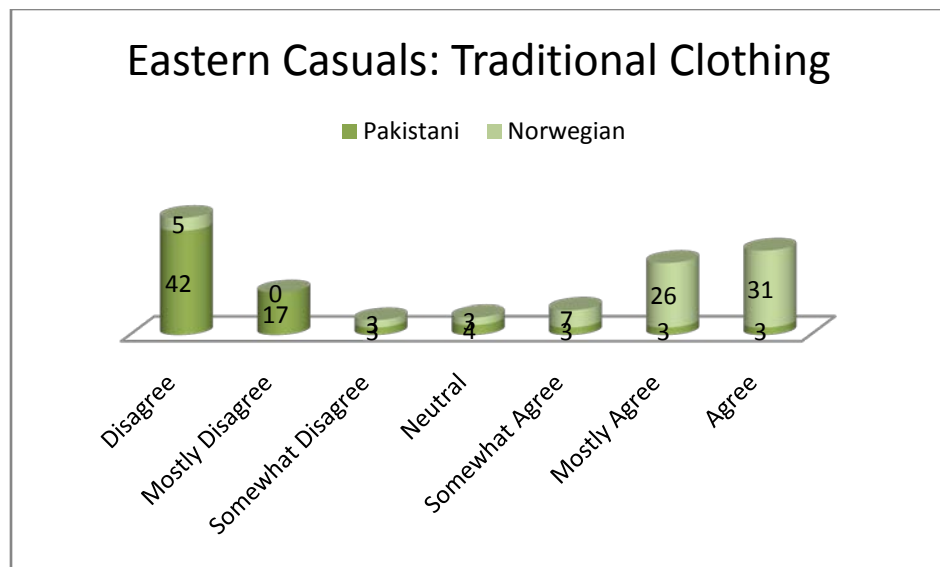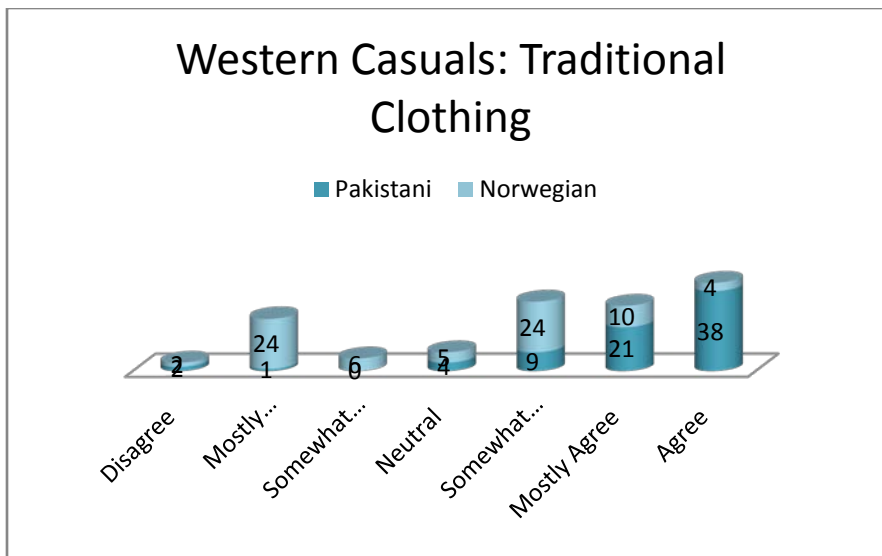
## 12. *Attitude towards Ethnicity*

Ethnicity or religion is a social attribute that is very personal and close to ones heart as well. People are driven in their daily lives according to the teaching of the religion they follow or the ethnic group they represent. Ethnicity may or may not represent the religion, it may be a representative of the common ancestor, race etc. e.g Hispanics in the US are regarded as a separate ethnic group, however they follow Christianity, which is the dominant religion in the US. For the purpose of this study it is taken in terms of religion only.

The negative reply form Norwegian respondents on the atatement of western clothing corresponding the ethnicity / religion came as a surprise, as 90% replied in disagreement. Norwegians are a feminine society and hence the importance of religion is not very high. Most of the people are members of some religious sect but there are not many pious religion practicing individuals in Norway. Majority of both the Norwegians and Pakistanis believe that the western casuals do not correspond to any specific ethnicity or religion. Similarly for Norwegians the eastern dresses are slightly new to look at and hence they disagreed on this statement as well. They said that the clothes are too bright and shiny for a religious gathering.

There are underlying standard operating procedures defined for every Muslim and hence the Pakistanis run their daily lives according to those rules. There are certain do's and don'ts related to the way one dresses according to Islam, and many believe that the western dresses are not appropriate for general consumption as they do not conform with the given rules. Majority of Pakistanis consumers disagreed on western clothing being according to their religious beliefs. On the other hand just like the nationality domain, eastern clothing naturally fits the ethnicity domain and hence the landslide agreement to the statement.

## Western Casuals: Ethnicity

■ Pakistani  ■ Norwegian

| Category | Pakistani | Norwegian |
|---|---|---|
| Disagree | 34 | 26 |
| Mostly Disagree | 19 | 33 |
| Somewhat… | 11 | 12 |
| Neutral | 4 | 2 |
| Somewhat Agree | 0 | 0 |
| Mostly Agree | 0 | 0 |
| Agree | 0 | 0 |

## Eastern Casuals: Ethnicity

■ Pakistani  ■ Norwegian

| Category | Pakistani | Norwegian |
|---|---|---|
| Disagree | 2 | 35 |
| Mostly Disagree | 1 | 30 |
| Somewhat Disagree | 0 | 0 |
| Neutral | 4 | 1 |
| Somewhat Agree | 14 | 2 |
| Mostly Agree | 22 | 0 |
| Agree | 32 | 3 |
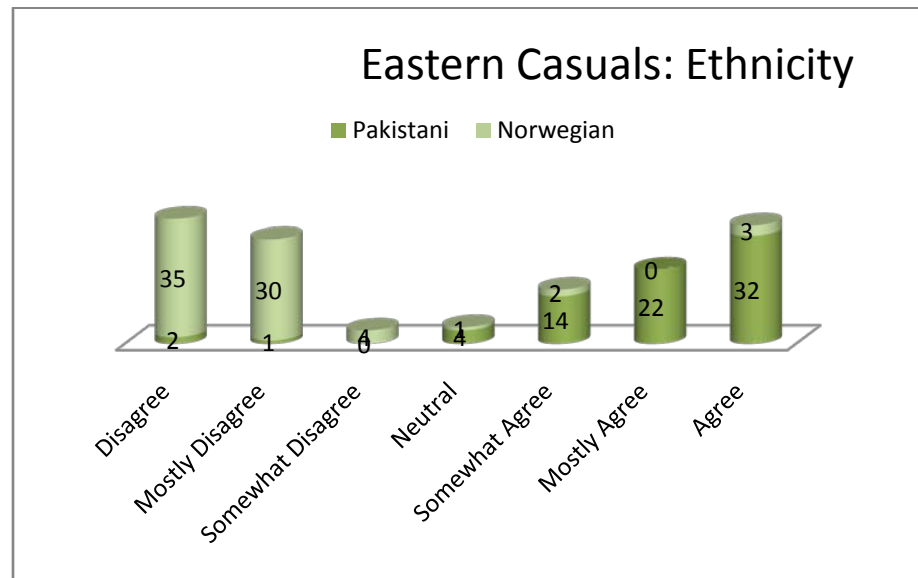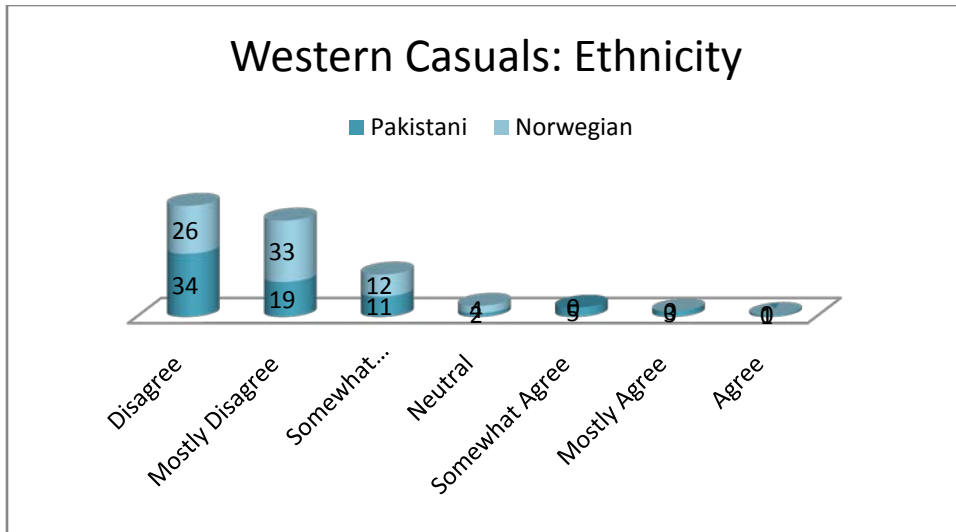
Pakistani consumers are obviously more driven and influenced by their religion in daily life. It is in fact not a matter of influence but the natural mental programming that accepts or rejects things and situations. The hypothesis stands confirmed as Norwegians don't practice or get influenced by the ethnicity at large.

### 13.    *Attitude towards respect for Traditions*

The respect for traditions is a subsequent factor resulting from the influence of nationality and ethnicity on one's life and decisions. It is safe to state that the Norwegians even though short term oriented society do not prefer to wear their traditional attire. However traditionalism here is not just about the actual physical dress

worn. It's about the nature and norms that are inherent to the culture in Norway. Like importance on family and relationship building, Personal Stability, Casual Social Interactions etc. These traditions are intrinsic, inbuilt within the social and behavioral system of a human being. However the Norwegians do not believe that clothing can portray the importance for the same and hence mostly disagree that western casuals portray their traditions. Furthermore for the eastern casuals the answer is the same since they are not familiar with that kind of clothing.

For the Pakistani consumers the response is relatively flatly spread over the spectrum and more disagreements than agreements of western casuals. But for the eastern attire we need not go into the detail again as it is 95% agreement.



Western Casuals: Traditionalism

## Eastern Casuals: Traditionalism

■ Pakistani  ■ Norwegian

| | Pakistani | Norwegian |
|---|---|---|
| Disagree | 1 | 37 |
| Mostly Disagree | 2 | 15 |
| Somewhat… | 9 | 9 |
| Neutral | | 4 5 |
| Somewhat Agree | 17 | 3 |
| Mostly Agree | 35 | 3 |
| Agree | 7 | 3 |
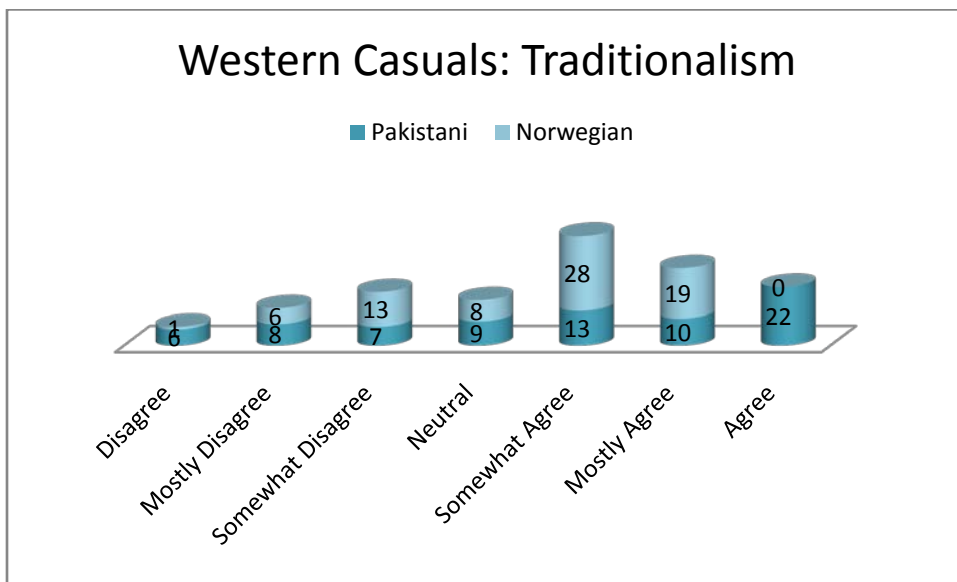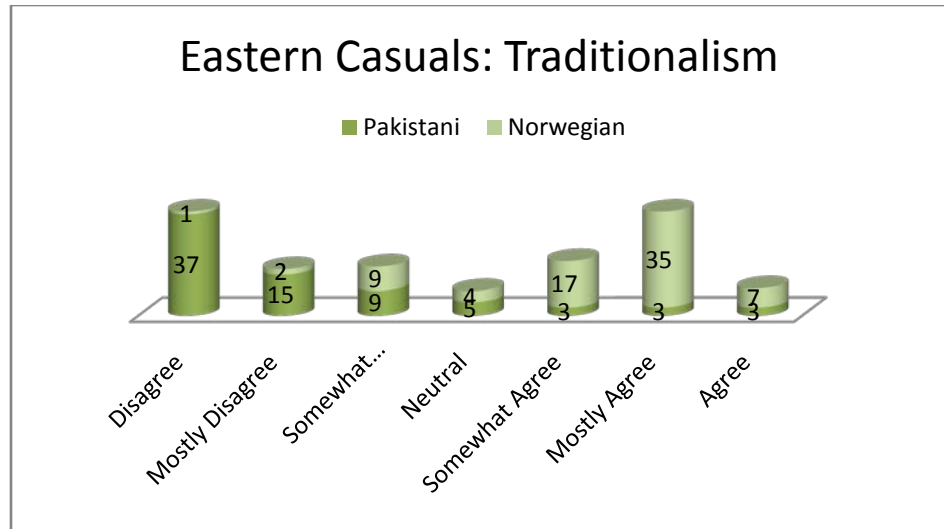
### 14.    Attitude towards Clothing in general

