

CHAPTER 2

LITERATURE REVIEW

2.0 Introduction

In an effort to examine attitudes of local consumers towards foreign made products, a thorough examination of the relevant literature is required. The topic of consumer ethnocentrism is well established. However, for consumer animosity and patriotism, they are still relatively new and need more empirical studies to relate them to the attitudes towards foreign made products. This chapter provides an overview encompassing key constructs used in this study. Hence, the purpose of this chapter is to provide extensive literature review for all the constructs in this study.

It begins with an overview of the attitudes towards foreign made products concept and an explanation of the concept of a Muslim is a brother to another Muslim. Then, the conceptual framework will be presented. It is followed by an explanation of Muslim religiosity, consumer animosity, consumer ethnocentrism and patriotism. The discussion then proceeds to look at the foreign products judgment by consumers as well as the discussion on purchase willingness and purchase action of foreign made products. This chapter also examines the relationships between these constructs based on previous research. Finally, the propositions are forwarded. Generally, this chapter aims to develop the theoretical basis for the current research.

2.1 Overview on the Concept of Attitudes towards Foreign Made Products

Nowadays, marketers all over the world are facing stiff competition among them to attract more consumers. For example, electronic products are not only produced by developed countries, but also by emerging markets. Numerous brands such as Haier (China), Samsung and LG (South Korea), Phillips (Netherlands), Sony, Panasonic and Hitachi (Japan), Pensonic (Malaysia) and GE (US) are available on the market for customers to choose. Therefore, they need the most innovative strategy in order to compete in the race of becoming a market leader. In addition, the psychological factor is another important aspect needed to be considered by the marketers. It has been reported that one of the important factors contributing to the US economy's recession is the boycott campaign and anti-American sentiments of foreign consumers all over the world (Ross, 2008).

Studies on attitudes of foreign made products among local consumers have long been receiving attention from researchers. It began when Schooler (1965) conducted a study in Guatemala to understand and examine the attitudes of consumers towards local products and imported products from several foreign countries. The study revealed that consumers negatively evaluated the products imported from less developed countries. Additionally, the study concluded that the origin of the products can negatively or positively influence the attitudes of local consumers.

Since then, hundreds of articles have been published to understand the attitudes of consumers towards foreign made products from related areas such as international business, international marketing and consumer behaviour. In addition, several

aspects, such as product country image, product stereotyping, demographic effects, attitudes towards hybrid products and attitudes towards products made in developed, developing and less developed countries have been well documented (Al Sulaiti and Baker, 1998). Most of the early research found that knowledge of country of origin of the products affected consumer attitudes towards products; for example, consumers negatively evaluated products imported from less developed countries and positively evaluated products imported from developed countries (e.g. Schooler, 1971; Green and Langeard, 1975; Darling and Kraft, 1977; and Chasin and Jaffe, 1979).

The increase of international trade and the practice of an open market system contributed to the abundance of products made by various countries in the market. Consequently, the origin of the products becomes a popular cue for marketers to manipulate in order to attract more customers. For example, products from Japan are always perceived as of higher quality and more innovative compared to products produced by other countries. The proposition that the country of origin of the products influences buyer perceptions was confirmed using meta-analysis in a research conducted by Peterson and Jolibert (1995). They concluded that the country of origin of the products does influence the attitudes of consumers.

Some of the key findings in the country of origin literature are: (a) consumers generally prefer domestic products over imports, especially for developed countries (Elliott and Cameron, 1994; and Samiee, 1994); (b) country of origin effects are influenced by demographics (Maheswaran, 1994); (c) country of origin effects depend on product category (Roth and Romeo 1992); (d) consumers tend to have

stereotypes about products and countries (Jones, 1997); (e) consumers are more likely to use the origin of a product as a cue when they are unfamiliar with the brand name of the product (Cordell, 1992); (f) country of origin effects not only on products' evaluation but also in consumer processing of advertising claim (Verlegh, Steenkamp and Meulenberg, 2005); (g) the degree and nature of the country of origin effect in the clothing industry where they found that the effect has a universal and diachronic existence, though its manifestation into actual consumer attitudes and preferences varies considerably (Vrontis, Thrassou and Vignali, 2006); (h) country of origin effects and consumers' perceptions on products' quality attributes of Malaysian consumers (Maznah, M. Said, Ahmad Zahiruddin and M. Sarif, 2008).

The evolution of country of origin effect study has drawn the attention of researchers to study the effect of ethnocentric behaviour among consumers. The concept of consumer ethnocentrism was introduced by Shimp and Sharma (1987) in order to develop a unique scale to measure the ethnocentric attitude of consumers that directly related to the study of consumer behaviour. According to them, the classic measure of ethnocentrism (e.g. Adorno, Frenkel-Brunswick and Levinson, 1950) is not directly relevant to the study of consumer behaviour. Therefore, Shimp and Sharma (1987) developed an instrument, termed the CETSCALE (Consumer Ethnocentric Tendencies Scale), to measure consumers' ethnocentric tendencies related to purchasing foreign made products versus US made products.

The concept of consumer ethnocentrism represents the beliefs held by American consumers about the appropriateness of purchasing foreign made products (Shimp and Sharma, 1987). Highly ethnocentric consumers tend to perceive that purchasing

foreign made products is wrong because it will hurt the domestic economy, it will promote unemployment, and unpatriotic action. On the other hand, for non-ethnocentric or low-ethnocentric consumers, products from other countries are evaluated on their own merits without consideration for where they are made. Therefore, for this group, the country of origin of the products is not an important consideration to be made (Shimp and Sharma, 1987).

Since the introduction of the CETSCALE, researchers all over the world are using this construct measurement in order to understand the effect of consumer ethnocentrism on the attitudes of consumers towards local versus foreign made products. Researchers from developed countries (e.g. Balabanis and Diamantopoulos, 2004; and Klein, 2002) to developing countries (e.g. Abdul Razak, Safiek and Md Nor, 2002; and Kaynak and Kara, 2002) to the less developed countries (e.g. Agbonifoh and Elimimian, 1999; and Hamin and Elliott, 2006) are adopting the study to measure the ethnocentric tendency of consumers in a particular country and whether it will influence the attitudes of consumers on foreign made products.

Generally, the result of the consumer ethnocentrism studies suggests that highly ethnocentric consumers tend to reject foreign made products and favour locally made products (e.g. Lee et al., 2003; Balabanis and Diamantopoulos, 2004; Ettenson and Klein, 2005; and Hamin and Elliott, 2006). Furthermore, some of the studies reveal that consumer ethnocentrism is more obvious for consumers in developed countries compared to consumers in developing countries due to the availability and

the quality perception of locally made products (e.g. Durvasula, Andrews and Netemeyer, 1997; Vida and Fairhurst, 1999; and Wang and Chen, 2004).

On the other hand, for consumers in developing countries, they might perceive foreign made products, especially from more developed countries as superior than their own country's products (Agbonifoh and Elimimian, 1999; Osman, Zafar, Honeycutt Jr. and Tyebkhan, 2000). However, the studies conducted by Bandyopadhyay and Anwar (2002), Abdul Razak et al. (2002) and Hamim and Elliott (2006) found that consumers in developing countries also have high consumer ethnocentric tendencies and favour locally made over foreign made products.

The effect of the patriotism construct on the attitudes of consumers was introduced by Daser and Meric (1987). Their intent in their exploratory study was to examine the effect of patriotic appeals such as "Buy-American" themes or promotion campaign on the willingness to purchase US made products. They found that basically patriotic campaigns will increase the awareness of consumers to purchase locally made products and agree that higher restrictions should be imposed for imported products to protect local industries. Daser and Meric also found that consumers do not appear to be willing to trade-off the quality of the products, so that quality perceptions are important in the patriotic campaign.

In the patriotism research, researchers argue that patriotism will negatively affect the purchase willingness of foreign made products (e.g. Daser and Meric, 1987; Han, 1988 and Han and Terpstra, 1988). However, for patriotic consumers, it was found

that they do not blindly reject foreign made products (Han and Terpstra, 1988; Lim and Darley, 1997; and Wang and Chen, 2004). This finding show that consumers can be patriotic, but it does not indicate that they will prefer locally made over foreign made products. For patriotic consumers, perhaps they prefer locally made products if the quality is at least the same as the imported counterparts. This is how consumer patriotism and consumer ethnocentrism differ, i.e., the quality is important when promoting locally made products with patriotic themes such as the “Buy-American” campaign.

Furthermore, several occasions such as socio-economic transformations, ethnic conflicts, wars, Independence Day celebration and Olympic Games, might induce the role of patriotism (Herche, 1992 and Nielsen and Spence, 1997). When the patriotism among consumers increases, it will indirectly influence the attitudes of consumers towards local and foreign made products. For example, after the 9/11 incident, more consumers in the US were willing to purchase locally made products (McKegney, 2001). Similarly, Ang, Jung, Kau, Leong, Pornpitakpan and Tan (2004) reported that the 1997 economic crisis in several Asian countries resulted in an increase of consumer patriotic attitudes and, therefore, they shifted their purchase to locally made products.

In 1998, Klein et al. developed the animosity model of foreign products purchase. In this model, the researchers argue that the previous or ongoing military, political and economic events will have a significant effect on consumer behaviour. The model was tested in Nanjing, China based on the event of the “Nanjing Massacre” where 300,000 civilians were slaughtered by the Japanese army between December 1937

and January 1938 (Klein et al., 1998). Therefore, their study was focused on the attitude of Chinese consumers towards Japanese made products. They found that consumer animosity negatively affects the willingness to purchase foreign made products. The major difference between consumer animosity and consumer ethnocentrism is in terms of the target country in which the consumers are looking at. For consumer animosity, it is a country-specific constructs, whereas consumer ethnocentrism is the belief about buying foreign products in general as suggested by Klein et al. (1998).

In general, most of the consumer animosity studies reveal that consumer animosity construct will negatively influence the willingness of consumers to purchase products from “enemy nations” (e.g. Klein et al., 1998; Shin, 2001; Nijssen and Douglas, 2004; Ettenson and Klein, 2005; Edwards, Gut and Mavondo, 2006; and Nakos and Hajidimitriou, 2007). Applying the concept of consumer animosity, consumers in that particular country might reject foreign made products from only the enemy country, but not all foreign made products. Therefore, for example in China, high animosity consumers will reject products made in Japan but not the products made in the US, UK, France and other countries of the world.

Most previous studies revealed that the consumer animosity construct will not have an impact on the products quality judgment (e.g. Klein et al., 1998; Shin 2001; and Nijssen and Douglas, 2004). The consumers may reject the products from the enemy country because of their animosity but at the same time, the animosity feelings are not denigrating the quality of goods produced by that country and give a good judgment on that product. Even though the consumers are unwilling to purchase the

goods, they still believe that the products are the best in their respective category. However, Ettenson and Klein (2005) and Shoham, Davidow, Klein and Ruvio (2006) found that consumer animosity not only negatively influences the purchase willingness but also the product judgment. Thus, it is possible that consumer animosity will also affect the quality judgment of the products from an enemy country.

The consumer animosity studies not only focus on the relationship between two nations, but also within a nation. Several studies try to extend the concept of consumer animosity between consumers in a nation (e.g. Hinck, 2005; Shimp, Dunn and Klein, 2004; and Shoham et al, 2006). This is an animosity study called domestic animosity (Hinck, 2005) or regional animosity (Shimp et al., 2004). These studies found that the animosity concept is not only valid in the international level, but also applicable at country level. The attitudes of consumers from one group towards products from another group within a nation are significantly influenced by their animosity. Therefore, from the literature, it can be concluded that consumer animosity will have an impact on the attitudes of consumers towards foreign made products. Similarly, consumer animosity can also influence the attitudes of a group of consumer towards products from another group within a nation.

2.2 The Concept that “all Muslims are Brothers”

After briefly discussing the concept of attitudes of local consumers towards foreign made products, it is also important in this study to review the concept of “all Muslims are brothers”. This is because previous studies in the animosity model

consider the direct events, which happened between two nations that can affect the attitudes of consumers in the “victim country”. However, the current study examines the indirect affect of consumer animosity, i.e., how Malaysian Muslim consumers react towards the US involvement in the wars in Iraq and Afghanistan. Generally, there is no direct dispute between the Malaysian government and the US government. So it is important to know how the concepts of Muslims are brothers influence the attitude of consumers in Malaysia towards the purchase of US made products. If the concept is important to Malaysian consumers, they will tend to avoid the US made products to show their support for their brothers in Palestine, Iraq and Afghanistan.

Historically, this concept was introduced by Prophet Muhammad (s.a.w), the Muslim Prophet. From the moment Islam began its international call as a religion, one of the first tasks the Prophet Muhammad (s.a.w) did after migrating from Makkah to Medina was to make each Muslim a brother of another Muslim, i.e., to establish the spirit of brotherhood among Muslims (Nawwab, Speers and Hoye, 2008). When Prophet Muhammad (s.a.w) immigrated to Medina along with a group of Muslims, he asked the two parties, i.e., those who immigrated with him (*Muhajireen*) and those who welcomed and supported them (*Ansar*), to practice the concepts of Muslim are brothers.

This brotherhood was based on right, equality and compassion (Nawwab et al., 2008). For example, during the *Hijrah* event, *Ansar* people gave a grand welcome to Prophet Muhammad (s.a.w) and *Muhajireen* people by providing them with great hospitality, knowing that they (*Ansar*) would have to share with the immigrants their

money and homes and become their family. In this way, the Prophet achieved brotherhood between the *Ansar* (helpers of the Prophet) and the *Muhajireen* (migrants), and they became an example of the depth of belief (Muzammil, 2005). Muslims should share the wealth, the pleasures and sufferings of fellow Muslims to demonstrate that being brothers in Islam is greater than being brothers in blood (Carlo, 2005).

In the Holy Quran, a verse mentioned:

“And those who before them, had homes (in Medina) and had adopted the Faith – show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves even though poverty was their (own lot). And those saved from the covetousness of their own souls, they are the ones that achieve prosperity” (Surah Al-Hashr, 59:9).

Additionally, the Holy Quran says:

“Muslims are brothers, therefore make peace between the two brothers and fear Allah that the mercy may be shown to you” (Surah Al-Hujrat, 49:10).

Quranic injunctions and the Prophetic teachings require that the Muslim *Ummah* (people) should act as a single body. The geographical barriers should not divide them into different nations with conflicting objectives. The political boundaries may only be tolerated for the internal administrative affairs of each country, but all Muslim countries must have a united face at least with reference to the common objectives of the Muslim *Ummah* vis-à-vis the rest of the world (Usmani, 2000).

In this respect, the Quran also says:

“And hold fast, all together, by the rope of Allah, and be not divided among themselves. And remember Allah's favour upon you. Remember when there was enmity among you, He joined your hearts together then, by His grace, you became brothers together and you were upon the brink of a pit of Fire, then He rescued you from it; Thus Allah explains to you His signs; in order that you will be guided” (Surah Ali-Imraan, 3:103).

Allah has made the relationship of Muslim to Muslim more sacred than any other relationship, even that of blood, culture or nation. He has united all Muslims into one *Ummah* (people), i.e., the Muslim *Ummah* (people), and has made them responsible for each other (Carlo, 2005).

Besides the Holy Quran, the *Hadith* (the record of saying and conduct of Prophet Muhammad s.a.w.) also provided several suggestions on what are the relationships of a Muslim towards another Muslim. The *Hadith* has come to supplement the Holy Quran as a source of Islamic religious law. The *Hadith* is the second pillar after the Quran upon which every Muslim rests his faith. According to Bain (2006), *Hadith*, meaning “speech” or “report” in Arabic, is the collection of narratives, each of which is referred to as a *hadith*, recounting the sayings and deeds of the Prophet Muhammad (s.a.w) as well as the things said or done in his presence that he tacitly approved. Bain (2006) added that a *hadith* consists of two parts: one being the text of the narrative (*matn*), which provides moral guidance to Muslims by demonstrating how the Quran is to be interpreted, and the other being a validation of

the narrative (*isnad*), which traces the narrative back through its chain of transmitters to the Prophet Muhammad (s.a.w).

Based on one *hadith*, the relationship between Muslims is a sacred one:

“A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. The piety is here, (and while saying so) he pointed towards his chest thrice. It is a serious evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in faith; his blood, his wealth and his honour”.

(Sahih Muslim Hadith Book 32, Number 6219).

Narrated by Abu Hurayrah, Prophet Muhammad (s.a.w) said:

“A person visited his brother in another town and Allah deputed an Angel to wait for him on his way and when he came to him he said: Where do you intend to go? He said: I intend to go to my brother in this town. He said: Have you done any favour to him (the repayment of which you intend to get)? He said: No, excepting this that I love him for the sake of Allah, the Exalted and Glorious. Thereupon he said: I am a Messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake)”.

(Sahih Muslim Hadith Book 32, Number 6226).

According to Abdul al-Fattah (1998), Islamic fraternity demanded from the Muslim brother a number of commitments, notably to mutual co-operation in all circumstances and the principle of Islamic fraternity was considered as one aspect of

faith. By replacing nationalism as the primary motive for association, fraternity, for the Brothers, eliminated nationalist fanaticism and replaced it with a willingness to make sacrifices for the interest of Muslim communities and countries and to win glory through caring for other Muslims and sympathising with their problems (Abdul al-Fattah, 1998).

The current situation shows that the concept that all Muslims are brothers as suggested by Prophet Muhammad (s.a.w) cannot be corrected by expensive celebrations at the advent of the new century. Muslims will have to take the challenge of time seriously. The economic and political leadership will have to find ways and means to develop the *Ummah* back. The Muslim community need to develop new policies to utilize the wealth of the *Ummah* within the Muslim world, and to develop the concept of Islamic brotherhood and mutual understanding and cooperation.

Recently, many campaign conducted in Muslim countries to boycott products from several target countries such as the US, Israel, Denmark and the Netherland to show the support on their Muslim brothers. Many prominent Muslim scholars such as Dr. Yousef Al-Qaradawi, Dr. Fu'ad Mukhaymar, Dr. Mohamad Saeed Al-Bouti and Dr Monzer Kahf urged Muslim community to involve in the campaign to show the strength of Muslim brotherhood. These boycott campaigns is an examples of how the concept of “all Muslims are Brothers” take place. Table 2.1 shows the examples of recent event that indicating the concept of “all Muslims are brothers”.

After referring to all the Quranic ayah and *Hadith* related to this subject matter, it can be concluded that Islam does treat all Muslims as the same; all of them are brothers and sisters, to be careful in what you say and feel for fellow Muslims. People are not perfect, but in Islam all common bonds are shared, love for Allah and His messenger. Those who really follow this, will feel what their brothers and sisters feel even if it does not happen in their own country, they will be more sensitive and try to do something to help their brothers and sisters in Islam. The higher their level of religiousness, the more they follow what had been taught by the Quran and *Hadith*, and, consequently, the higher their level of sensitivity. It will also indirectly increase their faith, knowledge and love for each other as one *Ummah*.

Table 2.1
Recent Boycott Campaign by Muslim Community

Year	Event/Issue
2003	Muslim Scholars of Darul Uloom Deoband in India urging Muslim community to boycott the US and British products in protest against the attack on Iraq.
2003	Demonstrator in Iran broke windows of the British Embassy in Tehran shortly after the invasion of Iraq lead by the US and British army. They shouted the slogan of “Death to America”, “Death to Israel” and “Death to Britain”.
2003	Demonstrators in most of Muslim countries such as Egypt, Jordan, Oman, Qatar, Bangladesh, Indonesia, Pakistan, Senegal, Morocco and Libya protests shortly after the invasion of Iraq in March 2003 and some of them calling for Jihad against American. Imam (prayer leader) in several mosques said that it is the duty of Muslims to support their Muslim brothers everywhere. Muslim scholars all over the world also urged Muslim community to get involved in another type of Jihad, economic jihad, by boycotting the US made products such as McDonald, KFC and Coca-Cola.
2004	Muslim consumers in Malaysia are urged to boycott products from Thailand after the Tak Bai incidents happened in October, 2004. The campaign was initiated by Malaysian Muslim Consumers Association. In this incident, 78 Muslims demonstrator were dead when Thailand army transported them to detention centre.

Table 2.1 (Continued)

2006	Another campaign of boycotting US made products in protest over the US support for Israel military action against Palestine and Lebanon. Additionally, the campaign also in response to the “western interference in the internal affairs of Muslim countries”.
2006	Supermarkets in Algeria, Bahrain, Jordan, Kuwait, Morocco, Qatar, Tunisia, the UAE, Yemen and Saudi Arabia removed Danish products from their shelves when a Danish newspaper, <i>Jyllends-Posten</i> , published 12 caricatures depicting Prophet Muhammad (s.a.w). Muslims all around the world are boycotting Danish made products. Many leaders in Muslim countries demanded an apology from Denmark government.
2008	Former Prime Minister of Malaysia, Dr. Mahathir Mohammad, urged the world of 1.3 billion Muslims to boycott Dutch products following the release of an anti-Islam movie, titled <i>Fitna</i> , produced by Geert Wilders. The movie describing Islam as a religion advocating extremism. The movie sparked protests in many Muslim countries.
2009	A Malaysian Muslim group began a boycott of top US products on as protesters demanded a halt to the Gaza conflict amid growing anger in the Muslim world over Israel's 14-day offensive. The Muslim Consumers Association of Malaysia said Muslims in the Southeast Asian country would not buy goods produced by U.S. toothpaste manufacturer Colgate-Palmolive Co, soft drink maker Coca-Cola and coffee chain Starbucks to protest U.S. inaction against the attacks. "We urge Muslim consumers internationally to unite so that we can teach a lesson to Israel and its allies," said Dr. Ma'amor Osman, the secretary of the association.

2.3 Relations between the Muslim World and the US in Recent Years

As suggested by Klein et al. (1998), animosity towards another country can have many sources such as previous or ongoing military events, economic disputes as well as diplomatic disputes. For example, when the French government launched a nuclear test in the South Pacific, the consumers in Australia and New Zealand urged a boycott of French made products (Ettenson and Klein, 2005). Likewise, after the reunification of West Germany and East Germany, manufactures and distributors from former West Germany began entering the market of the former East Germany

on a large scale (Hinck, 2005). Therefore, consumers and manufacturers from former East Germany think that business entities from former West Germany are now dominating the business activities in their area and began to boycott products manufactured by former West German companies. Several important events that persuade consumers in one community to boycott products from another community will be explained later.

When the daily Danish newspaper “*Jyllends-Posten*” published 12 cartoons of Prophet Muhammad (s.aw.) on September 2005, street demonstrations were conducted in many Muslim countries, Islamic governments and organizations issued denunciations and a boycott of Danish goods took hold across the Muslim world (Browne, 2006). Saudi Arabia and Libya recalled their ambassadors and closed their embassies in Denmark in protest to the Danish government (Islam Online, 2006). The Kuwaiti and Jordanian governments called for explanations from Danish ambassadors in their country (Browne, 2006).

Supermarkets in several Muslim countries stopped promoting Danish products and sell Danish products (Harrison and Akeel, 2006). The stock price and value of companies from Denmark also dropped because of the boycott campaign (Harrison and Akeel, 2006). Meanwhile, the Danish dairy giant, Arla Foods says its sales in the Middle East plummeted to zero as a result of the boycott (BBC Online, 2006). The company is the hardest hit by a boycott of Danish products across the Middle East, where sales have come to a complete stop. In this case, store owners were withdrawn the products from their shelves (Harrison and Akeel, 2006).

