

# The Effect of Personal Cultural Orientation on Consumer Ethnocentrism: Evaluations and Behaviors of U.S. Consumers Toward Japanese Products

Boonghee Yoo  
Naveen Donthu

**ABSTRACT.** A great challenge in the global environment lies in consumers' reluctance to buy imports rather than domestic products. Recently, research has begun to explore the link between consumer type and adversarial attitudes toward imports. However, relatively little is known about the relationship between individual consumers' cultural orientation and their bias against imports. The objective of our research is to examine the relationship between cultural orientation and consumer ethnocentrism. We hypothesize that each of Hofstede's (2001) five dimensions of cultural orientation, operationalized at the individual level, affects consumer ethnocentrism.

We test our hypotheses, investigating U.S. consumers evaluations of and behaviors toward Japanese products. The results show that collectivism

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Boonghee Yoo is Associate Professor of Marketing, Department of Marketing and International Business, Frank G. Zarb School of Business, Hofstra University, Hempstead, NY 11549 (E-mail: [mktbzy@hofstra.edu](mailto:mktbzy@hofstra.edu)).

Naveen Donthu is Katherine S. Bernhardt Research Professor, Department of Marketing, J. Mack Robinson College of Business, Georgia State University, Atlanta, GA 30303 (E-mail: [ndonthu@gsu.edu](mailto:ndonthu@gsu.edu)).

Address correspondence to: Boonghee Yoo, Associate Professor of Marketing, Department of Marketing and International Business, Frank G. Zarb School of Business, Hofstra University, Hempstead, NY 11549 (E-mail: [mktbzy@hofstra.edu](mailto:mktbzy@hofstra.edu)).

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(versus individualism), masculinity (versus femininity), and uncertainty-avoidance are related positively to consumer ethnocentrism, whereas long-term (versus short-term) orientation are related negatively to consumer ethnocentrism. The results also confirm the relationships between consumer ethnocentrism and its consequential variables of U.S. consumers' evaluations and behaviors toward Japanese products are meaningful and strong. [Article copies available for a fee from The Haworth Document Delivery Service: 1-800- HAWORTH. E-mail address: <docdelivery@haworthpress.com> Website: <<http://www.HaworthPress.com>> © 2005 by The Haworth Press, Inc. All rights reserved.]

**KEYWORDS.** Personal cultural orientation, culture, values, consumer ethnocentrism, Geert Hofstede, CETSCALE, foreign products, international marketing

In today's global open markets, products and services can be marketed to consumers of almost any other country as governments dramatically loosen trade regulations and open their markets. Nevertheless, even when products are superior in quality or price to those of the host country, doing business successfully in foreign markets might not be easy for several non-regulatory reasons. First, consumer wants and needs differ across countries. Consumers of the international market may not like or desire certain products at the same level as the consumers of the domestic market do. For example, despite lower prices, many Japanese consumers do not like U.S. apples because of subtle differences in tastes. Many Americans do not have the same appetite for *sashimi*, raw fish, as the Japanese do. Second, consumer animosity of the host country towards the exporting country, which results from current political conflicts or past unhealed wounds, significantly limits the penetration of the products in the host markets (Klein 2002; Klein, Ettenson, and Morris 1998; Nijssen and Douglas 2004). Even if consumers may correctly appreciate the quality of the products from the adversarial country, they simply refuse to buy them. For example, the Holocaust memories make it impossible for some Jews to purchase German-made products. In South Korea, which suffered from Japan's 36-year colonization a half century ago, the market share of Japanese world-renown electronics and automobiles is minimal. Recently, the world, including angry Arabs and exasperated Europeans, shows hostility to buying U.S. products.

However, a greater challenge in the global environment lies in consumers' reluctance to buy imports rather than domestic products. Buying domestic products is believed to benefit the domestic economy through higher tax revenues, more jobs, and more earning among domestic stockholders. But the desire and tendency to buy domestic products varies from consumer to consumer within a country. The research question then is what kind of consumers strongly resist buying imports?

Recently, research has begun to explore the link between consumer type and adversarial attitudes toward imports. The studies suggest that antagonistic attitudes are manifested more frequently among older people, women, lower-educated and lower-income people, as well as people with psychological factors such as low cultural openness, high patriotism, strong nationalism, high conservatism, and high collectivism (Balabanis and Diamantopoulos 2004; Sharma, Shimp, and Shin 1995). Bias against imports is also high among people with positive attitudes toward their host country (Durvasula, Andrews, and Netemeyer 1997; Netemeyer, Durvasula, and Lichtenstein 1991). Likewise, attitudes toward products from culturally similar countries are more favorable than those toward products from culturally dissimilar countries (Watson and Wright 2000).

However, relatively little is known about the relationship between individual consumers' cultural orientation and their bias against imports. Culture has been well-received in marketing and international business literature and practice. Cultural orientation has been successfully established as the antecedent to a variety of consumer behaviors and attitudes (Kluckhohn and Strodtbeck 1961; Rokeach 1973; Wallendorf and Reilly 1983). Understanding the role that cultural orientation plays in forming consumer attitudes and behaviors toward domestic and foreign products is therefore important.

The major objective of our research is to examine the relationship between cultural orientation and consumer ethnocentrism. With consumer ethnocentrism (Shimp and Sharma 1987) as its focal construct, this study makes two major contributions. First, it investigates the relationship between an individual's cultural orientation and his or her consumer ethnocentrism. In particular, Hofstede's (1980, 2001) dimensions of culture (i.e., collectivism-individualism, masculinity-femininity, uncertainty avoidance, power distance, and the Confucius dynamic or long-term orientation) are used to identify individual consumers' cultural orientation. Hofstede's dimensions of culture have been widely accepted and applied to measure cultural orientation in a variety of academic disciplines. Second, the study demonstrates the validity of the consumer

ethnocentrism construct in a nomological network by testing the consequences of consumer ethnocentrism on perceived product quality, purchase intention, and ownership of imports.

We begin the paper with an overview of personal cultural orientation and consumer ethnocentrism. Next, we develop hypotheses pertaining to the effect of personal cultural orientation on consumer ethnocentrism and the effect of consumer ethnocentrism on the attitudes and behaviors toward imported products. We test our hypotheses using data from a survey of U.S. adult consumers and their attitudes and behaviors toward Japanese products. Then, we report the results of data analysis. Finally, we discuss the theoretical implications and the relevance of our findings for managers.

We selected Japanese products for comparison because those products have been popularly selected in research of consumer ethnocentrism. Japan has been a popular subject because of historic relations with the United States (Klein 2002; Klein, Ettenson, and Morris 1998), the media attention to the ongoing economic battle with Japan (Levin and Jasper 1996), influential Japanese capital investments (Mascarenhas and Kujawa 1998), and the high market share of Japanese products in the U.S. domestic market (Brodowsky 1998). In addition, according to the U.S. Census Bureau (2004), Japan has been the United States' fourth largest trading partner next to Canada, Mexico, and China, recording the second largest trade surplus.

## BACKGROUND

### *Personal Cultural Orientation*

In this study, we focus on personal cultural orientation and consumer ethnocentrism. We define *personal cultural orientation* as an individual's values that can be found across countries or cultures. *Values* are "broad tendencies to prefer a certain state of affairs over others" (Hofstede 1980, p. 19). We use cultural values and cultural orientation interchangeably in the rest of the paper. Cultural orientation is a result of personal learning through interactions with social environments such as family, workplace, community, host country, and media. Accordingly, the center of cultural orientation is a system of societal norms and standards for the value systems shared by major groups of the population. Because cultural orientation is not inherited but learned, a person develops a new cultural orientation when exposed to a new social environment. Researchers have suggested various aspects of cultural orientation as

universal. But, through a survey of more than 70,000 IBM workers in 67 countries, Hofstede (1980, 2001) empirically identifies dimensions of culture that integrate the cultural values proposed for years prior to Hofstede and shows their meaningful relationships with important demographic, geographic, economic, and political indicators of a society (see Clark 1990; Kale and Barnes 1992). Hofstede's indices of national culture have been adopted widely to characterize the national culture of a country of interest, that is, the modal cultural characteristic of the country.

Empirically validating Kluckhohn and Strodtbeck's (1961) and Inkeles and Levinson's (1969) conceptualizations of cultural orientation, Hofstede (1980, 2001) takes the personality-centered approach to culture, which is to collect data from random samples of individuals and generate evaluations of the societal culture (Duijker and Frijda 1960). However, it has been observed that individuals show as much heterogeneity of cultural orientation as countries do (see Rokeach 1973; Schwartz and Bilsky 1990). Indeed, Inkeles and Levinson (1969) insist that systematic analysis of individuals' psychological characteristics should be the primary focus of a cultural study so that meaningful research of national culture can be pursued.