In the end of the survey the consumers were asked if they would wear the depicted clothing only on special occasions. The results showed that most Norwegians; as seen in the beginning disagreed with the statement, this further proved their preference of daily wear as western casuals. For the eastern attire, it seemed that most would try the clothing only in special circumstances but a few showed signs of acceptance and approval and agreed they would try the same in somewhat normal circumstances as well. On the other hand the Pakistani respondents gave very open view towards the western attire and around 45% agreed they would wear the same normally. For eastern casuals the result was all disagreement, i.e. they wear that type of clothing everyday already.

Western Casuals

■ Pakistani  ■ Norwegian

| | Disagree | Mostly Disagree | Somewhat... | Neutral | Somewhat Agree | Mostly Agree | Agree |
|---|---|---|---|---|---|---|---|
| Pakistani | 50 | 15 | 3 | 1 | 2 | 2 | 2 |
| Norwegian | 7 | 17 | 8 | 5 | 4 | 11 | 23 |



Eastern Casuals

■ Pakistani  ■ Norwegian

| | Disagree | Mostly Disagree | Somewhat... | Neutral | Somewhat Agree | Mostly Agree | Agree |
|---|---|---|---|---|---|---|---|
| Pakistani | 3 | 2 | 2 | 5 | 1 | 17 | 39 |
| Norwegian | 49 | 4 | 4 | 9 | 7 | 3 | 5 |
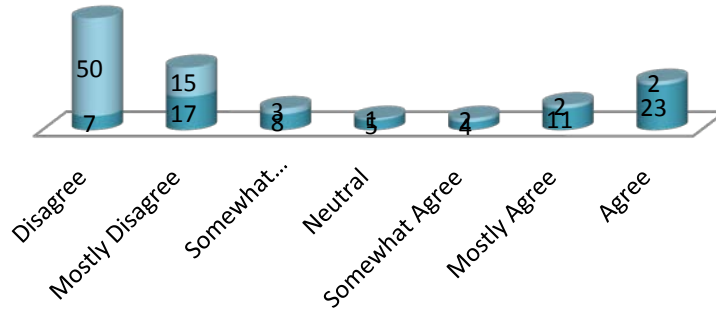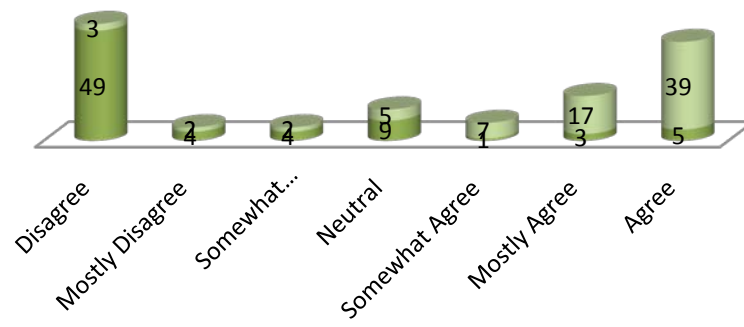
## 5.4. DISCUSSION

This study examines the cross-cultural variations in clothing-related consumer behavior between the Norway and Pakistan. These two countries are situated in two different continents and have very different historical backgrounds. Norway is located in the north of Europe. The Norwegian heritage comes from the ancestral Vikings. However that culture has died out, it is still kept preserved in form of historical artifacts and symbols. One trait travelled down through generations was every man for himself; translated to individualism in today's world. However the Norwegians have grown to be very simple but sophisticated society. Its very observable exceptional feature is the amount of facilities and welfare given to its citizens. It was once under the rule of adjacent country i.e. Sweden, however the two are very much alike when compared to cultural basis, so the occupation did not leave any noticeable marks. On the other hand Pakistan is a south Asian country, highly easternized. The cultural heritage comes from the Muslim rulers of the sub-continent and mostly it is driven and shaped by the religion. Pakistan acquired independence in 1947 from the British rule, which has left quite obvious marks on the society and culture. Many traits have been passed down through the generations that were practiced before independence, such as high power distance and masculinity. These are just some general remarks on the cultural differences between the two countries.

The current study has been done for identifying the cultural differences in the apparel selection. Clothing is a big part of our life. It is inseparable from the human beings. Everyday every individual spends some time on the subject of clothing. Some take longer than 20 minutes to select the out fits others simply pick something out from the wardrobe and call it a day. However these different types of selection processes are guided by what is present at the back of their heads, the set of guideline and road map is already built in the consumers to act. So the purpose of this research was to compare the personal choices to the suggestive social influence; consumers interest in clothing. Furthermore the motives those consumers may have regarding the clothes. The meanings they assign to the clothes provide the basis of the motives and attitude building. The meanings may be utilitarian use, self-expressive and hedonic use, affiliation to a group, and social status signaling use of clothing (Millan E, et al, 2011).

Previous researchers have studied clothing, Barnard (2002) argued that clothing fulfills the utilitarian &physiological and emotional & social needs of a consumer(Barnard, 2002). Another study by Kuchler & Miller (2005) argued the social signaling property stating that clothing plays role for constructing and expressing the socio-cultural make-up of a society (Kuchler & Miller, 2005).

Historically three needs were associated with clothes (or products in general); the functional / problem solving need (utilitarian), Social (affiliation) and experiential (self expression and hedonic). These are associated with the three desired ends; physiological related to the physical aspects; psychological, enhanced self-esteem, adornment; and sociological, societal relations, enhanced status (Reynolds & Gutman, 2001). From the research design of this current study the variables identified earlier can be classified under these needs. The clothing values identified are; personality, self fulfillment, social dominance, social acceptance and symbolic.

The earlier section discussed the variables and hypotheses on comparison of frequencies from the respondent data. The correlations and covariance among the variables have also been measured to for a more in depth analysis. Let's take the clothing values one by one and discuss the relations (tables of correlation are attached in the Appendix III).

1. Personality:

    There were four sub-variables defined for this; the individual personality, attitude towards people or openness, comfort and fashion orientation. The variables are moderately correlated to each other and the highest correlation exists between the clothing preferences and individual personality for both clothing types among both countries. This means that the consumers have a psychological end desire to select clothes that would demonstrate and enhance their personal traits. From this it can be concluded that the daily clothing of the consumers fulfill an experiential need. For Pakistani consumers the correlations were higher for eastern clothing as compared to the western and vice versa for the Norwegian consumers.

2. Social Acceptance

    For the social acceptance trait approval from family & friends and from the society at t a whole were identified. The correlation tables illustrate that there is a higher correlation for western clothes among Pakistani consumers. The reason may be that the consumers feel they would wear it if it was accepted by ones family and society.

However this is the desirable state and in reality it is seen that less due to the less recognition and approval female stick to the traditional clothes. For Norwegian consumers correlations do exist but on a minimum scale which are negligible.

3. Social Dominance

   In the dominance aspect the power and achievement are the sub categories. Here again the correlations exist among the variables, higher for Pakistani consumers on western clothing as compared to eastern and very low correlation exists among the variables in Norwegian consumers. Again proving that Pakistani consumers are very much prejudiced by social status and bragging about ones achievements. Furthermore as west is seen as the land of opportunity by most the attire is also considered to have higher social stratification.

4. Self fulfillment

   The results for this category proved that correlations for western clothing for Norwegians are relatively higher than for the eastern clothing. The achievement category is very important for the consumers in Norway even if they do not show it off. For Pakistani consumer the correlations are higher for eastern attire than for the western ones.

5. Symbolism

   In terms of symbolism the substantial high correlation existed for the Pakistani's for eastern attire. The rest of the correlations seem to be negligible. this means that the sub categories for the symbolism Ethnicity, nationality and traditions are most important for the Pakistani consumers and they tend to follow and identify with these even in the everyday casual attire. This is true when the local females are observed as 95% are dressed in the national attire of Pakistan. It is like 95% of Norwegians dressed in western clothes but some minor deviations are also observed.

This above description of the correlations has found that not all categories exert equal influence on the consumers selection decisions. For Pakistani consumers the personality traits and the symbolic traits of clothing had higher impact on selection of clothing than others. Also for Norwegian consumers only the personality traits and sense of achievement seemed to exert any substantial influence on the selection the rest were not considered as such.

## 5.5. CONSUMER BEHAVIOR: REALITY

The previous discussion on the effects of culture on the clothing behavior of the consumers have proved that consumer behavior does change with changes in culture. The Norwegian consumers had a higher influence from the achievement parameter. The individual personality played a greater role in the section process for both nationalities and finally the symbolic factors had higher importance for Pakistani individuals.

The consumers assign different roles, meanings and desires with the selection clothing. For example the Pakistani consumers affixed nostalgic and affection attachments with the eastern clothing, as the ethnic and national customs as well as role of family & friends played a greater role in their selection. On the other hand the same individuals affixed self concept meanings to the western clothing as a symbol of power and status in society. For Norwegians only the self concept came to play as their need for relating clothes with personality. However the observation of the same led to believe that everyone dressed up in a fairly similar manner so they are their own person with in the larger society. This means that they do not accept the fact that they dress as the society wants them to dress.

Moving forward with the explanation of consumer behavior, the theory of assigning meanings to the products on the basis of purpose of action and the structure of action. The theory stated that the consumption can be categorized by the underlying actions and purpose of actions. Here it is observed that for the clothing decisions the Pakistani consumers seem to be 'consuming as classification'. This means that along with fulfilling the functional needs, the clothes communicate ones personal and societal position. This is obvious as Pakistani consumers relate to the national clothing in a very symbolic manner, it is not just considered as a piece of cloth but the clothes represent the religious and traditional importance, affiliation and conformity with the society and the social rank of a person is also associated with the clothing selection. The Norwegians use clothing as 'consuming as experience'. Here the purpose of action is autotelic (act as an end itself) and the structure of action is objective. This means that the clothes are consumed for the purpose of dressing. The style is decided as to personal tastes ones that make the consumer look good however the selection is not done with any interpersonal or instrumental purpose.

Motivations and emotions are the psychological factors that from the consumer behavior, and are formed by the influences of external and internal factors i.e. cultural traits and personality of an individual. From the above discussion *The Latent Motives And The Manifest Motives* of the consumers can be identified and explained. The manifest motives regarding clothes are very obvious; i.e. the functional or physiological motives; to cover one's self up for protection from external forces. Furthermore it is a given for any civilized society. As Mark Twain said 'Clothes make the man. Naked people have little or no influence in society.' Clothes are our second skin. Manifest motives of clothing is not hidden nor is it difficult to understand. The motives are generally influenced by the latent motives which are formed by a consumers value system. The characteristics of Norwegian consumers value system include need for equality, openness to change, emphasis on quality of life, respect for traditions and finally self stratification through achievement and success. The deriving motives are the equality and quality of life, these motives compel the consumer not to act out, or show off any achievement or brag about one's success. So the consumers when shopping for clothes are compelled by these factors and the latent motives become conformity and humility.