It is reported that the boycott campaign of Danish products affected SR1.3 billion (USD360 million) worth of exports to Saudi Arabia alone (Ali Khan, 2006). The Saudi Gazette also reported at least a 25 percent drop in imports of pharmaceutical products from Denmark. Likewise, in Malaysia, two major consumer associations, the Consumer Associations of Subang and Shah Alam (CASSA) and the Muslim Consumers Association of Malaysia (PPIM), called on all Malaysians to protest and boycott Danish products and services (Bernama Online, 2006). The Malaysian daily newspaper, Utusan Malaysia, reported that the boycott campaign in Saudi Arabia and 20 other nations resulted in a loss of USD1.36 million (RM5 million) per day for the Danish dairy industries during the boycott campaign (Utusan Malaysia, 2008).

Another good example of how consumers react towards the actions of another party is when the Tak Bai incidents occurred in October 2004. Tak Bai is a town in Narathiwat province in Southern Thailand, near the border of Malaysia, where most of the population are Muslims. The tragedy happened when the Thailand army arrested at least 1,300 demonstrators and loaded them in army vehicles and transported them to military barracks in Pattani (McGeown, 2006). A total of 78 demonstrators were found dead upon reaching Pattani. Earlier, seven demonstrators were shot dead by the army.

The incidents then led the Malaysian activists to call on Muslims to boycott Thai goods (The Nation, 2005). More than 150 Malaysians representing civil society and consumer groups demonstrated outside the Thai Embassy in Kuala Lumpur to protest against Bangkok's alleged inhumane suppression of the insurgency in the

South (The Nation, 2005). Led by the Malaysian Muslim Consumers Association, the NGOs then called for a boycott of selected Thai goods to pressure the Thailand government to stop the violence in the Southern province and respect other people's life (Bangkok Post, 2005). These examples show that several events can lead consumers to participate in a boycott campaign.

Basically, current research attempts to examine the existence of animosity feelings among Malaysian Muslims towards the US. Thus, it is crucial to discuss the relationship between the Muslim world and the US. The US's image in many of the entire Muslim world has always been negative because of the US involvement in the Palestine – Israel conflict. The act of anti-Americanism heightened since the involvement of the US in the Afghanistan and Iraq wars and their blind support for Israel (USA Today, 2003). Since then, many prominent Muslim scholars such as Dr. Mohammad Saeed Al-Bouti of Damascus University, Dr. Yousef Al-Qaradawi of Qatar, Dr. Hussein Shihata of Al-Azhar University, Dr. Monzer Kahf of the US and Dr. As-Sayed Nuh of Kuwait University urged the Muslim community to react towards the wars in Iraq and Afghanistan as well as the US policy on Israel issue by boycotting US made products (Waheed, 2002).

Today, boycotts of American products abound. In opposition to America's Middle East policy – mainly its perceived bias toward Israel and the wars in Iraq and Afghanistan – Muslims all over the world were turning their backs on products closely identified with the US. Clever entrepreneurs from other parts of the world are finding in the new anti-Americanism a golden business opportunity, increasingly capitalizing on America's weakness in the Muslim world. For example, Mecca-

Cola, a cola drink launched after the Iraq war, an alternative to Coca-Cola and Pepsi Cola; as well as Halal Fried Chicken restaurant (HFC), a jab at the KFC chain (USA Today, 2004). Even if only a small fraction of the world's Muslims exhibited group purchasing patterns, the potential losses to the US firms could be severe (Shore, 2005).

After the Iraq invasion in 2003, one of the most popular American iconic brands, McDonald's Corp., announced its first ever quarterly loss, resulting from the boycott campaign of the US made products, especially by Muslim countries all over the world (Mustafa, 2003). The losses amounted to 343.8 million dollars or 27 cents a share, in the three months to 31 December 2002. The closure of 719 of the company's restaurants worldwide in 2002 and the shutdown of another 600 outlets in 2003, contributed most of the losses (Mustafa, 2003).

According to Princeton University Professor, Douglas S. Massey, GMI World Poll results indicate that consumers view the US intervention in Iraq as arrogant and selfish, and if the trend continues, it will depress the worldwide demand of US made products and services (CommonDreams News, 2004). One report issued by the US National Council for US – Arab Relations claims that stores selling American consumer products such as cars, drinks and foodstuff in Arab nations have lost nearly 40% of their customers because of the boycott campaign (Reda, 2002).

The following scenario provides a clearer picture of how consumers react towards the actions taken by the US government;

- Mustapha Akel, a consumer in Belgium, grew up eating McDonald's food, drinking Coke, and watching such American TV shows as MacGyver and Who's the Boss? (USA Today, 2003). At 29, Akel has already been to the US seven times, and says, *"I like that country; it's beautiful. I've never had any problem with the people over there."* But now, Akel will not buy any US products, to protest the war in Iraq and the US support for Israel against the Palestinians. *"What can we do to fight people who think they are above the law?"* he asks. Furthermore, Akel says he will not end his boycott until the USA ends their aggression against poor people around the world. He is not a big customer, but Akel is part of a surge of anti-Americanism that threatens to erode the global dominance of American brands (USA Today, 2003).

In recent years, KFC has had some trying moments in the Muslim world. In early 2002, a bomb exploded inside one of the company's fried-chicken outlets in Karachi, Pakistan (Engler, 2005). It was not the first time the chain had been targeted. In 2003, angry consumers in Pakistan, angered by the US backing for President General Pervez Musharraf and by reported abuses at Guantanamo Bay, set fire to another KFC outlet, two other branches were destroyed shortly after the US attack on Afghanistan in 2001 (Engler, 2005). Similarly, one KFC outlet in Egypt was severely damaged by demonstrators to vent their wrath at the brazen bias of the US towards Israel (Mustafa, 2003). Moreover, McDonald outlets have also been attacked by demonstrators in Pakistan and Indonesia torching the fast food outlets to show their anger at US policy towards Muslim countries (Engler, 2005).

In Malaysia, Malaysian Muslim restaurants, grouped under the Association of Malaysian Muslim Restaurants (PRESMA), have decided to boycott Coca Cola and other US product in protest of the latter's interference in the affairs of Muslim countries (Kazi, 2002). The boycott is in response to western interference in the internal affairs of Muslims and developing countries, under the guise of war against terrorism, according to PRESMA (Kazi, 2002).

Vasudevan and Chua (2002) reported that Muslim restaurateurs in Malaysia have joined the boycott of the US made products initiated by Arab nations due to the unfair treatment of Muslim nations by the US government. Another boycott of US goods campaign was also launched in August 2006 by the Muslim Consumer Association of Malaysia to show its protest against US support for Israel (Islam Online, 2006). Similarly, Muslims in Southern Thailand province also decided to boycott all US made products and erected sign boards and bill boards calling the province "US product free zones" (Kazi, 2003).

In 2002, the Pew Research Centre for the People and the Press conducted an international survey of attitudes towards the US on more than 38,000 randomly selected adults in 44 countries (Hiebert, 2005). The survey showed a particularly serious erosion of good will in predominantly Muslim countries. For example, among Jordanians, the fourth-largest recipients of US foreign aid, 75 percent have a negative view of the US and the figure is seventy percent in Pakistan and Egypt. The research reported that in Jordan, Pakistan, and Egypt, the intensity of this dislike is strong – more than 50 percent in each country have a very unfavourable view (Hiebert, 2005).

In 2003, a task force of the Council on Foreign Relations in New York issued a report saying that the rise in anti-Americanism in Muslim countries and beyond was so great that it was endangering the nation's national security and compromising the effectiveness of its diplomacy (Hiebert, 2005). In another study, Gentzkow and Shapiro (2004) reported that in measuring the general attitude towards the US, only one percent of the people surveyed in Jordan or the Palestinian Authority in June 2003 expressed a favourable opinion of the United States. Favourability ratings elsewhere in the Middle East were almost all below thirty percent.

In another study by Hoodbhoy (2005), the researcher reported that four years after the September 11 attacks, global sympathy for the US had all but vanished. Relations between the US and the Muslim populations have never been worse. Crippled and powerless, a billion Muslims watched "shocked and awed" by the US invasion of Iraq. An America that invades and occupies an oil-rich Arab nation, violates human rights and condones the dispossession of the Palestinians by Israel, Abu Gharib and Guantanamo scandals, followed by reported instances of Quran desecration, lit fires that drove millions to one unanimous conclusion; it must be fought to the finish (Hoodbhoy, 2005).

The effects of boycott campaigns on the US economy are enormous. Ross (2008) reported that one of the major factors contributing to the US economy's sharp downturn is the anger of foreign consumers boycotting the US brands over the Iraq war. She added, the Census Bureau of the US reported that the trade deficit in goods and services was USD 63 billion in October 2007 (Ross, 2008).

The Pew Global Attitude Project polls indicated that the anti-Americanism sentiment spreading around the world and the US favourable ratings declined in 26 of 33 countries studied (Ross, 2008). Earlier, hundreds of companies blamed the Iraq war for poor financial results in 2003, and indicated the possibility of it getting worse (Engler, 2005). He added the impact of this issue for American brands such as Coca-Cola, General Motors and McDonald's could be very damaging. For example, Hewlett-Packard claimed that the occupation of Iraq has created uncertainty and hurt its stock price (Engler, 2005).

The rise of Muslim businesses represents something deeper than just another economic rivalry. Through their products and their corporate practices, many of these emerging Muslim companies pose a moral challenge to the American consumer culture. They are seizing the presumed moral high ground, exposing US multinationals as exporters of empty values. As we can see, the animosity feelings can lead to another direction, i.e., the attitudes towards products from the "enemy country" and the boycott campaign that can have an enormous effect on the target country's economy. As the relationship between the US and the Muslim world is turning sour and many of the 1.5 billion Muslim consumers have quit buying made in the US products, it is expected that the animosity feelings of Muslim consumers will greatly influence their attitudes towards US made products.

2.4 Proposed Research Framework

Based on the above discussion, it shows that the attitudes of consumers in one country towards products from another country are an interesting issue and concept

to be studied. Furthermore, the negative attitudes arising because of the actions taken by one country is an important issue to be discussed. Thus, the brief discussion on the conceptual background of the attitudes of consumers towards foreign made products leads to the development of the research framework of this study.

The framework is developed based on the consumer animosity model introduced by Klein et al. (1998), which basically focused on how animosity and ethnocentric tendencies of consumers would influence their willingness to purchase foreign made products. Additionally, patriotism is integrated into the model. As suggested by Han (1988), patriotism appeared to play a significant role in purchasing foreign made products. Furthermore, few other studies such as Desar and Meric (1987) and McKegney (2001), found that it is possible that patriotic emotions will influence the attitude of local consumers towards foreign made products. Considering the role and effects of patriotism on the purchase of foreign made products, it is sensible to integrate this construct into the consumer animosity model. The inclusion of patriotism construct will further improve our understanding on the consumer animosity model and will enabling future research to explore more on the negative effects of consumer emotion on their purchasing behaviour. It predicted that these constructs will have a negative effect on product judgment, and consequently, the purchase willingness and actual purchase behaviour.

Additionally, Muslim religiosity construct is also included in the model and used as a predictor of consumer animosity, consumer ethnocentrism and patriotism. According to Cutler (1991) and Essoo and Dibb (2004), the role of religiosity in

consumer behaviour still not well discovered. For Muslim religiosity, very few researches had been done by the researchers to understand its effects on Muslim consumers' attitudes (Hamza, Osman and Muhammad, 1999). As at to date, in consumer animosity studies, no research attempts to investigate the religiosity effects on consumer animosity and consumer ethnocentrism constructs. Therefore, it is very interesting to understand whether Muslim religiosity particularly, will influence the emotions of Muslim consumers in terms of their animosity, ethnocentric tendency and patriotic emotion. Besides, this the first consumer animosity study conducted in Muslim country. Hopefully, the current study will provided a basic knowledge on the effect of religiosity on consumer animosity, consumer ethnocentrism and patriotism among consumers.

Furthermore, previous researchers have suggested that further modification on the consumer animosity model will improve our understanding on the subject matter. For example, Shin (2001) suggests that the mediating and moderating effects should be included in consumer animosity model. Likewise, Nijssen and Douglas (2004) proposes that other variables may need to be examined and included in consumer animosity model since some of them might mediate or counterbalance the negative effects. In light of this, the current study is used product judgment as a mediator on the relationship between consumer animosity, consumer ethnocentrism and patriotism with purchase willingness and purchase action. The inclusion of a mediating variable in consumer animosity model will at least improve our understanding on the study of consumer attitudes towards foreign made products.

Generally, the intention of the current research is to look at whether the findings of the earlier research on the subject of consumer animosity, consumer ethnocentrism and patriotism could be used in the situation between the US and the Muslim world, specifically Muslim consumers in Malaysia. It is suggested that the religiosity among Muslim consumers will have an influence on their animosity towards the US and its products. Logically, as explained in the earlier part, in the concept that all Muslims are brothers, it is expected that devout Muslims will feel the pain faced in other parts of the world by their brothers and sisters and tend to show higher animosity. Besides, religiosity is also expected to have a positive effect on consumer ethnocentrism and patriotism.

As explained in the earlier subsection in this chapter, the relations between the US and the Muslim world are always intense in recent times. Therefore, it is interesting to investigate whether the animosity, ethnocentric tendencies and patriotism of the Malaysian Muslim consumers will affect the judgment of the US made products. Then, the relationship between the US product judgment and the purchase willingness as well as actual purchase action is analyzed. Finally, the product judgment is used as a mediating factor in order to see the effects of consumer animosity, consumer ethnocentrism and patriotism with regard to the purchase willingness and purchase action.

The research framework that will be used in this study is illustrated in Figure 2.1.

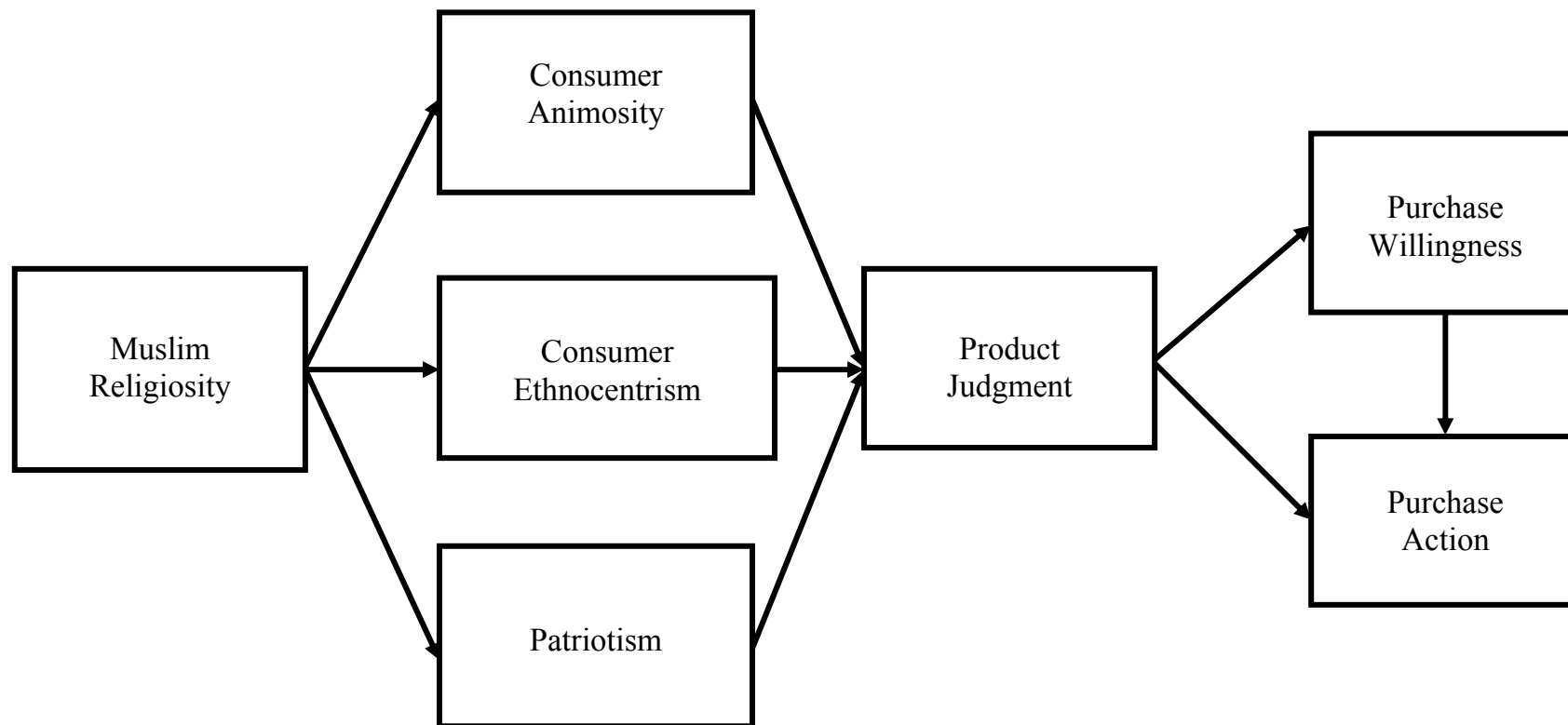


Figure 2.1: Research Framework of the Study

2.5 An Overview of the Religiosity Concept

Most of the studies in the area of religiosity have examined the relationship between religious variables and attitudes/behaviours from the sociological and psychological points of view, for examples, Anderson (1970); Greeley (1963); Peterson and Roy (1985); Donahue (1985); and Pargament and Hahn (1986). The religiosity influence on consumer behaviour remains under researched (Cutler, 1991) and its role has not yet been fully acknowledged in consumer research (Essoo and Dibb, 2004). A review of the literature on religiosity from the perspective of consumer behaviour will be discussed in a later sub-section.

In the psychological study of religion, researchers have encouraged the need for the study on the effect of religiosity on human behaviour. Their concern and interest pertain to such issues as how the study of religion fits into the realm of psychological theories and investigation.

Bergin (1991) argues that there is a spiritual dimension of human experience with which the field of psychology must come to terms more assiduously. If psychologists could understand it better than they do now, they might contribute towards improving both mental and social conditions. Meanwhile, Jones (1994) believes that psychology and religion are relatively similar, and the relationship between these two constructs can easily be developed.

In sociology, religion is viewed as one of the social institutions as reflected, for instance, in most introductory sociology books. Religion, therefore, is normally

treated as a separate topic besides culture, social stratification, social change, etc. Sociology of religion pays special attention to discussing this institution from the sociological perspective (Hamilton, 1995). Although most sociology books do not give attention to the measurement issue, the elaboration of the various theories, concepts and definitions of religion have provided insights into the different aspects of religion in sociology (Hamilton, 1995).

2.5.1 What is Religion and Religiosity?

Religion, being an aspect of culture, has considerable influence on people's values, habits and attitudes, and it greatly influences lifestyle, which, in turn, affects consumer decision behaviour (e.g. Delener, 1994; Delener, 1990 and Hirschman, 1982). One function of religion is to provide a source of meaning and purpose for people (Peterson and Roy, 1985). Religion is a part of the human belief system and survey studies revealed that 90% of the world population identifies themselves with a religion (Shafranske, 1996).

Religion has been identified as one of the critical elements in the cultural environment (Hunt and Vitel, 1986; Sood and Nasu, 1995) since religion affects the way in which people behave (Sadler, 1970), and it is perceived that it may affect an individual's perception. Religion would affect individual behaviour directly through the rules and taboos it inspires (Harrell, 1986) and indirectly through classification of all phenomena, development of codes of conduct, and establishment of priorities among these codes (Sood and Nasu 1995). Moyser (1991) define religion in terms of one or more of three related theme, i.e., the notions of transcendence, sacredness and

ultimacy. The religious system must also include attitudes, evaluations and cognitions, which are assumed to be dependent on religious belief elements (Dobbelare and Jagodzinski, 1995).

Kelly (1995), meanwhile, defines religion as the creedal, institutional and ritual expression of spirituality. Additionally, he also added that it was a personal affirmation of a transcendent connectedness in the universe. One intuitive meaning of religion is spiritual, in the sense of being other-worldly, indifferent to material necessities or power relations in society (Beit-Hallahimi and Argyle, 1997), increased respect for the inner, contemplative practice of traditional religious systems (Hill, Pargament, Wood, Mc Cullough and Swyers, 2000; Wuthnow, 1998), and the defence of patterns of beliefs and values (Geertz, 1964). One of the functions of a religious belief system and a religious world view is to provide an ultimate vision of what people should strive for in their lives (Pargament and Park, 1995) and the strategies to reach those goals (Emmons and Paloutzian, 2003) such as religious commitment and rituals, devotion and self-sacrifice.

The term religiosity is used to describe the degree to which beliefs in specific religious values and ideals are held and practiced by an individual (Delenar, 1990). Unlike physical or material achievement, religious standard is very difficult to measure. One such difficulty relates to the different perspectives of religion and religiosity of people. According to McGuire (1992), individuals differ in their ways of being religious, one person might express religion by meditating regularly, another by attending church, another by reading certain literature, another by participating in a civil rights demonstration.

McDaniel and Burnett (1990) define religiosity as a belief in God accompanied by a commitment to follow principles believed to be set by God. Magill (1992) argues that personal religiosity affords a background, against which the ethical nature of behaviour is interpreted. Furthermore, religion serves to define the way to do things (i.e. established practice) and to provide a series of tools and techniques for social behaviour (Dudley and Kosinski, 1990; Schwab and Peterson, 1980). Sood and Nasu (1995), describe religiosity as the degree to which the members of a religion accept the major beliefs of their religion. In addition, it is also a measure of people's religious fervour, regardless of the content of the beliefs themselves.

Lindridge (2005) defines religiosity as the beliefs and behaviours in an external God and not in a specific religion. Religiosity is related to the concept of religion, which, generally, contains a set of beliefs, practices, customs, rituals that are rooted in culture. Religiosity is also related to the connection of a person with the universe. Religiosity is a sign of behavioural commitment. It is an expression of beliefs through behaviours and rituals, which form the basis of an organized environment of worshiping and belonging (Ingersoll, 1994).

The notion that one's personal religiosity might influence an individual's ethical judgments, beliefs and behaviours, in a variety of situations, would appear to be intuitive (Vitell, Paolillo and Singh, 2005). Religiosity can also be described as the religiousness of that person. Moreover, the functionalist theory in sociology credits religion with promoting norms that reduce conflict and imposing sanctions against antisocial conduct. Therefore, religiosity can be viewed as exercising control over beliefs and behaviour (Light, Keller and Calhoun, 1989). A major theme in

functionalist theory is that religiosity is a stronger determinant of our values than almost any other predictor. Weaver and Agle (2002) reported that religiosity is known to have an influence both on human behaviour and on attitudes.

From the Muslim perspective, Ashiq (2004) defines Muslim religiosity as the awareness and tendency of an individual to strive for a harmony between worldly desires and the compliance with the divine commands of God. It is achieved through consciousness of God, piety (*Taqwa* and *Wara'*, in Arabic) and the dual deeds of respecting and observing the rights of the Creator and of his creation. It is an additive product of religious beliefs and practices (Ashiq, 2004).

Al-Bayanuni (1975) suggests that Muslim religiosity is rooted in developing *iman* or faith. In one *hadith*, *iman* has seventy branches and is a precursor for a person in following religious injunctions. Thus, religiosity in Islam can be traced if a person exhibits some indications of *iman*. Furthermore, al-Bayanuni added that the indications include basically following the religious obligations and avoid whatever is prohibited, fear of Allah, thinking about the greatness of the creation and the creator, love of Allah and Prophet Muhammad (s.a.w) fulfilling the promise, being patient and tending to do good rather than bad deeds.