Therefore, we apply Hofstede's (1980, 2001) typology of culture to describe the exhaustive types of personal cultural orientation. In other words, we identify the cultural values of an individual in terms of Hofstede's dimensions of culture that primarily have been used to characterize countries. For example, from the cultural perspective, a person can be described as having large power distance, high individualism, strong uncertainty avoidance, high feminism, and high Confucian dynamic.

### ***Consumer Ethnocentrism***

The term consumer ethnocentrism derives from the term *ethnocentrism*, which is defined as "an attitude or outlook in which values derived from one's own cultural background are applied to other cultural contexts where different values are operative" (LeVine and Campbell 1972, p. i). Ethnocentrism simplifies the process of categorizing people in terms of their national or ethnic origin. The host country's values are used as the standard by which people judge less familiar objects. This sociological and psychological construct has been used to examine attitudes toward in- and out-groups. Generally speaking, ethnocentric individuals perceive their in-group as more positive (Tajfel 1969), better, stronger, more honest (LeVine and Campbell 1972), and of a superior standard (Ray and

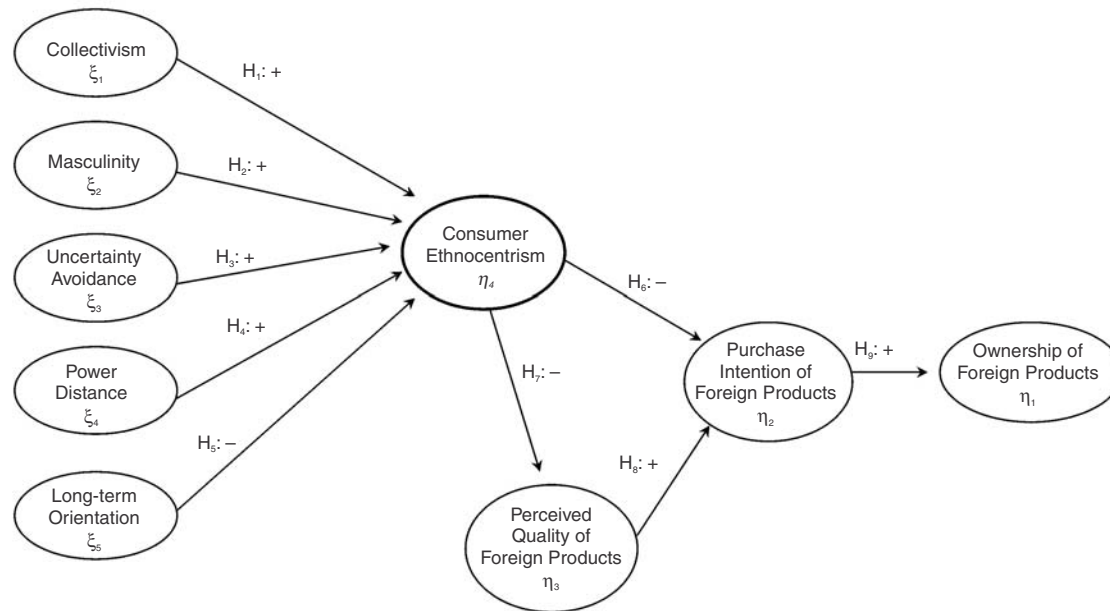
Lovejoy 1986) than they do an out-group. Accordingly, they consider an out-group and its ideas and traditions to be bizarre, inferior, immoral, and inadequate. Factors such as genetic endowment, experiences with the target group, personalities, family and friends, television, books, and schools have been shown to contribute to the formation of an ethnocentric tendency (Fishbein 1996).

*Consumer ethnocentrism*, an economic expression of ethnocentrism, represents “the beliefs held by consumers about the appropriateness, indeed morality, of purchasing foreign-made products” (Shimp and Sharma 1987, p. 280). A leading factor of assessing the quality of imported products (e.g., Hong and Wyer 1989), this construct explains why consumers evaluate domestic (i.e., in-group) products with unreasonable favor and show prejudice against imported (i.e., out-group) products. Studies consistently show that consumer ethnocentrism takes an important role in the consumer’s rejection of foreign products (e.g., Kaynak and Kara 2002; Suh and Kwon 2002; Supphellen and Rittenburg 2001; Yu and Albaum 2002). Ethnocentric consumers reject foreign products and accept domestic products so blindly that they cannot identify even the origins of the brands (O’Cass and Lim 2002). They believe that purchasing imports costs domestic jobs, hurts the domestic economy, and is unpatriotic. In contrast, non-ethnocentric consumers evaluate imports more objectively without consideration of the country of origin.

### ***DIMENSIONS OF PERSONAL CULTURAL ORIENTATION AND CONSUMER ETHNOCENTRISM***

In Figure 1, we exhibit our conceptual framework, which consists of two groups of relationships. First, we posit the relationships between personal cultural orientation and consumer ethnocentrism. In particular, we propose that consumer ethnocentrism is a product of cultural orientation. We expect each of Hofstede’s (2001) five dimensions of cultural orientation, operationalized at the individual level, to affect consumer ethnocentrism. Second, we investigate how consumer ethnocentrism is related to product perceptions and ownership. Specifically, we hypothesize that consumer ethnocentrism affects both perceived quality and intention to purchase foreign products, that perceived quality of foreign products affects intention to purchase foreign products, and that intention to purchase foreign products affects actual ownership of foreign products.

FIGURE 1. The Effect of Personal Cultural Orientation on Consumer Ethnocentrism



### ***Collectivism and Consumer Ethnocentrism***

Among individualistic people, “the ties between individuals are loose: everyone is expected to look after him/herself and his/her immediate family only,” whereas collectivistic people “from birth onwards are integrated into strong, cohesive in-groups, which throughout people’s lifetime continue to protect them in exchange for unquestioning loyalty” (Hofstede 2001, p. 225). Individualists prefer to act independently rather than as members of groups. “I” exists by itself rather than as part of “we.” With a prevailing self-concept and freedom, individualists develop a greater sense of autonomy and personal achievement and peripheralize the social and security needs (Oyserman, Coon, and Kimmelmeier 2002).

Collectivism (versus individualism) is likely to be expressed in the form of consumer ethnocentrism. Collectivism shows love and concern for the human or societal in-group; consumer ethnocentrism does so for the products made in the host country. This suggests that collectivistic consumers are ethnocentric and feel obliged to buy domestic products. Buying domestic products is a behavior congruent with ethnocentrism because it may foster the wealth of the host country, which is considered a bigger in-group. Collectivistic consumers are most likely to sacrifice personal interests for the country’s welfare, identify themselves with their country, and show high reliance on and short emotional distance from the country (Hui and Triandis 1986). Collectivistic consumers believe they should restrain their actions and impulses to harm the nation or violate the nation’s expectations (Schwartz and Bilsky 1990). To collectivistic consumers, ignoring the society is selfish. In summary, collectivistic consumers will be ethnocentric toward domestic products to protect and enhance safety, harmony, loyalty, and stability of the home country.

A form of collectivism at the country level is patriotism. *Patriotism* refers to love for and a sense of pride in one’s own country, a sacrificial devotion to it, respect and loyalty to its people, and protection of it against out-groups (Barnes and Curlette 1985). Because they love and are loyal to domestic products, patriotic consumers show high intentions of buying domestic products and low intentions of buying foreign products (Han 1988). Accordingly, they show higher consumer ethnocentric tendencies than individualistic consumers do (Balabanis and Diamantopoulos 2004; Granzin and Olsen 1998; Sharma, Shimp, and Shin 1995).

In contrast, individualistic consumers are likely to make autonomous decisions, with less consideration of the societal entities to which they belong, because they are less used to joint decision making processes with other in-group members (Wagner 1995). Their purchase decision

making will be based on their own independent and rational judgment about product attributes such as price and quality. Non-product aspects, such as country of origin and patriotic group pressures to buy domestic products, will have less impact on their decisions. For individualistic consumers, pursuing a harmonious life with the groups of which they are members is not as important as maximizing their personal well being or utility, because they are tied loosely and not loyal to the groups.

Individualistic consumers also support competitive climates in which they perceive themselves as dominant or in control of their environment (Adler and Jelinek 1986). Also, they pursue competitive hedonism, which is pursuit of happiness through superior performance and success in competition with other individuals (Triandis et al. 1993). Accordingly, they are likely to encourage a market in which domestic products compete against imports in their host country. By allowing a severe competitive market to increase the availability of high-quality products for lower prices, individualistic consumers are expected to advocate individual consumers' welfare at the expense of the nation's welfare. On the preceding discussions, we hypothesize the following:

H<sub>1</sub>: Collectivism is related positively to consumer ethnocentrism.