For Pakistani consumers the list of these latent motives is long however the two most compelling factors at the back of a Pakistani consumers mind are symbolic traits (ethnicity & nationality) and personality traits. The consumers may not accept this fact the at the back of every clothing purchasing decision lies the influence and guiding principles of one ethnicity and nationality. A Muslim woman is very particular when selecting clothes. They shouldn't be too fitted, material shouldn't be to thin, must look modest and finally must be easy to handle. From an outsiders perspective the eastern Pakistani clothes might seem as quite a hassle, long shirt, very baggy trousers, and to top that a shawl for no good reason; too much cloth around one's body. However from the Pakistani (eastern) perspective they are the most comfortable pieces of clothing one can ever wear.

The next theory to be explained by the above discussion is *McClelland's 'Trio of motives'*.

- Achievement Motivation; the consumers that are driven by achievement, attainment of realistic but challenging goals, and advancement in the job. They require constant feedback in order to better and improve the outputs and enhance performance. They have a strong need for a sense of accomplishment.

- Authority/Power Motivation; The consumers under this category need to be influential, effective and to make an impact. Leadership qualities and actions for enhancing personal status and prestige are at the core.

- Affiliation Motivation; consumers driven by affiliation are motivated by interpersonal relationships and interaction with people. The affiliation driver produces motivation and need to be liked and held in popular regard.

Based on the definitions it can be concluded that the consumers from Norway belong to the achievement motivation category and that from Pakistan may be from either authority or affiliation motivation category, depending up on which factor influences the individual more.

**CHAPTER6: CONCLUSION**

The aim of this study was to analyze the changes occurred in the clothing behavior (consumer behavior) rendered in casual apparel selection by the female consumers of Norway and Pakistan. The hypotheses stated that there exist several cultural differences among different cultures ad they tend to exert a very decisive force on the consumers preferences and actions. The popular cultural traits identified by the study were the hofstede's five dimensions of power distance, individual vs. collectivism, masculinity vs. femininity, long vs. short term orientation and finally uncertainty avoidance. There are several needs that at the base of every decision. Researchers have grouped them in three categories that are functional (utilitarian), Social (affiliation) and experiential (self expression). Along with that from the consumers point of view clothes provide a consumer with physiological, psychological, and sociological desired ends. One might argue that the needs and desires are the same. For simplicity purposes lets assume that is true. Furthermore the consumers also associate several values with the clothes they wear. These are personality, social acceptance, social dominance, self fulfillment and symbolic.

The previous chapter comparison studies were made to analyze which of the cultural factors affect the consumer in what way. The hypotheses were analyzed and mostly came out to be true. The results showed that the Norwegian consumers are affected by the cultural traits but more individuality is seen in their practices. This meant that on the basis of the cultural traits, the Norwegians came out to have low power distance this means that the consumers regard equality. Individualistic, i.e. they are driven by personal achievement and success and the motivating factor is the individual performance and gratification. Based on these results the clothing preferences that were observed for them were choice based on comfort and personality. The approval from the society or the family was negatively responded to however the general observation is that everyone dresses in the same way so there is a harmony in the environment even if the people don't want to believe or agree to that. This implied conformity can be the consequence of the low power distance dimension, and importance and practice of equality throughout. The clothes were referred to as being simple as they should, a few respondents mentioned that vibrant

clothes are only appropriate for parties. This comment came after the respondent viewed the eastern clothing stimulus picture. At this point it should be mentioned that the western and eastern clothes differ on several levels. One the materials used are fairly different. The females in Pakistan prefer to wear clothes that are made up of thicker material, the light fabric is not very common in Pakistani consumers casual wear. It is worn on special coactions and with a ton of accessories. On the other hand denim cloth is too thick for the liking of many females in Pakistani as it is stiff and makes is a little hard to move around. The types, shapes and cuts of the clothes also differ. In simple terms the eastern clothes are conservative and western clothes are more modern and forward.

Coming back to the choices of Norwegian consumers regarding clothing selection, they were all comfortable with the western attire. On statements like I would select these clothes as the are a sign of social status in the society, the answer was a known negative. In short the Norwegian consumers are adamant on the fact that they dress in what ever they feel like and especially what makes them look good.

For the Pakistani consumer point of view, western clothing is not new to the eyes of a Pakistani consumer as the male clothing in Pakistan is 80% western. The trends are changing and more women are also beginning to make use of western attire, but completely in the manner as the westerns do. They use parts of the western clothing mixed with eastern one. The use of denim jeans is very common for the men in Pakistan and lately the girls have also opened up to this piece of clothing. The western clothing is considers comfortable by the Pakistani consumers, it just doesn't match the comfort zone of the Pakistani consumers yet. From the cultural traits analysis it was seen that influence from the religion and approval from the family and society were the main driving force behind the selection process. Pakistani consumers are still more comfortable in their traditional attire but not very afraid to use and wear western clothing as well.

When Norwegian consumers were asked whether they would wear the eastern clothing only in special circumstances, their reply was in acceptance. On the other hand the when Pakistani consumers asked the same for western consumers the reply was relatively mixed people did accept that they would wear it if given the chance and more than once and not just in the special circumstances.

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## APPENDIX II: RESEARCH QUESTIONNAIRE

Research for Master's Thesis in Business Administration,

Spring 2012

University Of Agder, Norway

I am conducting a research for Master's Thesis from the University of Agder, regarding the Differences in Apparel / clothing Selection in Women Cross Culturally. As I belong to Pakistan and am currently residing in Norway, I have decided to study the Pakistani Nationals, Norwegian Nationals and Pakistani Norwegian Nationals. Furthermore, the target audience for the survey is Females between ages 18 to 36. The purpose of the research is to discover the preferences in selecting ones outfits for informal / casual wear and the reasons for the same. Furthermore the survey targets the significance of the culture; national culture or foreign culture; in the decision making process. Analysis of the same would help meet the varying needs of consumers. If you take part in this project, you may help the producers and retailers to better understand consumers and develop products that meet their needs.

Please view the pictures provided in this survey carefully. Afterwards indicate your personal preference & opinion regarding the apparel choices based on those. Some demographic information is also collected, however the study is concerned with aggregate data and not with individual responses, hence the responses will remain confidential. I appreciate your cooperation. There are about 30 questions in the survey and it should take approximately 10 - 15 minutes to complete. All questions are important so feel free to answer all of them.

Thank you

Sincerely

Sanaa Talha

## A: Please review the pictures given below and fill according to your preference and opinion:



| | | Disagree | Mostly Disagree | Somewhat Disagree | Neutral | Somewhat Agree | Mostly Agree | Agree |
|---|---|---|---|---|---|---|---|---|
| 1 | The above outfits describe my preference in daily wear. | | | | | | | |
| 2 | The above outfits express my personality completely. | | | | | | | |
| 3 | The above outfits do not correspond with my Attitude towards people. | | | | | | | |
| 4 | I would not select the above outfits because do not look convenient & comfortable. | | | | | | | |
| 5 | The above outfits represent the importance of my Ethnicity & Religion in my life. | | | | | | | |
| 6 | The above outfits do not correspond with my national/traditional clothing. | | | | | | | |
| 7 | I would select the above outfits because they are accepted by my family & friends. | | | | | | | |
| 8 | I would select the above clothing on the basis of price only. | | | | | | | |
| 9 | I would select the above outfits because they look fashionable. | | | | | | | |
| 10 | The above outfits are a mark of a higher rank and status in the society (in terms of authority / wealth / public image and/or social recognition) for me. | | | | | | | |
| 11 | The above outfits portray my sense of ambition /success/ intelligence in the society. | | | | | | | |
| 12 | The above outfits do not portray the importance of pleasure and enjoyment in my life. | | | | | | | |
| 13 | The above outfits portray my self-direction, freedom and independence to the people around me. | | | | | | | |
| 14 | The above outfits do not portray the importance and respect for tradition in my life. | | | | | | | |
| 15 | I would select the above outfits because they are accepted by the society on the whole. | | | | | | | |
| 16 | I would wear the above outfits only on select occasions, events and surroundings. | | | | | | | |

**B: Please review the pictures given below and fill according to your preference and opinion:**



| | | Disagree | Mostly Disagree | Somewhat Disagree | Neutral | Somewhat Agree | Mostly Agree | Agree |
|---|---|---|---|---|---|---|---|---|
| 1 | The above outfits describe my preference in daily wear. | | | | | | | |
| 2 | The above outfits express my personality completely. | | | | | | | |
| 3 | The above outfits do not correspond with my Attitude towards people. | | | | | | | |
| 4 | I would not select the above outfits because do not look convenient & comfortable. | | | | | | | |
| 5 | The above outfits represent the importance of my Ethnicity & Religion in my life. | | | | | | | |
| 6 | The above outfits do not correspond with my national/traditional clothing. | | | | | | | |
| 7 | I would select the above outfits because they are accepted by my family & friends. | | | | | | | |
| 8 | I would select the above clothing on the basis of price only. | | | | | | | |
| 9 | I would select the above outfits because they look fashionable. | | | | | | | |
| 10 | The above outfits are a mark of a higher rank and status in the society (in terms of authority / wealth / public image and/or social recognition) for me. | | | | | | | |
| 11 | The above outfits portray my sense of ambition /success/ intelligence in the society. | | | | | | | |
| 12 | The above outfits do not portray the importance of pleasure and enjoyment in my life. | | | | | | | |
| 13 | The above outfits portray my self-direction, freedom and independence to the people around me. | | | | | | | |
| 14 | The above outfits do not portray the importance and respect for tradition in my life. | | | | | | | |
| 15 | I would select the above outfits because they are accepted by the society on the whole. | | | | | | | |
| 16 | I would wear the above outfits only on select occasions, events and surroundings. | | | | | | | |

**Please state any limitations or problems you faced in analyzing either of the pictures according to your opinion:**

_____

_____

_____

_____

_____

**Demographics:**

**Nationality:**

(1)  ☐  Pakistani

(2)  ☐  Norwegian

**What Age group do you Belong to:**

(1)  ☐  18 - 22

(2)  ☐  23 - 26

(3)  ☐  27 - 31

(4)  ☐  32 - 36

**Occupation**

(1)  ☐  Student

(2)  ☐  Studies finished but not working

(3)  ☐  Working (Please Specify)

   _____

**Level of Education**

(1)  ☐  Undergraduate

(2)  ☐  Graduate

(3)  ☐  Post Graduate

(4)  ☐  Other (please specify)

   _____

**Marital Status**

(1)  ☐  Single

(2)  ☐  Married

## Age Group

Norwegian ▪ Pakistani

| Age Group | Norwegian | Pakistani |
|---|---|---|
| 32 - 36 | 3 | 7 |
| 27 - 31 | 22 | 25 |
| 23 - 26 | 31 | 22 |
| 18 - 22 | 19 | 21 |

## Education

Norwegian ▪ Pakistani

| Education | Norwegian | Pakistani |
|---|---|---|
| Other | 8 | 5 |
| Post Graduate | 4 | 26 |
| Graduate | 38 | 28 |
| Undergraduate | 25 | 16 |

**Occupation**

Norwegian | Pakistani

- Working: Norwegian 25, Pakistani 22
- Studies finished but not working: Norwegian 3, Pakistani 23
- Student: Norwegian 47, Pakistani 30