One study classified Muslim religiosity into three categories, i.e., high, moderate and low religiosity (Syed Nisar and Eatzaz, 2002). It is based on the respondents' Islamic knowledge and practice. It is obvious that every believer is not necessarily a true practicing believer. Out of the three categories, they are then, regrouped into five subgroups as shown in Table 2.2.

Table 2.2
Types of Individual According to Religious Level

In all societies	In Muslim Society	Explanation
1. More Religious	1. <i>Muttaqi</i>	Explicitly and implicitly more pious
	2. <i>Mo'min / Saleh</i>	Good / pious
2. Moderately Religious	3. <i>Muslim</i>	Moderate
3. Less Religious	4. <i>Fasiq / aasi</i>	Bad
	5. <i>Faajir</i>	Explicitly and implicitly bad

Source: Syed Nisar and Eatzaz (2002)

According to Syed Nisar and Eatzaz (2002), more religious people are known to have a thoroughly positive attitude, good behaviour, excellent religious practices, honest dealing and dependable personalities. Moderate people are those who are known to be Muslim, they act upon many Islamic principles, observe many rules, but also disobey some other rules and are insensitive to the teachings of Islam. Less religious are those who are known to be Muslim, casually or partially observe and practice some of the Islamic principles, but also disobey and violate *Shari'ah* rules.

According to Haddad (2002), Islam is not a religion; it is a complete way of life. It is also a total identity combining politics, religion and culture. For a Muslim, they are one and the same. There is no way of allocating some things to religion and others to politics, some to the state and others to a specific religious authority. So, it is very easy to distinguish between religious and less religious Muslims, by assessing their belief in the Islamic system.

Despite the difficulties, some scholars have tried to explain possible ways of measuring the general religious standard of a person or a society, or simply their degree of religiosity. Specifically, the measurement of Muslim religiosity, that is the focus of this study, will be discussed in a later chapter. It is not only the measurement of religiosity that is a concern to researchers, relating it to other areas is also a major issue. Even though the relationship between religion / religiosity and the area of consumer behaviour and marketing has not been extensively investigated, it is clear that researchers are increasingly paying attention to the religiosity construct.

A number of studies tried to relate religiosity with other constructs. Examples include Engel (1976) who studied the psychographic profiles of two different denominations in Brazil; Delener (1990) and Hirschman (1982) examined the influence of religious background on consumption innovativeness; Sood and Nasu (1995) correlating the effect of consumers' religiosity and nationality with their behaviour in Japan and US; Delener (1994) explored the consumer related marital roles between the pro-religious and non-religious households; Clark (1993) and Wilkes, Burnett and Howell (1986) associating religiosity with selected retail store patronage behaviour. Additionally, from the literature, the study linking the religiosity construct with consumer ethics has also gained popularity over the years (for examples, Vitell, 2003; Vitell and Paolillo, 2003; Vitell et al., 2005; Babakus, Cornwell, Mitchell and Schlegelmilch, 2004; Rusnah, 2005; and Md Zabid and Ho, 2003).

2.5.2 Religiosity and Consumer Behaviour

Religion and religiosity is one of the critical elements of culture, it would seem that a more complete knowledge of the dominant religion and its effects on consumer behaviour would be essential for an intimate understanding of consumer choice in a particular culture (Sood and Nasu, 1995). Religiosity has also been recognized as a potentially important socio-cultural factor in predicting individual differences in various aspects of personality and behaviour (e.g. Gorsuch, 1988; Hood, Spilka, Hunsberger, and Gorsuch, 1996; and Lau, 1989). One of the reasons how religion directly affects individual behaviour is through the rules and taboos (Harrell, 1986).

Religion is an important part of the socialization process whereby parents condition their children to fit into the cultural pattern of their society (Terpstra and David, 1991). Moreover, religion plays a positive role in the development and maintenance of behaviour and altruistic motivations such as helpfulness, tolerance, patience, honesty and obedience to God; hence, it is claimed that religiousness is associated with being a “better person” in numerous ways (Batson, 1983 and Hood et al., 1996). The religious practices and beliefs also often play a role in understanding oneself and the world, especially when giving meaning and value for the relation between oneself, others, the surrounding environment, and existence (Canda, 1989).

Additionally, religion can provide a framework which makes life understandable and interpretable. Although religion has been a significant force in the lives of many individuals, its role on consumer choice can be characterized as unclear (Delener, 1994). Religion serves to define the ways to do things (i.e., established practice) and

to provide a series of tools and techniques for social behaviour (Dudley and Kosinski, 1990 and Schwab and Peterson, 1980). Religion can also either foster or frown on particular choice behaviour (Schiffman and Kanuk, 1994). Thus, looking at how religion and religiosity can influence the behaviour and the potential importance of these constructs, it can be said that the empirical investigation of these constructs from the perspective of consumer behaviour can be categorized as infrequent.

Sood and Nasu, (1995) examined the relationship between religiosity and consumer shopping behaviour in the US and Japan. In particular, the study was directed at the examination of the proposition that the degree of religious commitment, or religiosity, has a significant influence on consumer behaviour. The results of Sood and Nasu's study revealed that there is no significant difference in consumer shopping behaviour between the devout and casually religious Japanese consumers. Furthermore, Sood and Nasu added, religiosity in the context of American Protestants, however, was a critical factor in consumer behaviour. The devoutness of US Protestants does influence consumer shopping behaviour. Specifically, compared to Japanese consumers, devout American Protestants tend to buy products when they are on sale (more economic), are open to purchase foreign made products, tend to shop in all kinds of stores rather than only the "better stores, prefer stores that offers lowest prices and believe there is very little relationship between price and quality (Sood and Nasu, 1995).

Delener (1994), meanwhile, tried to explore the hypothesized differences in consumer-related marital roles of Catholic, Jewish, pro-religious and nonreligious

households in the US. He argues that religious believers have often placed primary emphasis on obedience and have relegated man's responsibility for the protection of his partner to a secondary position. Individuals who are deeply embedded in this structure would be expected to obey authority to the exclusion of other values. Thus, those who are strongly committed to religion are both attitudinally and behaviourally capable of making decisions consistent with moral conscience (Delener, 1994). While Catholic families were frequently labelled patriarchal in structure, the Jewish family structure seemed to be more democratic and could best be termed "family-centred".

Similarly, Delener and Schiffman (1998) also examined the role structure of Catholic and Jewish households. The findings in both studies suggest that Catholic households' husbands were the major influence in making specific purchase decisions. In contrast, in Jewish households, husbands and wives shared equally in making most decisions. Specifically, in a decision to purchase for pro-religious Catholic households, husbands were the dominant influence in deciding when to purchase an automobile, where to purchase automobile and what model to purchase. Contrastingly, for the pro-religious Jewish households, husbands and wives decided when to purchase an automobile and what color of automobile to purchase.

In his earlier study, Delener (1990) tried to explore the effect of religion and religiosity on the perceived risk in purchase decisions among Catholic believers in the US. The study found that religiosity does have an influence on the purchase decision of durable products among Catholic consumers in the US. He concludes that Catholics are more likely to be sensitive to any potentially negative

consequences of their purchase decisions, such as poor functioning of an automobile or microwave oven. This sensitivity is more apparent for consumers with a pro-religious orientation. This attitude perhaps relates to the tendency of highly religious individuals to be less secure and self-confident than less religious individuals. The perceived risks were more significant for the microwave oven than for an automobile.

Another study attempting to find the relationship between religiosity and consumer behaviour was conducted by Wilkes et al. (1986). The findings of the empirical research suggest that religiosity is a viable consumer behaviour construct because, it: i) did correlate with the life-style variables selected; ii) contributed directly to the model along with gender, age, and income; and iii) was successfully operationalized through multiple measures. Religiosity in this study was measured using four items: church attendance, importance of religious values, confidence in religious values, and self-perceived religiousness. A secondary finding was that church attendance alone was not a satisfactory measure of religiosity.

A study by Lindridge (2005) explored the effects of culture, self-identity and consumption by comparing Indians living in Britain (people of Asian Indian descent with British nationality) to two related groups – Asian Indians and British Whites. This comparison provides a pivotal means to investigate ethnic minority acculturation, both their ancestral and host societies and the effects of religiosity on culturally construed consumption. This study attempted to identify the relationships between religiosity and materialism, conspicuous consumption as well as reference group influences. The findings suggest that religion's role in culture and,

subsequently, consumer behaviour; differ between Eastern and Western cultural contexts. For example, in comparing between Indians living in Britain and Asian Indian, Lindridge found that Indians living in Britain were overall significantly more individualistic in their self-identity compared to Asian Indian.

In another study, Essoo and Dibb (2004) tried to examine the influence of religion on consumer choice and is based on the proposition that adherence to a particular religious faith significantly influence shopping behaviour. Using the purchase of a television as a basis, the research examines the contrasting shopping behaviour of Hindus, Muslims and Catholics in Mauritius. The results showed that casually religious respondents were found to differ in their shopping behaviour in comparison to their devout counterparts. Casually religious consumers were found to be trendier, more innovative and more practical in their shopping behaviour as well as attaching more importance to price deals and credit availability. Additionally, Catholic consumers were reportedly more thoughtful, traditional and demanding, Muslim consumers were found to be more practical and innovative, Hindu consumers tended to be less demanding, less traditional, less practical and less innovative compared to the other two religions. The implication is that religious norms and religiosity apparently impact upon consumer behaviour.

From consumer ethical perspectives, Vitell and Paolillo (2003) specifically investigated the role that religiosity plays in determining consumer attitudes/beliefs regarding various questionable consumer practices. According to them, there are virtually no studies examining the role religiosity plays in consumer ethics in spite of the fact that religiosity potentially plays a key role in forming consumer values

and moral beliefs during that time. Because religiosity is a key personal characteristic, religiosity is expected to influence a consumer's ethical beliefs in a positive way. That is, those who are more religious/spiritual might be expected to be more ethical in terms of their beliefs.

However, the result of Vitell and Paolillo study shows that religiosity is not directly linked to the consumer ethics dimension but indirectly linked to them, but religiosity has more direct influencing on other variables, i.e., idealism and relativism, which in turn influence consumer ethics. In this case, they found that religiosity is a significant determinant of idealism and relativism. Thus, since both idealism and relativism determine consumer ethical believe (active, passive, illegal and harmful), therefore, one might conclude that religiosity in an indirect determinant of those beliefs (Vitell and Paolillo (2003)).

In a later study, Vitell et al. (2005) explored and investigated the role that religiosity plays in determining consumer attitudes and beliefs in various situations regarding consumer practice. In this study, the religious construct is divided into two dimensions, i.e., intrinsic and extrinsic religiousness. The results of their research indicate that intrinsic religiousness appears to explain, in part, one's attitude towards questionable consumer practices, with those having a stronger intrinsic religiousness tending to be more likely to believe that the consumer activities presented were unethical. The result of extrinsic religiousness shows contradicting results. It does not seem to impact one's view as to the ethicalness of any of the consumer practices asked.

Another study that relates the religiosity construct and consumer ethical beliefs was conducted by Babakus et al. (2004). Eleven unethical consumer behaviour scenarios were used in this study and the data were collected from six different countries, i.e., UK, Brunei, Hong Kong, France, US and Austria. The study covered all major religions in the world, including, Islam, Christianity, Hinduism, Buddhism and Confucianism. Babakus et al. (2004) found that there was no significant difference among consumer groups with different religious affiliations on some of the unethical consumer behaviour scenarios they used. However, the findings also suggest that those who are affiliated with Islam and Eastern religions indicate significantly less tolerance for unethical consumer behaviour.

Generally, previous researches found significant relationships between religiosity and consumer behaviour. In Table 2.3, the summary of the relationship between religiosity and consumer behaviour is presented.

Table 2.3
Relationship between Religiosity and Consumer Behaviour

Authors	Major Finding
Wilkes et al. (1986)	<ul style="list-style-type: none"> • Examined the relationship between religiosity of American Protestant with several life-style variables. • The study found that religiosity significantly related to life satisfaction, gender-role orientation, opinion leadership, credit term used and national brand preferences.
Sood and Nasu (1995)	<ul style="list-style-type: none"> • No significant difference in consumer shopping behaviour between the devout and casually religious Japanese consumers. • The devoutness of the US Protestants does influence consumer shopping behaviour in terms of economic buyers, practical buyers, selection of shops, attitudes towards foreign made products.

Table 2.3 (Continued)

Delener (1994)	<ul style="list-style-type: none"> • Those who are strongly committed to religion (Catholic and Jewish) are both attitudinally and behaviourally capable of making decisions consistent with moral conscience.
Delener and Schiffman (1998)	<ul style="list-style-type: none"> • They examined the role structure of Catholic and Jewish households. • A decision to purchase for pro-religious Catholic households, husbands were the dominant influence in deciding when to purchase, where to purchase and what model to purchase (automobile). • Pro-religious Jewish households, husbands and wives shared equally in making most decisions of purchasing an automobile.
Delener (1990)	<ul style="list-style-type: none"> • The effect of religiosity on the perceived risk in purchase decisions among Catholics in the US. • Consumers with a pro-religious orientation are more likely to be sensitive to any potentially negative consequences of their purchase decisions, such as poor functioning of an automobile or microwave oven.
Essoo and Dibb (2004)	<ul style="list-style-type: none"> • Examined the influence of religion and religiosity on consumer choice among Hindus, Muslims and Catholics. • Significant differences existed for five shopper types, i.e., demanding, practical, traditional, thoughtful and innovative.
Vitell and Paolillo (2003); Babakus et al. (2004); and Vitell et al. (2005)	<ul style="list-style-type: none"> • Examined the relationship between religiosity and ethical/unethical consumer practices. • Generally, religiosity is indirectly related to the ethical/unethical practices among consumers. For example, religiosity is a significant determinant of idealism and relativism, and idealism and relativism determine consumer ethical believe, so it is indirectly related.

2.5.3 Muslim Religiosity and Consumer Behaviour

The issues of Muslim religiosity and its effect on consumer behaviour have rarely been investigated (Hamza et al., 1999). When there was a lack of research in that

area, it could be attributed to the problems of measuring the religiosity itself. Religion, as we know, is one of the critical and perhaps most important elements in culture. Religion affects the way people behave and will directly affect people's behaviour, because it has considerable influence on people's values, habits and attitudes, and it greatly influences lifestyle, which in turn affects consumer decision behaviour (Delener, 1994).

There are several challenges faced by previous literature in measuring Muslim religiosity. In Islam, more specifically, one of the basic elements of the Islamic religion is *Akhlaq* (moral and values) providing a framework that shapes the moral and ethical behaviour of Muslims in the conduct of all aspects of their life (Abd Halim, 1990). Furthermore, religion plays a significant role in the lives of Malaysian Muslims (Amber and Khairol, 2002). It was reported that over the past fifteen years, there has been a religious awareness taking place among Muslims in Malaysia, resulting in a religious revival in Malaysia (Azhar, 2001). Therefore, a lot of issues need to be considered to measure Muslim religiosity.

Muslims, in general, view religion as superior to scientific analysis and do not question Islamic principles laid down in the Holy Quran. Islam is primarily based on the idea that one cannot separate science from religion (Amber and Khairol, 2002). In addition, it is observed that the Holy Quran clearly provides Muslims with a stable and flawless set of values that remain unchanged under all circumstances, unlike other cultural factors that may be influenced by changes in the economic and political environment (Abdullah and Siddique, 1986). A review of literature revealed

that religiosity in Islam is rooted in strengthening of *iman* or faith (Al-Bayanuni, 1975).

Essoo and Dibb (2004) investigate the relationship between religiosity of Muslim consumers and their behaviour. Their study was a comparative study between Islam, Hinduism and the Catholic religion. As explained in the previous part, it was found that religion and religiosity (casual and devout) of the respondents influenced their behaviour. Furthermore, for Muslim religiosity, the result suggests that significant differences existed for innovative shopper types where casually religious respondents were found to differ in their shopping behaviour in comparison to their devout counterparts. Casually religious respondents were found to be more innovative, i.e., trying a new product and not favouring a particular brand. Additionally, devout respondents are more practical in their shopping behaviour.

In another comparative study, Babakus et al. (2004) compared consumers' attitude towards unethical consumer behaviour based on their religion (Islam, Christianity, Hinduism, Buddhism and Confucianism). Their findings show that out of 11 unethical behaviours, religious affiliation has a significant impact on ten behaviours and those who are Muslims or from Eastern religions indicate less tolerance for unethical consumer behaviour.

Cukur, de Guzman and Carlo (2004), examine the relationships between Individualism-Collectivism construct and religiosity in three countries, i.e., Turkey, the US and the Philippines. Generally, their results supported the link between the variables. They found that religiosity is positively related to conservative value and

negatively related to openness to change. For Muslims in Turkey, they found a negative relationship between religiosity and universalism as well as a positive relationship between vertical individualism and religiosity.

The summary of the relationship between Muslim religiosity and consumer behaviour is illustrated in Table 2.4.

Table 2.4
Relationship between Muslim Religiosity and Consumer Behaviour

Authors	Major Finding
Essoo and Dibb (2004)	<ul style="list-style-type: none"> • The devoutness of Muslim consumers is significantly related in identifying shopper types, i.e., demanding, practical, traditional, thoughtful and innovative.
Babakus et al. (2004)	<ul style="list-style-type: none"> • Comparing the consumers' attitude towards unethical consumer behaviour based on their religion (Islam, Christianity, Hinduism, Buddhism and Confucianism). • The findings show that religious affiliation has a significant impact on ten unethical behaviours and those who are Muslims indicate less tolerance for unethical consumer behaviour.
Cukur et al. (2004)	<ul style="list-style-type: none"> • Religiosity is positively related to conservative values and collectivism across all three countries as well as negatively related to openness to change.
Rusnah (2005)	<ul style="list-style-type: none"> • The study investigated the relationship between religiosity and the perception of moral judgment and unethical business practices. • The results found that the degree of Muslim religiosity has a significant influence on the perceptions of unethical business practices among Malaysian Muslim.

Rusnah (2005) investigated how the religiosity of Malaysian Muslims can influence their perception of moral judgment and unethical business practices. The findings of her study suggest that the degree of religiosity has a significant influence on the perceptions of unethical business practices among Malaysian Malay Muslims. Her study reveals that the casually religious group has a more positive perception on unethical business practices compared to the devout group.

2.6 Consumer Animosity

The globalization of the market has provided opportunities and challenges for all organizations and nations all over the world. With globalization, the geographical barriers between nations are eliminated but it comes with a price that they have to pay, i.e., the multi-cultural and ethnic background of potential consumers. In order for them to capture the market, they need to be aware of the cultural value of the consumers. From the consumer's perspective, they are exposed to and are selecting from a wider range of foreign brands.

Consequently, in understanding the consumers' evaluations and selections of imported products, the marketers have shown a growing interest of improving their services and products. Various studies focusing on the attitudes of local consumers towards foreign made products have been published. A meta-analysis on foreign products evaluation literature shows that the large majority of studies use quality judgment, attribute ratings, country image, attitudes of consumer between local and foreign products, and products' origin in their study (Verlegh and Steenkamp, 1999).

A study of Nanjing consumers conducted by Klein et al. (1998) set out to investigate this very linkage between animosity towards an “enemy” nation and consumer purchasing behaviour towards products originating from that nation. They provided an initial test of the animosity model of foreign product purchase in one city in China. They argued that history is fraught with illustrations of the dramatic and damaging effects of hostility between nations. If that can lead to armed conflict and atrocities, it seems plausible that animosity towards the current or former enemy will also affect consumer willingness to buy products produced in or by firms from that country.

2.6.1 What is Consumer Animosity?

Baron and Richardson (1994) argue that animosity is retaliatory in nature for defensive purposes – to be rewarded by the termination of the attack or for impression management – designed to save face and restore public image. Evidence suggests that animosity is feeling rather than behaviour based. Thus, Kubany, Bauer, Pangilinan, Muraoka, and Enriquez (1995) define animosity as an emotional inclination involving anger, defiance, and alienation. Other scholars have likewise linked the construct to the nonphysical (particularly cognitive and affective) aspects of aggression or hostility, but not their behavioural intentions (e.g., Feshbach, 1994; Murray and Meyers, 1999). Furthermore, Jung, Ang, Leong, Tan, Pornpitakpan and Kau (2002) conceptualize animosity as a hostile attitude comprising emotion and belief components towards national out-groups.

When Klein et al. (1998) proposed the construct of animosity; they defined it as the remnants of antipathy related to previous or ongoing military, political, economic events that will affect consumers' purchase behaviour in the international market place. Furthermore, in contrast to the large amount of extant literature on foreign products purchase, they also proposed that consumers might avoid the products from offending nations not because of concern about the quality of goods, but because the exporting nations have engaged in military, political or economic acts, that a consumer finds both grievous and difficult to forgive. Additionally, animosity here was also defined as being country-specific and able to be harboured against an enemy nation whilst still believing that the nation's products are of high quality.

2.6.2 Types of Animosity

Jung et al. (2002) and Ang et al. (2004) propose four types of animosity: stable versus situational and personal versus national (Jung et al., 2002 and et al., 2004). *Stable animosity* refers to the negative feelings arising from general historical background such as previous economic or military ties between countries. Over time, individuals who harbour such animosity may not have personal experiences regarding the historical event (for example, war) that triggered such emotions. Their stable animosity is based instead on views of others and becomes more general to the triggering event. For example, Under Japanese occupation for 35 years, Korea experienced some of the worst war atrocities in Asia (Jung et al., 2002). Although historical, the animosity still thrives, suggesting that the animosity is stable over the time. Even though individuals who harbour such animosity may not have experiences on the war, their animosity is based on what have been told by the older

generation. Thus, stable animosity becomes a value that is passed from generation to generation.

Situational animosity refers to strong emotions of enmity associated with a specific circumstance at hand. Negative sentiments towards a specific country may be formed because of actual or perceived provocations leading to and/or inflicted during a crisis (Jung et al., 2002). Situational animosity is closely linked to current economic and political events, for example, the Asian economic crisis in 1997/1998. Reactions towards the harsh bailout conditions imposed by the International Monetary Fund (IMF) created resentment toward the US specific to the Asian crisis (Jung et al., 2002). Similarly, the views of the US as a perpetrator of the crisis and not helping ailing Asian economic sufficiently, might also contributed to the animosity towards the US. As a result, it created the *situational animosity* towards the US among several Asian countries severely hit by the economic crisis.

Situational animosity may become stable over time as it evolves into a deep-seated generic antagonism towards a particular country. Individuals need not have direct personal experiences with a historical conflict for situational animosity to evolve into stable animosity (Ang et al., 2004). It is possible that such animosity can be transmitted from one generation to another via formal channels such as history texts, or informally through stories told from those who have personally suffered from the conflict. Hence, even though one may not have personally experienced the historical provocation, the perception that the hostile party may inflict harm or the expectation of future provocation is sufficient to perpetuate mistrust, and, hence, animosity (Jung et al., 2002).