### ***Masculinity and Consumer Ethnocentrism***

The masculinity dimension refers to the dominant sex role pattern in which "social gender roles are clearly distinct: Men are supposed to be assertive, tough, and focused on material success; women are supposed to be more modest, tender, and concerned with quality of life" (Hofstede 2001, p. 297). People high on masculinity value assertiveness and emphasize differentiated gender roles, performance, ambition, and independence, whereas people high on femininity value nurturance and emphasize fluid gender roles, quality of life, service, sympathy, and interdependence. People high on masculinity, in comparison with people high on femininity, have stronger motivation for achievement, live with high job stress, sacrifice private lives for work, and value tasks, money, and performance.

Leung and colleagues (1990) find that in solving a conflict, people high on femininity prefer harmony-enhancing procedures (e.g., mediation and negotiation) to avoid further conflict, whereas people high on masculinity prefer confrontational procedures (e.g., threats and accusations) to win. Therefore, when dealing with issues on imported products, consumers high on femininity are expected to choose some compromise leading to a har-

monious coexistence between imports and domestic products, which may lead to animosity reduction (Leung 1987). In addition, they are likely to prefer warm and nurturing environments, which may encourage more generous market environments for imports. They also may be sympathetic toward the imports, that is, toward “the weak.” Imports appear to take a weak position when they face unfavorable legal and economic environments of the host nation.

Consumers high on femininity also are open to two-sided communications with a balance between both positive and negative opinions. They would not rush to a conclusion or vote for seemingly compelling arguments until the argument is balanced with a counterargument. For this reason, they tend to dislike a “Buy American” campaign for which blatant flag-waving promotions are usually used (Stores Magazine 2003). So, compared with consumers high on masculinity who are willing to listen to one-sided (mainly negative, poorly balanced) arguments regarding imports, consumers high on femininity are likely to show greater acceptance of imports by looking into positive aspects of imports such as the increased competition, quality, variety, lower prices, and the freedom to buy products from a global marketplace (Griswold 2003).

H<sub>2</sub>: Masculinity is related positively to consumer ethnocentrism.

### ***Uncertainty Avoidance and Consumer Ethnocentrism***

Uncertainty avoidance is defined as the extent to which a person “feels threatened by uncertain or unknown situations” (Hofstede 2001, p. 161). This feeling of being threatened is communicated through anxiety and a need for predictability, explicit rules, or structured situations. Uncertainty avoidance reflects a person’s tolerance for uncertainty by evaluating his or her approaches to the uncertainties and ambiguities embedded in everyday life (Hofstede 2001). A person with strong uncertainty avoidance behaves rigidly, whereas one with weak uncertainty avoidance behaves flexibly (Hofstede 2001). People with weak uncertainty avoidance tend to accept uncertainty without much discomfort, take risks easily, and show greater tolerance for opinions and behaviors different from their own. They do not need precise and explicit details such as job descriptions, product descriptions, and product use instructions. In contrast, people with strong uncertainty avoidance need to control the environment, events, and situations.

Uncertainty avoidance consists of two sub-concepts: “*risk aversion*, the degree to which individuals feel uncomfortable with taking risks,

and *intolerance of ambiguity*, the degree to which individuals feel uncomfortable when confronted with ambiguity” (Walczuch 1994, p. 3). In a risky situation, probability of success is known but the outcome is uncertain, whereas in an ambiguous situation, the critical information is missing or unclear. An influx of foreign products can create risks because it may cost domestic jobs and bring instability, insecurity, and threats to the economic structure or even standard of living of the host country. In addition, foreign products can create uncertainty when a consumer faced with them for the first time is unable to estimate their quality before purchasing or consuming them. The influx of foreign products can also create ambiguity because, by intensifying competition, the influx may make it difficult to predict the future of the domestic economy (Downey, Hellriegel, and Slocum 1977).

When threatened by uncertain situations, people intolerant of ambiguity as a coping behavior tend to deny the sources of uncertainty (Bunder 1962). Accordingly, they will show rigid (versus flexible) behaviors. In particular, people of strong uncertainty avoidance are more likely to perceive situations as uncertain than people with weak uncertainty avoidance are (Duncan 1972). Therefore, consumers of strong uncertainty avoidance are expected to avoid accepting or buying the imports that produce anxiety and uncertainty. In contrast, consumers of weak uncertainty avoidance will show higher tolerance for imports and accept the risks and complexities that imports might cause. Uncertainty causes them less stress and nervousness.

Consumers of strong uncertainty avoidance are less likely to accept the market condition in which domestic products and imports compete with each other because they are less able to cope with diversity or envision a balanced coexistence of deviant ideas or behaviors. They feel envious of difference (Hofstede 2001). In addition, avoidance consumers do not want to portray themselves as different from their colleagues by purchasing imports. Granzin and Olsen (1998) show that consumer ethnocentrism is related positively to similarity or sameness in terms of identification with people from the host country as the in-group. Consumers perceiving higher sameness believe they share a common fate (i.e., “United we stand, divided we fall”) with other citizens, which leads to the rejection of the penetration of foreign products.

In contrast, consumers of weak uncertainty avoidance are less likely to show resistance to the imports because they are less afraid of situations that might bring changes to their familiar environments. They are likely to be more tolerant and comfortable with changes. They are more cosmopolitan and open to experimentation with possible risks that

might rise from changes, so they are more likely to buy imports. In addition, consumers of weak uncertainty avoidance find conflict between imports and domestic products natural rather than undesirable.

H<sub>3</sub>: Uncertainty avoidance is related positively to consumer ethnocentrism.

### ***Power Distance and Consumer Ethnocentrism***

Power distance pertains to general human inequality in areas such as prestige, wealth, power, social status, and the class and caste system. People of large power distance assume that less powerful people should “expect and accept that power is distributed unequally” (Hofstede 2001, p. 98). People of large power distance show greater reliance on centralization and formalization of authority and greater tolerance for lack of autonomy and inequalities in power and wealth (Hofstede 2001). Also, they put great importance on prestige, wealth, and power and are more likely to accept a power hierarchy, tight control over them, vertical top-down communication, and even discrimination based on age, gender, hometown, family, social class, school, education level, or job positions. Thus, high authoritarian and coercive power strategies perform well with people of large power distance because of their familiarity with and tolerance of inequalities in power. People of large power distance are supposed to show greater tolerance for charismatic leadership, which is a form of authority in which an individual is believed to be the chosen leader by a divine power (see Weber 1968). People of large power distance are afraid of powerful entities, unwilling to disagree with them, and highly cautious about how to express themselves (Bochner and Hesketh 1994).

The home country has enough power to influence its citizens' daily life and values through governmental systems, shared history, and national pride. If they believe their home country has a God-like authority, consumers of large power distance are likely to select domestic products rather than imports because they feel obliged to obey and serve their home country. Schwartz (1994) finds that, to obey people high in a hierarchy, a person must have a conceptual domain opposed to egalitarian commitment values such as equality, social justice, and concern for others' welfare. Because people of large power distance sense greater power gaps in unequal hierarchical relationships (Spenser-Oatey 1997), they are expected to show more patriotic buying behavior for the home country. Buying domestic products and opposing imports may be a way

to express their loyalty and obedience to their home country. Consumers of large power distance are supposed to believe that domestic products should be more dominant and enjoy more privileges than the foreign products. In contrast, consumers of small power distance are unlikely to support actions against the imports. They may believe that the imports should be treated as fairly and uniformly as the domestic products. Harmony between domestic and foreign products in the market may be their goal.

H<sub>4</sub>: Power distance is related positively to consumer ethnocentrism.

### ***Long-Term Orientation and Consumer Ethnocentrism***

Bond and colleagues (Chinese Culture Connection 1987) originally identified the Confucian dynamism dimension, which did not match any of Hofstede's initial four dimensions of culture, and named it "Confucian Work Dynamism" because it reminded them of the teachings of Confucius, the Chinese philosopher who lived from 551 to 479 B.C. Later, Hofstede (2001) adopted and added the new dimension to his four dimensions of culture and renamed the dimension "long-versus short-term orientation." The Confucian dynamism, or long-term orientation, is a tendency towards the future, which "stands for the fostering of virtues oriented towards future rewards, in particular, perseverance, and thrift" (Hofstede 2001, p. 359). This dimension of long-versus short-term orientation also could be called Eastern versus Western, dynamic versus static, or virtue versus truth. The Confucian ethic includes hard work, thrift, non-materialism, benevolence, social consciousness, morality, endurance, and flexibility.