**Marital Status**

Married | Single

- Norwegian: Married 15, Single 60
- Pakistani: Married 28, Single 47

# APPENDIX III: CORRELATIONS

## Pakistan - Westerm

**Personality**
**Correlations**

| | | Western Casuals - Daily Preference | Western Casuals Personality | Western Casuals - Attitude Towards People | Western Casuals - Comfort | Western Casuals - Trendy &amp; Fashionable |
|---|---|---|---|---|---|---|
| Western Casuals - Daily Preference | Pearson Correlation | 1 | .717 | .264 | .434 | .457 |
| | Sig. (2-tailed) | | .000 | .022 | .000 | .000 |
| | Sum of Squares and Cross-products | 251.280 | 177.560 | 69.480 | 116.840 | 123.120 |
| | Covariance | 3.396 | 2.399 | .939 | 1.579 | 1.664 |
| | N | 75 | 75 | 75 | 75 | 75 |
| Western Casuals - Personality | Pearson Correlation | .717 | 1 | .347 | .499 | .463 |
| | Sig. (2-tailed) | .000 | | .002 | .000 | .000 |
| | Sum of Squares and Cross-products | 177.560 | 243.787 | 89.960 | 132.347 | 122.907 |
| | Covariance | 2.399 | 3.294 | 1.216 | 1.788 | 1.661 |
| | N | 75 | 75 | 75 | 75 | 75 |
| Western Casuals - Attitude Towards People | Pearson Correlation | .264 | .347 | 1 | .264 | .237 |
| | Sig. (2-tailed) | .022 | .002 | | .022 | .041 |
| | Sum of Squares and Cross-products | 69.480 | 89.960 | 275.680 | 74.440 | 66.920 |
| | Covariance | .939 | 1.216 | 3.725 | 1.006 | .904 |
| | N | 75 | 75 | 75 | 75 | 75 |
| Western Casuals - Comfort | Pearson Correlation | .434 | .499 | .264 | 1 | .263 |
| | Sig. (2-tailed) | .000 | .000 | .022 | | .022 |
| | Sum of Squares and Cross-products | 116.840 | 132.347 | 74.440 | 288.187 | 76.027 |
| | Covariance | 1.579 | 1.788 | 1.006 | 3.894 | 1.027 |
| | N | 75 | 75 | 75 | 75 | 75 |
| Western Casuals - Trendy & Fashionable | Pearson Correlation | .457 | .463 | .237 | .263 | 1 |
| | Sig. (2-tailed) | .000 | .000 | .041 | .022 | |
| | Sum of Squares and Cross-products | 123.120 | 122.907 | 66.920 | 76.027 | 289.147 |
| | Covariance | 1.664 | 1.661 | .904 | 1.027 | 3.907 |
| | N | 75 | 75 | 75 | 75 | 75 |

**Social Acceptance**
**Correlations**

| | | Western Casuals - Daily Preference | Western Casuals Approval: Family &amp; Friends | Western Casuals - Approval: Society |
|---|---|---|---|---|
| Western Casuals - Daily Preference | Pearson Correlation | 1 | .646 | .494 |
| | Sig. (2-tailed) | | .000 | .000 |
| | Sum of Squares and Cross-products | 251.280 | 158.360 | 120.640 |
| | Covariance | 3.396 | 2.140 | 1.630 |
| | N | 75 | 75 | 75 |
| Western Casuals - Approval: Family &amp; Friends | Pearson Correlation | .646 | 1 | .546 |
| | Sig. (2-tailed) | .000 | | .000 |
| | Sum of Squares and Cross-products | 158.360 | 238.987 | 130.013 |
| | Covariance | 2.140 | 3.230 | 1.757 |
| | N | 75 | 75 | 75 |
| Western Casuals - Approval: Society | Pearson Correlation | .494 | .546 | 1 |
| | Sig. (2-tailed) | .000 | .000 | |
| | Sum of Squares and Cross-products | 120.640 | 130.013 | 236.987 |
| | Covariance | 1.630 | 1.757 | 3.203 |
| | N | 75 | 75 | 75 |

**Social dominance**
**Correlations**

| | | Western Casuals - Daily Preference | Western Casuals Power | Western Casuals - Achievement |
|---|---|---|---|---|
| Western Casuals - Daily Preference | Pearson Correlation | 1 | .357 | .473 |
| | Sig. (2-tailed) | | .002 | .000 |
| | Sum of Squares and Cross-products | 251.280 | 96.160 | 115.160 |
| | Covariance | 3.396 | 1.299 | 1.556 |
| | N | 75 | 75 | 75 |
| Western Casuals - Power | Pearson Correlation | .357 | 1 | .647 |
| | Sig. (2-tailed) | .002 | | .000 |
| | Sum of Squares and Cross-products | 96.160 | 288.187 | 168.853 |
| | Covariance | 1.299 | 3.894 | 2.282 |
| | N | 75 | 75 | 75 |
| Western Casuals - Achievement | Pearson Correlation | .473 | .647 | 1 |
| | Sig. (2-tailed) | .000 | .000 | |
| | Sum of Squares and Cross-products | 115.160 | 168.853 | 236.187 |
| | Covariance | 1.556 | 2.282 | 3.192 |
| | N | 75 | 75 | 75 |

**Self fulfillment**
**Correlations**

| | | Western Casuals - Daily Preference | Western Casuals Hedonism | Western Casuals - Self Direction |
|---|---|---|---|---|
| Western Casuals - Daily Preference | Pearson Correlation | 1 | .377 | .625 |
| | Sig. (2-tailed) | | .001 | .000 |
| | Sum of Squares and Cross-products | 251.280 | 100.280 | 177.320 |
| | Covariance | 3.396 | 1.355 | 2.396 |
| | N | 75 | 75 | 75 |
| Western Casuals - Hedonism | Pearson Correlation | .377 | 1 | .478 |
| | Sig. (2-tailed) | .001 | | .000 |
| | Sum of Squares and Cross-products | 100.280 | 281.947 | 143.653 |
| | Covariance | 1.355 | 3.810 | 1.941 |
| | N | 75 | 75 | 75 |
| Western Casuals - Self Direction | Pearson Correlation | .625 | .478 | 1 |
| | Sig. (2-tailed) | .000 | .000 | |
| | Sum of Squares and Cross-products | 177.320 | 143.653 | 320.747 |
| | Covariance | 2.396 | 1.941 | 4.334 |
| | N | 75 | 75 | 75 |

**Symbolic**
**Correlations**

| | | Western Casuals - Daily Preference | Western Casuals Ethnicity | Western Casuals - Traditional Clothing | Western Casuals - Traditionalism |
|---|---|---|---|---|---|
| Western Casuals - Daily Preference | Pearson Correlation | 1 | .327 | .214 | .251 |
| | Sig. (2-tailed) | | .004 | .065 | .030 |
| | Sum of Squares and Cross-products | 251.280 | 67.320 | 38.520 | 68.880 |
| | Covariance | 3.396 | .910 | .521 | .931 |
| | N | 75 | 75 | 75 | 75 |
| Western Casuals - Ethnicity | Pearson Correlation | .327 | 1 | .266 | .321 |
| | Sig. (2-tailed) | .004 | | .021 | .005 |
| | Sum of Squares and Cross-products | 67.320 | 168.747 | 39.213 | 72.053 |
| | Covariance | .910 | 2.280 | .530 | .974 |
| | N | 75 | 75 | 75 | 75 |
| Western Casuals - Traditional Clothing | Pearson Correlation | .214 | .266 | 1 | .238 |
| | Sig. (2-tailed) | .065 | .021 | | .040 |
| | Sum of Squares and Cross-products | 38.520 | 39.213 | 128.347 | 46.587 |
| | Covariance | .521 | .530 | 1.734 | .630 |
| | N | 75 | 75 | 75 | 75 |
| Western Casuals - Traditionalism | Pearson Correlation | .251 | .321 | .238 | 1 |
| | Sig. (2-tailed) | .030 | .005 | .040 | |
| | Sum of Squares and Cross-products | 68.880 | 72.053 | 46.587 | 299.147 |
| | Covariance | .931 | .974 | .630 | 4.043 |
| | N | 75 | 75 | 75 | 75 |

# Pakistan - Eastern

| Personality | | | | | | |
|---|---|---|---|---|---|---|
| **Correlations** | | | | | | |
| | | Eastern Casuals - Daily Preference | Eastern Casuals - Personality | Eastern Casuals - Attitude Towards People | Eastern Casuals - Comfort | Eastern Casuals - Trendy &amp; Fashionable |
| Eastern Casuals - Daily Preference | Pearson Correlation | 1 | .806 | .200 | .391 | .209 |
| | Sig. (2-tailed) | | .000 | .085 | .001 | .420 |
| | Sum of Squares and Cross-products | 162.187 | 134.320 | 38.267 | 61.680 | 17.360 |
| | Covariance | 2.192 | 1.815 | .517 | .834 | .235 |
| | N | 75 | 75 | 75 | 75 | 75 |
| Eastern Casuals - Personality | Pearson Correlation | .806 | 1 | .375 | .395 | .179 |
| | Sig. (2-tailed) | .000 | | .001 | .000 | .125 |
| | Sum of Squares and Cross-products | 134.320 | 171.120 | 73.600 | 63.880 | 33.760 |
| | Covariance | 1.815 | 2.312 | .995 | .863 | .456 |
| | N | 75 | 75 | 75 | 75 | 75 |
| Eastern Casuals - Attitude Towards People | Pearson Correlation | .200 | .375 | 1 | .180 | .128 |
| | Sig. (2-tailed) | .085 | .001 | | .122 | .272 |
| | Sum of Squares and Cross-products | 38.267 | 73.600 | 224.667 | 33.400 | 27.800 |
| | Covariance | .517 | .995 | 3.036 | .451 | .376 |
| | N | 75 | 75 | 75 | 75 | 75 |
| Eastern Casuals - Comfort | Pearson Correlation | .391 | .395 | .180 | 1 | .202 |
| | Sig. (2-tailed) | .001 | .000 | .122 | | .858 |
| | Sum of Squares and Cross-products | 61.680 | 63.880 | 33.400 | 153.120 | 3.760 |
| | Covariance | .834 | .863 | .451 | 2.069 | .051 |
| | N | 75 | 75 | 75 | 75 | 75 |
| Eastern Casuals - Trendy &amp; Fashionable | Pearson Correlation | .209 | .179 | .128 | .202 | 1 |
| | Sig. (2-tailed) | .420 | .125 | .272 | .858 | |
| | Sum of Squares and Cross-products | 17.360 | 33.760 | 27.800 | 3.760 | 208.480 |
| | Covariance | .235 | .456 | .376 | .051 | 2.817 |
| | N | 75 | 75 | 75 | 75 | 75 |

## Social Acceptance

### Correlations

| | | Eastern Casuals - Daily Preference | Eastern Casuals - Approval: Family &amp; Friends | Eastern Casuals - Approval: Society |
|---|---|---|---|---|
| Eastern Casuals - Daily Preference | Pearson Correlation | 1 | .420 | .598 |
| | Sig. (2-tailed) | | .080 | .088 |
| | Sum of Squares and Cross-products | 162.187 | 25.920 | 23.187 |
| | Covariance | 2.192 | .350 | .313 |
| | N | 75 | 75 | 75 |
| Eastern Casuals - Approval: Family &amp; Friends | Pearson Correlation | .420 | 1 | .543 |
| | Sig. (2-tailed) | .080 | | .000 |
| | Sum of Squares and Cross-products | 25.920 | 100.320 | 49.920 |
| | Covariance | .350 | 1.356 | .675 |
| | N | 75 | 75 | 75 |
| Eastern Casuals - Approval: Society | Pearson Correlation | .598 | .543 | 1 |
| | Sig. (2-tailed) | .088 | .000 | |
| | Sum of Squares and Cross-products | 23.187 | 49.920 | 84.187 |
| | Covariance | .313 | .675 | 1.138 |
| | N | 75 | 75 | 75 |