Animosity can also be directed at the national or personal level. It concerns perception of how much one's country (national) or one (personal) has been affected by another country (Jung et al., 2002 and Ang et al., 2004). At the macro level, *national animosity* may be conceptualized as an individual's resentment of how his or her country has suffered because of the actions of another country. Increased unemployment, for instance, is a national consequence as it mitigates the economic welfare of a nation. For example, the tension between Taiwan and Mainland China typifies *national animosity* (Jung et al., 2002). The Taiwanese may perceived that Taiwan bears animosity toward China to the extent that Taiwan is confronted by occasional military threats from the mainland. The Chinese may perceive that China bears animosity toward Taiwan for the latter's unilateral declaration of independence from the mainland.

At a more micro level, *personal animosity* is an individual's hatred towards another country because of negative personal experiences he or she has with the foreign country or with people from that country. Animosity increases when individuals believe that the instigating party deliberately and wrongly kept them from satisfying their desires. Thus, humiliation or loss in spending power because of one's unemployment arising from a foreign country's provocation would contribute to the formation of *personal animosity* towards the foreign country (Jung et al., 2002). For example, during the Asian economic crisis in 1997/1998, many peoples in effected countries such as Korea, Thailand and Indonesia, lost their jobs and faced personal suffering (Ang et al., 2004). As a result, they are developing the *personal animosity* toward the country that they perceived to be responsible for the crisis, in this case,

the US, for causing their loss of income. In contrast, those who are not suffered the same fate, may have a lower *personal animosity* toward the US.

Klein et al. (1998) classify animosity into two types, i.e., war and economic animosity. *War animosity* results from acts of aggression or warlike behaviour by a country or nation-state. In their study, they try to relate the effect of the occupation of Japan during World War II towards Chinese consumers in Nanjing. The Japanese invaded China in 1931 and although the country was never conquered completely, the Chinese suffered under a brutal fourteen years of Japanese invasion. The war was considered as a significant event in contemporary Chinese history and plays a prominent role in geopolitical socialization throughout the Republic of China.

Economic animosity results from the feelings of economic dominance or aggression (Klein et al., 1998) and is particularly salient for small nations or economies, whose population may be apprehensive about the dominance of the power of the larger economies. These feelings may result in negative attitudes towards products from the “aggressor” country, and reluctance to buy products from that country (Nijssen and Douglas, 2004). Japan today is China’s number one trading partner and one of its largest sources of foreign direct investment. For many Chinese firms the investment may come at a price. Recent reports indicate that several foreign investors, including Japan, are “buying and burying” Chinese brands to champion their own products. This might also result in economic antagonism towards Japan stemming from the proliferation of Japanese products and brands at the expense of displaced domestic brands and industries (Klein et al., 1998).

2.6.3 The Effects of Consumer Animosity on Consumer Behaviour

Consumer animosity has opened up a challenging but significant dimension of consumer behaviour with respect to the country of origin effect and its impact on determining consumer attitude towards foreign products (Klein et al, 1998; Klein and Ettenson, 1999; Ettenson and Klein, 2005). Generally, in consumer animosity studies, researchers try to examine the effects of consumer animosity towards the product judgment and purchase willingness of enemy nations' products. Consequently, some of them try to relate the purchase willingness and the actual purchase action or ownership of products from target countries. However, this variable is relatively new; so that very limited work has been done in terms of construct expansion, antecedent identification, as well as relationship with other socio-economic and cultural dimensions.

Ang et al. (2004) studied the animosity effects under the situational and stable condition. Respondents from five Asian countries were surveyed in terms of their consumer ethnocentrism, animosity, and attribution towards the US and Japan in the context of the Asian economic crisis. The results indicated that the more severely a country was hit, the more ethnocentric are the respondents. In general, animosity towards the USA was higher than towards Japan with regard to the Asian crisis. Koreans held the greatest stable animosity towards the Japanese because of the atrocities experienced during the Second World War. Respondents attributed the blame of the Asian crisis more to themselves. They also felt that they and the Japanese could have controlled the turn of events during the crisis.

Amine et al. (2005), in their case study on Taiwan's country image campaign and Acer's entry into global markets, tried to understand the effects of country-of-origin and consumer animosity constructs. They concluded that those effects have seriously hampered the company's globalization plan and efforts, and, currently, complicating its market entry into China. They argue that such effects are contingent on at least two environmental factors: political relations between China and Taiwan and the speed with which local and foreign competitors in the Chinese market are able to offer viable alternatives, especially on price-quality promise.

While most of the studies in the animosity research focused on the international level (e.g. Klein et al., 1998; Shin, 2001; Ettenson and Klein, 2005), few others focused on the animosity in the domestic market place (Hinck, 2005; Shimp et al., 2004; and Shoham et al., 2006). International animosity significantly affects the purchase of foreign products; however, domestic conflicts are also rampant in many countries, giving rise to similar issues (Shoham et al., 2006). For example, Hinck (2005), in his study tried to find the effects of animosity among former East German consumers towards West Germany. The purpose of his study was to investigate the rejection of products from West Germany by East Germans, and to provide empirical evidence for the suggestion that part of the rejection of the products could be explained by a domestic animosity towards West Germany. In addition, the study attempted to evaluate the extent to which constructs known from international research could be used to explain intranational phenomena. The results show that the former East German consumers have favourable judgments of the quality of West German products, indifferent with regard to their willingness to purchase those products and the animosity appears to be strong. It shows that East German

consumers do not reject the quality of West Germany products but because of their animosity, it will significantly affect the consumers' willingness to purchase products from West German.

Shoham et al. (2006), in their study in Palestine, focus on the West Bank consumers in showing the domestic animosity. October 2000 marked the beginning of the second Arab *Intifada* (uprising) in Israel. In contrast to the first *Intifada* of the late 1980s and early 1990s, this time, Israeli Arabs joined the Palestinians in violent demonstrations in Israeli locations with large Arab concentrations. The research examined Jewish Israelis' reactions to Arab Israelis in the context of purchases and consumption of products and services produced or marketed by Arab Israelis. The results from their study support the hypothesis that the decline in willingness to purchase is a function of animosity rather than fear and it also suggests that Jewish Israelis have reduced purchases of Arab Israelis' products and services. It was also found that animosity will significantly influence the willingness of Jews in buying the products.

Shimp et al. (2004) conducted a study to explore the existence of regional animosity (between Southerners and Northerners in the US) and its relationship to consumer choice behaviour and price sensitivity. They found that the regional animosity construct is a real and measurable phenomenon. The findings found that this construct influences purchase choices and willingness to pay a price premium for preferred options from one's in-group versus out-group region. They also suggest that the research provides an interesting extension to related literature by providing that the process not only operates at international levels but also in interregional or

the domestic marketplace. Future research, must also try to include the effect of animosity between religions and ethnicities as well (Shoham et al., 2006).

In another research, Edwards et al. (2006) applied the concept of consumer animosity to industrial markets by comparing industrial and consumer buyer reaction to the nuclear tests conducted by France in the South Pacific among Australian industrial buyers. The results show that buyer animosity was less pronounced in industrial than in consumer markets. In other words, it was demonstrated that consumer markets were more likely to experience negative effects of consumer animosity than business to business (B2B) markets. They also suggest that entry mode (importing vs. local production) can influence the experience of animosity. However, the study found that the firms that used importing entry mode in Australian B2B markets received higher effects of animosity than firms that used local production entry mode (Edwards et al., 2006).

Table 2.5 summarises the major findings on the effects of consumer animosity on consumer behaviour by previous researchers.

Table 2.5
Relationship between Consumer Animosity and Consumer Behaviour

Authors	Major Finding
Klein et al. (1998)	<ul style="list-style-type: none"> • They developed the consumer animosity model. Model was tested using Chinese consumer towards Japanese products. • The results suggest that consumer animosity negatively related to purchase willingness but not related to product judgment.

Table 2.5 (Continued)

Shin (2001)	<ul style="list-style-type: none"> • Testing of the animosity model in the context of Korean consumers towards Japanese products. • Consumer animosity toward Japan was found to negatively affect their willingness to buy.
Klein (2002)	<ul style="list-style-type: none"> • Using animosity model in the US to examine consumer animosity towards Japanese products. The study included another foreign country (Korea) as a comparison. • Consumer animosity is related to the choice between Japanese and US products. Consumer animosity also negatively related to preferences for Japanese over South Korean products. • Consumer animosity was unrelated to product judgment.
Jung et al. (2002)	<ul style="list-style-type: none"> • Animosity construct is extended and validated across five Asian countries. The target countries are the US and Japan. • Asians tended to have greater situational animosity toward the US than Japan. Possibly because the views of the US as a perpetrator of Asian economic crisis in 1997/1998. • For stable animosity, Koreans shows greater stable animosity towards Japan due to their past sufferings during World War 2, but Indonesians and Thais showed more stable animosity toward the US.
Shimp et al. (2004)	<ul style="list-style-type: none"> • Exploring the existence of regional animosity (between Southerners and Northerners in the US) and its relationship to consumer choice behaviour. • The regional animosity construct is a real and measurable phenomenon. • They found that regional animosity significantly influence the choices of products from Southern or Northern states. • The result also found that consumers are willing to pay higher price to purchase products from their own region.
Nijssen and Doughlas (2004)	<ul style="list-style-type: none"> • Consumer animosity was examined in relation to Dutch attitudes towards Germany specifically on two types of products, i.e., cars (no local substitute) and television set (with major domestic brand). • Animosity positively related to reluctance to buy German products. • The availability of domestic alternatives affected the relationship between animosity and reluctance to buy foreign products but its influence was limited. No significant relationship is found between availability of local brand and reluctance to buy foreign products.

Table 2.5 (Continued)

Hinck (2005)	<ul style="list-style-type: none">• Effects of animosity among former East German consumers towards West Germany.• Former East German consumers have favourable judgments of the quality of West German products, indifferent with regard to their willingness to purchase those products and the animosity appears to be strong.
Shoham et al. (2006)	<ul style="list-style-type: none">• Their research studies the animosity between Jewish Israelis to Arab Israelis.• Consumer animosity is negatively related to the willingness to purchase the products.• It was found that consumer animosity significantly related with product judgment. So that, consumer animosity is found to negatively affect product judgment.
Nakos and Hajidimitriou (2007)	<ul style="list-style-type: none">• Using the consumer animosity model in the context of Greek consumers towards Turkish products.• Consumer animosity has a direct negative impact on willingness to buy Turkish made products by Greek consumers.• They found that consumer animosity does not affect the judgment of foreign made products.• Consumers with higher levels of consumer animosity are more willing to pay higher price for domestically made products.

2.6.4 Demographic Variables and Consumer Animosity

Previous study revealed that several variables have been shown to influence the effects of animosity on consumer attitudes. Recent evidence suggests that animosity can exist in a regional form, such that people in one particular geographical region exhibit animosity towards people of another specific geographical region (Shimp et al., 2004). People identifying with a geographical region try to reinforce their regional self-concept.

Additionally, according to Klein and Ettenson (1999), several socioeconomic and attitudinal variables were related to animosity towards Japan among U.S. respondents. Union membership, age and ethnic group were significantly correlated with a proxy for consumer animosity, as were prejudicial attitudes towards Asians. However, other socioeconomic indicators were not found to be correlated with animosity, such as education, income, occupation, gender, or indicators of well-being (personal and national economic situation compared with the past).

In other studies, however, Ettenson and Klein (2005) reported that there was no relationship between gender and animosity. Klein et al. (1998) examined whether there were age or gender differences between the animosity subgroups and found a lack of relationship between age and animosity suggesting the hostility manifests itself across generations. For gender, there is a tendency for more men than women to be high in economic animosity. In a research conducted by Klein (2002), age was positively related to consumer animosity and males were significantly more likely to hold economic animosity but not war animosity. Similarly, Hinck (2005) found that older generation have stronger animosity feelings compared to the younger generations. Therefore, the stronger animosity feelings of older generations would negatively affects their purchase willingness of West German products.

Table 2.6 shows the relationship between demographic variables and consumer animosity.

Table 2.6
Relationship between Demographic Variables and Consumer Animosity

Demographic Variable	Authors	Findings
Age	<ul style="list-style-type: none"> • Klein et al. (1998) • Klein and Ettenson (1999) • Klein (2002) • Hinck (2005) • Nijssen and Douglas (2004) • Nakos and Hajidimitriou (2007) 	<ul style="list-style-type: none"> • Not significant • Significant positive relation • Significant positive relation • Significant positive relation • Not significant • Significant positive relation
Gender	<ul style="list-style-type: none"> • Klein et al. (1998) • Klein and Ettenson (1999) • Klein (2002) • Nijssen and Douglas (2004) • Nakos and Hajidimitriou (2007) 	<ul style="list-style-type: none"> • Male higher animosity. • Not significant • Male higher animosity • Not significant • Not significant
Level of Education	<ul style="list-style-type: none"> • Klein and Ettenson (1999) • Nakos and Hajidimitriou (2007) 	<ul style="list-style-type: none"> • Not significant • Higher education, higher animosity
Level of Income	<ul style="list-style-type: none"> • Klein and Ettenson (1999) 	<ul style="list-style-type: none"> • Not significant
Occupation	<ul style="list-style-type: none"> • Klein and Ettenson (1999) 	<ul style="list-style-type: none"> • Not significant
Membership in Union	<ul style="list-style-type: none"> • Klein and Ettenson (1999) 	<ul style="list-style-type: none"> • Not significant
Geographical Location	<ul style="list-style-type: none"> • Shimp et al., 2004 • Hinck (2005) • Nakos and Hajidimitriou (2007) 	<ul style="list-style-type: none"> • Significant relation • Significant relation • Not significant

2.6.5 Relationship between Religiosity and Consumer Animosity

So far, no study tries to relate between religiosity and the consumer animosity construct. However, a research conducted by Shoham et al. (2006) argues that the animosity model developed by Klein et al. (1998) did not include any potential

antecedents to consumer animosity, and, thus, there is little understanding of the personality traits or belief systems that underlie consumer animosity.

Shoham et al. (2006) examined three potential antecedents to animosity, i.e., dogmatism (less tolerant to other group), nationalism (one's country is superior and should be dominant), and internationalism (positive feeling for other nations and acceptance of other nations' cultures). In their study, they proposed that dogmatism and nationalism would predict animosity towards Israeli Arabs and they also foresaw that internationalism would be inversely related to animosity. The results of their study showed that dogmatism, nationalism, and internationalism do predict animosity. Dogmatism is positively related to consumer animosity. Similarly, nationalism is also positively related to consumer animosity. As hypothesized, they found that internationalism is inversely related to consumer animosity.

Furthermore, Shoham et al. (2006) propose that research of this nature would also add to animosity theory development. Studies that manipulate proposed antecedents will provide stronger evidence that these constructs actually underlie and produce consumer animosity (Shoham et al., 2006). Therefore, they suggest that there is great need of expanding the construct both in terms of domain as well as antecedent development in terms of socio-economic, national, individual and cultural variables as predictive factors of consumer animosity.

For the current study, Muslim religiosity is proposed to have an influence on consumer animosity. Shoham et al. (2006) posit that the cultural variable can also be included as a predictive factor of consumer animosity. Religion is one of the critical

elements in culture (Hunt and Vitell, 1986; Sood and Nasu, 1995). Thus, it is expected that religiosity will have an influence on consumer animosity. In this study, no comparison between religions will be made and the study focuses only on Muslim consumers. Therefore, the degree of religious commitment or Muslim religiosity will be measured and how the devoutness of a Muslim in Malaysia will have an effect on consumer animosity.

Furthermore, as explained in the concept of “Muslims are brothers to other Muslims”, the devout Muslim or highly religious Muslim is believed to be affected more by what happened to their Muslim brothers and possibly they will react to protect or to show sympathy for their Muslim brothers. Perhaps it will influence their animosity towards the US. Additionally, as explained in the earlier section, the unpleasant relationship between the US and the Muslim world as well as the US policy towards the Muslim community may contribute to the animosity feelings. The reports (for examples, USA Today, 4th April, 2003; The Malay Mail, 4th December 2002; Sunday Star, 9th January, 2005; Islam Online, 28th March, 2003; and Global Research, 22nd January, 2008) indicate that the boycott of made in the US campaign and anti-Americanism is spreading all over the world, especially in Muslim countries, thus, this study proposes that:

Proposition 1: The higher the religiosity level among Muslim consumers, the higher will be the consumer animosity towards the US.

2.7 Consumer Ethnocentrism

The general concept of ethnocentrism has been used to describe the sociological concept of an individual versus the out-group identification since the term was introduced into the social science language by Sumner (1906). He defines ethnocentrism as when one's own group is seen as the centre and a reference for all others. Furthermore, ethnocentrism is the focus on "we group" feeling where the in-group is the centre and all other out-groups are judged in relation to it. In simple terms, Sumner (1906) suggests a two dimensional structure of ethnocentrism: an unfavourable attitude towards the out-group as well as a favourable attitude towards the in-group.

Later, Adorno et al. (1950), made a study on the racial and religious prejudice, nationalism, political ideology towards people not from one's community. They defines ethnocentrism as being related to provincialism or cultural narrowness and was described as a tendency to be ethnically centred and rigidly accept those who were culturally "alike" and reject those who were "unlike".

Levine and Campbell (1972) in their study, define ethnocentrism as a group that proudly regards itself, its symbols and values as superior to others who are looked upon with contempt. Their viewpoint relates ethnocentrism to individual level personality variables as well as to social and cultural referencing. An ethnocentric group assigns itself a central position and values its achievements, as well as their other characteristics, positively compared with other groups. Meanwhile, Booth (1979) and Worchel and Cooper (1979) view ethnocentrism as a tendency for people

to view their own group as the centre of the universe, to interpret other groups from the perspective of their own group and to reject persons who are culturally dissimilar while blindly accepting those who are culturally alike.

The recent definition of the ethnocentrism was developed as an economic form of ethnocentrism, i.e., consumer ethnocentrism. Consumer ethnocentrism can be defined as a consumer's preference for domestically produced products, or conversely, as a bias against imported products (Shimp and Sharma, 1987). They relate the ethnocentrism construct with the consumer held beliefs about the appropriateness and morality of purchasing foreign made products. Furthermore, they also argues that consumer ethnocentrism as focuses on the responsibility and morality of purchasing foreign-made products and the loyalty of consumers to products manufactured in their home country. Shimp and Sharma can be credited with having coined the term "consumer ethnocentrism" and with having done the first study that directly related to the consumer behaviour area. The measurement of consumer ethnocentrism was made possible with the development of the CETSCALE (Consumer Ethnocentric Tendencies Scale) by them. The current study is using the definition of consumer ethnocentrism as suggested by Shimp and Sharma (1987), i.e., "a consumer's preference for domestically produced products, or conversely, as a bias against imported products".

2.7.1 Consumer Ethnocentrism Studies

The consumer ethnocentrism areas and scopes studied by the previous authors have been quite diverse. For example, there has been one cluster looking at the effects of

ethnocentrism on foreign direct investment (Mascarenhas and Kujawa, 1998; Zhao and Zhu, 2000). Then there was a cluster of research successfully trying to link ethnocentrism and lifestyles, mainly for Turkey (Kaynak, Kucukemiroglu and Hyder, 2000; and Kucukemiroglu, 1999). Regionally, specific studies in consumer ethnocentrism study have been conducted in developed countries, developing countries, the less developed countries, the transition economic countries, and across Europe, America, Asia as well as Africa. As the concept of ethnocentrism suggested by earlier researchers were related to the rejection of in-group towards out-group, it was expected that the consumer ethnocentrism studies would have a considerable effect on consumer behaviour.

Even though the coverage of this research was quite diverse, still the major share of the previous research on consumer ethnocentrism was conducted in the US and developed European countries. However, additional works have been done in such developed regions in Asia such as South Korea, and Japan. Specifically, previous studies have investigated the nature of consumer ethnocentrism in nations such as the US (Shimp and Sharma, 1987; Durvasula et al., 1997; Herche, 1994; Klein, 2002; Klein and Ettenson, 1999; Lee et al, 2003); United Kingdom (Balabanis and Diamantopoulos, 2004); Germany, France, Japan (Netemeyer, Duravasula and Liechtenstein, 1991); Russia (Durvasula et al., 1997; Huddleston, Good and Stoel, 2000); New Zealand (Watson and Wright, 2000); Australia (Acharya and Elliott, 2003; Ettenson and Klein, 2005; Zarkada-Fraser and Fraser, 2002); Hong Kong (Yu and Albaum, 2002); Indonesia (Hamin and Elliott, 2006); France (Javalgi et al., 2005); India and Pakistan (Bandyopadhyay and Anwar, 2002); South Korea (Shin, 2001; Alden, Steenkamp and Batra, 2006); Kazakhstan and Slovenia (Reardon,

Miller, Vida and Kim, 2005); Former Yugoslavia – Croatia, Bosnia, Serbia and Montenegro (Vida and Dmitrovic, 2001); Malaysia (Abdul Razak et al., 2002; Malta (Caruana and Magri, 1996); China (Klein et al., 1998; Klein, Ettenson and Krishnan, 2006); Singapore (Piron, 2002); Czech Republic (Balabanis et al., 2001); Nigeria (Agbonifoh and Elimimian, 1999); India (Batra, Ramaswamy, Alden, Steenkamp and Ramachander, 2000; Kinra, 2006); Spain (Luque-Matinez, Ibanez-Zapata and Barrio-Garcia, 2000); The Netherlands (de Ruyter, van Birgelen, and Wetzels, 1998; Douglas and Nijssen, 2003); Azerbaijan and Kyrgyz Republic (Kaynak and Kara, 2001); US, Japan, Sweden, Hong Kong and Mexico (Keillor and Hult, 1999); Turkey (Kaynak and Kara, 2002; Balabanis et al., 2001); Mexico (Clarke III, 2001) and Poland (Huddleston, Good and Stoel, 2001).

They are contrasting view on consumer ethnocentric tendencies. Some of the previous studies and researchers revealed that people from developed, more modern nations, tend to be less ethnocentric than their counterparts in developing and emerging nations (Lindquist, Vida, Plank, and Fairhurst, 2001; Sharma, Shrimp, and Shin, 1995). Perhaps, consumers in the developed countries will judge the products based on its attributes and not the origin of the products. Additionally, evidence exists to support differences between groups of developing nations as well as between groups of developed nations (Hult and Keillor, 1999; Pereira, Chin-Chun, and Kundu, 2002).

Contrastingly, some researchers argue that consumer ethnocentrism is a phenomenon of the developed world (Okechuku, 1994; La Barre, 1994; Good and Huddleston, 1995; Durvasula et al., 1997; Vida and Fairhurst, 1999). Consumers

from less developed and developing countries have repeatedly shown a marked preference for imported goods (Papadopoulos, Heslop and Beraes, 1990; La Barre, 1994; Agbonifoh and Elimian, 1994; Osman et al., 2000). Possibly, consumers from developing countries always refer to the technological advancement of the nations in order to evaluate the products. Research from the US and other developed countries generally support the notion that highly ethnocentric consumers overestimate domestic products, underestimate imports, have a preference for, and feel a moral obligation to buy, domestic merchandise (Netemeyer et al., 1991; Sharma et al., 1995; Shimp and Sharma, 1987).

In addition, the countries where the measurement of consumer ethnocentrism has been found to be reliable and the mean scores were basically high, for example, the US, France, Germany and Japan, were typically highly developed countries, with low levels of foreign imports, and a large internal market (Balabanis et al., 2001). The availability of local products and the levels of foreign imports will probably influence their attitudes towards foreign products. For the developing and transition economies, most of the products are most likely imported from foreign countries with very little comparable local products. So it is possible that conditions surrounding attitudes towards foreign products will differ (Balabanis et al., 2001).