Huat (1989) finds that the Confucian ethics of hard work and thrift are a main reason for the economic success of Japan and other newly industrialized Asian countries. Similarly, by linking cultural orientation and economic data, Franke, Hofstede, and Bond (1991) find that long-term orientation largely explains successful economic growth across countries of the world. Long-term oriented people are dynamic in thinking, accepting radical changes. From this context, we expect that long-term oriented consumers are likely to recognize that the market should be dynamic by nature so that they can easily embrace the influx of imports, though it might break the current and traditional structure of the domestic market. They adapt to changes more easily and anticipate a continuous change of the market structure. In contrast, short-term oriented consumers are likely to prefer a

static market structure. They do not readily adjust to the market structure that changes continuously and dramatically.

Low Confucian-dynamic people pursue a truth eagerly, whereas high Confucian-dynamic people accept multiple truths: though "A" is true, "not A" may also be true (Hofstede 2001). No fact or object is absolutely right or wrong. Among people of high Confucian dynamism, therefore, anything seemingly different, false, or unclear is more tolerated. Despite their inevitable differences, imports are expected to receive greater acceptance among consumers with long-term orientation. In contrast, short-term oriented consumers are more likely to accept ethnocentric reasoning against imports because they are likely to believe that something should be absolutely better than something else. When exposed to ethnocentric messages chanting a "buy domestic products" motto, they will be persuaded more easily than long-term-oriented consumers will. They are likely to believe buying domestic products is moral, right, good, and appropriate, whereas buying imports is immoral, bad, evil, and inappropriate.

H<sub>5</sub>: Long-term orientation is related negatively to consumer ethnocentrism.

### ***Linking Consumer Ethnocentrism to Purchase Intention, Product Quality, and Ownership of Imports***

In this section, we hypothesize the consequences of consumer ethnocentrism to test a nomological network of consumer ethnocentrism. Literature indicates that consumer ethnocentrism is related to negative attitudes toward purchasing foreign products and negative general beliefs about the quality of foreign products (Brodowsky 1998; Durvasula, Andrews, and Netemeyer 1997; Kaynak and Kara 2002; Klein, Ettenson, and Morris 1998; Netemeyer, Durvasula, and Lichtenstein 1991; Sharma, Shimp, and Shin 1995; Shimp and Sharma 1987; Suh and Kwon 2002; Supphellen and Rittenburg 2001; Yu and Albaum 2002). Furthermore, ethnocentrism is related negatively to actual purchase behavior for foreign products (Herche 1992; Klein 2002; Klein, Ettenson, and Morris 1998; Shimp and Sharma 1987). Because ethnocentric consumers believe that buying domestic products (versus imports) is appropriate, they are expected to discount the quality of foreign products, which leads to a low level of intention to buy imports.

Shimp and Sharma (1987) show that ethnocentrism is related positively to preference and high purchase intention for domestic products

but negatively to preference for and the perceived quality of foreign products. In addition, data show that consumer ethnocentrism is related negatively to perceived quality and ownership of foreign automobiles, which is measured using nine attributes including fuel economy and dependency, safety, and engineering innovativeness. Through a study of consumers in the United States, France, Japan, and West Germany, Netemeyer, Durvasula, and Lichtenstein (1991) also find that consumer ethnocentrism is related positively to attitudes toward buying domestic products and negatively to attitudes toward buying products from the other three countries as well as general beliefs about the quality of foreign products. Compared with the other three countries, U.S. subjects show a more significant relationship between consumer ethnocentrism and perceived quality of foreign products. In contrast, West German subjects show an insignificant relationship between the two variables. In a survey of Korean consumers, Sharma, Shimp, and Shin (1995) find that consumer ethnocentrism has a significant main effect on attitudes toward imported products, even after the moderating effect of personal and domestic economic threats and the perceived necessity of imports are considered. Brodowsky (1998) finds that ethnocentric U.S. consumers have positive quality perception and product attitude biases toward U.S. cars and negative biases against Japanese cars. In summary, ethnocentric consumers are likely to show low intention to buy foreign products and perceive the foreign products to be of inferior quality.

Following Ajzen and Fishbein's (1980) theory of reasoned action, we next predict that the perceived quality of foreign products is related positively to purchase intention of foreign products, which leads to actual ownership of foreign products when the intention is executed in reality. In the theory of reasoned action, attitudes toward an object are computed as the aggregated multiplication of the subjective importance of each attribute and the subjective belief that the focal object possesses that attribute. Then, the attitudes develop a certain intention to own the object, and the intention produces a consistent behavior. Using this theory, Shimp and Sharma (1987) compute beliefs about the quality of foreign products to examine the relationship between the beliefs and consumer ethnocentrism.

On the basis of the preceding discussions, we hypothesize the following:

- H<sub>6</sub>: Consumer ethnocentrism is related negatively to the intent to purchase foreign products.

- H<sub>7</sub>: Consumer ethnocentrism is related negatively to the perceived quality of foreign products.
- H<sub>8</sub>: The perceived quality of foreign products is related positively to purchase intention of foreign products.
- H<sub>9</sub>: Purchase intention of foreign products is related positively to ownership of foreign products.

## **METHOD**

### ***Subjects***

Adult consumers from the Midwestern region of the United States participated in this study. To enhance the reliability and validity of responses, we limited subjects to U.S.-born adult consumers, because we were examining U.S. consumers' ethnocentrism. A sample of adult consumers is recommended as a valid sample type in this kind of study, which looks at lifelong developing cultural orientations and sentiments about products (Netemeyer, Durvasula, and Lichtenstein 1991). We obtained eligible responses from 213 subjects. The sample was 57.4% male, with a mean age of 34.1 years (standard deviation = 11.3). The ages ranged from 19 to 75 years. The sample characteristics, reported in Table 1, are quite similar to the sample used by Shimp and Sharma (1987). Our sample size (213) is comparable to the average sample size (245) in recent consumer ethnocentrism studies (Durvasula, Andrews, and Netemeyer 1998; Granzin and Olsen 1998; Herche 1992; Klein 2002; Netemeyer, Durvasula, and Lichtenstein 1991; Sharma, Shimp, and Shin 1995; Shimp and Sharma 1987).

### ***Instrumentation and Procedure***

The questionnaire consisted of the nine constructs (i.e., five cultural orientations, consumer ethnocentrism, perceived quality, purchase intention, and ownership of Japanese products), as well as four demographic questions involving age, gender, income, and education level. We approached adult consumers randomly on the street and at work places over two weeks and requested their participation in the survey. If the participant was not a U.S. national or an adult, he or she was excluded. At each session, we recruited only one to three participants to

TABLE 1. Sample Characteristics

<i>Sample size</i>	213
<i>Sex</i>	
Male	57.3%
Female	42.7%
<i>Age</i>	
	34.1 years (standard deviation: 11.3)
Youngest	19 years
Oldest	75 years
<i>Education</i>	
High school graduate or less	14.1%
Some college	29.1%
College graduate	45.1%
Over college graduate	11.7%
<i>Personal Income</i>	
\$20,000 or less	20.3%
\$21,000-30,000	27.4%
\$31,000-40,000	24.5%
\$41,000-50,000	15.6%
Over \$50,000	12.2%

maximize the random selection effect. For each small group of participants, we briefly introduced the purpose of the study, explaining that it would provide U.S. firms with new insights about effective ways to manage products more successfully. Complete confidentiality was assured. The survey was usually completed within ten minutes. Completeness of the responses was checked, and participants were thanked for their participation.

### *Measures*

Participants expressed their agreement with statements for the constructs, using five-point Likert scales anchored with “strongly agree” (5 points) and “strongly disagree” (1 point).

*Consumer ethnocentrism.* Consumer ethnocentrism was measured using the consumer ethnocentric tendency scale (CETSCALE) developed by Shimp and Sharma (1987). The psychometric properties of the scale have been cross-culturally validated in various countries including the United States (Shimp and Sharma 1987); France, Japan, and West Germany (Netemeyer, Durvasula, and Lichtenstein 1991); New Zealand (Watson and Wright 2000); Turkey (Kaynak and Kara 2002); South Korea (Sharma, Shimp, and Shin 1995; Suh and Kwon 2002); Russia (Durvasula, Andrews, and Netemeyer 1997); China (Klein, Ettenson, and Morris 1998); Spain (Luque-Martinez, Ibanez-Zapata, and del Barrio-Garcia 2000); and Poland (Supphellen and Rittenburg 2001). In previous research, the validity of the scale has been well documented. By surveying owners of two different product categories (car and computer), Herche (1992) shows that CETSCALE also has predictive validity in actual import buying behavior. Often an arbitrary subset of the items of the scale has been used mainly to reduce administrative difficulty (e.g., Klein 2002; Klein, Ettenson, and Morris 1998; Supphellen and Rittenburg 2001; Yu and Albaum 2002), but in this study, we used the full version of the 17-item scale.