## Social dominance

### Correlations

| | | Eastern Casuals - Daily Preference | Eastern Casuals - Power | Eastern Casuals - Achievement |
|---|---|---|---|---|
| Eastern Casuals - Daily Preference | Pearson Correlation | 1 | .221 | .293 |
| | Sig. (2-tailed) | | .057 | .011 |
| | Sum of Squares and Cross-products | 162.187 | 43.267 | 59.320 |
| | Covariance | 2.192 | .585 | .802 |
| | N | 75 | 75 | 75 |
| Eastern Casuals - Power | Pearson Correlation | .221 | 1 | .595 |
| | Sig. (2-tailed) | .057 | | .000 |
| | Sum of Squares and Cross-products | 43.267 | 236.667 | 145.600 |
| | Covariance | .585 | 3.198 | 1.968 |
| | N | 75 | 75 | 75 |
| Eastern Casuals - Achievement | Pearson Correlation | .293 | .595 | 1 |
| | Sig. (2-tailed) | .011 | .000 | |
| | Sum of Squares and Cross-products | 59.320 | 145.600 | 253.120 |
| | Covariance | .802 | 1.968 | 3.421 |
| | N | 75 | 75 | 75 |

| Self fulfillment | | | | |
|---|---|---|---|---|
| Correlations | | | | |
| | | Eastern Casuals - Daily Preference | Eastern Casuals - Hedonism | Eastern Casuals - Self-Direction |
| Eastern Casuals - Daily Preference | Pearson Correlation | 1 | .419 | .423 |
| | Sig. (2-tailed) | | .101 | .049 |
| | Sum of Squares and Cross-products | 162.187 | 30.520 | 37.493 |
| | Covariance | 2.192 | .412 | .507 |
| | N | 75 | 75 | 75 |
| Eastern Casuals - Hedonism | Pearson Correlation | .419 | 1 | .521 |
| | Sig. (2-tailed) | .101 | | .000 |
| | Sum of Squares and Cross-products | 30.520 | 157.520 | 84.160 |
| | Covariance | .412 | 2.129 | 1.137 |
| | N | 75 | 75 | 75 |
| Eastern Casuals - Self-Direction | Pearson Correlation | .423 | .521 | 1 |
| | Sig. (2-tailed) | .049 | .000 | |
| | Sum of Squares and Cross-products | 37.493 | 84.160 | 165.947 |
| | Covariance | .507 | 1.137 | 2.243 |
| | N | 75 | 75 | 75 |

| Symbolic | | | | | |
|---|---|---|---|---|---|
| Correlations | | | | | |
| | | Eastern Casuals - Daily Preference | Eastern Casuals - Ethnicity | Eastern Casuals - Traditional Clothing | Eastern Casuals - Traditionalism |
| Eastern Casuals - Daily Preference | Pearson Correlation | 1 | .682 | .661 | .503 |
| | Sig. (2-tailed) | | .001 | .001 | .081 |
| | Sum of Squares and Cross-products | 162.187 | 55.240 | 66.987 | 37.693 |
| | Covariance | 2.192 | .746 | .905 | .509 |
| | N | 75 | 75 | 75 | 75 |
| Eastern Casuals - Ethnicity | Pearson Correlation | .682 | 1 | .780 | .725 |
| | Sig. (2-tailed) | .001 | | .001 | .052 |
| | Sum of Squares and Cross-products | 55.240 | 128.880 | 62.840 | 37.320 |
| | Covariance | .746 | 1.742 | .849 | .504 |
| | N | 75 | 75 | 75 | 75 |
| Eastern Casuals - Traditional Clothing | Pearson Correlation | .661 | .780 | 1 | .637 |
| | Sig. (2-tailed) | .001 | .001 | | .241 |
| | Sum of Squares and Cross-products | 66.987 | 62.840 | 211.787 | 29.093 |
| | Covariance | .905 | .849 | 2.862 | .393 |
| | N | 75 | 75 | 75 | 75 |
| Eastern Casuals - Traditionalism | Pearson Correlation | .503 | .725 | .637 | 1 |
| | Sig. (2-tailed) | .081 | .052 | .241 | |
| | Sum of Squares and Cross-products | 37.693 | 37.320 | 29.093 | 213.147 |
| | Covariance | .509 | .504 | .393 | 2.880 |
| | N | 75 | 75 | 75 | 75 |

# Norway - Westerm

| Personality | | | | | | |
|---|---|---|---|---|---|---|
| **Correlations** | | | | | | |
| | | Western Casuals - Daily Preference | Western Casuals - Personality | Western Casuals - Attitude Towards People | Western Casuals - Comfort | Western Casuals - Trendy &amp; Fashionable |
| Western Casuals - Daily Preference | Pearson Correlation | 1 | .790 | .220 | .420 | .395 |
| | Sig. (2-tailed) | | .000 | .058 | .080 | .000 |
| | Sum of Squares and Cross-products | 94.747 | 79.507 | 24.253 | 20.467 | 41.787 |
| | Covariance | 1.280 | 1.074 | .328 | .277 | .565 |
| | N | 75 | 75 | 75 | 75 | 75 |
| Western Casuals - Personality | Pearson Correlation | .790 | 1 | .362 | .207 | .535 |
| | Sig. (2-tailed) | .000 | | .001 | .075 | .043 |
| | Sum of Squares and Cross-products | 79.507 | 106.987 | 42.493 | 22.067 | 26.427 |
| | Covariance | 1.074 | 1.446 | .574 | .298 | .357 |
| | N | 75 | 75 | 75 | 75 | 75 |
| Western Casuals - Attitude Towards People | Pearson Correlation | .220 | .362 | 1 | .440 | .203 |
| | Sig. (2-tailed) | .058 | .001 | | .000 | .825 |
| | Sum of Squares and Cross-products | 24.253 | 42.493 | 128.747 | 51.533 | 3.213 |
| | Covariance | .328 | .574 | 1.740 | .696 | .043 |
| | N | 75 | 75 | 75 | 75 | 75 |
| Western Casuals - Comfort | Pearson Correlation | .420 | .207 | .440 | 1 | .210 |
| | Sig. (2-tailed) | .080 | .075 | .000 | | .409 |
| | Sum of Squares and Cross-products | 20.467 | 22.067 | 51.533 | 106.667 | 10.867 |
| | Covariance | .277 | .298 | .696 | 1.441 | .147 |
| | N | 75 | 75 | 75 | 75 | 75 |
| Western Casuals - Trendy &amp; Fashionable | Pearson Correlation | .395 | .535 | .203 | .210 | 1 |
| | Sig. (2-tailed) | .000 | .043 | .825 | .409 | |
| | Sum of Squares and Cross-products | 41.787 | 26.427 | 3.213 | 10.867 | 118.347 |
| | Covariance | .565 | .357 | .043 | .147 | 1.599 |
| | N | 75 | 75 | 75 | 75 | 75 |

| Social Acceptance | | | | |
|---|---|---|---|---|
| **Correlations** | | | | |
| | | Western Casuals - Daily Preference | Western Casuals - Approval: Family &amp; Friends | Western Casuals - Approval: Society |
| Western Casuals - Daily Preference | Pearson Correlation | 1 | .100 | .106 |
| | Sig. (2-tailed) | | .984 | .595 |
| | Sum of Squares and Cross-products | 94.747 | .267 | 6.333 |
| | Covariance | 1.280 | .004 | .086 |
| | N | 75 | 75 | 75 |
| Western Casuals - Approval: Family &amp; Friends | Pearson Correlation | .100 | 1 | .719 |
| | Sig. (2-tailed) | .984 | | .000 |
| | Sum of Squares and Cross-products | .267 | 136.667 | 87.667 |
| | Covariance | .004 | 1.847 | 1.185 |
| | N | 75 | 75 | 75 |
| Western Casuals - Approval: Society | Pearson Correlation | .106 | .719 | 1 |
| | Sig. (2-tailed) | .595 | .000 | |
| | Sum of Squares and Cross-products | 6.333 | 87.667 | 108.667 |
| | Covariance | .086 | 1.185 | 1.468 |
| | N | 75 | 75 | 75 |

| Social dominance | | | | |
|---|---|---|---|---|
| **Correlations** | | | | |
| | | Western Casuals - Daily Preference | Western Casuals - Power | Western Casuals - Achievement |
| Western Casuals - Daily Preference | Pearson Correlation | 1 | .313 | .317 |
| | Sig. (2-tailed) | | .281 | .139 |
| | Sum of Squares and Cross-products | 94.747 | 12.973 | 19.960 |
| | Covariance | 1.280 | .175 | .270 |
| | N | 75 | 75 | 75 |
| Western Casuals - Power | Pearson Correlation | .313 | 1 | .339 |
| | Sig. (2-tailed) | .281 | | .003 |
| | Sum of Squares and Cross-products | 12.973 | 111.787 | 42.680 |
| | Covariance | .175 | 1.511 | .577 |
| | N | 75 | 75 | 75 |
| Western Casuals - Achievement | Pearson Correlation | .317 | .339 | 1 |
| | Sig. (2-tailed) | .139 | .003 | |
| | Sum of Squares and Cross-products | 19.960 | 42.680 | 141.520 |
| | Covariance | .270 | .577 | 1.912 |
| | N | 75 | 75 | 75 |

## Self fulfillment

| | | Western Casuals - Daily Preference | Western Casuals - Hedonism | Western Casuals - Self Direction |
|---|---|---|---|---|
| **Correlations** | | | | |
| Western Casuals - Daily Preference | Pearson Correlation | 1 | .302 | .539 |
| | Sig. (2-tailed) | | .856 | .001 |
| | Sum of Squares and Cross-products | 94.747 | 2.293 | 40.213 |
| | Covariance | 1.280 | .303 | .543 |
| | N | 75 | 75 | 75 |
| Western Casuals - Hedonism | Pearson Correlation | .302 | 1 | .315 |
| | Sig. (2-tailed) | .856 | | .212 |
| | Sum of Squares and Cross-products | 2.293 | 122.187 | 17.227 |
| | Covariance | .303 | 1.651 | .233 |
| | N | 75 | 75 | 75 |
| Western Casuals - Self Direction | Pearson Correlation | .539 | .315 | 1 |
| | Sig. (2-tailed) | .001 | .212 | |
| | Sum of Squares and Cross-products | 40.213 | 17.227 | 114.347 |
| | Covariance | .543 | .233 | 1.545 |
| | N | 75 | 75 | 75 |

## Symbolic

| | | Western Casuals - Daily Preference | Western Casuals - Ethnicity | Western Casuals - Traditional Clothing | Western Casuals - Traditionalism |
|---|---|---|---|---|---|
| **Correlations** | | | | | |
| Western Casuals - Daily Preference | Pearson Correlation | 1 | .225 | .101 | .185 |
| | Sig. (2-tailed) | | .052 | .939 | .112 |
| | Sum of Squares and Cross-products | 94.747 | 16.040 | 1.307 | 20.587 |
| | Covariance | 1.280 | .217 | .018 | .278 |
| | N | 75 | 75 | 75 | 75 |
| Western Casuals - Ethnicity | Pearson Correlation | .225 | 1 | .163 | .105 |
| | Sig. (2-tailed) | .052 | | .162 | .687 |
| | Sum of Squares and Cross-products | 16.040 | 53.520 | 17.680 | 3.960 |
| | Covariance | .217 | .723 | .239 | .054 |
| | N | 75 | 75 | 75 | 75 |
| Western Casuals - Traditional Clothing | Pearson Correlation | .101 | .163 | 1 | .105 |
| | Sig. (2-tailed) | .939 | .162 | | .650 |
| | Sum of Squares and Cross-products | 1.307 | 17.680 | 219.787 | 9.027 |
| | Covariance | .018 | .239 | 2.970 | .122 |
| | N | 75 | 75 | 75 | 75 |
| Western Casuals - Traditionalism | Pearson Correlation | .185 | .105 | .105 | 1 |
| | Sig. (2-tailed) | .112 | .687 | .650 | |
| | Sum of Squares and Cross-products | 20.587 | 3.960 | 9.027 | 130.747 |
| | Covariance | .278 | .054 | .122 | 1.767 |
| | N | 75 | 75 | 75 | 75 |

# Norway - Eastern

| Personality | | | | | | |
|---|---|---|---|---|---|---|
| Correlations | | | | | | |
| | | Eastern Casuals - Daily Preference | Eastern Casuals - Personality | Eastern Casuals - Attitude Towards People | Eastern Casuals - Comfort | Eastern Casuals - Trendy &amp; Fashionable |
| Eastern Casuals - Daily Preference | Pearson Correlation | 1 | .736 | .254 | .301 | .420 |
| | Sig. (2-tailed) | | .000 | .028 | .960 | .866 |
| | Sum of Squares and Cross-products | 76.667 | 69.133 | 28.933 | .667 | 2.133 |
| | Covariance | 1.036 | .934 | .391 | .019 | .029 |
| | N | 75 | 75 | 75 | 75 | 75 |
| Eastern Casuals - Personality | Pearson Correlation | .736 | 1 | .267 | .048 | .212 |
| | Sig. (2-tailed) | .000 | | .021 | .685 | .068 |
| | Sum of Squares and Cross-products | 69.133 | 115.147 | 37.227 | 6.667 | 27.947 |
| | Covariance | .934 | 1.556 | .503 | .090 | .378 |
| | N | 75 | 75 | 75 | 75 | 75 |
| Eastern Casuals - Attitude Towards People | Pearson Correlation | .254 | .267 | 1 | .098 | .216 |
| | Sig. (2-tailed) | .028 | .021 | | .402 | .160 |
| | Sum of Squares and Cross-products | 28.933 | 37.227 | 168.987 | 16.667 | 26.173 |
| | Covariance | .391 | .503 | 2.284 | .225 | .354 |
| | N | 75 | 75 | 75 | 75 | 75 |
| Eastern Casuals - Comfort | Pearson Correlation | .301 | .048 | .098 | 1 | .278 |
| | Sig. (2-tailed) | .960 | .685 | .402 | | .016 |
| | Sum of Squares and Cross-products | .667 | 6.667 | 16.667 | 170.667 | 44.667 |
| | Covariance | .009 | .090 | .225 | 2.306 | .604 |
| | N | 75 | 75 | 75 | 75 | 75 |
| Eastern Casuals - Trendy &amp; Fashionable | Pearson Correlation | .420 | .212 | .216 | .278 | 1 |
| | Sig. (2-tailed) | .866 | .068 | .160 | .016 | |
| | Sum of Squares and Cross-products | 2.133 | 27.947 | 26.173 | 44.667 | 150.747 |
| | Covariance | .029 | .378 | .354 | .604 | 2.037 |
| | N | 75 | 75 | 75 | 75 | 75 |