The effects of consumer ethnocentrism from the cross-cultural perspective were also examined by the researchers. For example, Balabanis et al. (2001) examined consumer ethnocentrism in a cross-cultural context by comparing Turkish and Czech consumers. In their study, they intend to identify the effect of patriotism, nationalism and internationalism on consumers' ethnocentric tendencies in Turkey and Czech

Republic. In other words, they try to identify which factor is contributed more on consumer ethnocentrism in both countries. Generally, Turkish consumers are more ethnocentric than Czech consumers. They also found that consumer ethnocentrism in Turkey is fuelled by patriotism and in Czech Republic, it is fuelled by nationalism. Meanwhile, internationalism does not have a significant effect on consumer ethnocentrism. The result shows that consumers from different countries could exhibit ethnocentric attitude for a different reason.

In another cross-cultural study in Central Europe, Vida and Fairhurst (1999) reported significant differences in consumer ethnocentrism across the four countries investigated. The main objective of their study is to investigate consumer ethnocentricity in four Central Europe countries, i.e., Czech Republic, Hungary, Poland and Estonia and to examine potential sources of this phenomenon. In studying antecedents of consumer ethnocentrism, they established a negative relationship between consumer familiarity with and knowledge of international brands and their ethnocentric attitudes across the four countries. They found that brand awareness is a significant determinant of consumer ethnocentrism. Consumers with high brand awareness would exhibit less ethnocentric tendencies across the four countries.

The ethnocentrism construct was also found to be heavily linked with the national identity construct (Keillor and Hult, 1999; Keillor, D'Amico and Horton, 2001; Phau and Chan, 2003; and Zarkada-Fraser and Fraser, 2002). National identity refers to how societies relate to their own unique characteristics (Thelen and Honeycutt Jr., 2004). For example, Phau and Chan (2003) have used consumer ethnocentrism as

one of the dimension to measure national identity construct. They use four East Asian countries, i.e., South Korea, Taiwan, Thailand and Singapore. The study found that Thailand has the strongest emphasis on consumer ethnocentrism, followed by South Korea, Taiwan and Singapore. The result shows that higher level of consumer ethnocentrism indicates higher level of national identity among consumers.

From the perspective of developed countries, a study conducted in UK by Balabanis and Diamantopoulos (2004) to understand the effects of consumer ethnocentrism on eight types of product categories (cars, food products, TV sets, toiletries, fashion wear, toys, DIY equipment/tools and furniture) from local and five foreign countries (US, France, Germany, Japan and Italy). The results show that consumer ethnocentrism was found to be positively related to preferences for domestic products (British) and negatively related to preferences for foreign products. However, the consumer ethnocentrism construct appears to be more capable of explaining consumers' (positive) bias towards home products rather than (negative) bias against foreign products from specific countries. The link between consumer ethnocentrism and consumer preferences (for both domestic and foreign products) was also found to vary across product categories (Balabanis and Diamantopoulos, 2004). For example, for furniture from German and TV sets from Japan, consumer ethnocentrism may have no influence on consumer preferences. The result indicates that consumer ethnocentric tendencies would have an impact on several types of products but not all of them.

In another example of a consumer ethnocentrism study conducted in a developed European country, i.e., France, Javalgi et al. (2005) sought to investigate what leads French consumers to be ethnocentric, the effects of their ethnocentric tendencies on attitudes towards imports and subsequently on purchase intention. The results revealed that the French appeared to not be overly ethnocentric. They are willing to purchase products from other countries, but would be more likely to buy certain products because of the reputation these products and brands from specific countries have acquired. Additionally, product necessity was found to have a significant moderating effect on the relationship between ethnocentrism and attitude towards importing foreign products. This means that ethnocentric consumers may have a more positive attitude towards purchasing imported products they deem necessary as opposed to unnecessary products, such as luxury items.

In the US, Nielsen and Spence (1997) studied the ethnocentric tendencies of consumers during an eight week period that included two patriotic events, i.e., 4th July celebration and Summer Olympic Games. They tried to examine the moderating effects of such events on the ethnocentric tendencies. The study found that ethnocentrism had been shown to be related to an over-arching proclivity to favour US made products over those produced abroad. Nielsen and Spence also revealed that the ethnocentric tendencies of the consumers appeared stable and no significant effect due to whether or not the data was collected during patriotic weeks.

In 1998, Granzin and Olsen conducted a study on consumer ethnocentrism in the US and found that ethnocentrism had a direct positive effect towards common fate

(particular form of group identity that represents persons' feeling that some aspect of their destiny is tied to that of an identified collective of persons). They also found that the purchase of products made in the US was directly influenced by the consumers' ethnocentric tendencies. The higher their ethnocentric tendencies scores, the higher they were going to purchase US made products. They also concluded that the findings should be helpful to those who seek to promote the "Buy American" theme.

From an Asian country's point of view, Yu and Albaum (2002) tried to determine whether ethnocentrism changed for consumers in Hong Kong, when they had been living under Chinese rule for more than one year. It was a follow-up to a study conducted earlier (Yu and Albaum, 1997), which investigated the aggregate changes and impact on consumer ethnocentrism and product preferences of Hong Kong people. In the study, data were taken both before and immediately after the handover of Hong Kong to the Republic of China. The results showed that the average level of ethnocentrism was greater in the 1998 post-handover group, compared to that of the pre-handover group. They suggested that as Hong Kong is an international and multicultural city, it is possible that consumer ethnocentrism will never be high in Hong Kong (Yu and Albaum, 2002).

In China, Wang and Chen (2004) found that the impact of consumer ethnocentrism on consumer willingness to buy local products tends to be weaker when consumers judge them as being of lower quality, or when consumers hold higher conspicuous consumption values. Bandyopadhyay and Anwar (2002) examined the nature of ethnocentric tendencies in two emerging markets, India and Pakistan, towards

foreign products from the US and Japan. The results showed that Pakistani consumers possessed a higher level of ethnocentrism compared to Indian consumers. Furthermore, even though the ethnocentric tendencies led to a more favourable attitude towards domestic products, it did not necessarily lead to a negative perception of foreign products.

In one study conducted on Malaysian consumers, Abdul Razak et al., (2001 and 2002) examine the initial test of the ethnocentrism relationship of the consumers and their preference for imported versus local products. They confirmed that Malaysian consumers' attitudes in making choices of products in the marketplace were greatly influenced by their ethnocentric sentiment. The significant positive correlations between consumer ethnocentrism and local consumer products implied that higher ethnocentric consumers tend to have a less favourable acceptance of foreign products. For the Indonesian consumers, Hamin and Elliot (2006) found that the level of ethnocentric tendencies were quite high and comparable to the consumers from the developed countries. Higher ethnocentric consumers perceived locally produced goods to be of higher quality and the preferred product choice for both tangible and intangible goods.

Agbonifoh and Elimimian (1999), in their study, examined the attitude of Nigerian consumers towards made in Nigeria products and those made in fellow African country, Ghana as well as from the US, UK and Japan. They suggested the concept of reverse ethnocentrism. In general consumer ethnocentrism studies, consumers with higher ethnocentric tendencies will tend to reject foreign made products and prefer domestically made products. However, for the reverse ethnocentrism as

suggested by Agbonifoh and Elimimian, they argued that consumers in developing countries rated products from developed countries more favourably than homemade products. Therefore, the preference of local consumers with reverse ethnocentrism attitudes will be more on foreign made products from developed countries compared to locally made products. As hypothesized, the study found that consumers have a significant positive attitude towards the products from developed countries and, surprisingly, even though Ghana was not considered a developed country, the Nigerian consumers still perceived that products from Ghana were rated more positively than their own products. Table 2.7 summarizes the effects of consumer ethnocentrism on consumer behaviour for selected countries.

Table 2.7
The Summary of Previous Studies on Consumer Ethnocentrism

Authors	Country	Major Finding
Balabanis et al. (2001)	Turkey and Czech Republic	<ul style="list-style-type: none"> • Examined the effect of patriotism, nationalism and internationalism on consumers' ethnocentric tendencies. • The result shows that consumers from different countries could exhibit ethnocentric attitude for a different reason.
Vida and Fairhurst (1999)	Czech Republic, Hungary, Poland and Estonia	<ul style="list-style-type: none"> • Established a negative relationship between consumer familiarity with and knowledge of international brands and their ethnocentric attitudes. • Consumers with high brand awareness would exhibit less ethnocentric tendencies.
Phau and Chan (2003)	South Korea, Taiwan, Thailand and Singapore	<ul style="list-style-type: none"> • Consumer ethnocentrism as one of the dimension to measure national identity construct. • The study found that higher level of consumer ethnocentrism indicates higher level of national identity among consumers.

Table 2.7 (Continued)

Balabanis and Diamantopoulos (2004)	United Kingdom	<ul style="list-style-type: none"> • The effects of consumer ethnocentrism on preferences of eight product categories. • They found that consumer ethnocentrism and consumer preferences (for both domestic and foreign products) were also found to vary across product categories.
Javalgi et al. (2005)	France	<ul style="list-style-type: none"> • Investigate the effects of their ethnocentric tendencies on attitudes towards imports and purchase intention. • French are willing to purchase products from other countries because of the reputation of the products and brands. • Product necessity was found to have a significant moderating effect.
Klein (2002)	United States of America	<ul style="list-style-type: none"> • Negative association exists between consumer ethnocentrism and product judgment. • Not significant on the purchase willingness.
Nijssen and Douglas (2004)	The Netherlands	<ul style="list-style-type: none"> • Negative effect of consumer ethnocentrism was only on certain type of products (significant for television but not for cars). Possibly because of no local substitutes.
Hamin and Elliot (2006)	Indonesia	<ul style="list-style-type: none"> • Purchase intention of towards televisions assembled in South Korea and Malaysia. • Highly ethnocentric respondents perceived locally manufactured televisions to be of higher quality.
Shin (2001)	South Korea	<ul style="list-style-type: none"> • Consumer ethnocentrism was a significant predictor of product judgment but not significant in predicting the willingness to purchase foreign products.
Brodowsky et al. (2004)	United States of America	<ul style="list-style-type: none"> • Examine the effects of consumer ethnocentrism level towards consumers' evaluative beliefs about and attitudes towards buying automobiles from local and foreign producers (US and Japan). • Highly ethnocentric US consumers have a more positive evaluative belief about US designed and manufactured automobiles as well as positive attitudes towards buying automobiles from the US.

Table 2.7 (Continued)

Agbonifoh and Elimimian (1999)	Nigeria	<ul style="list-style-type: none"> • Attitude consumers towards products from Nigeria, Ghana, the US, UK and Japan. • The study found that consumers have a significant positive attitude towards the products from developed countries.
Abdul Razak et al. (2002)	Malaysia	<ul style="list-style-type: none"> • Malaysian consumers' attitudes in making choices of products in the marketplace were greatly influenced by their ethnocentric sentiment.
Wang and Chen (2004)	China	<ul style="list-style-type: none"> • The effect of consumer ethnocentrism on consumer willingness to buy local products tends to be weaker when consumers judge local made products as being of lower quality, or when consumers hold higher conspicuous consumption values.
Bandyopadhyay and Anwar (2002)	India and Pakistan	<ul style="list-style-type: none"> • The ethnocentric tendencies led to a more favourable attitude towards domestic products, but did not necessarily lead to a negative perception of foreign products.
Yu and Albaum (2002)	Hong Kong	<ul style="list-style-type: none"> • Investigate the impact on consumer ethnocentrism and product preferences of Hong Kong consumers. • They suggested that as Hong Kong is an international and multicultural city, it is possible that consumer ethnocentrism will never be high in Hong Kong.

2.7.2 Demographic Variables and Consumer Ethnocentrism

Relationships between demographic variables and consumer behaviour have long been studied and recognized. Demographics describe a population in terms of its size, distribution and structure. Demographic influences consumption behaviour both directly and by affecting other attributes of individuals such as their personal values and decision making styles (Hawkins, Best and Coney, 2004). Generally, in

consumer behaviour and marketing studies, a lot of demographic variables were used, for example, gender, occupation, education, income and age.

Published studies have demonstrated that the degree of consumer ethnocentrism varies between individuals according to demographic, socio-economic and regional economic factors; the degree of perceived threat from international competition; how necessary or otherwise the product is perceived (Sharma et al. 1995). Consumer demographics, such as income or education levels, have a significant influence on consumer ethnocentrism (Shimp, 1984; Good and Huddleston, 1995). The most commonly used demographic variables are age, gender, education, and income (Balabanis et al., 2001; Balabanis et al., 2002; Lee et al., 2003; Good and Huddleston, 1995; Han, 1988; Huddleston et al., 2001; Hult and Keillor, 1999; Klein and Ettenson, 1999; Kucukemiroglu, 1999; Nielsen and Spence, 1997; de Ruyter et al., 1998; Sharma et al., 1995; Supphellen and Rittenburg, 2001; Vida and Fairhurst, 1999).

In terms of gender, most research in consumer ethnocentrism has shown that women exhibited higher ethnocentric tendencies compared to male consumers (for examples, Balabanis et al., 2001, 2002; Han, 1988; Kaynak and Kara, 2002; Huddleston et al., 2001; Lee et al., 2003; Watson and Wright, 2000; Hult and Keillor, 1999; Klein and Ettenson, 1999; Kucukemiroglu, 1999; Balabanis and Diamantopoulos, 2004; Nielsen and Spence, 1997; Javalgi et al., 2005; de Ruyter et al., 1998; Sharma et al., 1995; Shimp and Sharma, 1987; and Vida and Fairhurst, 1999). However, some studies found no significant gender differences on consumer ethnocentrism (for examples, Caruana and Magri, 1996; Abdul Razak et al., 2002;

de Ruyter et al., 1998, Brodowsky et al., 2004 and Keillor et al., 2001). Moreover, other study found men tend to be more ethnocentric compared to women consumers (Bannister and Saunders, 1978).

In terms of age, most of consumer ethnocentrism study suggested that older consumers tend to have higher ethnocentric tendencies compared to younger consumers (for examples, Balabanis and Diamantopoulos, 2004; Caruana and Magri, 1996; Watson and Wright, 2000; Balabanis et al., 2001, 2002; Lee et al., 2003; Han, 1988; Huddleston et al., 2000; Brodowsky, Tan and Meilich, 2004; Kucukemiroglu, 1999; Vida and Dmitrovic, 2001; Nielsen and Spence, 1997; Keillor et al., 2001; Sharma et al., 1995; Javalgi et al., 2005; Vida and Fairhurst, 1999). Contrastingly, it must also be mentioned that some studies did not find any statistically significant relationship between age and consumer ethnocentrism. For instance, Sharma et al. (1995) and Festervand, Lumpkin, and Lundstrom (1985) found that there is no significant relationship between age and consumer ethnocentrism.

Furthermore, for the level of education among respondents, researchers found that less educated people (who are more conservative and patriotic) more likely to exhibit higher ethnocentric tendencies compared to higher educated consumers (for examples, Balabanis et al., 2001, 2002; Bawa, 2004; Balabanis and Diamantopoulos, 2004; Lee et al., 2003; Klein and Ettenson, 1999; Watson and Wright, 2000; Kucukemiroglu, 1999; and Javalgi et al., 2005). Similarly, Bawa (2004), McLain and Sternquist (1991), Bailey and Pineres (1997), Balabanis et al. (2001), Balabanis and Diamantopoulos (2004) de Ruyter et al. (1998) and Nijssen and Douglas (2004)

found that as the education level increases, the level of consumer ethnocentricity displayed by the respondents' decreases, indicating a negative relationship between level of education and consumer ethnocentrism. However a study conducted by Brodowsky et al. (2004) found no significant relation between education level and consumer ethnocentrism.

For the income level, studies found that lower income consumers more likely to show higher consumer ethnocentrism in contrast of higher income group of consumers (for examples, Keillor et al., 2001; and Lee et al., 2003). Similarly, Good and Huddleston (1995), Sharma et al., (1995), Vida and Dmitrovic (2001), Lee et al., (2003), Watson and Wright (2000) and Bailey and Pineres (1997) found that the higher the income, the less likely it was that the consumer would exhibit their ethnocentric tendencies. In addition, Wall, Hofstra, and Heslop (1990) and Yu and Albaum (2002) found that there was a strong relationship between income level and positive attitudes towards imported products. Higher income level of consumers will have more positive attitudes towards imported products. On the contrary, in one study, Tan and Farley (1987) reported a positive relationship between income and consumer ethnocentrism. On the other hand, Han (1990), de Ruyter et al., (1998) and Keillor et al., (2001) found that income did not significantly account for variations in ethnocentricity between consumers.

For the social class of the consumers, one can extend the conclusions regarding income and ethnocentrism into it, that is, one can hypothesize that ethnocentric tendencies tend to fall as consumers move up the social ladder. Han (1988) and Klein and Ettenson (1999) found that negative relationships exist between social

class and consumer ethnocentrism. However, Caruana (1996) did not find any social class differences in ethnocentric tendencies.

Ethnic groups also play a role in determining the level of consumer ethnocentric tendencies (Abdul Razak et al., 2002; and Zarkada-Fraser and Fraser, 2002). In Malaysia, Malays tend to exhibit greater ethnocentric tendencies than Chinese (Abdul Razak et al. 2002). In Australia, Greek-Australians tend to have lower ethnocentric attitudes than Australians (Zarkada-Fraser and Fraser, 2002). If Abdul Razak et al. (2002) and Zarkada-Fraser and Fraser (2002) found that ethnic group (in comparison between majority and minority) was a significant antecedent of consumer ethnocentrism, studies such as Piron (2002) and Klein and Ettenson (1999) did not find ethnic group as a significant predictor of ethnocentrism.

There is one study examined the relationship between religiosity and consumer ethnocentrism. (Kaynak and Kara, 2002) found that higher religiosity consumers tend to be more ethnocentric compared to less religiosity group. However, Abdul Razak et al. (2002), found no significant association between religion and consumer ethnocentrism among consumers in Malaysia. In addition, Abdul Razak et al. (2002) also found that area of residence (East Coast versus West Coast of peninsular Malaysia) does not show any significant association in terms of respondents' ethnocentric tendencies.

For other demographic variables, there seemed to be some association between union membership and ethnocentric tendencies (Brodowsky et al., 2004). Members of unions appeared more likely to express higher levels of ethnocentric tendency

compared to non-union members. Brodowsky et al. (2004) also revealed that patterns related to military service and ethnocentrism were not significant. In addition, people who travel abroad tend to exhibit lower levels of ethnocentrism (Wall, Liefeld, and Heslop 1989; and Nijssen and Douglas, 2004) as foreign travel is likely to result in more cultural exchanges and broadening of minds. Furthermore, the persons who work in the services sector were significantly more ethnocentric than persons who work in the trade and industry sector (de Ruyter et al., 1998). Therefore, a significant difference was found between the employees in services sector and the employees in trade and industry sector. Finally, it was also revealed that marital status does not have any relationship with consumer ethnocentrism (Caruana and Magri, 1996).

The relationship between demographic variables and consumer ethnocentrism is presented in Table 2.8.

Table 2.8
Relationship between Demographic Variables and Consumer Ethnocentrism

Demographic Variable	Findings	Authors
Age	Older more ethnocentric	Balabanis and Diamantopoulos (2004); Watson and Wright (2000); Balabanis et al. (2002); Lee et al. (2003); Han (1988); Huddleston et al. (2000); Brodowsky et al. (2004); Kucukemiroglu (1999); Vida and Dmitrovic (2001); Keillor et al. (2001); Javalgi et al. (2005); and Vida and Fairhurst (1999).
	Young more ethnocentric	n/a
	Not significant	Sharma et al. (1995); and Festervand et al. (1985).

Table 2.8 (Continued)

Gender	Male more ethnocentric	Bannister and Saunders (1978)
	Female more ethnocentric	Balabanis et al. (2002); Han (1988); Kaynak and Kara (2002); Lee et al. (2003); Kucukemiroglu (1999); Balabanis and Diamantopoulos (2004); and Javalgi et al. (2005).
	Not significant	Caruana and Magri (1996); Abdul Razak et al. (2002); de Ruyter et al. (1998), Brodowsky et al. (2004) and Keillor et al. (2001).
Level of Education	Higher educated more ethnocentric	n/a
	Less educated more ethnocentric	Balabanis et al. (2002); Bawa (2004); Balabanis and Diamantopoulos (2004); Lee et al. (2003); Klein and Ettenson (1999); Watson and Wright (2000); Javalgi et al. (2005); Bawa (2004), Balabanis et al. (2001), Balabanis and Diamantopoulos (2004) de Ruyter et al. (1998) and Nijssen and Douglas (2004).
	Not significant	Brodowsky et al. (2004).
Level of Income	High income more ethnocentric than low income	Tan and Farley (1987).
	Low income more ethnocentric than high income	Keillor et al. (2001); Lee et al. (2003); Vida and Dmtirovic (2001); Lee et al. (2003); Watson and Wright (2000); and Bailey and Pineres (1997).
	Not significant	Han (1990), de Ruyter et al. (1998) and Keillor et al. (2001).
Social Class	High social class more ethnocentric	n/a
	Lower social class more ethnocentric	Han (1988) and Klein and Ettenson (1999).
	Not significant	Caruana (1996).
Ethnic Group	Bigger ethnic group more ethnocentric	Abdul Razak et al. (2002); and Zarkada-Fraser and Fraser (2002).
	Small ethnic group more ethnocentric	n/a
	Not significant	Piron (2002); and Klein and Ettenson (1999).

Table 2.8 (Continued)

Marital status	Not significant	Caruana and Magri (1996).
Union membership	Union member more ethnocentric	Brodowsky et al. (2004).
Job sector	Employees in service sector more ethnocentric	de Ruyter et al. (1998).
Travel overseas	Person who travel overseas less ethnocentric	Wall et al. (1989); and Nijssen and Douglas (2004)

2.7.3 Antecedents of Consumer Ethnocentrism

Many studies revealed that socio-psychological variables were found to be valid antecedents of consumer ethnocentrism. Sharma et al. (1995) found that openness to foreign cultures (negative relationship); patriotism/conservatism (positive relationship) and collectivism (positive relationship) are significant antecedents of consumer ethnocentrism. Ethnic belonging and pride in ethnic membership are also found to be strong antecedents of consumer ethnocentrism (Zarkada-Fraser and Fraser, 2002). Additionally, significant correlations were found between the lifestyle dimensions and consumer ethnocentrism (Kucukemiroglu, 1999). Therefore, lifestyle dimensions patterns of consumers were also identified as one of the antecedents for ethnocentric behaviour. In Kucukemiroglu study, he found that fashion consciousness and leadership were statistically negatively correlated with the consumer ethnocentrism. On the other hand, family concern and community consciousness factors were significantly positively correlated with consumer ethnocentrism.

Furthermore, in one study, the findings revealed that consumer ethnocentrism is reinforced by strong cultural beliefs and may be difficult to reduce (Javalgi et al., 2005). Besides, differences were found in relation to other non-demographic variables such as beliefs, normative beliefs, intentions, attitudes and cognitive structure (Luque-Matinez, Ibanez-Zapata and Barrio-Garcia, 2000). Vida and Fairhurst (1999) reported that there is a negative relationship between (i) consumer familiarity with international brands, (ii) knowledge of international brands and consumer ethnocentrism. In other words, consumers tend to be less ethnocentric when they are more familiar with brands from other countries.