*Five dimensions of personal cultural orientation.* Yoo and Donthu's (2002) scale of personal cultural orientation was used in assessing a participant's individual cultural orientation. The scale was developed to measure Hofstede's (1980, 2001) dimensions of cultural orientation at the individual level by maintaining consistency with and extending previous research. Hofstede's original measure items produced country-level dimensions of culture as the result of a factor analysis conducted on country means. When applied to individual behaviors, an ecological fallacy would be committed where the ecological or country-level relationships are interpreted as if they are applied to individuals (see Hofstede 1980). However, Yoo and Donthu's scale (2002) confirms the individual level of Hofstede's dimensions of culture with adequate psychometric properties in reliability and validity.

Examples of the scale included "People in higher positions should make most decisions without consulting people in lower positions" for power distance (five items); "Individuals should sacrifice self-interest for the group" for collectivism (six items); "It is important to have instructions spelled out in detail so that I always know what I'm expected to do" for uncertainty avoidance (five items); "It is more important for men to have a professional career than it is for women" for masculinity (four items); and importance of "long-term planning" for long-term orientation (six items).

*Perceived quality, purchase intention, and ownership of Japanese products.* We used Klein's (2002) and Klein, Ettenson, and Morris's (1998) scales to measure perceived product quality and purchase intention of foreign products. Examples of the items included "Products made in Japan are carefully produced and have fine workmanship" for perceived quality of Japanese products (six items) and "I would feel guilty if I bought a Japanese product" for purchase intention (six items). The scale of purchase intention of Japanese products was reverse-coded. Similar to Klein's (2002) and Klein, Ettenson, and Morris's (1998) work, ownership of Japanese products was measured as the number of products the participant owned. In Klein, Ettenson, and Morris's (1998) study, in which Chinese consumers' attitudes toward Japanese products were examined, the products asked about were in the television, radio, stereo, camera, refrigerator, and videocassette recorder (VCR) categories. Taking the U.S. market situations into consideration (i.e., U.S. consumers are more affluent than Chinese consumers are), we changed the six product categories to television, car, stereo, camera, camcorder, and VCR. The value of the ownership of Japanese products would range from 0 (i.e., owns no product) to 6 (i.e., owns all six products).

### ***Measure Validation***

We assessed the 56 measures for the nine constructs by exploratory factor analysis, coefficient alpha, and confirmatory factor analysis. The measures established satisfactory levels of unidimensionality, reliability, and convergent and discriminant validity.

*Exploratory factor analysis and coefficient alpha.* Exploratory factor analysis was conducted first to examine whether the items produced the proposed factors and whether the individual items loaded on their appropriate factors as intended (Hinkin 1995). Factor analysis with an oblique rotation technique, in which constructs are allowed to correlate with one another, was conducted on all measure items, and as intended, nine distinct factors were found. The nine factors explained 61.7% of the total variance. Factor analysis with an orthogonal rotation technique also produced similar factor patterns, confirming discriminant and convergent validity of measures.

Cronbach's reliability coefficient alpha then was calculated for the items of each construct. As reported in Table 2, all coefficient alphas exceeded .70, the cutoff level of reliability recommended for theory testing research (Nunnally and Bernstein 1994). The alphas ranged from .79 (long-term ori-

entation) to .96 (consumer ethnocentrism). The alpha for product ownership was not computed because it was a single-index measure.

*Confirmatory Factor Analysis.* Finally, confirmatory factor analysis was performed to detect unidimensionality of the constructs (Anderson and Gerbing 1988). Unidimensionality is evidence that a single trait or construct underlies a set of measures. For the unidimensionality check, a measurement model was set to have nine latent variables. Each item was specified to be loaded on one specific latent variable only. A completely standardized solution produced by the LISREL 8 maximum likelihood method (Jöreskog and Sörbom 1993) showed that all 56 items were loaded significantly on their corresponding factors, which supported independence of the constructs and provided strong empirical evidence of their validity.

Overall goodness-of-fit statistics for the full measurement model ( $\chi^2_{(1,449)} = 1,882.91$ ) were reasonable. The goodness-of-fit index (GFI) was .75 and comparative goodness of fit indices were .93 for both the non-normed fit index (NNFI) and the comparative fit index (CFI). The root mean square error of approximation (RMSEA) was .038 and the standardized root mean square residual (SRMR) was .06. Most of the indices indicated a satisfactory level of fit of the model (for a review of cutoff criteria of fit indices, see Hu and Bentler 1999). The Appendix summarizes means, standard deviations, and factor loadings and their t-values for all individual items. The t-values for the loadings ranged from 5.88 to 15.01, demonstrating adequate convergent validity. To evaluate unidimensionality, the modification indices and residuals were examined. Despite the large number of items considered, no substantial departures from unidimensionality were observed. Major modification indices included 17.03 of ET3 on uncertainty avoidance, 16.28 of ET3 and 15.13 of ET14 on power distance, and 15.01 of LT5 on power distance.

In Table 2, we report the psychometric details of each construct and the construct intercorrelations. A broad range of standard deviations for the scales indicated a sizable amount of variance in the responses. Overall, the scale composite reliability and the average variance extracted for each construct were adequate (Fornell and Larcker 1981). The composite reliability (i.e., internal consistency reliability measure as evidence of convergent validity computed from LISREL solutions) ranged from .79 to .96. The average variance extracted for each construct ranged from .41 to .63. In summary, the items make reliable and valid measures for the research constructs.

TABLE 2. Construct Intercorrelations and Properties of the Scales

	JOW	JPI	JQL	ET	CO	MA	UN	PO	LT
Ownership of Japanese products (JOW)	1.								
Purchase intention of Japanese products (JPI)	.29	1.							
Perceived quality of Japanese products (JQL)	.28	.30	1.						
Consumer ethnocentrism (ET)	-.35	-.49	-.35	1.					
Collectivism (CO)	.06	.07	.06	.21	1.				
Masculinity (MA)	-.06	-.25	.00	.35	.16	1.			
Uncertainty avoidance (UN)	-.06	-.16	.01	.08	.15	-.09	1.		
Power distance (PO)	-.09	-.36	-.12	.29	-.04	.64	-.17	1.	
Long-term orientation (LT)	.21	.23	.25	-.20	.12	.03	.23	-.15	1.
Coefficient alpha	-	.92	.89	.96	.85	.84	.88	.91	.79
Composite reliability	-	.87	.88	.96	.83	.83	.87	.90	.80
Variance explained	-	.53	.55	.57	.45	.56	.57	.63	.41
Number of items	1	6	6	17	6	4	5	5	6
Minimum	0	6	6	17	6	4	7	5	12
Maximum	6	30	30	85	30	20	25	25	30
Mean	2.1	22.2	19.6	43.8	18.3	9.0	18.5	10.5	23.8
Standard deviation	1.5	5.7	4.5	14.8	4.5	3.9	3.9	4.7	3.6

## RESULTS

With the correlation matrix for the nine constructs of 56 items, we conducted structural equation modeling to estimate parameters of the structural model, as shown in Figure 1. The structural model specified the five dimensions of cultural orientation as the exogenous constructs (collectivism as  $\xi_1$ , masculinity as  $\xi_2$ , uncertainty avoidance as  $\xi_3$ , power distance as  $\xi_4$ , and long-term orientation as  $\xi_5$ ). The exogenous constructs were related to consumer ethnocentrism ( $\eta_4$ ), which was related to perceived quality of Japanese products ( $\eta_3$ ) and purchase intention of

Japanese products ( $\eta_2$ ), which was connected to ownership of Japanese products ( $\eta_1$ ). The exogenous constructs were allowed to correlate freely to one another because the existence of some meaningful relationships was suggested (Hofstede 2001). For the only single-indicator scale, ownership of Japanese products, a fixed error variance was constrained to be equal to .27, the smallest estimated error variance ( $\Theta$ ) in the measurement model (Anderson and Gerbing 1988). The completely standardized solutions estimated by the LISREL 8 maximum likelihood method are reported in Table 3.

Goodness-of-fit statistics indicate the overall structural model analyzed has a good fit:  $\chi^2_{(1,466)} = 1,930.68$ , RMSEA = .039, SRMR = .07, GFI = .74, NNFI = .92, and CFI = .93. Eight of nine hypothesized path coefficients were significant in the directional tests ( $p < .05$ ). The effect sizes, signs, and significance of the estimates were consistent with the results of the measurement model and the intercorrelations among the constructs. Overall, the structural model accounted for 23% of the variance in consumer ethnocentrism, 16% of the variance in perceived quality of Japanese products, 27% of the variance in purchase intention of Japanese products, and 9% of the variance in ownership of Japanese products.