**Social Acceptance**

**Correlations**

| | | Eastern Casuals - Daily Preference | Eastern Casuals - Approval: Family &amp; Friends | Eastern Casuals - Approval: Society |
|---|---|---|---|---|
| Eastern Casuals - Daily Preference | Pearson Correlation | 1 | .123 | .203 |
| | Sig. (2-tailed) | | .292 | .081 |
| | Sum of Squares and Cross-products | 76.667 | 12.333 | 14.600 |
| | Covariance | 1.036 | .167 | .197 |
| | N | 75 | 75 | 75 |
| Eastern Casuals - Approval: Family &amp; Friends | Pearson Correlation | .123 | 1 | .283 |
| | Sig. (2-tailed) | .292 | | .014 |
| | Sum of Squares and Cross-products | 12.333 | 130.667 | 26.600 |
| | Covariance | .167 | 1.766 | .359 |
| | N | 75 | 75 | 75 |
| Eastern Casuals - Approval: Society | Pearson Correlation | .203 | .283 | 1 |
| | Sig. (2-tailed) | .081 | .014 | |
| | Sum of Squares and Cross-products | 14.600 | 26.600 | 67.520 |
| | Covariance | .197 | .359 | .912 |
| | N | 75 | 75 | 75 |

**Social dominance**

**Correlations**

| | | Eastern Casuals - Daily Preference | Eastern Casuals - Power | Eastern Casuals - Achievement |
|---|---|---|---|---|
| Eastern Casuals - Daily Preference | Pearson Correlation | 1 | .135 | .341 |
| | Sig. (2-tailed) | | .249 | .003 |
| | Sum of Squares and Cross-products | 76.667 | 15.333 | 32.733 |
| | Covariance | 1.036 | .207 | .442 |
| | N | 75 | 75 | 75 |
| Eastern Casuals - Power | Pearson Correlation | .135 | 1 | .444 |
| | Sig. (2-tailed) | .249 | | .000 |
| | Sum of Squares and Cross-products | 15.333 | 168.667 | 63.267 |
| | Covariance | .207 | 2.279 | .855 |
| | N | 75 | 75 | 75 |
| Eastern Casuals - Achievement | Pearson Correlation | .341 | .444 | 1 |
| | Sig. (2-tailed) | .003 | .000 | |
| | Sum of Squares and Cross-products | 32.733 | 63.267 | 120.187 |
| | Covariance | .442 | .855 | 1.624 |
| | N | 75 | 75 | 75 |

**Self fulfillment**
**Correlations**

| | | Eastern Casuals - Daily Preference | Eastern Casuals - Hedonism | Eastern Casuals - Self-Direction |
|---|---|---|---|---|
| Eastern Casuals - Daily Preference | Pearson Correlation | 1 | .285 | .147 |
| | Sig. (2-tailed) | | .013 | .208 |
| | Sum of Squares and Cross-products | 76.667 | 31.533 | 16.267 |
| | Covariance | 1.036 | .426 | .220 |
| | N | 75 | 75 | 75 |
| Eastern Casuals - Hedonism | Pearson Correlation | .285 | 1 | .205 |
| | Sig. (2-tailed) | .013 | | .675 |
| | Sum of Squares and Cross-products | 31.533 | 159.147 | 7.827 |
| | Covariance | .426 | 2.151 | .106 |
| | N | 75 | 75 | 75 |
| Eastern Casuals - Self-Direction | Pearson Correlation | .147 | .205 | 1 |
| | Sig. (2-tailed) | .208 | .675 | |
| | Sum of Squares and Cross-products | 16.267 | 7.827 | 159.387 |
| | Covariance | .220 | .106 | 2.154 |
| | N | 75 | 75 | 75 |

**Symbolic**
**Correlations**

| | | Eastern Casuals - Daily Preference | Eastern Casuals - Ethnicity | Eastern Casuals - Traditional Clothing | Eastern Casuals - Traditionalism |
|---|---|---|---|---|---|
| Eastern Casuals - Daily Preference | Pearson Correlation | 1 | .585 | .349 | .358 |
| | Sig. (2-tailed) | | .000 | .002 | .002 |
| | Sum of Squares and Cross-products | 76.667 | 64.733 | 45.333 | 40.667 |
| | Covariance | 1.036 | .875 | .613 | .550 |
| | N | 75 | 75 | 75 | 75 |
| Eastern Casuals - Ethnicity | Pearson Correlation | .585 | 1 | .458 | .346 |
| | Sig. (2-tailed) | .000 | | .000 | .002 |
| | Sum of Squares and Cross-products | 64.733 | 159.787 | 86.067 | 56.733 |
| | Covariance | .875 | 2.159 | 1.163 | .767 |
| | N | 75 | 75 | 75 | 75 |
| Eastern Casuals - Traditional Clothing | Pearson Correlation | .349 | .458 | 1 | .344 |
| | Sig. (2-tailed) | .002 | .000 | | .003 |
| | Sum of Squares and Cross-products | 45.333 | 86.067 | 220.667 | 66.333 |
| | Covariance | .613 | 1.163 | 2.982 | .896 |
| | N | 75 | 75 | 75 | 75 |
| Eastern Casuals - Traditionalism | Pearson Correlation | .358 | .346 | .344 | 1 |
| | Sig. (2-tailed) | .002 | .002 | .003 | |
| | Sum of Squares and Cross-products | 40.667 | 56.733 | 66.333 | 168.667 |
| | Covariance | .550 | .767 | .896 | 2.279 |
| | N | 75 | 75 | 75 | 75 |

## APPENDIX IV: SAMPLE SURVEY

1. Part of world value survey  Volume 2 / Number 3 / 2009

2. Rokeadi's Values Svstem (RVS) - List of Instrumental and Terminal Values

3. Clothing Preference and Selection Criteria of African-American Female College Students Enrolled at the University of Arkansas at Pine Bluff by Kalari Turner

The survey items for materialism/postmaterialism in the WVS 2005-2007 read as follows:

V69.     People sometimes talk about what the aims of this country should be for the next ten years. On this card are listed some of the goals which different people would give top priority. Would you please say which one of these you, yourself, consider the most important? (*Code one answer only under "first choice"*):
V70.     And which would be the next most important? (*Code one answer only under "second choice"*)

|  | V69<br>First choice | V70<br>Second choice |
|---|---|---|
| A high level of economic growth | 1 | 1 |
| Making sure this country has strong defense forces | 2 | 2 |
| Seeing that people have more say about how things are done at their jobs and in their communities | 3 | 3 |
| Trying to make our cities and countryside more beautiful | 4 | 4 |

V71.     If you had to choose, which one of the things on this card would you say is most important?
V72.     And which would be the next most important? (*Code one answer only under "second choice"*):

|  | V71<br>First choice | V72<br>Second choice |
|---|---|---|
| Maintaining order in the nation | 1 | 1 |
| Giving people more say in important government decisions | 2 | 2 |
| Fighting rising prices | 3 | 3 |
| Protecting freedom of speech | 4 | 4 |

V73.     Here is another list. In your opinion, which one of these is most important? (*Code one answer only under "first choice"*):
V74.     And what would be the next most important? (*Code one answer only under "second choice"*):

|  | V73<br>First choice | V74<br>Second choice |
|---|---|---|
| A stable economy | 1 | 1 |
| Progress toward a less impersonal and more humane society | 2 | 2 |
| Progress toward a society in which Ideas count more than money | 3 | 3 |
| The fight against crime | 4 | 4 |

In our operationalization of postmaterialism we rely on the reduced questionnaire (V71 and 72). The four value types are created as follows: Postmaterialists emphasize freedom of speech and giving people more say, whereas materialists stress the importance of maintaining order and fighting rising prices. The two mixed types show a preference for a postmaterialist item over a materialist one (materialist postmaterialists), or vice versa (postmaterialist materialists).

**Klages & Gensicke's Value Concept**

In contrast to Inglehart, the German social scientist Klages has argued that societal differentation, increasing complexity and bureaucratization are at the root of a value change (Klages 1983, 1984, 2002; Klages & Gensicke 1993, 2005). As a consequence, institutions no longer fit the attitudes and expectations of the individuals. Values like duty, discipline, diligence, loyalty, achievement, and subordination form a value dimension that Klages dubbed "obligation and convention". According to Klages, these values

support societal integration. They give way to values that aim at self-fulfillment and self-actualization and a distancing from authority – all having a disintegrating effect. In general, this process is driven by a dissonance between individuals and institutions. In contrast to Inglehart, Klages' conception of values is multi-dimensional. Individuals may hold conflicting values (Klages 2002).

Based on a cross tabulation of these two dimensions, "obligation and convention" and self-actualization, Klages (1984, 1993) describes four value types: conservative conventionalist, active realists, the disadvantaged and disillusioned, and nonconformist idealists. Conservative conventionalists rank high on "obligation and convention" and low on self-actualization whereas non-conformist idealists rank low on "obligation and convention" but high on self-actualization. Disadvantaged and disillusioned types rank low on both dimensions, while active realists rank high on both dimensions. The latter type combines the emancipatory benefits of "creativity and commitment" with integrative "obligation and convention" values. According to Klages, active realists are therefore best equipped to meet the challenges of postmodern societies.[2] Conversely, Klages expects that self-actualization values undermine institutions if not balanced by integrative orientations (i.e. values of "obligation and convention").

Recently, Klages & Gensicke (2005) have adapted the initial concept and integrated a third dimension of "hedonism and materialism".

The survey items for the Klages & Gensicke concept in the German WVS 2006 read as follows:

People have different goals for their lives that guide their behavior. Think of what you want to attain in your life. How important are the following things for you personally? Please use the following scale: 1 means "very unimportant" and 7 "very important".

| | Very unimportant | | | | | Very important | |
|---|---|---|---|---|---|---|---|
| To respect law and order | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| To have a high standard of living | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| To be powerful and have an influence | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| To develop one's own imagination and creativity | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| To seek security | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| To help marginalized people | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| To assert one's needs against others | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| To be industrious and ambitious | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| To tolerate dissenting opinions | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| To get involved politically | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| To enjoy the good things in life, to spoil oneself | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| To always fulfill one's duties | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

A description of the operationalization of Klages & Gensicke's concept follows in the empirical section (Table 1).

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[2]   Roßteutscher (2004), by contrast, could show that individuals who hold conflicting values are not superior to those with clear value priorities as Klages (2002) suggests. Rather, a value synthesis leads to helplessness and conformity.

## Schwartz's Value Circle

Schwartz's cross-cultural psychological approach is located between these two positions (Schwartz 1992; 1994; 1999). While Schwartz shares Inglehart's stress on value priorities, his conceptualization is more complex than a simple dichotomy. Rather than a one-dimensional scheme, he proposes a multidimensional value space with several continuous dimensions which he usually represents in a multi-dimensionally scaled "value circle", including values such as security, power, tradition, self-direction, hedonism or achievement. In total, Schwartz identifies ten different values which can be summarized in two fundamental polarities along which these values cluster: egoism versus altruism (in Schwartz's terminology: self-enhancement vs. self-transcendence) and conformism versus individualism (conservation vs. openness to change). The first dimension includes values such as power and achievement (egoism) and benevolence and universalism (altruism); stimulation and self-direction (individualism) and security and conformity (conformism) form the second dimension.

Despite his support for a prioritization of values, Schwartz has chosen rating as a format for his survey instruments, largely for pragmatic reasons. Rating allows him to ask more questions at the same time and maximizes variance that is necessary for multidimensional scaling.

Regarding the content, Schwartz's battery is very similar to the Speyer value inventory (Klages & Gensicke 2005). In contrast to its largely German counterpart, it has been validated in a large number of countries and is particularly established in cross-cultural research.