Shankarmahesh (2006) had listed the possible antecedents and its direction for the consumer ethnocentrism construct. It included socio-psychological antecedents (cultural openness – negative, worldmindedness – negative, conservatism – positive, collectivism – positive, materialism – positive, animosity – positive, external values – positive, internal values – negative, salience – positive, and dogmatism – positive); economic antecedents (capitalism – negative, improving national economic condition – negative, and improving personal financial status – negative); and political antecedents (propaganda – positive, history of oppression – positive, out-group size, proximity – positive, and leader manipulation – positive).

In identifying the unique antecedents between consumer animosity and consumer ethnocentrism, Klein and Ettenson (1999) used the data from the 1992 National Election Study, a nationally representative survey of US citizens. Specifically, six antecedents were found to predict consumer ethnocentrism. Other than demographic and socioeconomic factors, concern about personal finance (negative) and concern

about US economy (negative) were significant antecedents for consumer ethnocentrism.

2.7.4 The Effects of Consumer Ethnocentrism on Consumer Behaviour

To recapitulate, consumer ethnocentrism can be defined as a consumer's preference for domestically produced products, or conversely, as a bias against imported products (Shimp and Sharma, 1987 and Sharma et al., 1995). It involves transferring feelings of ethnocentrism, that one's own population group is superior to other groups, into overt economic actions, such as purchasing or boycotting products (Huddleston et al., 2001). Consumer ethnocentrism results from the fear of the harmful effects imports may have on the economic situation of the individual and that individual's society (Sharma et al., 1995). This fear causes individuals to refrain from purchasing imported products and to exert pressure on other society members to refrain also. Thus, the purchase of imports becomes a moral and social issue.

The research on the effects of consumer ethnocentrism has shown that the more ethnocentric a consumer is, the more they will have a less favourable attitude towards foreign products as well as lower intention to buy foreign products (Maheswaran, 1994; Netemeyer et al., 1991). Such research found that inferences regarding a foreign country are extended to evaluations of the products it produces, especially when consumers believe that their personal or national well-being is threatened by such products (Sharma et al., 1995).

Researchers used different constructs to examine the effects of consumer

ethnocentrism. For example, Klein et al. (1998) used willingness to buy foreign made products as a consequent construct for consumer ethnocentrism. Another example, Nijssen, Douglas and Bressers (1999) and Nijssen and Douglas (2004) used the term reluctance to buy foreign made products in indicating the effects of consumer ethnocentrism. In addition, purchase intention and purchase willingness are also commonly used by earlier researchers (for example, Lim and Darley, 1997; Grewal, Krishnan, Baker and Borin, 1998; Javalgi et al., 2005).

Suh and Kwon (2002) and Shin (2001) found strong statistical evidence for the negative effects between consumer ethnocentrism and willingness to buy foreign products. Huddleston et al. (2000 and 2001) examined the perceived quality of foreign products based on the level of consumers' ethnocentric tendencies in two different countries. For the Russian consumers, they found that consumer ethnocentrism does not affect the product quality perception. However, in Poland, consumer ethnocentrism negatively influences the quality perception of foreign made products among Polish consumers.

Balabanis and Diamantopoulos (2004) found that consumer ethnocentrism and the preferences of consumers for both local and foreign products were found to differ across product categories. The relationship between consumer ethnocentrism and purchase behaviour of specific product categories has been investigated in several studies. Herche (1992) found that, for US owners of autos and personal computers, the ethnocentric level is a better predictor of import buying behaviour than demographic variables. However, contrastingly, McLain and Sternquist (1991), in a post-purchase survey, found that US consumers exhibiting high levels of

ethnocentric tendency were no more likely to purchase domestic products than consumers with low levels of ethnocentric tendency.

Good and Huddleston (1995) examined the attitude of Russian and Polish consumers. They found that there was no significant relationship between ethnocentric tendency and purchase intent for apparel products from various countries. In a more recent study, Nijssen and Douglas (2004) revealed that the significant negative effect of consumer ethnocentrism was only on the televisions but not for cars. It seems that other attributes also have major influences in determining consumer choice on foreign products. Nijssen and Douglas found that in the Netherlands, the effect of consumer ethnocentrism is most likely to occur when there is a domestic brand, i.e. in this case, Phillips, competing with foreign brands.

Moreover, product necessity is particularly important as lifestyles evolve along with perceptions of what is essential in life. According to Sharma et al. (1995), when consumers believe a product is very necessary, they will tend to be more accepting of the product being imported. Ethnocentrism may still exist in a consumer's mind, but there may be cases when it will not affect the final purchase decision. This is especially true in situations where no domestic product is available (e.g., Watson and Wright, 2000; and Nijssen and Douglas, 2004). Under this condition, the negative effects of consumer ethnocentrism will disappear and are unapparent.

In a study conducted in Indonesia, Hamin and Elliot (2006) examined the purchase intention of Indonesian consumers towards televisions assembled in South Korea

and Malaysia. They found that highly ethnocentric respondents perceived locally manufactured televisions to be of higher quality than televisions manufactured in South Korea and Malaysia. In contrast, low ethnocentric consumers judged foreign manufactured television better than locally manufactured television. In terms of the country of design, televisions from Japan were rated as the best for both high and low ethnocentric consumers but for high ethnocentric consumers they still rated televisions designed in Indonesia better than televisions designed in the Netherlands.

Another study revealed that low-ethnocentric consumers accumulate detailed attribute information about brands and products, whereas high-ethnocentric consumers develop simpler cognitive structures with more stereotypic content (Supphellen and Gronhaug, 2003). As a result, the effect of Western brand personalities on brand attitudes depends on the level of consumer ethnocentrism in the target market.

Ettenson and Klein (2005) revealed that the ethnocentric behaviour of consumers has a negative effect on the evaluations of foreign products quality. However, one inconsistency of this study and other literature was in terms of the willingness of the consumers to buy products made in France. Even though consumer ethnocentrism had negative effects on product evaluation, it does not influence their willingness to purchase products from France. Similarly, Hinck (2005) also found that consumer ethnocentrism does not affect the willingness to purchase products from former West Germany by former East German consumers. According to Hinck, it was due to the fact that consumer ethnocentrism was truly foreign-directed construct and not applicable in the domestic environment.

Meanwhile, Shin (2001) found that consumer ethnocentrism was a significant predictor of product judgment but the result shows that consumer ethnocentrism was not significant in predicting the willingness to purchase foreign products for Korean consumers. It shows that even though the ethnocentric tendencies of the consumers were high, it will not necessarily affect their willingness to purchase. Klein (2002) also found that the negative association exists between consumer ethnocentrism and Japanese product judgments among US consumers. However, the ethnocentric level is not a good indicator for the purchase willingness of Japanese products in Klein's study. In the Netherlands, the negative effect of consumer ethnocentrism was also revealed in terms of the evaluations of televisions made in Germany, but it was not significant in other types of products, i.e., cars (Nijssen and Douglas, 2004). Since Germany was well-known all over the world as one of the best car producers, it might weaken the effect of consumer ethnocentrism.

Brodowsky et al., (2004), in a study in the US, examine the effects of consumer ethnocentrism level towards consumers' evaluative beliefs about and attitudes towards buying automobiles from local and foreign producers (US and Japan respectively). Highly ethnocentric US consumers have a more positive evaluative belief about US designed and manufactured automobiles than purely Japanese ones. They also have significantly positive attitudes towards buying automobiles from the US. In comparison between Japanese cars manufactured in the US with fully imported cars from Japan, the results showed that respondents expressed more positive attitudes towards buying those manufactured in the US. For the low ethnocentric consumers, no significant relationship between consumer ethnocentrism and attitudes towards buying automobiles made in Japan was found.

Ang et al. (2004) examined the effect of consumer ethnocentric tendencies of five Asian countries after the 1997/1998 Asian economic crisis towards purchasing products from the US and Japan. With respect to purchasing US products, Indonesians were the most ethnocentric consumers, followed by Thais, Malaysians, Koreans and Singaporeans as the least ethnocentric country. Similarly, Indonesians also scored highest in showing consumer ethnocentrism towards products from Japan. Interestingly, even though Korea and Japan had a historically hostile relationship, Koreans were the second least ethnocentric against purchasing Japanese products. The result showed that Indonesians were the most ethnocentric, followed by Malaysians, Thais, Koreans and Singaporeans, respectively.

From the past studies, consumer ethnocentric tendencies level can be used to distinguish between consumer groups who prefer domestic products or foreign products (Huddleston et al., 2001). However, marketers must also be aware that consumer ethnocentrism was likely to differ between developed and developing countries. Research shows that consumers in developed countries tend to perceive domestic products as being of higher quality than imported products (Damanpour, 1993; Dickerson, 1982; Elliott and Cameron, 1994; Herche, 1992; Morganosky and Lazarde, 1987) whereas the reverse is true for consumers in the developing countries (Agbonifoh and Elimimian, 1999; Batra et al., 2000; Bow and Ford, 1993; Sklair, 1994; Wang, Chen, Chang and Zheng, 2000). Given that consumers' evaluation of the quality of domestic versus imported products will influence their purchase preferences, the impact of consumer ethnocentrism on willingness to buy will be different between developing and developed countries.

Finally, Nielson and Spence (1997) proposed that the scores of ethnocentric tendencies among consumers in the US can be used to predict whether or not a foreign automobile is owned by the respondents. The higher the score, the greater the likelihood of owning an American made automobile. They assumed that ownership of a non-US made car is a way of demonstrating a lack of consumer ethnocentrism. The result demonstrated that there was a positive relationship between consumer ethnocentrism and the ownership of US made automobiles. Those who owned US made automobiles had significantly higher ethnocentric tendencies scores.

2.7.5 Differences between Consumer Ethnocentrism and Consumer Animosity

As explained in the previous part of this chapter, the literature on consumer ethnocentrism is quite extensive and well covered in the marketing, consumer behaviour and international business literatures. The results do support that some consumers have a preference towards imported goods, whereas others preferred domestic alternatives. Consumer ethnocentrism construct, as developed by Shimp and Sharma (1987), was measured using the CETSCALE, i.e., a belief of consumers regarding the appropriateness and morality of purchasing foreign made products.

The distinction between consumer animosity and consumer ethnocentrism, as suggested by Klein et al. (1998), was that ethnocentrism measures beliefs about buying foreign products in general, whereas animosity is, by definition, a country-specific construct. Consumers in a country that scores low in the CETSCALE might

find it acceptable to buy foreign products in general but at the same time might avoid products from specific nations towards which they feel animosity. In other words, they will buy foreign products from other countries but not from the enemy country. Furthermore, ethnocentrism has also been found to be consistently related to product judgments and purchase intentions (Netemeyer, et al., 1991; Shimp and Sharma 1987), as well as effects of local and nonlocal brand (Batra et al. 2000).

In addition, as a comparison, consumer ethnocentrism and animosity may have different implications for perceptions of products quality (Klein et al., 1998). Previous literature on ethnocentrism revealed that consumers who hold strong ethnocentric beliefs are more likely to evaluate foreign products negatively than those who do not hold such beliefs (e.g. Shin, 2001; Ettenson and Klein, 2005; Kaynak and Kara, 2002; Kim and Pysarchik, 2000). Those who believe that it is wrong to buy foreign goods also tend to perceive those goods as lower in quality than domestic goods, and they will also believe that their country produces the best products. In contrast, it is possible that a consumer can harbour animosity towards a specific country without denigrating the quality of goods produced by that country. They might be unwilling to buy these goods, but still believe the products were not lacking in terms of quality (Klein et al., 1998).

2.7.6 Other Issues in Consumer Ethnocentrism

Sharma et al. (1995) suggest that cultural similarity between countries is one factor that may influence the effect of consumer ethnocentric tendencies on attitudes towards foreign products. In an article that examined the relationship between

consumer ethnocentrism and evaluation of foreign products, Lantz and Loeb (1996) examined the value consumers in Canada and the USA place on a product (computer mouse pads) from their own or another country. In support of their hypotheses, Lantz and Loeb (1996) found that highly ethnocentric consumers, in comparison to individuals with low levels of consumer ethnocentrism, have more favourable attitudes towards products from culturally similar countries.

Another subject that was studied by researchers in consumer ethnocentrism study was the brand personalities and the information processing of the consumers. The interaction was addressed by Supphellen and Rittenburg (2001). The findings in their study showed that high ethnocentric consumers, when viewing an advertisement for a foreign product, would react to the product's foreign origin with a negative evaluation, regardless of the product's quality. They lacked the motivation to process the advertisement but instead directly transferred the negative affect about foreign goods to the specific brand in the advertisement. Contrastingly, the results of one study showed no direct effect of ethnocentricity on formation of brand attitude and there was instead a negative and significant indirect effect (through advertisement) of ethnocentrism on brand attitudes (Reardon et al., 2005).

Supphellen and Gronhaug (2003) suggest that low ethnocentric consumers are motivated to learn about foreign brands and are more likely to evaluate the advertisement carefully. If consumers from developing countries are exposed to advertisements from developed countries, they might carefully process the information before making a decision. This would result in a positive affect transfer by evaluating the merits of the product through careful processing. Therefore, low

ethnocentric consumers seem to accumulate detailed attribute information about brands and products, whereas high-ethnocentric consumers develop simpler cognitive structures with more stereotypic content (Supphellen and Gronhaug, 2003).

2.7.7 Relationship between Religiosity and Consumer Ethnocentrism

Not many studies have been conducted to examine the relationship between religiosity and consumer ethnocentrism. As explained in the literature on the religiosity concept, religion, being an aspect of culture, has considerable influence on people's values, habits and attitudes, and it greatly influences lifestyle, which in turn affects consumer decision behaviour (Delener, 1994). The definition provided by Delener indicates that religion and religiosity will shape the peoples' action, as well as their behaviour. Therefore, the effects of religiosity on consumer behaviour cannot be put aside. Perhaps, the effects of religiosity on consumer behaviour might be greater than what we imagine.

According to Sood and Nasu (1995), religion has been identified as one of the critical elements in the cultural environment. It would affect individual behaviour directly through the rules and taboos it inspires (Harrell, 1986). Since cultural value is one of the most important elements in consumer behaviour, and religion is one of the critical elements in the cultural environment, indirectly, religion and religiosity is an important element in determining the behaviour of consumers. Furthermore, religiosity has also been recognized as a potentially important socio-cultural factor in predicting individual differences in various aspects of personality and behaviour

(Hood et al., 1996). When religiosity is an important element to predict the personality and behaviour of consumers, its effect on the attitude of consumers can also be predicted.

Sood and Nasu (1995) studies the relationship between religiosity and consumer shopping behaviour in the US and Japan. In particular, the study was examining the proposition that the degree of religious commitment, or religiosity, has a significant influence on consumer behaviour among Japanese and American Protestant consumer. The results revealed that there are no significant differences in consumer shopping behaviour between the devout and casually religious Japanese. However, for American Protestant, the devout consumers tend to be more price conscious, more economic (purchase products when they are on sale), are open to purchase foreign made products, prefer stores with lowest price, patronizing many retail stores and believe there is little relationship between price and quality) Sood and Nasu, 1995). The results show that religion and the devoutness of consumers (religiosity) play a role in determining consumer shopping behaviour.

In a study by Wilkes et al. (1986), they examined the relationship between religiosity of American Protestant with several life-style variables. They found that religiosity is a viable consumer behaviour construct because it did correlate with the life-style variables selected. Particularly, the study found that high level of religiosity among consumers was found to be related significantly to life satisfaction, traditional gender-role orientation, opinion leadership, and somewhat related to low credit use and national brand preferences. Therefore, they concluded that religiosity is an important variable in consumer behaviour, which might

influences the lifestyle choices, and consequently, the consumption pattern of the consumers.

In another study, Essoo and Dibb (2004) tried to examine the influence of religion on consumer choice and was based on the proposition that adherence to a particular religious faith significantly influence shopping behaviour. Specifically, they used the purchase of a television as the basis, and examined the behaviour of Hindus, Muslims and Catholics with seven shopper profiles, i.e., demanding, practical, trendy, traditional, economic, thoughtful and innovative. The results suggest that significant differences existed between Hindus, Muslims and Catholics for five shopper types, i.e., demanding, practical, traditional, thoughtful and innovative. Furthermore, significant differences also found between the shopping behaviour of casually religious group and devout group for a number of shopper type. For example for the demanding shopper, practical shopper, thoughtful shopper and innovative shopper, they found significant differences between casually religious and devout Hindus.

Cukur et al. (2004) examined the relationships of the Individualism-Collectivism construct and religiosity in three countries, i.e., Turkey, the US and the Philippines. Generally, they found that religiosity is positively related to conservative values and collectivism across all three countries as well as negatively related to openness to change. The results indicate that religiosity has major influences on shaping the values among consumers in Muslim, Protestant and Catholic community.

Vitell and Paolillo (2003) specifically investigated the role that religiosity plays in determining consumer attitudes/beliefs regarding various questionable consumer practices. They found that religiosity level influences a consumer's ethical beliefs in a positive way. Babakus et al. (2004) studied eleven unethical consumer behaviour scenarios. They found that Muslims and Eastern religions indicate significantly less tolerance for unethical consumer behaviour such as "not saying anything when the waitress miscalculates the bill on your favour", getting too much change and not saying anything" and "taking advantage of free trial periods".

According to Amber and Khairol (2002), religion plays a significant role in the lives of Malaysian Muslims. In Islam, more specifically, one of the basic elements of the Islamic religion is *Akhlaq* (moral and values). *Akhlaq* will provide a framework that shapes the moral and ethical behaviour of Muslims in the conduct of all aspects of their life (Abd Halim, 1990). Therefore, Muslims should make every decision in their life base on what had been teach in Islam. The more they practice Islam, the more they will attach to the community. It was reported that over the past two decades, there has been a religious awareness taking place among Muslims in Malaysia, resulting in a religious revival in Malaysia (Azhar, 2001).

A study conducted by Kaynak and Kara (2002) found that consumers with more religious tendencies, i.e., devout Muslims in Turkey, have a greater socialization and community involvement. The less religious consumers were found to be more individualistic. Devout Muslims show more care about their community and score high in the CETSCALE. The less religious consumers were found to put their own interests as priority and score low in the CETSCALE. Kaynak and Kara conclude

that religiosity does have an impact on consumer ethnocentrism. In another study, Abdul Razak et al. (2002) and Javalgi et al. (2005) found that people with conservative attitudes show greater consumer ethnocentric tendencies than those who are less conservative in Malaysia and France, respectively. As suggested by Cukur et al. (2004), religiosity is positively related to conservatism meaning that devout people tend to be more conservative and, indirectly, devout people tend to show higher ethnocentric tendencies.

The definition of consumer ethnocentrism provided by Shimp and Sharma (1987) focuses on the responsibility and the morality of local consumers in purchasing foreign made products. They argue that highly ethnocentric consumers perceived purchasing of foreign made products as immoral and contributed to the internal economic problems and difficulties. The measurement of CETSCALE also included the elements of morality in the items used. For example, item eleven of CETSCALE in Shimp and Sharma's article, "Americans should not buy foreign products, because this hurts American business and causes unemployment". As religiosity is also very much related to the ethical and morality issues (Vitell and Paolillo, 2003), as well as the values (Cukur et al., 2004) and life-style of consumers (Wilkes et al., 1986), it is expected that religiosity of the consumers will have a significant relationship with consumer ethnocentrism.

Proposition 2: The higher the religiosity level among Muslim consumers, the higher will be the ethnocentric tendencies.

2.8 Patriotism

The patriotism element and consumer attitudes towards foreign made products are the other aspects that have captured the attention of researchers. Survey results show a strong positive response by consumers to patriotic pleas (McKegney, 2001; Daser and Meric, 1987) but the causes of the phenomenon and its underlying consumer characteristics are still poorly understood (Peterson and Jolibert, 1995; Verlegh and Steenkamp, 1999; Fenwick and Wright, 2000; Zarkada-Fraser and Fraser, 2002). In several countries such as Malaysia and the US, local manufacturers and government agencies always urge consumers to purchase locally made products (for examples, Daser and Meric, 1987; and McKegney, 2001).

An example of how the government and marketers try to use the patriotic plea is “*Belilah Barangan Buatan Malaysia*” (Buy Malaysian Made Products) campaign. It started in the 1980s and continues until today. Government agencies try to influence Malaysian consumers to buy Malaysian made products. In the packaging of the products, the labels also include the logo of that particular campaign. When the logo is there, the government will assume and hope that consumers will always be aware and support the plea while at the same time help Malaysian owned industries and companies to survive as well as compete in the current borderless and globalization era. Patriotism appeals are not only found in developing countries like Malaysia, Thailand and Indonesia, but it is also a normal situation in developed countries such as the US, the UK, Australia and New Zealand.

2.8.1 What is Patriotism?

Before we go further let us try to understand what patriotism is. Originally, patriotism was normally studied under the area of political science and psychology study. Over the years, this issue has attracted the attention of researchers from the social science background. For the current study, the definition of patriotism is adapted from a study conducted by Kosterman and Feshbach (1989) which identify patriotism as strong feelings of attachment and loyalty to one's own country without the corresponding hostility towards other nations.

According to Kalish and Collier (1981), patriotism is a value. Values are basic, abstract, stable, and enduring beliefs about what is preferable, right, fair, just, or desirable; they provide general standards for judging correctness of actions that extend beyond specific situations. Because of their general nature, values cannot guide persons to a definite behavioural choice in a particular context. Rather, values influence behaviour indirectly by providing a basis for the development of more-focused personal norms (Schwartz, 1977). Patriotism reflects one way that persons' value belonging to an in-group formed with other citizens of their nation (Turner, 1991).

Zarkada-Fraser and Fraser (2002) and Pullman, Granzin and Olsen (1997), characterize patriotism as a value that provides the basis for the development of personal norms such as the willingness to love, support and defend one's own country. In other words, they are saying that patriotism is one of the basic requirements for people in one community to build up the model that can be used,

believed and followed by the next generation in order for them to express their feelings of love, care, support and preserve their own community or country. Patriotism is also a commitment and a readiness to sacrifice for the nation (Lee, Hong and Lee, 2003). For communities with a high level of patriotism, the dedication towards the nation is high and they are ready to sacrifice for the nation. Specifically, patriotism is said to be the affective component of one's feelings towards one's country. In other words, patriotism is the degree of love for and pride in one's nation and the degree of attachment to the nation.

Balabanis et al. (2001) and Kosterman and Feshbach (1989) identify patriotism as strong feelings of attachment and loyalty to one's own country without the corresponding hostility towards other nations. So, from their point of view, the difference between nationalism and patriotism is the way the people view other nations. If there is no hostile feeling, it is patriotism but if they feel that they are the best among others, it is nationalism.

From the view of other researchers, patriotism has been described as a willingness to love, support, and defends one's country against out-groups (Barnes and Curlette, 1985). Additionally, it is an attachment to and a sense of pride in one's own country, a desire to live there, a readiness to make sacrifices for it, and a respect for and loyalty towards its people (Barnes and Curlette, 1985). Genuine patriots love their own country, its culture, and its traditions, but do not reject other countries; they feel other cultures and traditions are equally legitimate to their own (Barnes and Curlette, 1985; Forbes, 1985).

It is also important to recognize that in earlier studies on patriotism, researchers used nationalism and patriotism interchangeably and conceptualized them as the opposite of internationalism (Kosterman and Feshbach, 1989). However, more recent studies have taken a multi-dimensional approach to explain nationalism and patriotism. They suggest that these are two different constructs and can be measured in a different way. For example, Meier-Pesti and Kirchler (2003) argue that patriotism and nationalism are two different types of national identity where patriotism results from pure categorization and emotional attachment to one's own nation, but nationalism, on the other hand, is based on a discrimination process, i.e., they evaluate their own nation positively and other nations are devalued.