*Effect of demographic variables on consumer ethnocentrism.* The effect of demographic variables was not hypothesized, but for the purpose of comparison with previous research, it was investigated. Data showed that education level was the only demographic variable that had a statistically significant correlation with consumer ethnocentrism ( $r = -.29$ ,  $p < .0001$ ). This result is consistent with previous research. The significantly negative relationship between education and consumer ethnocentrism was found among U.S. (Herche 1992) and Korean consumers (Sharma, Shimp, and Shin 1995). However, age ( $r = .08$ ), income ( $r = -.01$ ), and gender (the CETSCALE mean of women = 43.10, and the mean of men = 44.45,  $t$ -value =  $-.68$ ) were not significantly correlated with consumer ethnocentrism. These findings partially support previous studies, in which the correlation with age was not significant among Koreans (Sharma, Shimp, and Shin 1995) but was marginally positive among Americans (Herche 1992). Income had a negative impact among Koreans (Sharma, Shimp, and Shin 1995) and a marginally negative impact among Americans (Herche 1992). Among Koreans and Americans, men exhibited greater consumer ethnocentric tendencies than women did.

*Effect of cultural orientation on consumer ethnocentrism.* Except for power distance, each of the remaining four dimensions of cultural ori-

TABLE 3. Structural Equation Model Estimates<sup>a</sup>

Hypothesized Relationship and Sign	Parameter	Estimate	t-value	Conclusion
<b>Relationships of Cultural Orientation to Consumer Ethnocentrism</b>				
H <sub>1</sub> : Collectivism → Consumer ethnocentrism (+) <sup>b</sup>	$\gamma_{41}$	.18	2.35	supported <sup>d</sup>
H <sub>2</sub> : Masculinity → Consumer ethnocentrism (+)	$\gamma_{42}$	.26	2.53	supported <sup>d</sup>
H <sub>3</sub> : Uncertainty avoidance → Consumer ethnocentrism (+)	$\gamma_{43}$	.16	2.15	supported <sup>c</sup>
H <sub>4</sub> : Power distance → Consumer ethnocentrism (+)	$\gamma_{44}$	.12	1.24	not supported
H <sub>5</sub> : Long-term orientation → Consumer ethnocentrism (-)	$\gamma_{45}$	-.25	-3.29	supported <sup>e</sup>
<b>Relationships of Consumer Ethnocentrism to Product Attitudes and Behavior</b>				
H <sub>6</sub> : Consumer ethnocentrism * Purchase intention of Japanese products (-)	$\beta_{24}$	-.45	-5.47	supported <sup>f</sup>
H <sub>7</sub> : Consumer ethnocentrism → Perceived quality of Japanese products (-)	$\beta_{34}$	-.35	-4.48	supported <sup>f</sup>
H <sub>8</sub> : Perceived quality of Japanese products → Purchase intention of Japanese products (+)	$\beta_{23}$	.15	1.94	supported <sup>c</sup>
H <sub>9</sub> : Purchase intention of Japanese products → Ownership of Japanese products (+)	$\beta_{12}$	.30	3.53	supported <sup>e</sup>

<sup>a</sup>Completely standardized solutions.

<sup>b</sup>Hypothesized direction of effect.

<sup>c</sup> $p < .05$ .

<sup>d</sup> $p < .01$ .

<sup>e</sup> $p < .001$ .

<sup>f</sup> $p < .0001$ .

entation showed a significant relationship ( $p < .05$ , one-tailed) with consumer ethnocentrism in the hypothesized direction. Collectivism (H<sub>1</sub>) had a positive link with consumer ethnocentrism ( $\gamma_{41} = .18$ , t-value = 2.35,  $p < .01$ ), as did masculinity (H<sub>2</sub>) ( $\gamma_{42} = .26$ , t-value = 2.53,  $p < .01$ ) and uncertainty avoidance (H<sub>3</sub>) ( $\gamma_{43} = .16$ , t-value = 2.15,  $p < .05$ ).

Long-term orientation ( $H_5$ ) had a negative link with consumer ethnocentrism as hypothesized ( $\gamma_{45} = -.25$ ,  $t\text{-value} = -3.29$ ,  $p < .001$ ). However, the analysis did not significantly confirm the positively specified link between power distance and consumer ethnocentrism ( $H_4$ ) ( $\gamma_{44} = .12$ ,  $t\text{-value} = 1.24$ ,  $p < .11$ ), which was directionally supported.

*Effect of consumer ethnocentrism on attitudes and behavior toward Japanese products.* Empirical support was found for the relationship between consumer ethnocentrism and its subsequent variables. As hypothesized, consumer ethnocentrism ( $H_6$ ) was linked negatively to purchase intention of Japanese products ( $\beta_{24} = -.45$ ,  $t\text{-value} = -5.47$ ,  $p < .0001$ ). Consumer ethnocentrism ( $H_7$ ) was also linked negatively to perceived quality of Japanese products ( $\beta_{34} = -.35$ ,  $t\text{-value} = -4.48$ ,  $p < .0001$ ). Perceived quality of Japanese products ( $H_8$ ) was linked positively to purchase intention of Japanese products ( $\beta_{23} = .15$ ,  $t\text{-value} = 1.94$ ,  $p < .05$ ). Finally, purchase intention of Japanese products ( $H_9$ ) was linked positively to actual ownership of Japanese products ( $\beta_{12} = .30$ ,  $t\text{-value} = 3.53$ ,  $p < .001$ ). Purchase intention of Japanese products was also related positively to ownership of individual Japanese product categories, such as a television ( $r = .16$ ,  $p < .05$ ), car ( $r = .25$ ,  $p < .001$ ), stereo ( $r = .21$ ,  $p < .01$ ), camera ( $r = .20$ ,  $p < .01$ ), or VCR ( $r = .17$ ,  $p < .05$ ). But the correlation with camcorders was weak ( $r = .10$ ,  $p > .15$ ).

## DISCUSSION

Although previous research examined consumer ethnocentric behaviors and their antecedents and consequences, with a few exceptions (e.g., Sharma, Shimp, and Shin 1995), little has revealed the relationships between cultural orientation and consumer ethnocentrism. Our study is helpful in elucidating these relationships. Culture and its influence on consumer behavior and attitudes have been successfully established in a wide variety of applications. Surprisingly little has been done to link cultural orientation with consumer ethnocentric behavior. We proposed a causal model that investigates how cultural orientation affect consumer ethnocentrism. We tested our hypotheses using perceptions and behaviors of U.S. consumers toward Japanese products. Eight of the nine hypotheses were supported. Further analysis showed that cultural orientation explained a 23% variance in consumer ethnocentrism, and consumer ethnocentrism explained a 27% variance in purchase intention of Japanese products and a 16% variance in perceived quality of

Japanese products. These findings suggest that cultural orientation is key to understanding consumer ethnocentric tendencies and that consumer ethnocentrism explains consumers' attitudes and behaviors toward foreign products.

Hofstede's (1980, 2001) typology of cultural orientation has been popularly used to test various implications of marketing theory. Recent applications of the typology include new product development (Nakata and Sivakumar 1996), international market segmentation (Steenkamp and Ter Hofstede 2002), global brand image strategy (Roth 1995), communication processes (Aaker and Maheswaran 1997; Aaker and Williams 1998), service quality expectations (Donthu and Yoo 1998), relationship marketing (Money, Uscategui, and Sharma 1999), and marketing ethics (Yoo and Donthu 2002). Compared with previous research, our study contributes to the literature in two ways. First, in examining cultural influences, we used the multi-dimensionality of Hofstede's cultural orientation. Cross-cultural research comparing two countries on only one cultural dimension may produce misleading and confounding results. We must consider the five dimensions simultaneously. Controlling one dimension thereby will reveal the pure role of another dimension. Structural equation modeling (versus regression analysis) is a proper technique to discover true relationships among variables through control of non-target variables and exclusion of measurement errors (see Jaccard and Wan 1995). We used structural equation modeling in an effort to examine the true effect of each of the dimensions of cultural orientation. Second, we measured and examined personal cultural orientation. Stereotyping one person's cultural orientation by his or her national culture fails to capture personal differences. Individuals in multiethnic countries such as the United States, Russia, China, Australia, and Malaysia are supposed to show multiple modes of cultural orientation, which makes it impossible to identify them in one common mode. As indicated in the standard deviations of cultural orientation in Table 2, Americans show great variations in cultural orientation.