The WVS 2005-2007 includes a shortened version of the Schwartz Value Inventory (SVI), one item corresponding to one of the ten Schwartz values:

Now I will briefly describe some people. Using this card, would you please indicate for each description whether that person is very much like you, like you, somewhat like you, not like you, or not at all like you? (*Code one answer for each description*):

| | Very much like me | Like me | Somewhat like me | A little like me | Not like me | Not at all like me |
|---|---|---|---|---|---|---|
| V80.  It is important to this person to think up new ideas and be creative; to do things one's own way. | 1 | 2 | 3 | 4 | 5 | 6 |
| V81.  It is important to this person to be rich; to have a lot of money and expensive things. | 1 | 2 | 3 | 4 | 5 | 6 |
| V82.  Living in secure surroundings is important to this person; to avoid anything that might be dangerous. | 1 | 2 | 3 | 4 | 5 | 6 |
| V83.  It is important to this person to have a good time; to "spoil" oneself. | 1 | 2 | 3 | 4 | 5 | 6 |
| V84.  It is important to this person to help the people nearby; to care for their well-being. | 1 | 2 | 3 | 4 | 5 | 6 |
| V85.  Being very successful is important to this person; to have people recognize one's achievements. | 1 | 2 | 3 | 4 | 5 | 6 |
| V86.  Adventure and taking risks are important to this person; to have an exciting life. | 1 | 2 | 3 | 4 | 5 | 6 |
| V87.  It is important to this person to always behave properly; to avoid doing anything people would say is wrong. | 1 | 2 | 3 | 4 | 5 | 6 |
| V88.  Looking after the environment is important to this person; to care for nature. | 1 | 2 | 3 | 4 | 5 | 6 |
| V89.  Tradition is important to this person; to follow the customs handed down by one's religion or family. | 1 | 2 | 3 | 4 | 5 | 6 |

The components which construct Inglehart & Welzel's dimension of "survival vs. self-expression" values are based on the following items in the WVS 2005-2007:

Now I'd like you to look at this card. I'm going to read out some forms of political action that people can take, and I'd like you to tell me, for each one, whether you have done any of these things, whether you might do it or would never under any circumstances do it (*read out and code one answer for each action*):

|  |  | Have done | Might do | Would never do |
|---|---|---|---|---|
| V96. | Signing a petition | 1 | 2 | 3 |

Please tell me for each of the following actions whether you think it can always be justified, never be justified, or something in between, using this card. (*Read out and code one answer for each statement*):

|  |  | Never justifiable |  |  |  |  |  |  |  | Always justifiable |  |
|---|---|---|---|---|---|---|---|---|---|---|---|
| V202. | Homosexuality | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

V23. Generally speaking, would you say that most people can be trusted or that you need to be very careful in dealing with people? (*Code one answer*):

    1   Most people can be trusted.
    2   Need to be very careful.

V46. Some people feel they have completely free choice and control over their lives, while other people feel that what they do has no real effect on what happens to them. Please use this scale where 1 means "no choice at all" and 10 means "a great deal of choice" to indicate how much freedom of choice and control you feel you have over the way your life turns out (*code one number*):

| No choice at all |  |  |  |  |  | A great deal of choice |  |  |  |
|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

V69. People sometimes talk about what the aims of this country should be for the next ten years. On this card are listed some of the goals which different people would give top priority. Would you please say which one of these you, yourself, consider the most important? (*Code one answer only under "first choice"*):

V70. And which would be the next most important? (*Code one answer only under "second choice"*)

|  | V69<br>First choice | V70<br>Second choice |
|---|---|---|
| Seeing that people have more say about how things are done at their jobs and in their communities | 3 | 3 |

V71. If you had to choose, which one of the things on this card would you say is most important? (*Code one answer only under "first choice"*):

V72. And which would be the next most important? (*Code one answer only under "second choice"*):

|  | V71<br>First choice | V72<br>Second choice |
|---|---|---|
| Giving people more say in important government decisions | 2 | 2 |
| Protecting freedom of speech | 4 | 4 |

The components for "traditional vs. secular-rational" values read as follows:

V187. Independently of whether you attend religious services or not, would you say you are (*read out and code one answer*):

    1   A religious person
    2   Not a religious person
    3   An atheist

Here is a list of qualities that children can be encouraged to learn at home. Which, if any, do you consider to be especially important? Please choose up to five! (*Code five mentions at the maximum*):

|  |  | Mentioned | Not mentioned |
|------|-------------|-----------|---------------|
| V12. | Independence | 1 | 2 |
| V21. | Obedience | 1 | 2 |

Please tell me for each of the following actions whether you think it can always be justified, never be justified, or something in between, using this card. (*Read out and code one answer for each statement*):

| | Never justifiable | | | | | | | | Always justifiable | |
|------|---|---|---|---|---|---|---|---|---|----|
| V187 | Divorce | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |

V209.    How proud are you to be [**German**]? (*Read out and code one answer*):
   1   Very proud
   2   Quite proud
   3   Not very proud
   4   Not at all proud
   5   I am not [**German**]

I'm going to read out a list of various changes in our way of life that might take place in the near future. Please tell me for each one, if it were to happen, whether you think it would be a good thing, a bad thing, or don't you mind? (Code one answer for each):

|  |  | Good | Don't mind | Bad |
|------|----------------------------|------|------------|-----|
| V78. | Greater respect for authority | 1 | 2 | 3 |

# THE VALUE CONCEPTS IN EMPIRICAL ANALYSES

## Klages & Gensicke Internally

Table 1 presents a factor analysis of the twelve items developed by Klages & Gensicke (2005). Notably, this analysis of the World Value Surveys data from Germany confirms recent findings by Klages & Gensicke (ibd.). We find a similar value structure with three factors: "obligation & convention", "creativity & self-actualization" and "hedonism & power". While the overall pattern of factor loadings is consistent over East and West, the rankings of the individual loadings differ between the two parts of Germany. In addition, there are significant secondary loadings. For example, "to help marginalized people" is part of the "creativity & self-actualization" factor in both East and West, but for East Germans this solidarity orientation is also perceived as an obligation, probably reflecting the communist legacy in East Germans' value orientations.

*Table 1.* Factor Analysis: Klages & Gensicke (12 items) internally, comparing East and West Germany (WVS 2006)

| Value Orientations:<br>Personal Goals in Life | Obligation &<br>Convention | | Hedonism &<br>Power | | Creativity &<br>Self-actualization | |
|---|---|---|---|---|---|---|
| | West | East | West | East | West | East |
| To be industrious and ambitious | **.771** | **.756** | .220 | .232 | .156 | .107 |
| To always fulfill one's duties | **.761** | **.793** | .139 | .118 | .088 | .054 |
| To seek security | **.739** | **.723** | .079 | .280 | .170 | .089 |
| To respect law and order | **.721** | **.748** | -.012 | .017 | .014 | .019 |
| To have a high standard of living | .166 | .228 | **.762** | **.730** | -.025 | -.151 |
| To be powerful and have an influence | -.160 | -.071 | **.728** | **.727** | .047 | .112 |
| To assert one's needs against others | .224 | .215 | **.597** | **.539** | .131 | .062 |
| To enjoy the good things in life, to spoil oneself | .144 | .142 | **.484** | **.601** | .184 | .132 |
| To help marginalized people | .117 | .429 | .043 | -.097 | **.730** | **.589** |
| To tolerate dissenting opinions | .206 | .153 | -.047 | -.011 | **.651** | **.648** |
| To develop one's own imagination and creativity | .223 | .471 | .177 | .197 | **.633** | **.427** |
| To get involved politically | -.219 | -.269 | .225 | .206 | **.623** | **.639** |
| Marginal Variance explained | 21% | 24% | 16% | 16% | 16% | 12% |

Germany West: Cumulative variance = 52.2%, n = 910, Bartlett's Test of Sphericity significant at .000 level
Germany East: Cumulative variance = 52.3%, n = 1004, Bartlett's Test of Sphericity significant at .000 level
Rotated component matrix. Presetting on three factors.

## Schwartz Internally

Table 2 presents our attempt to replicate Schwartz's value structure based on a reduced version of the SVI. The original value circle with ten values can be summarized in two dimensions. However, we find three dimensions in the value orientations of East and West Germans which we label "excitement", "care-take" and "security and conformity".

Not all of the ten items, however, load unambiguously on one factor (such as tradition or creativity). As in the Klages & Gensicke analysis, the factor loading matrix displays significant secondary loadings.

*Table 2.* Factor Analysis: Schwartz (10 items) internally, comparing East and West Germany (WVS 2006)

| Value Orientations Similarity with persons | Excitement | | Caretake | | Security & Conformity | |
|---|---|---|---|---|---|---|
| | West | East | West | East | West | East |
| Adventure and taking risks are important to this person; to have an exciting life. | **.750** | **.673** | **-**.079 | -.021 | -.230 | -.405 |
| Being very successful is important to this person; to have people recognize one's achievements. | **.693** | **.677** | .177 | .158 | .179 | .155 |
| It is important to this person to be rich; to have a lot of money and expensive things. | **.676** | **.704** | -.362 | -.359 | .230 | .057 |
| It is important to this person to have a good time; to "spoil" oneself. | **.669** | **.649** | .149 | .138 | -.051 | -.056 |
| It is important to this person to think up new ideas and be creative; to do things one's own way. | **.490** | **.446** | **.369** | **.442** | -.342 | -.192 |
| Looking after the environment is important to this person; to care for nature. | .146 | .058 | **.807** | **.726** | .023 | .274 |
| It is important to this person to help the people nearby; to care for their well-being. | .093 | .044 | **.776** | **.788** | **-**.033 | .017 |
| Tradition is important to this person; to follow the customs handed down by one's religion or family. | -.165 | -.105 | **.570** | **.439** | .305 | **.498** |
| Living in secure surroundings is important to this person; to avoid anything that might be dangerous. | -.142 | -.097 | -.025 | -.032 | **.776** | **.793** |
| It is important to this person to always behave properly; to avoid doing anything people would say is wrong. | .192 | .078 | .174 | .141 | **.772** | **.786** |
| Marginal Variance explained | 23% | 21% | 19% | 17% | 16% | 18% |

Germany West: Cumulative variance = 58%, n = 883, Bartlett's Test of Sphericity significant at .000 level
Germany East: Cumulative variance = 56%, n = 1047, Bartlett's Test of Sphericity significant at .000 level
Rotated component matrix.

## Klages & Gensicke Combined with Schwartz

Is there a common underlying structure in the two value concepts that are both based on rating scales? In order to examine this question with our German subsample, Table 3 gives the result of a comprehensive factor analysis of all the ten items that underlie the Schwartz construct and the twelve items that have been developed by Klages & Gensicke.

*Table 3.* Factor Analysis: Schwartz (10 items) and Klages & Gensicke (12 items), comparing East and West Germany (WVS 2006)

| Value Orientations: Similarity with persons described below. (Schwartz) Importance as a personal goal in life... (Klages and Gensicke) | West: 1 / East: 2 Excitement (S) / Hedo-Pow (K&G) | | West: 2 / East: 1 Sec. & Conf. (S) / Obl. & Conv. (K&G) | | West: 3 / East: 3 Caretake (S) / Self-Act. (K&G) | |
|---|---|---|---|---|---|---|
| | West | East | West | East | West | East |
| S  It is important to this person to be rich; to have a lot of money and expensive things. | **.663** | **-.546** | .030 | .214 | .324 | .025 |
| S  Adventure and taking risks are important to this person; to have an exciting life. | **.654** | **-.438** | .324 | **.484** | .083 | .312 |
| S  Being very successful is important to this person; to have people recognize one's achievements. | **.652** | **-.387** | -.034 | .005 | -.115 | **.487** |
| S  It is important to this person to have a good time; to "spoil" oneself. | **.628** | **-.415** | .035 | .120 | -.093 | **.402** |
| KG To have a high standard of living. | **.598** | **-.604** | -.208 | -.216 | -.010 | -.103 |
| KG To be powerful and have an influence. | **.529** | **-.508** | -.029 | -.045 | -.043 | .019 |
| KG To enjoy the good things in life. | **.525** | **-.578** | -.093 | -.074 | -.161 | .155 |
| KG To assert one's needs against those of others. | **.484** | **-.554** | -.242 | -.211 | -.126 | -.007 |
| KG To always fulfill one's duties. | .067 | -.219 | **-.757** | **-.749** | -.167 | .037 |
| KG To strive for security. | .046 | **-.359** | **-.726** | **-.684** | -.159 | .002 |
| KG To be industrious and ambitious. | .218 | **-.346** | **-.701** | **-.662** | .171 | .080 |
| KG To respect law and order. | -.144 | -.133 | **-.679** | **-.671** | -.124 | .035 |
| S  Living in secure surroundings is important to this person; to avoid anything that might be dangerous. | -.074 | .171 | **-.615** | **-.519** | .186 | -.126 |
| S  It is important to this person to always behave properly; to avoid doing anything people would say is wrong. | .148 | .160 | **-.484** | **-.533** | .009 | .092 |
| S  It is important to this person to help the people nearby; to care for their well-being. | .028 | .187 | -.104 | -.218 | **-.669** | **.657** |
| S  Looking after the environment is important to this person; to care for nature. | .045 | .269 | -.035 | .269 | **-.669** | **.570** |
| KG To help marginalized people. | -.026 | -.042 | -.144 | **-.462** | **-.654** | **.321** |
| KG To develop one's own imagination and creative potential. | .277 | **-.384** | -.077 | **-.312** | **-.561** | **.388** |
| KG To get involved politically. | .100 | -.011 | .079 | .036 | **-.519** | **.381** |
| KG To tolerate dissenting opinions. | .020 | -.167 | -.073 | -.175 | **-.449** | .242 |
| S  It is important to this person to think up new ideas and be creative; to do things one's own way. | **.407** | -.120 | .202 | .142 | **-.446** | **.646** |
| S  Tradition is important to this person; to follow the customs handed down by one's religion or family. | -.199 | **.346** | -.255 | **-.377** | **-.378** | .222 |
| Marginal Variance explained | 17% | 13% | 14% | 18% | 10% | 9% |