Several researchers noted that there is a difference between "healthy patriotism" (love of country) which is not related with bias against out-groups and "ethnocentric patriotism", which is accompanied by such bias (Adorno et al., 1950; and Balabanis et al., 2001). According to Adorno et al. (1950), ethnocentric patriotism is one's blind attachment to certain national cultural values, uncritical conformity with the prevailing group ways, and rejection of other nations as out-groups.

However, it has been argued that it is not necessary for one to follow the other because there is no reason to suppose that personality traits associated with love of country are the same as those connected to hostility towards foreign countries. In fact, Heaven, Rajab and Ray (1989) revealed that a person can have a very high patriotic attitude but at the same time, he/she will not demonstrate any sign of dislike against members of the out-group.

The difference between healthy patriotism and ethnocentric patriotism was empirically clarified by Kosterman and Feshbach (1989). They factor-analyzed data on 120 items capturing attitudes towards one's own country and towards other countries, and identified three meaningful factors: patriotism, nationalism and internationalism. Favourable attitudes towards one's country are not necessarily associated with negative ones towards other countries. Consequently, it appears plausible that a favourable bias towards domestic products may not necessarily imply a negative one for imported products.

From the perspective of psychological study, researchers relate patriotism with national identity. Kelman (1997) defines national identity as the group's definition of itself as a group, its conception of its enduring characteristics and basic values, its strengths and weaknesses, its hopes and fears, its reputations and conditions of existence, its institutions and traditions, and its past histories, current purposes, and future prospects. Patriotism, on the other hand, is an ideology, or set of attitudes and beliefs, that refers to individuals' attachment and loyalty to their nation and country. Historically, the two concepts have been used interchangeably, suggesting little distinction between them (Feshbach, 1987). However, Kelman (1997) suggests that patriotism is a separate construct that can occur simultaneously or independently of a national identity.

2.8.2 Buy Local Products Campaigns in Recent Years

The patriotic campaigns have continued and were given even more weight during the economic crisis that hit several Asian countries in 1997. Campaigns such as

“Thai Buy Thai” encouraged the purchase of locally made products to help the severely-hit Thai economy (Ang et al., 2004). The campaign tries to use the patriotic appeal to help local manufacturers to encounter economic recession and hoping that consumers will become more patriotic and buy locally made products. This implies that the world economies are very much dependent on each other. When one economy suffers, others will follow suit as foreign products are shunned by the recession-hit economy, which in turn affects international trade (Ang et al., 2004).

A study by Speece and Pinkaeo (2002), found that during economic recession in 1997/1998, the patriotism among consumers are increased and the Thai government and many Thai companies tried to use campaigns building around “Thai Buy Thai” to show their loyalty to the country. However, the campaign largely failed. This shows that patriotism may not always be related directly to the loyalty of the local industry, products and businesses, but can more delicately involve perceptions of product/service quality. Thus, others relate patriotism to beliefs about quality, examining whether home country products move up the perceived quality ladder. Typically, consumers in developing countries perceived products imported from developed countries as having a better quality. If the quality perception of locally made products can be changed, then such a campaign might be effective.

In contrast, from the perspective of a developed country, consumers always believe that locally manufactured products are the best compared to foreign made products (Speece and Pinkaeo, 2002). Unfortunately, the perception and belief of the consumers about the quality will not guarantee the success of the local company in the developed country. In the US, for example, the scenario of trying to increase the

patriotism among their consumers also takes place. There are an increasing number of manufacturers turning to patriotic television advertisements to fight off foreign competition (McKegney, 2001). They tend to get attention from the consumers in the perspectives of the patriotic emotions among them.

One of the campaigns in the US began in 1983. The “Crafted with Pride in U.S.A.” campaign was launched by the American Fiber, Textile, Apparel Coalition and the American Textile Manufacturers Institutions (Daser and Meric, 1987). This was launched due to the problem they faced in order to compete with foreign textile manufacturers. Some of the themes used in the campaign are: (i) American textile products represent the best total value in terms of quality, durability, style and price; (ii) the purchase of American goods helps to save American jobs; and (iii) the community will prosper with money going back into the nation’s economy (Daser and Meric, p. 536).

According to McKegney (2001), after the 9/11 incident, the Council of Fashion Designers of America, a group of 241 designers including Kenneth Cole, Calvin Klein and Tommy Hilfiger, also launched an initiative called "Fashion for America: Shop to show your support" with leading U.S. retailers such as Bloomingdales, Macy's and Lord and Taylor. The programs include advertising campaign to show the US consumers support on their government. It shows that the US government are trying to use patriotism as a medium to support the government through the purchase of local made products.

Additionally, McKegney (2001) also found that marketers like General Motors have tried to capitalize on this new patriotism with advertising campaigns trumpeting the idea that buying American products is patriotic and beneficial to the economy. For example, GM's "Keep America Rolling" campaign combined pro-America ads with zero percent financing. The discounts were mirrored by other US auto manufacturers, leading to the highest-ever monthly sales of cars and trucks in October 2001 (McKegney, 2001).

2.8.3 Patriotism in Developing Countries

Li, Fu and Murray (1997) found that when Chinese respondents were asked about their perceptions of products from their "home country" and those of Japan and the US, they held favourable perceptions of both Japanese and American products, but unfavourable perceptions of Chinese products. More generally, it has been argued that consumers in developing countries do not necessarily have the same level of patriotism towards their countries' products, although the level will vary depending on the product category and consumer involvement (Andaleeb, 1995; Han 1988; Johansson, Douglas and Nonaka, 1985; Kaynak and Cavusgil, 1983; Rawwas et al., 1996; Roth and Romeo, 1992). This is in line with the view that a positive relationship exists between product evaluation and degree of economic development in the nation (Gaedeke, 1973).

Ang et al. (2004) argued that during the 1997/1998 economic crisis, several developing countries such as Thailand, Indonesia and Malaysia were hurt the most and they found that the patriotic sentiments among consumers in these countries

increased during that time in order for them to express their loyalty and love for their respective countries. In other words, consumers' patriotism was increased during and after the recession. The same study also found that from 40 to 65 percent of Indonesians were willing to do experimentation on the local products and in South Korea; they found that consumers changed their cigarettes from imported brands to local brands.

In contrast, Speece and Pinkaeo (2002) argued that even though the Thai government and Thai companies tried to take advantage of the situation and launched a campaign of "Thai Buy Thai", most of them were unsuccessful. The campaign alone does not attract consumers to purchase locally made products. Speece and Pinkaeo found that such appeal or pleas must come together with the guaranteed quality of locally made products, otherwise the campaign will fail.

Balabanis et al. (2001) argue that neither patriotism nor nationalism have a consistent influence on consumers as they found that their effects vary from country to country. For example, Turkey, a collectivist country with emphasis on group loyalty, patriotism seems to be the main motive for consumers. Turkish feelings of dominance and superiority (nationalism) do not seem to be fulfilled by taking pride on their national products at the expense of foreign products; hence, foreign products are not seen as opposing or repudiating their nationalistic feelings (Balabanis et al., 2001). On the other hand, the Czech Republic is an individualistic country with a strong emphasis on utilitarian considerations and weak emphasis on loyalty considerations. However, it was found that Czech consumers tend to reject foreign made products and translate the patriotism into consumer action (Balabanis et al.,

2001). The result suggests that patriotic campaign provided by the government is important but the success of the campaign is uncertain and could vary from country to country. Some of them will succeed and some of them failed.

2.8.4 Patriotism in Developed Countries

In the case of developed countries, a study by Zarkada-Fraser and Fraser (2002) has provided evidence that the path that foreign supermarkets need to take in order to penetrate the Australian market, one dominated by domestic firms and bombarded with patriotic messages, is complex and demanding. Low prices, good range of products, service and convenience are not enough to overcome hostility towards a “foreignness”. The results also suggest that domestic firms’ patriotic appeals are very likely to not only increase the support they already enjoy but also attract consumers away from retailers through positive associations (Zarkada-Fraser and Fraser, 2002). Australian society has been increasingly showered with numerous pleas to demonstrate its collective patriotism by means of its shopping behaviour. Domestic manufacturers run joint campaigns with supermarket chains appealing to consumers for support by using the flag on their labels and slogans like “join the fight to buy back our country” or “fighting back for Australia”.

Dickerson (1982) believes that quality impressions can be a selling point for US made apparel as it competes with imported garments. Results of her study showed that only 5 percent of consumers said imports were better than domestic apparel, while 47.3 percent said imports were not as good as US garments. Additionally, the results indicated that women and older consumers were better prospects for a "Buy

American" appeal. The findings suggest that US apparel manufacturers have an advantage to use patriotic appeals in the competition with imports. Quality will be the key to survival of the apparel industry in the US and the patriotic appeal itself is not enough to influence local consumers to purchase local goods. In order for the consumers to choose domestic over foreign products, this package must come together.

According to Okechuku (1994), given that imports have made significant inroads in both the US and Canada in many product categories, it can be argued that the reports of patriotic purchasing behaviour are exaggerated. He suggested that when the country of origin is an important decision attribute, the marketer manufacturing in, or importing from, a favoured foreign source should emphasize the product's country of origin (e.g., Mercedes emphasizing German engineering in its cars or a wine importer emphasizing its "French" wines). When the favoured source is the home country itself, patriotic appeals may be productively used not only by domestic companies but also by foreign companies manufacturing domestically (e.g., Honda Motor Company emphasizing "American-made" Honda Accords). Patriotic appeals are not likely to be effective when the country of origin is unimportant in the product category.

The findings of the Okechuku study were similar to the study conducted by Ettenson, Wagner and Gaeth (1988). In their study, on the apparel industry in the US, they found that country of origin information is not an important criterion to be considered by the respondents when purchasing apparel. It has only a small effect on them. Other product attributes such as fibre content and price were found to be much

more important, therefore, patriotic appeals may not be important to market these products. However, local products have an advantage if they can match the quality of imported products.

The same scenario seems to happen in a study by Fenwick and Wright (2000). In their study, they tried to understand whether or not the buy-national campaign conducted by the government of New Zealand has an effect on the performance of the organization involved in the campaign. The performance of such firms was compared with the non-participating firms in four industries for a period of five years. The results revealed that there is no significant performance difference between participating and non-participating firms. They concluded that the benefits of patriotic themes in promotion are uncertain and marketers and retailers should use the themes in promotion with caution. Even though the benefits are uncertain, it doesn't mean that patriotic appeals do not have any effect on the behaviour of consumers in certain countries. The marketers and manufacturers should be aware that several studies revealed the effects of patriotism in shaping the behaviour of consumers.

2.8.5 The Effects of Patriotism on Consumer Behaviour

A number of researchers have examined how patriotism can influence the preference and evaluation of consumers of foreign products compared to the local products. Some researchers have shown that patriotic sentiments can affect the evaluation and selection of imported products (Han, 1988; Okechuku, 1994). Researchers also argue that the level and effect of patriotism on consumer behaviour differs between

countries (Balabanis et al., 2001). Patriotic emotions affect attitudes about products and purchase intentions. Consumers from a wide range of countries have been found to evaluate their own domestic products more favourably than they do foreign ones (Han, 1988; Darling and Kraft, 1977; Hooley, Shipley and Krieger, 1988; Papadopoulos et al., 1990; Dickerson, 1982; Nielsen and Spence, 1997; Johansson et al., 1985; Kucukemiroglu, 1999; Wall and Heslop, 1986; Vida and Dmitrovic, 2001; Javalgi, Khare, Gross and Scherer, 2005).

Wang and Chen (2004) conducted a study to examine the effect of patriotism on consumer behaviour in the Republic of China. Their study focused on the preference for branded goods made in developed countries. They found that consumers expressed their patriotism through consumerism. Wang and Chen considered patriotism in China as “real and strong” but the moderating factors such as conspicuous consumption are also strong. Chinese consumers are no less patriotic than US consumers but they face a dilemma in that they “know” that foreign brands are “better” and this moderates their patriotic sentiment by choosing to place personal status ahead of “national pride”.

Another study by Zhang (1998) revealed that national pride, loyalty, and patriotism were found to influence consumers’ reactions to foreign products even though the products produced internally might have lower quality compared to their imported competitors. But, Lim and Darley (1997) and Han and Terpstra (1988) argued that as long as domestic producers are providing equal or better customer value, patriotic appeals may have a significant impact on the choice process. In other words, the

patriotic appeal can influence the customers if local products have at least an equal attraction compared to the imported.

Patriotic consumers prefer to buy domestic products not only on this feeling; they will also consider products' quality and the service that accompanies them (Han and Terpstra, 1988; Wall and Heslop, 1986). Wall and Heslop revealed that 44 percent of their respondents in Canada indicated a willingness to purchase higher-priced local products, as long as the quality of the products can match the imported products. According to Song and Shin (2004), patriotic consumers may tend to choose domestic over foreign products, but have only an uncertain tendency to rate domestic products more favourably or rate foreign products less favourably to justify their decision of choosing local products.

Considering patriotism has different effects for different types of products, it is normal that consumers believe that not all foreign products are automatically perceived to be of poorer quality than domestic products (Han, 1989). Han revealed that in the case of television sets and their maintenance, for instance, the effect of consumer patriotism is almost nonexistent, whereas it significantly influences the quality perception of automobiles and their maintenance and repair. As a contradiction, Hooley et al. (1988) found that British cars were purchased by their consumers primarily due to the patriotic sentiment and cheap price and not on other motives such as reliability, quality, stylish, sporty and value for money. They suggested that British manufacturers should use the patriotism element in their marketing programme in order to defend against import penetration.

Previous researchers suggested several events that can increase the patriotism level among consumers. According to Herche (1992), the role of consumer patriotism may be particularly important in countries and/or regions that have recently undergone major socio-economic transformations, ethnic conflicts or even wars. In other words, consumers in the countries who have faced a major historical event tend to exhibit higher patriotic sentiment. Javalgi et al. (2005) argued that French people who are very proud of their country because of its history, philosophy, art, architecture, reputation in wine and fashion making have consequently shown strong patriotism. Earlier studies revealed that patriotism increased during the patriotic week such as during the Independence Day Celebration and Olympic Games (Nielsen and Spence, 1997).

Additionally, McKegney (2001) conducted a study after the 9/11 incident. The results indicate that half of the respondents were more likely to buy US made products. This signifies that any event that might be perceived by consumers as a threat on their country or community can directly influence their patriotic feelings as well as their purchase behaviour. During the events, consumers might try to express their patriotic emotion and support towards their own nations by purchasing locally made products, which directly affects the purchase of foreign made products.

Similarly, Ang et al. (2004) found that the consumers in the most affected countries during 1997/1998 economic crisis demonstrate higher patriotic feelings. For example, Indonesia, Thailand, and Korea show the most negative attitude towards the purchase of foreign products compared to Singapore and Malaysia. More than two thirds of Koreans disfavoured foreign products and if a Korean company were

to be acquired by a foreign company, some 36 percent of previously loyal consumers will shift to “genuinely” Korean products (Ang et al., 2004). Patriotic Koreans have also been observed to switch from imported cigarettes such as Marlboro and Virginia Slims to local brands such as “This” and “Get II”. In Indonesia, between 40 to 65 percent of Indonesians would experiment with local brands and, in Thailand, over 80 percent reported that they would spend less on imported products (Ang et al., 2004).

As explained in the previous paragraph, consumers in the countries most affected during the 1997/1998 Asian economic crisis try to show their love and support towards their own country by using their purchasing power. They might perceive that their nations’ economy was hurt because of the action of the foreign country. In Ang et al. (2004), for example, the Koreans blamed the US and Japan for the crisis more than themselves. In order for them to show their anger and dissatisfaction, they switched products from the imported brands to the local brands.

From another viewpoint, consumer patriotism will also have an influence if there are normal supply and demand conditions in the market (Vida and Dmitrovic, 2001). For example, when there is a wide range of locally made and foreign made products, consumers will generally prefer domestic products primarily due to their patriotic feelings. In other words, when a consumer tries to find a product that has a lot of selection from foreign producers as well as local manufacturers, the patriotic consumer will choose products manufactured by the local firms over the imported products. Otherwise, if substitute products produced by local firms are not available or very little option, then patriotic appeal is not appropriate.

Han (1988) also found that the patriotic response appeared to play a significant role in the choice between local and foreign products. But, the patriotic response seems to have a tentative influence on consumers' favourable evaluation of quality and serviceability for the domestic products. This shows that the effect of patriotism is temporary rather than permanent. Han also suggests that the choice of domestic versus foreign products might be influenced by highly emotional factors such as consumer patriotism and will directly influence the purchase decision, even though no major negative incident occurred during the study. Table 2.9 provided the summary of relationship between patriotism and consumer behaviour.

Table 2.9
Relationship between Patriotism and Consumer Behaviour

Authors	Major Finding
Han (1988)	<ul style="list-style-type: none"> • Patriotic response appeared to play a significant role in the choice between local and foreign products. • However, the patriotic response seems to have a tentative influence on consumers' favourable evaluation for the domestic products.
Lim and Darley (1997); and Han and Terpstra (1988)	<ul style="list-style-type: none"> • Patriotic consumers will consider products' quality and the service that accompanies them when they have to choose between local and foreign made products. • If domestic producers are providing equal or better customer value, patriotic appeals may have a significant impact on the choice between local and foreign made products.
Hooley et al. (1988)	<ul style="list-style-type: none"> • British cars were purchased by their consumers primarily due to the patriotic sentiment and cheap price and not on other motives such as reliability, quality, stylish, sporty and value for money.
Herche (1992); Nielsen and Spence, (1997); Javalgi et al. (2005); Ang et al. (2004); and McKegney (2001)	<ul style="list-style-type: none"> • Several events such as Independence Day Celebration, 9/11 incident, 1997/1998 Asian Economic recession and Olympic Games can increase the patriotism level among consumers. • In that case, consumers would probably shift from purchasing imported products to locally made products to shows their support to their country.

Table 2.9 (Continued)

<p>Vida and Dmitrovic (2001)</p>	<ul style="list-style-type: none"> • Patriotism would have an influence if there are normal supply and demand conditions in the market. • They found that patriotic consumer will choose products manufactured by the local firms over the imported products. • Otherwise, if substitute products produced by local firms are not available or very little option, then patriotic appeal is not appropriate.
<p>Okechuku (1994)</p>	<ul style="list-style-type: none"> • The use of patriotic appeal must depending on the product category or brand. • When the country of origin is an important decision attribute, a favoured foreign source should emphasize the product's country of origin (e.g., French wine). • When the favoured source is the home country itself, patriotic appeals may be productively used.
<p>Zhang (1998)</p>	<ul style="list-style-type: none"> • National pride, loyalty, and patriotism were found to influence consumers' preference on locally made products even though the products might have lower quality compared to their imported competitors.
<p>Wang and Chen (2004)</p>	<ul style="list-style-type: none"> • They examine the effect of patriotism on consumer behaviour. • The study found that consumers expressed their patriotism through consumerism. • However, moderating factors such as conspicuous consumption moderates their patriotic sentiment by choosing to place personal status ahead of "national pride".
<p>Fenwick and Wright (2000).</p>	<ul style="list-style-type: none"> • They studied whether or not the buy-national campaign conducted by the government has an effect on the performance of the organization involved in the campaign. • The results revealed that there is no significant performance difference between participating and non-participating firms. • They concluded that the benefits of patriotic themes in promotion are uncertain.

2.8.6 Demographic Variables and Patriotism

Not many studies examined the issue of demographic profile of patriotic consumers.

In one study, Han (1988) identified the demographic characteristics of patriotic

consumers. Han obtained significant relationships when it came to demographic characteristics of patriotic consumers in terms of their age, ethnic group and gender. The patriotic consumers tend to be older, white and female. In his research, he also discovered that the blue-collar workers were slightly more patriotic than white-collar workers. Other demographic variables such as level of education, marital status and income were found to be not significant in determining the consumer patriotic emotions.

Another study that includes the demographic variables in the research was McKegney (2001), which revealed that age and geographical location influenced the patriotism construct. McKegney found that among US consumers, older people who are found to be more patriotic, are more likely to purchase products made in the US. For the geographical location, it was found that consumers from rural and more conservative areas tend to be more patriotic than consumers in big cities.

2.8.7 The Difference between Patriotism and Ethnocentrism

Patriotism has been described as a willingness to love, support, and defend one's country against out-groups (Barnes and Curlette, 1985). Additionally, it is an attachment to and a sense of pride in one's own country, a desire to live there, a readiness to make sacrifices for it, and a respect for and loyalty towards its people (Barnes and Curlette, 1985). Genuine patriots love their own country, its culture, and its traditions, but do not reject other countries; they feel other cultures and traditions are equally legitimate to their own (Barnes and Curlette, 1985; Forbes, 1985).

Indeed, Heaven et al. (1985) showed that one might be a super patriot and still not dislike members of the out-group.

In contrast to patriotism, the value of ethnocentrism represents a devaluing of non-national out-groups and their products. These out-groups are the objects of stereotyped negative opinions and hostile attitudes (Pullman et al., 1997). An ethnocentric group assigns itself a central position and values its achievements, as well as their other characteristics, positively compared with other groups (Levine and Campbell, 1972). By cognitively determining membership in their in-group as the salient standard, ethnocentric persons rigidly accept only in-group members; they reject members of the out-group (Hogg, 1987).

From the consumer ethnocentrism point of view, Shimp and Sharma (1987) define consumer ethnocentrism as referring to the beliefs held by American consumers about the appropriateness, indeed morality, of purchasing foreign-made products. From this we can express that patriotism and ethnocentrism is a distinct construct where the patriotic consumer might be proud of their own country but at the same time not show any aversion towards out-groups, but, for the ethnocentric persons, they will reject the persons or country of the out-groups.

2.8.8 Relationship between Religiosity and Patriotism

No studies have been done to directly relate religiosity with the patriotism construct in consumer behavioural study. However, several researchers suggested that religiosity tends to have a strong significant effect on several constructs. For

example, Delenar (1990), Cukur et al. (2004) and Fam, Waller and Erdogan (2004) argue that religious individuals tend to be more conservative. Furthermore, Wilkes et al. (1986) found that religious persons possess more traditional attitudes. In addition, Vitell and Paolillo (2003) argue that religiosity is very much related to ethical and morality issues. Essoo and Dibb (2004) state that religiosity will indirectly influence consumers' attitudes and value formation, especially those that are concerned with economic issues.

As for patriotism, Kalish and Collier (1981) consider patriotism as a value, and values are basic, abstract, stable, and enduring beliefs about what is preferable, right, fair, just, or desirable. Zarkada-Fraser and Fraser (2002) and Pullman et al. (1997) consider patriotism as a value that provides the basis for the development of personal norms. Similarly, Granzin and Olsen (1998) also argue that patriotism is related to the consumers' value. Furthermore, Barnes and Curlette (1985) argue genuine patriots love their own country, its culture, and its traditions and, indirectly, they will tend to be more conservative. In addition, Meier-Pesti and Kirchler (2003) describes patriotism as instrumental and sentimental attachments, which are related emotional, traditional and cultural achievements. Thus, religiosity was thought to have some influence on patriotism as they were interrelated.