Our study provides valuable insights into how an individual's cultural orientation affects his or her consumer ethnocentrism. It also contributes to the growing body of research on consumer ethnocentric tendency and country-of-origin effects. First, consistent with Sharma, Shimp, and Shin's (1995) work, collectivistic tendencies (versus individualism) are related positively to consumer ethnocentric tendencies. This finding indicates that the home country plays a substantive role as an in-group among consumers. Particularly, collectivistic consumers

tend to identify with their home country and perceive that they firmly belong to the country. Buying domestic products is a reassuring method of sacrifice for their country. Second, masculine tendencies (versus feminine) are related positively to consumer ethnocentric tendencies. This finding confirms that consumers high on masculinity embrace an assertive, patriotic motto (e.g., "Buy American!"). Consumers high on masculinity are not willing to weigh advantages and disadvantages of buying imports, but instead rely on dominant bold messages. In the domestic market, ethnocentric messages usually prevail. Third, uncertainty-avoiding tendencies are related positively to consumer ethnocentric tendencies. Consumers of strong uncertainty avoidance hesitate to accept uncertain situations that might be caused by an influx of imports. On the basis of the rationale that imports could cost domestic jobs, hurt the domestic economy, and weaken domestic industries, they are likely to avoid imports, which strengthens ethnocentric tendencies. Fourth, long-term (versus short-term) oriented tendencies are related negatively to consumer ethnocentric tendencies. With flexible views, long-term oriented consumers are not afraid of dynamic challenges and the changes that imports may bring into their personal life and domestic economy.

However, power distance was not shown to be associated substantively with consumer ethnocentric tendencies. The relationship between the constructs was positive, as we hypothesized, but the effect size was not significant at .10 significance level. A possible explanation for this weak linkage might be the characteristics of the participants surveyed rather than the rationale of the hypothesis development. The U.S. consumers might not perceive their home country as a charismatic authority. They might perceive their country as friendly, a country that protects its citizens but does not control them. In that case, the country is not the entity which people should comply with, obey, or fear, as can be observed in high power distance countries such as Korea, China, Japan, Greece, and Mexico.

The analysis confirms that the relationships between consumer ethnocentrism and its consequential variables are meaningful and strong. Ethnocentric U.S. consumers have negative perceptions of the quality of Japanese products and negative (or low) intentions to buy them. But if they perceive that Japanese products are of high quality, their intention to buy Japanese products is high, which leads to actual purchase of Japanese products.

Cultural orientation is a product of the socialization process (Hofstede 2001). Developed in environmental conditions, cultural orienta-

tion can be a function of an individual's level of financial development, political ideology, and business training and philosophy (Tse, Belk, and Zhou 1989). Wallendorf and Reilly (1983) show that Hispanic immigrants in a new culture, the United States, exhibit a cultural style that lies somewhere between the normatively prescribed behavior patterns prevalent in the culture of origin and those prevalent in the culture of residence. Such acculturation, or socialization of a multidimensional process (i.e., a cultural awareness dimension, an ethnic loyalty dimension, and a socioeconomic status dimension), illustrates how a culture is forgotten and learned, in particular, at the individual level (Olmedo 1979). Therefore, it is valuable to examine how the socialization process affects cultural orientation development.

Similarly, a better understanding of the developmental foundations of consumer ethnocentrism requires investigation of the consumer socialization process. As Shimp and Sharma (1987, p. 288) put it, "studies are needed to determine how socioeconomic, demographic, geographic, and regional economic factors influence early childhood socialization of consumer ethnocentric values and what role these variables have during adulthood in accentuating ethnocentric tendencies." Consumer ethnocentrism is likely to be a product of the consumer socialization process, as is indicated by the negative correlation between a consumer's education level and ethnocentric tendencies. Studying the stereotyping process, Judd and colleagues (1995) find that African Americans, when compared with white Americans, treat ethnicity as an important intergroup factor and show more positive sentiments toward the in-group than toward the out-group. Likewise, consumers may develop different consumer ethnocentric values depending on what they learn from societies and families. Ethnocentric attitudes may be more easily developed (1) in societies of one unified ethnic origin and (2) in isolated and secretive countries in which chauvinistic and nationalistic sentiments are often more overwhelming than in democratic countries in which decisions are made with consideration of the pros and cons of major action choices.

### ***Managerial Implications***

This study has two important practical implications. First, it illustrates that knowing which cultural orientation is susceptible to trying and adopting foreign products is critically important to the success of international market strategies. Our study shows that consumers with

high collectivism, high masculinity, strong uncertainty avoidance, large power distance, or high short-term orientation are likely to show highly consumer ethnocentric behaviors. Those consumers may not be appropriate as primary target segments, particularly at the international market entry stage. Instead, marketers should target consumers of the opposite cultural orientation. However, when targeting individualists, for example, advertising will be more persuasive with more ego-focused (versus other-focused) individualistic messages and cues such as individual (versus family or in-group) benefits and preferences, personal success (versus harmony), and independence (versus interdependence) (Aaker and Williams 1998; Han and Shavitt 1994). Similarly, attribute information (versus consensus information) will be more effective among collectivistic consumers (Aaker and Maheswaran 1997).

Second, this study shows that individual consumers within one country have great cultural variability, as is indicated by the high variation across cultural dimensions and the relationships between cultural orientation and consumer ethnocentrism. Accordingly, it may be erroneous to stereotype consumers within one country or ethnic group as a uniform cultural group. Culturally distinct consumer groups may exist within the territorial boundary of one country, and certain consumer groups may be found across countries. This premise suggests that individual consumers might be a more reasonable basis of global market segmentation than countries.

### ***Limitations and Further Research***

Multiple nations participate in producing hybrid products. So, examining the effect of cultural orientation on the attitudes toward hybrid or multinational products will be valuable. For example, some products are designed and engineered in one country and manufactured and assembled in others. With franchising operations, some products are manufactured in the domestic market but labeled as a foreign brand. Mergers and acquisitions between firms of different countries are not unusual, so multiple countries are involved in product management processes and the ownership of the firm. Foreign investors may own a domestic firm and hire workers of the host country, or a foreign firm may build a subsidiary in the host country and employ workers of the host country. In all cases, consumers may be confused about the nationalistic identity of hybrid products. Levin and Jasper (1996) find that U.S. consumers high on ethnocentrism (versus low or moderate) are the only group to prefer U.S. companies even when they produce hybrid products. This prefer-

ence was based on greater concern for supporting the United States and the U.S. economy. Brodowsky (1998) finds that country of origin effects can be meaningful with respect to consumer ethnocentrism. According to his study, only highly ethnocentric (versus lowly or moderately) U.S. consumers use both country of design and country of assembly cues when evaluating domestic and foreign automobiles. Investigating the interactive dynamics among each aspect of cultural orientation, ethnocentric tendency, and multiple country of origin products can extend this research stream.

A study of consumer ethnocentrism among immigrants would be valuable to examine the dynamic interaction process of ethnocentric buying behavior for products from the original host country and products from the new host country. Ryan and Bogart (1997) find that the original in-group is perceived less positively as the socialization phase progresses. Ethnocentrism therefore becomes less obvious as socialization proceeds. Accordingly, the second-generation immigrants are expected to become less ethnocentric than the first generation toward products from the original home country because, with fewer language barriers and less exposure to the host country's culture, they would be more aggressively socialized into the new country.

The causal model tested in this study can be extended in two more ways. First, further research could investigate how socialization procedures affect the development of cultural orientation. For example, large family interactions, salient common fate, and activities requiring collaboration may contribute to collectivism, whereas an affluent or successful family background, social mobility, and media exposure may contribute to individualism (Triandis et al. 1993). Second, further research could examine interactive factors of consumer ethnocentrism. Economic threats by foreign products and the perceived necessity of a product category have been shown to moderate the effect of consumer ethnocentric tendencies on foreign products (Sharma, Shimp, and Shin 1995; Shimp and Sharma 1987). But further research should investigate other probable factors. Some candidate factors might include economic and political rivalry between the target country and the country of origin, corporate reputation, marketing factors such as price and advertising, product quality, industry competition, and consumers' individual experiences with the target country, its products, and its people.

Methodologically, with many indicators per construct, our measurement and structural models were tested very rigorously. The sample size was 213, and the model included 56 measures. This low ratio of observations to parameters estimated could lead to unstable fit assessment.

With the large number of indicators, common rules for fit assessment may not be applicable. For example, as the number of indicators per factor increases, the value of GFI decreases (Anderson and Gerbing 1988). Further research could solve this problem in two ways. One is parceling, which would generate a few summated indicators out of many to reduce the number of indicators entering the analysis (Marsh et al. 1998). The other method involves increasing the sample size (Marsh, Balla, and McDonald 1988).