S=Schwartz item, KG=Klages & Gensicke item.
Germany West: Cumulative variance = 41%, n = 988, Bartlett's Test of Sphericity significant at .000 level
Germany East: Cumulative variance = 39%, n = 1076, Bartlett's Test of Sphericity significant at .000 level
Rotated component matrix. Presetting on three factors.

An original factor analysis yielded five (West Germany) and six (East Germany) rotated factors respectively. Few, if any, reasonable patterns could be discerned from that factor structure. In a second step, the analysis on three factors yields the structure displayed here. Again, the factor loadings show various substantial secondary loadings.

The factor analysis in Table 3 yields inconsistent loadings for the Schwartz items "creativity" and "tradition" as was to be expected based on the Schwartz analysis in the

## Rokeach's Values System (RVS) -- List of Instrumental and Terminal Values:

### Terminal Values

1. A Comfortable Life: a prosperous life
2. An Exciting Life: a stimulating, active life
3. A Sense of Accomplishment: lasting contribution
4. A World at Peace: free of war and conflict
5. A World of Beauty: beauty of nature and the arts
6. Equality: brotherhood, equal opportunity for all
7. Family Security: taking care of loved ones
8. Freedom: independence, free choice
9. Happiness: contentedness
10. Inner Harmony: freedom from inner conflict
11. Mature Love: sexual and spiritual intimacy
12. National Security: protection from attack
13. Pleasure: an enjoyable, leisurely life
14. Salvation: saved, eternal life
15. Self-respect: self-esteem
16. Social Recognition: respect, admiration
17. True Friendship: close companionship
18. Wisdom: a mature understanding of life

### Instrumental Values

1. Ambitious: hard-working, aspiring
2. Broadminded: open-minded
3. Capable: competent, effective
4. Cheerful: lighthearted, joyful
5. Clean: neat, tidy
6. Courageous: standing up for your beliefs
7. Forgiving: willing to pardon others
8. Helpful: working for the welfare of others
9. Honest: sincere, truthful
10. Imaginative: daring, creative
11. Independent: self-reliant, self-sufficient
12. Intellectual: intelligent, reflective
13. Logical: consistent, rational
14. Loving: affectionate, tender
15. Obedient: dutiful, respectful
16. Polite: courteous, well-mannered
17. Responsible: dependable, reliable
18. Self-controlled: restrained, self-disciplined

## Section I – Clothing Preferences

*Directions:* The following survey questions ask you to identify your clothing preferences. Circle the number that **best corresponds** with your feelings about each statement. Only give **one** answer for each statement.

**1= Strongly Disagree    2= Disagree   3=Neutral    4=Agree    5=Strongly Agree**

1. I carefully plan what I wear each day                  1  2  3  4  5

2. I enjoy wearing feminine-looking clothing           1  2  3  4  5

3. I choose clothing that expresses my personality        1  2  3  4  5

4. I choose clothing that expresses my ethnicity          1  2  3  4  5

5. My fashion tastes are so unique that I do              1  2  3  4  5
      not follow the advice of fashion experts

6. I prefer to design my own clothing                    1  2  3  4  5

7. My friends and I have similar personal style          1  2  3  4  5

8. My friends turn to me for fashion advice            1  2  3  4  5

9. Current fashion designs suit my tastes               1  2  3  4  5

10. I only wear clothing that is trendy & fashionable     1  2  3  4  5

11. I only try new fashion looks when they are         1  2  3  4  5
      well accepted by the mass public

12. In today's economy, spending excessively on apparel  1  2  3  4  5
      is wasteful & ridiculous

13. I am not as concerned about wearing the latest fashions  1  2  3  4  5
      as I am about choosing comfortable, nice looking apparel

14. The price of a garment is more important to me than  1  2  3  4  5
      how fashionable or trendy it is

15. Wearing fashionable clothing is part of being successful in life  1  2  3  4  5

16. How you dress is a reflection of how you feel about  1  2  3  4  5
      yourself

17. It doesn't make sense to not care about your physical appearance  1  2  3  4  5

## Section II – Apparel Buying Habits

*Directions:* These survey questions ask you to identify your actual apparel buying habits. Circle the number that **best corresponds** with your feelings about each statement. Only give **one** answer for each statement.

**1= Strongly Disagree     2= Disagree     3=Neutral     4=Agree     5=Strongly Agree**

| | | | | | |
|---|---|---|---|---|---|
| 18. I only purchase garments that compliment my figure | 1 | 2 | 3 | 4 | 5 |
| 19. I prefer stores where salespeople provide one-on-one customer service | 1 | 2 | 3 | 4 | 5 |
| 20. Clothes that I find in stores are designed for the body proportions of African-American females | 1 | 2 | 3 | 4 | 5 |
| 21. I often purchase clothing displayed on mannequins | 1 | 2 | 3 | 4 | 5 |
| 22. I prefer to shop in stores that have ads with ethnically diverse fashion models in them | 1 | 2 | 3 | 4 | 5 |
| 23. I prefer to shop at stores that have salespeople who are ethnically diverse | 1 | 2 | 3 | 4 | 5 |
| 24. I frequently shop for new clothing | 1 | 2 | 3 | 4 | 5 |
| 25. I love to buy accessories since they complete an outfit | 1 | 2 | 3 | 4 | 5 |
| 26. I prefer to buy designer & name-brand apparel rather than take a chance on wearing less popular clothing lines | 1 | 2 | 3 | 4 | 5 |
| 27. Purchasing quality garments is very important to me | 1 | 2 | 3 | 4 | 5 |
| 28. I go out of my way to shop at African-American owned retail stores | 1 | 2 | 3 | 4 | 5 |
| 29. I spend a large percentage of my budget on clothing | 1 | 2 | 3 | 4 | 5 |

**Section III – Shopping Information**
*Directions:* These survey questions ask you to identify additional shopping behaviors. Mark the answers that **best** describe your actions.

30. What I choose to wear is most often influenced and approved by: (Choose only <u>one</u> answer.)
_____ a. Friends & peers I admire
_____ b. My parents
_____ c. Professors & other authority figures I respect
_____ d. As long as I approve of what I am wearing, that's all that matters

31. When selecting a garment, do you **usually** shop: (Choose only <u>one</u> answer.)
_____ a. Within the city you live in
_____ b. In another city close to you
_____ c. On-line or mail order catalogs
_____ d. Other – Specify: _____

32. When shopping for apparel, what types of sales promotion activities influence your purchasing decisions the **most**? (Choose only <u>one</u> answer.)
_____ a. Percentage-off merchandise sales        _____ f. Free giveaways (Makeup samples)
_____ b. Fashion shows                            _____ g. Signs & directories
_____ c. Direct mail pieces                       _____ h. Other _____
_____ d. Contests & games                         _____ i. None of these marketing activities
_____ e. In-store displays

33. At what type of clothing outlet do you shop **most often**? (Choose only <u>one</u> answer.)
_____ a. Department store
_____ b. Specialty stores
_____ c. Discount stores
_____ d. Internet retail sites
_____ e. Mail order catalog
_____ f. Resale shops, thrift stores or garage sales
_____ g. Other _____

34. I **most often** shop for clothing to wear to: (Choose only <u>one</u> answer.)
_____ a. class
_____ b. work
_____ c. church
_____ d. clubs and/or parties
_____ e. play sports/exercise
_____ f. other – specify: _____

35. How often do you shop for clothes? (Choose only <u>one</u> answer.)
_____ a. More than once a week
_____ b. Once a week
_____ c. About two to three times a month
_____ d. Once a month
_____ e. A few times per year
_____ f. For special occasions and events only

36. In an effort to keep up with fashion trends, which of the following media and marketing tactics do you **regularly** watch, read or participate in? (Check <u>all</u> answers that apply.)
_____ a. BET or other music video stations
_____ b. Internet sites with clothing & accessories information
_____ c. Television shows
_____ d. Movies
_____ e. Consumer or industry fashion magazines & newsletters
_____ f. Fashion books
_____ g. Word-of-mouth from friends
_____ h. News programs like Entertainment Tonight
_____ i. Other _____

37. I read the following magazines/publications on a **regular** basis:
(Check <u>all</u> answers that apply.)

| | | | |
|---|---|---|---|
| _____ a. Lucky | _____ g. Vibe | _____ l. Elle | _____ q. Ebony |
| _____ b. Vogue | _____ h. Essence | _____ m. Source | _____ r. Seventeen |
| _____ c. WWD | _____ i. Jet | _____ n. Glamour | _____ s. O |
| _____ d. JC Report | _____ j. Self | _____ o. Hello Beautiful | _____ t. W |
| _____ e. In Style | _____ k. Nylon | _____ p. Cosmopolitan | |
| _____ f. Harpers Bazaar | | | |

_____ u. Other _____
_____ v. I don't read magazines/publications

38. If you prefer to shop in another city or order clothing on-line or from catalogs, why do you prefer to do that? (Check <u>all</u> answers that apply.)
_____ a. Wider selection of clothing to choose from
_____ b. Wider price range of clothing to choose from
_____ c. Better quality of clothing to choose from
_____ d. Lack of available apparel stores in town or on campus
_____ e. More convenient
_____ f. Other – Specify: _____

### Section IV – General Information

*Demographic Information:* Please place an "X" next to the answer that best represents your response.

39. What is your racial affiliation?
_____ a. African American
_____ b. Non-African American

40. What is your gender identity?
_____ a. Female
_____ b. Male

41. My age range is:
_____ a. 18-20
_____ b. 21-23
_____ c. 24-26
_____ d. 27-29
_____ e. 30 or older

42. What is your current classification in college?
_____ a. Freshman
_____ b. Sophomore
_____ c. Junior
_____ d. Senior
_____ e. Graduating Senior

43. Please select one of the following.
_____ a. I am a full time student (12 or more credit hours this semester)
_____ b. I am a part time student (less than 12 credit hours this semester)

44. I am currently:
_____ a. an intern
_____ b. employed
_____ c. unemployed ( please skip to question 46)

45. I am employed:
_____ a. full-time
_____ b. full-time on campus
_____ c. part-time
_____ d. part-time on campus
_____ e. seasonally

46. My total monthly income is between:
_____ a. $0-$500
_____ b. $501-$1000
_____ c. $1001-$1500
_____ d. $1501-$2000
_____ e. $2001 or more

47. My monthly budget for clothing and accessories is:
_____ a. $0-$50
_____ b. $51-$100
_____ c. $101-$150
_____ d. $151-$200
_____ e. $201-$300
_____ f. $301-$400
_____ g. $401 or above

48. My **primary** method of payment when purchasing clothing and or fashion accessory is:
_____ a. cash/check
_____ b. debit card

_____ c. credit card

49. Is there anything else that you would like to say about your clothing preferences, actual buying habits or how you feel about products, promotions or services that you find in the stores where your shop?

_____

_____

_____

_____

_____

_____

*Thank you for completing this survey.*