Another methodological problem comes from the scale of consumer ethnocentrism (CETSCALE). When analyzed separately and compared with previous research, the CETSCALE in this study is similar to Shimp and Sharma's (1987) descriptive statistics, for which adult consumers in four cities were surveyed. When the items are converted into seven-point scales, as in Shimp and Sharma, the mean and standard deviation of the scale are 61.32 and 20.72, respectively, whereas in Shimp and Sharma's study, the mean ranges from 56.62 to 68.58 and the standard deviation ranges from 24.41 to 26.37. The measurement model of CETSCALE produces a similar fit with previous studies of U.S. consumers. In our study, chi-square with 119 degrees of freedom ( $n = 213$ ) was 642.81 (versus 210.98 in Netemeyer, Durvasula, and Lichtenstein 1991 with  $n = 71$  and 439.20 in Durvasula, Andrews, and Netemeyer 1997 with  $n = 144$ ). Composite reliability was .96 (versus .95 and .97), variance extracted was .57 (versus .55 and .64), and CFI was .87 (versus .89 and .86). Across the studies, CETSCALE maintains an excellent internal reliability and variance accounted, which indicates excellent convergent and discriminant validity. However, due to too many items with similar content, which makes respondents tire of answering, the scale may allow many highly correlated error terms among the items. That may be why it is difficult for the scale to achieve a high fit of data, as is found in the relatively low GFI across studies. Further research should consider refinement of the items.

Any generalization from the findings of this study should be done cautiously because of the limitations imposed by the nature of the sampled subjects and country. Our sample country, the United States, has been characterized as a representative individualist country and used in cross-cultural research to examine the effect of strong individualism (e.g., Aaker and Maheswaran 1997; Aaker and Williams 1998). Thus, the range of collectivism versus individualism among Americans may be only a small portion of the full continuum of the dimension that can be found when surveying more countries. Similarly, this study's context is the U.S. consumers' ethnocentric attitudes and behaviors toward Jap-

anese products. Changing the context could result in more insightful and, possibly, different findings. Further research is encouraged to test the findings of this study in different contexts, such as U.S. consumers and Mexican products, Japanese consumers and U.S. products, and German consumers and French products.

This study provides a better understanding of consumer behavior in the domestic and international markets. In particular, it examines how an individual's cultural orientation relates to favorable evaluations of domestic (versus imported) products. The findings show consumer ethnocentrism is related positively to collectivism, masculinity, and uncertainty avoidance but related negatively to long-term orientation. Consumer ethnocentrism is related negatively to purchase intention of foreign products and perceived quality of foreign products. Perceived quality of foreign products is related positively to purchase intention of foreign products, which in turn is related positively to actual ownership of foreign products.

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## APPENDIX

### Scale Items

	Items	Mean	SD	Estimate	t-value
<b>Consumer Ethnocentrism (CETSCALE)</b>					
ET1.	American people should always buy American-made products instead of imports.	2.71	1.13	.73	12.32
ET2.	Only those products that are unavailable in the U.S. should be imported.	2.70	1.12	.76	12.96
ET3.	Buy American-made products. Keep America working.	3.24	1.15	.62	9.89
ET4.	American products, first, last, and foremost.	2.73	1.13	.77	13.11
ET5.	Purchasing foreign-made products is un-American.	2.19	1.03	.76	12.99
ET6.	It is not right to purchase foreign products because it puts Americans out of jobs.	2.48	1.09	.79	13.82
ET7.	A real American should always buy American-made products.	2.39	1.07	.83	14.77
ET8.	We should purchase products manufactured in America instead of letting other countries get rich off us.	2.69	1.12	.79	13.58
ET9.	It is always best to purchase American products.	2.65	1.12	.79	13.62
ET10.	There should be very little trading or purchasing of goods from other countries unless out of necessity.	2.31	1.08	.74	12.51
ET11.	Americans should not buy foreign products because this hurts American business and causes unemployment.	2.48	1.04	.79	13.82

	Items	Mean	SD	Estimate	t-value
<b>Consumer Ethnocentrism (CETSCALE)</b>					
ET12.	Curbs should be put on all imports.	2.56	1.04	.75	12.75
ET13.	It may cost me in the long run, but I prefer to support American products.	2.98	1.14	.68	11.15
ET14.	Foreigners should not be allowed to put their products on our markets.	2.17	1.01	.73	12.23
ET15.	Foreign products should be taxed heavily to reduce their entry into the U.S.	2.53	1.11	.74	12.58
ET16.	We should buy from foreign countries only those products that we cannot obtain within our own country.	2.53	1.10	.78	13.35
ET17.	American consumers who purchase products made in other countries are responsible for putting their fellow Americans out of work.	2.41	1.13	.78	13.47
<b>Collectivism</b>					
CO1.	Individuals should sacrifice self-interest for the group to which they belong.	2.78	1.03	.59	8.66
CO2.	Individuals should stick with the group even through difficulties.	3.25	1.06	.58	8.61
CO3.	Group welfare is more important than individual rewards.	3.04	.98	.75	11.95
CO4.	Group success is more important than individual success.	3.12	.99	.65	9.91
CO5.	Individuals should pursue their goals after considering the welfare of the group.	3.20	.96	.71	10.98
CO6.	Group loyalty should be encouraged even if individual goals suffer.	2.93	.95	.73	11.42
<b>Masculinity</b>					
MA1.	It is more important for men to have a professional career than it is for women.	1.90	1.09	.85	14.48
MA2.	Men usually solve problems with logical analysis; women usually solve problems with intuition.	2.28	1.12	.72	11.56
MA3.	Solving difficult problems usually requires an active, forcible approach, which is typical of men.	2.12	1.09	.80	13.17
MA4.	There are some jobs a man can always do better than a woman.	2.70	1.39	.59	8.80
<b>Uncertainty Avoidance</b>					
UN1.	It is important to have instructions spelled out in detail so that I always know what I'm expected to do.	3.48	1.09	.60	9.15
UN2.	It is important to closely follow instructions and procedures.	3.77	.87	.81	13.52
UN3.	Rules/regulations are important because they inform me of what is expected of me.	3.70	.97	.81	13.76
UN4.	Standardized work procedures are helpful.	3.69	.92	.72	11.59
UN5.	Instructions for operations are important.	3.89	.90	.81	13.67

## APPENDIX (continued)

Items	Mean	SD	Estimate	t-value
<b>Power Distance</b>				
PO1. People in higher positions should make most decisions without consulting people in lower positions.	2.22	1.11	.78	13.14
PO2. People in higher positions should not ask the opinions of people in lower positions too frequently.	2.19	1.10	.80	13.48
PO3. People in higher positions should avoid social interaction with people in lower positions.	1.98	1.10	.83	14.40
PO4. People in higher positions should not delegate important tasks to people in lower positions.	2.00	1.01	.81	13.79
PO5. People in lower positions should not disagree with decisions made by people in higher positions.	2.13	1.11	.76	12.69
<b>Long-Term Orientation</b>				
LT1. Careful management of money (thrift).	4.09	.86	.64	9.57
LT2. Going on resolutely in spite of opposition (persistence).	3.87	.84	.49	6.94
LT3. Personal steadiness and stability.	4.22	.75	.71	10.99
LT4. Long-term planning.	4.08	.86	.78	12.33
LT5. Giving up today's fun for success in the future.	3.36	1.01	.42	5.88
LT6. Working hard for success in the future.	4.17	.86	.73	11.36
<b>Perceived Quality of Japanese Products</b>				
JQL1. Products made in Japan are carefully produced and have fine workmanship.	3.25	1.00	.71	11.32
JQL2. Products made in Japan are generally of a higher quality than similar products available from other countries.	3.14	.93	.71	11.32
JQL3. Products made in Japan show a very high degree of technological advancement.	3.48	.96	.78	13.02
JQL4. Products made in Japan usually show a very clever use of color and design.	3.08	.84	.62	9.61
JQL5. Products made in Japan are usually quite reliable and seem to last the desired length of time.	3.32	.94	.82	14.02
JQL6. Products made in Japan are usually a good value for the money.	3.30	.95	.77	12.85
<b>Purchase Intention of Japanese Products</b>				
JPI1. I would feel guilty if I bought a Japanese product.	3.96	1.02	.73	11.84
JPI2. I would never buy a Japanese car.	3.63	1.33	.72	11.70
JPI3. Whenever possible, I avoid buying Japanese products.	3.72	1.10	.80	13.55
JPI4. Whenever available, I would prefer to buy products made in Japan.	3.63	1.04	.74	11.99
JPI5. I do not like the idea of owning Japanese products.	3.82	1.03	.79	13.25
JPI6. If two products were equal in quality, but one was from Japan and one was from the U.S., I would pay 10% more for the product from the U.S.	3.40	1.20	.57	8.65

Notes: All items are measured in five-point scales anchored by "strongly disagree" (1) and "strongly agree" (5) except the items of long-term orientation, whose scales are anchored by "not at all important" (1) "extremely important"

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