As discussed in the relationship between religiosity and consumer animosity as well as consumer ethnocentrism, it is expected that religiosity will have a significant positive effect on patriotism among Malaysian Muslim consumers. As both religiosity and patriotism are related to values and norms, ethical and morals,

conservatism as well as traditional attitudes, it is possible that religiosity will have a relationship with patriotism. Hence, the current study proposes that:

Proposition 3: The higher the level of Muslim religiosity, the higher will be the patriotism level.

2.9 Product Judgment

Consumers nowadays are inundated with imported products from developed countries such as Japan, the US and the UK, as well as from developing countries such as China, India and Thailand due to the trade liberalization and globalization. Due to the variety of foreign made products in local market, it has increased the interest of researchers to study the attitude of local consumers towards foreign made products. Previous studies covered various ranges issues such as judgment or evaluations of foreign products coming from developed and developing countries, sentiment towards domestic products, effects of foreign products towards domestic economy and local manufacturers as well as other issues (e.g., Wall and Heslop, 1986; Darling and Arnold, 1988; Schaefer, 1997; Hsieh, 2004; and Ettenson and Klien, 2005).

Unfortunately, most research related to foreign product judgment has been conducted in large industrialized countries, with big internal markets and a wide range of domestic brands. Little attention has been given to developing countries, where, in some product markets, no domestic brands or alternatives are available (Nijssen and Douglas, 2004). Therefore, it is important to understand how

consumers in developing countries like Malaysia judge imported products. The results might not concur with studies conducted in developed countries. It is suspected that factors such as religion, social cultural, standard of living and economic condition have a lot of impact on the attitudes of consumers.

Specifically, in examining the literature on foreign product judgment, several important viewpoints of research can be identified. It is widely examined by researchers in their study related to international marketing and consumer behaviour, especially in the construct of country of origin studies (Haubl, 1996; Nagashima, 1977; Darling and Arnold, 1988; Lim and Darley, 1997; Hsieh, 2004; Zhang, 1996; Schaefer, 1997; Lim and O’Cass, 2001; Cai, Cude and Swagler, 2004; Hui and Zhou, 2003; Laroche and Mourali, 2005; Li, Murray and Scott, 2000; and Balabanis, Mueller and Melewar, 2002).

Furthermore, researchers also attempted to study the effect of: (i) consumer animosity (e.g., Klein et. al., 1998; Nijssen and Douglas, 2004; Ettenson and Klien, 2005; Hinck, 2005; and Shin, 2001); (ii) consumer ethnocentrism (e.g., Moon and Hee, 2004; Huddleston et al., 2001; Watson and Wright, 2000; Hamin and Elliot, 2006; Supphellen and Rittenburg, 2001; and Kaynak and Kara, 2001); and (iii) patriotism (e.g., Han, 1988; Hooley at al., 1988; Wall and Heslop, 1986; Kucukemiroglu, 1999; and McKegney, 2001) on product judgment, particularly, foreign made products. Besides the term “judgment”, researchers also normally use other terms such as foreign product evaluation (for example, Bilkey and Nes, 1982; Johansson et al., 1985; Nijssen and Douglas, 2004; and Brodowsky et al., 2004) in explaining this construct.

Previous literature has identified several consumer characteristics such as consumer ethnocentrism (Shimp and Sharma, 1987), consumer patriotism (Han, 1988) and consumer animosity (Klein et al., 1998) may explain why certain consumers are more likely to be interested in knowing a product's country of origin. Shimp and Sharma (1987) found that ethnocentric consumers are more likely to rate foreign products negatively and less willing to purchase imports. Han (1988) found that patriotic consumers exhibit a negative bias towards buying foreign products. Klein et al. (1998) argue that animosity, which arose from either current or previous events, will negatively influence the willingness to purchase products from specific foreign countries.

Researchers have developed various models to explain how attributes of foreign made products are evaluated and integrated into overall product judgments and other consequence variables such as purchase willingness and purchase decisions (e.g., Schiffman and Kanuk, 1994; Green and Srinivasan, 1990; Klein et al., 1998). Research on judgment of foreign products infer that the producing country affects perceptions of a products' attributes and consumers' judgment of product quality (e.g., Bilkey and Nes, 1982; Han, 1988; Hong and Wyer, 1990; Maheswaran, 1994; Papadopoulos and Heslop, 1993). For example, a country's image regarding workmanship, innovation, and technological advancement, logically will be projected onto the features of products produced by that country.

Studies on the country of origin effects found that local consumers will negatively judge foreign made products, especially consumers in developed countries (e.g., Damanpour, 1993; Elliott and Cameron, 1994; Brodowsky et al., 2004; and Herche,

1992). On the other hand, Batra et al. (2000) and Wang et al. (2000) found that consumers from developing countries tended to have an unfavourable image of their home country's products.

Mohammad Sadiq and Syed Aziz (2003), in their study, examined the Malaysian respondents' judgment of different products from the US including electrical appliances, consumer electronics, personal computers and motor vehicles. The results revealed that products made in the US were positively evaluated by Malaysian consumers, especially electrical appliances and consumer electronics, compared to personal computers and motor vehicles. In another study focusing on Malaysian consumers, Osman, et al. (2000) found that locally made products are less preferred than products originating from developed countries, like the US, France and Japan. Malaysian consumers also positively judge products from developed countries.

Darling and Wood (1990) studied the preferences and perceptions of Finnish consumers on products from the US and Japan. Using the longitudinal method, data was collected over a ten-year period. The results showed that positive product attributes are consistently and significantly related to the differences in respondents' preferences for buying and using US versus Japanese products. It indicates that positive judgments on foreign products are clearly important predictors of purchase willingness and use preferences. On the other hand, when the consumers tend to evaluate the foreign products negatively, the preferences will also go in the same direction.

Most research in consumer animosity background found that animosity towards a country will have no effect on product judgment (e.g., Klein et al., 1998; Shin, 2001; and Nijssen and Douglas, 2004). However, a later study by Ettenson and Klein (2005) found that animosity among Australian consumers towards France after the nuclear testing in the South Pacific in 1995 have negatively influenced the judgment towards French made products. Ettenson and Klein argue that strong negative feelings about France among Australian consumers lingered and extended to French products. In another study, Shoham et al. (2006) found that animosity has a negative significant relationship with the judgment of products from an “enemy” country. Additionally, Hinck (2005) found that the judgment of products from former West Germany by former East German consumers was significantly positive.

In terms of foreign product judgment from the consumer ethnocentrism perspective, most studies have found that, generally, highly ethnocentric consumers will negatively evaluate foreign made products (for example, Shimp and Sharma, 1987; Kaynak and Kara, 2002; Kim and Pysarchik, 2000; Supphellen and Rittenburg, 2001; and Watson and Wright, 2000), especially in developed countries. Shimp et al. (1995) believe that consumers with ethnocentric tendencies have a tendency to evaluate domestic products favourably, often unreasonably so, compared to imported products. This indicates a positive relationship between consumer ethnocentrism and judgment of domestically made products, and a negative association between consumer ethnocentrism and judgment of imported products.

A study by Wang and Chen (2004) found that consumers in China might have strong ethnocentric tendencies but not necessarily perceive domestic products as being of

higher quality than imports, even though they reject foreign products on moral grounds. In Malaysia, Abdul Razak et al. (2002) found that highly ethnocentric consumers, negatively judge foreign made products and have a less favourable acceptance of such products. Yu and Albaum (2002) in their study, hypothesized that Hong Kong consumers will exhibit higher ethnocentric tendencies one year after Britain transferred sovereignty over Hong Kong to China in 1997. They found that the post handover group was more ethnocentric and prefer locally made products. Highly ethnocentric consumers tend to positively judge locally made products.

For the highly patriotic consumers, even though they preferred local products, they do not undervalue foreign made products (Han, 1988). In Han's research, he found little evidence of negative biases in consumers' evaluations of foreign products. In other words, he found little evidence to support his hypothesis that consumer patriotism affects foreign product judgment. Granzin and Olsen (1998) found that patriotism among consumers does not negatively affect their foreign products judgment and, consequently, the purchase of foreign made products by the US consumers. However, Daser and Meric (1987) found that patriotic appeal, such as "Buy American" theme, are beginning to achieve results in terms of generating awareness to purchase locally made products and reducing the high quality judgment of foreign made products by US consumers. McKegney (2001) also found that highly patriotic consumers in the US positively judge locally made products and are more likely to buy locally made products.

2.9.1 Relationship between Consumer Animosity and Product Judgment

One of the important outcome variables used in consumer animosity studies is product judgment (e.g. Klein et al., 1998; Shin, 2001; Nijssen and Douglas, 2004; Hinck, 2005; and Shoham et al., 2006). Most research found that judgment of foreign made products is not influenced by consumer animosity. In other words, previous researchers argue that consumer animosity will not denigrate the quality of goods produced from that particular country. Results of a study conducted by Klein et al. (1998) show that even though the willingness of consumers in Nanjing to buy products from Japan was low, the effects were independent of their judgment about the quality of Japanese products. Although they were not willing to buy products from Japan, the quality perceptions of products made in Japan were positive.

A study conducted by Nijssen and Douglas (2004) focused on consumers in the Netherlands. They found that consumer animosity influences the reluctance to buy products from Germany, but it does not influence the evaluation of products. A study conducted in Korea by Shin (2001) also supported this argument. Even though Korean consumers have a negative willingness to buy products from Japan, the relationship was independent of their judgment about the quality of Japanese products.

Similarly, Hinck (2005) also reported that consumers from former East Germany gave a favourable judgment of the quality of former West German products. In the US, the same outcome was found. Klein (2002) found that US consumers positively judge Japanese made products although the animosity feelings exist. The findings of

these researchers demonstrate that the negative effect of consumer animosity does not influence the consumers' positive judgment on the products produced by an "enemy nation".

In 2005, Ettenson and Klein conducted a research to examine the Australian consumers' reaction towards France's nuclear testing in the South Pacific in 1995. Their research comprises two studies that provide a conceptual and longitudinal analysis of consumer protest behaviour. The study, however, produced an unexpected result, that is, animosity towards France was found to predict judgments of French product quality. This represents a significant departure from the predictions of the animosity construct and from previous empirical findings (e.g., in Klein et al., 1998; and Klein, 2002). It shows that consumer animosity can also denigrate the quality judgment of foreign made products (Ettenson and Klein, 2005). The result shows evidence that quality judgment can be affected by consumer animosity. Likewise, Shoham et al. (2006) in Israel found that consumer animosity had a significant negative effect on product judgment, i.e., the animosity will lead to quality denigration and rejection. The summary of the relationship between consumer animosity and product judgment is presented in Table 2.10.

Table 2.10
Relationship between Consumer Animosity and Product Judgment

Relationship	Authors
Positive	Klein (2002)
Negative	Ettenson and Klein (2005) and Shoham et al. (2006)
No Relationship	Klein et al. (1998); Shin (2001); Nijssen and Douglas (2004); Hinck (2005); Hong and Kang (2006)

For the current study, consistent with the result of a study conducted by Ettenson and Klein (2005) and Shoham et al. (2006), it is proposed that consumer animosity will have a negative relationship with the judgment of products made in the US from the perspective of Muslim consumers in Malaysia. The availability of substitute products from other developed countries such as Japan, France and Germany, as well as locally manufactured products might also contribute to the relationship between these two constructs. Thus, based on the discussion, the following proposition is suggested:

Proposition 4: The higher the consumer animosity, the lower the product judgment towards US made products.

2.9.2 Relationship between Consumer Ethnocentrism and Product Judgment

In studies investigating the relationship between ethnocentrism and attitude towards importing products, most of the findings were consistent. The more ethnocentric a consumer, the more the consumer will be against importing foreign goods (e.g. Herche, 1994; Kaynak and Kara, 2002; Kim and Pysarchik, 2000; Moon, 1996; Sharma et al., 1995; Supphellen and Rittenburg, 2001; Watson and Wright, 2000). Generally, consumer ethnocentrism has a significant negative relationship with the judgment of foreign made products.

An empirical investigation in several developed countries, such as the US (Shimp and Sharma, 1987), Canada (Hung, 1989), France (Baumgartner and Jolibert 1977), the UK (Bannister and Saunders 1978), and Korea (Sharma et al., 1995) have

illustrated that consumers with ethnocentric tendencies have a proclivity to judge and evaluate domestic products favourably, often unreasonably so, compared to imported products. Likewise, in developing countries, Shin (2001) in South Korea and Hamin and Elliot (2006) in a study in Indonesia, found that the more ethnocentric a consumer is, the more they will have a less favourable attitude towards foreign products as well as lower intention to buy foreign products. This indicates a negative association between consumer ethnocentrism and foreign product judgment.

However, a study conducted by Bandyopadhyay and Anwar in 2002 examined the nature of ethnocentric tendencies in two emerging markets – India and Pakistan – towards foreign products from the US and Japan. The results showed that Pakistani consumers possessed a higher level of ethnocentrism compared to Indian consumers. Furthermore, even though the ethnocentric tendencies led to a more favourable attitude towards domestic products, it did not necessarily lead to a negative perception of foreign products. Thus, in certain conditions, consumer ethnocentrism effects vanish. For example, Javalgi et al. (2005) revealed that highly ethnocentric consumers are willing to dispose of their ethnocentric tendencies if they perceive the product as necessary.

In addition, Huddleston et al. (2000 and 2001) examined the perceived quality of foreign products based on the level of consumers' ethnocentric tendencies in two different countries. For the Russian consumers, they found that consumer ethnocentrism does not affect the product quality perception. However, in Poland, consumer ethnocentrism negatively influences the quality perception of foreign

made products among Polish consumers. It shows that the geographical location has an influence on consumers' ethnocentric tendencies.

Finally, for the study of consumer ethnocentrism in the animosity model, Klein et al. (1998), Klein and Ettenson (1999), Shin (2001), Klein (2002), Nijssen and Douglas (2004), Ettenson and Klein (2005), Russell and Russell (2006) and Nakos and Hajidimitriou (2007) found that consumer ethnocentrism was a significant predictor of product judgment. Higher ethnocentric tendencies mean a negative judgment of foreign made products. All studies in this context indicate that the consumer ethnocentrism construct has a significant negative relationship with the judgment of foreign made products.

Table 2.11 summarizes the relationship between consumer ethnocentrism and product judgment.

Table 2.11
Relationship between Consumer Ethnocentrism and Product Judgment

Relationship	Authors
Positive	n/a
Negative	Herche (1994); Kaynak and Kara (2002); Kim and Pysarchik (2000); Moon (1996); Sharma et al. (1995); Supphellen and Rittenburg (2001); Watson and Wright (2000); Klein et al. (1998); Klein and Ettenson (1999); Shin (2001); Klein (2002); Nijssen and Douglas (2004); Ettenson and Klein (2005); Russell and Russell (2006); and Nakos and Hajidimitriou (2007).
No Relationship	Yu and Albaum (1997 and 2002); Bandyopadhyay and Anwar (2002); Huddleston et al. (2000 and 2001); and Javalgi et al. (2005).

Based on the above discussion, the current study proposes that consumer ethnocentrism will have a significant negative relationship with the judgment of US made products by Malaysian Muslim consumers. Hence, this study proposes:

Proposition 5: The higher the consumer ethnocentric tendencies among Muslim consumers, the lower the product judgment towards US made products.

2.9.3 Relationship between Patriotism and Product Judgment

Patriotism is another important construct that is used by researchers to examine the attitudes of local consumers towards foreign made products. For example, Han (1988) conducted a study in the US to examine the effects of patriotism on foreign product judgment and purchase willingness of foreign made products. To promote and stimulate consumers' patriotic emotions, manufacturers in the US have turned to patriotic television advertisements to fight off foreign competition (Han, 1988). In Malaysia, the patriotic campaign called "*Belilah Barangan Buatan Malaysia*" or "Buy Malaysian Made Products" was launched in the early 1980s. During the economic crisis that hit several Asian countries in 1997/1998, patriotic campaigns such as "Thai Buy Thai" were launched to encourage consumers to purchase locally made products (Ang et al., 2004). The question of whether this campaign is really effective in arousing consumers' patriotic emotion is another aspect that needs to be considered in patriotic studies.

Some of the studies revealed that patriotism has little impact on foreign product judgment. For example, Han (1988) asserts that foreign products judgment is not significantly influenced by the consumers' patriotism. Similarly, Granzin and Olsen (1998) found that patriotism among US consumers does not negatively affect their foreign products judgment. However, the patriotic campaign such as "Buy American" theme can induce consumer patriotism and indirectly reduce the positive judgment of foreign made products by local consumers (Desar and Meric, 1987 and McKegney, 2001).

Earlier researchers also suggest that certain events can increase patriotism among local consumers and indirectly influence the judgment of foreign made products. For example, Herche (1992) suggests that the role of patriotism is important in countries or regions that have recently undergone major socio-economic transformations, ethnic conflicts or even wars. In the US, after the 9/11 attack, patriotic emotions among American consumers increased making them more likely to judge locally made products more favourably than imported products (McKegney, 2001). Similarly, Ang et al. (2004) found that the consumers in the most affected countries during the 1997/1998 economic crisis demonstrated higher patriotic feelings and rated local products better than imported goods.

On the other hand, researchers found that consumers from a wide range of countries evaluate their own domestic products more favourably than those that are foreign made (e.g. Hooley et al., 1988; Papadopoulos et al., 1990; Nielsen and Spence, 1997; Johansson et al., 1985; Kucukemiroglu, 1999; Wall and Heslop, 1986; Vida and Dmitrovic, 2001; and Javalgi et al., 2005). In China, Zhang (1998) and Wang

and Chen (2004) found that patriotism has an impact on the judgment of foreign made products. Meanwhile, Hooley et al. (1988) found that British cars were purchased by their consumers primarily due to the patriotic sentiment and cheap price and not for other motives. This indicates that patriotism does have an influence on the judgment of foreign made products by local consumers. Relationship between patriotism and product judgment is summarized in Table 2.12.

Table 2.12
Relationship between Patriotism and Product Judgment

Relationship	Authors
Positive (on own country's product)	Hooley et al. (1988); Papadopoulos et al. (1990); Nielsen and Spence (1997); Johansson et al. (1985); Kucukemiroglu (1999); Wall and Heslop (1986); Vida and Dmitrovic (2001); and Javalgi et al. (2005).
Negative	Desar and Meric (1987); Herche (1992); (McKegney, 2001); Ang et al. (2004); Zhang (1998); and Wang and Chen (2004).
No Relationship	Han (1988); and Granzin and Olsen (1998).

Based on this argument, the current study proposes that:

Proposition 6: The higher the patriotism among Muslim consumers, the lower the product judgment towards US made products.

2.10 Purchase Willingness of Foreign Made Products

The construct of purchase willingness of foreign made products is receiving attention from researchers in the country of origin effect, consumer animosity,

consumer ethnocentrism and patriotism research. Purchase willingness will normally consider the consequence effects of foreign product judgment (Klein et al., 1998). Practically, positive judgments of foreign made products are positively related to the willingness to purchase products imported from foreign countries. In other words, if consumers positively judge a product, it will increase the willingness to purchase that product.

Nowadays, consumers have a range of options while purchasing products. Therefore, some factors might influence their decision to purchase or not to purchase the products. From the country of origin studies, consumers who receive product information for the purpose of making a purchase decision are likely to interpret the attribute information in terms of pre-existing concepts that have positive or negative implications for the product quality (Hong and Kang, 2006). Consequently, the general assessment and evaluation of the products will lead to the willingness or intention to purchase such products. Negative judgment and evaluation will negatively influence the willingness and vice versa.

During the judgment process by the consumers, prior literature argues that the element of country of origin of the products could be one of the attributes considered by the consumers [e.g. Darling and Wood (1989); Andaleeb (1995), Cheron and Propeck (1997) and Al-Sulaiti and Baker (1998)]. In the current study, instead of using country of origin effect, the elements of consumer animosity, consumer ethnocentrism and patriotism might influence the judgment of US made products by Muslim consumers and, consequently, the purchase willingness of such products.

Perhaps, the positive judgment of the products may provide a good indicator of purchase willingness.

In consumer animosity studies, most researchers found no significant relationship between animosity and judgement of foreign made products (e.g. Klein et al., 1998 and Shin, 2001). However, for consumers in Australia and Israel, it was found that animosity would negatively influence the quality judgment of foreign made products (Ettenson and Klein, 2005 and Shoham et al., 2006). When the product judgment is negative, it will negatively affect the purchase willingness. For the consumer ethnocentrism study, highly ethnocentric consumers will have a significant negative effect on the judgment of foreign made products (e.g. Nijssen and Douglas, 2004 and Shin, 2001). The negative judgment will directly decrease the willingness of consumers to purchase foreign made products.

Similarly, for patriotism, researchers found that patriotic consumers tend to evaluate locally made products positively compared to foreign made products (Han, 1988). Therefore, patriotic consumers are also more likely to buy locally made products compared to consumers who are not patriotic. Furthermore, Han added that consumers' patriotic emotions may be successful in producing behavioural responses in favour of domestic products, i.e., the choice of domestic versus foreign products can be influenced by highly emotional factors such as consumer patriotism. Therefore, it is expected that for patriotic consumers, their willingness to purchase foreign made products is low.

However, in another study on the effect of patriotism on consumer behaviour, researchers found that the willingness to purchase locally made products is higher than the willingness to purchase foreign made products when it provides equal or better quality and customer value, as well as the services accompanying them (Lim and Darley, 1997; Han and Terpstra, 1988; and Wall and Heslop, 1986). This finding indicates that the emotional factor (patriotism) alone is not sufficient in encouraging local consumers to purchase locally made products. Nevertheless, all the evidence from the previous research suggests that an individual's affective (emotions) information processing will influence his/her attempt to justify the product choice; hence it will indirectly affect their willingness to purchase foreign made products.

According to the theory of reasoned action, a person's intention is a function of two basic determinants; one is personal in nature and the other reflecting social influence (Ajzen and Fishbein, 1980). The personal factor is the individual's positive or negative evaluation of performing the behaviour. For the second factor, social pressures will influence the individual to perform or not to perform the behaviour. Individuals will intend to perform behaviour when they evaluate it positively and when they believe that it is important for them to perform the action (Ajzen and Fishbein, 1980). In the current study, the judgment of products made in the US by Muslim consumers might be influenced by their animosity towards the US, their ethnocentric tendencies as well their level of patriotism. Consequently, if there is positive judgment, possibly the willingness to purchase the products will also be high. So, if they believe that animosity, ethnocentrism and patriotism are important

for their decision, it will significantly influence the product judgment and indirectly influence their willingness to purchase the US made products.

2.10.1 Relationship between Product Judgment and Purchase Willingness

A positive relationship between product judgment and purchase willingness is expected. The higher the consumers judge a product the higher the willingness to purchase. For example, if consumers rate a product as the best on the market, for sure they are willing to purchase that product. Positive judgment is a good indicator of purchase willingness. The relationship between product judgment and purchase willingness will be discussed in this subsection.

Kim and Pysarchik (2000) in their research examined the effects of judgment of foreign products on the willingness to purchase such products. They hypothesized that positive judgment of products would positively affect overall attitude towards the products and, subsequently, higher purchase intention or purchase willingness. To confirm this, the relationship between overall attitude towards a product and purchase intention was examined. The study found that the relationship between product judgment and purchase willingness was significant, therefore, indicating that product judgment was a good predictor of purchase willingness.

Javalgi et al. (2005) in their study, hypothesized that a positive attitude towards importing foreign products would influence the willingness to purchase foreign goods by French consumers. In their study, three product categories and three countries of origin were included. The results were significant for all three products,

across all three countries, except for televisions from the US and for computers from Germany. The results confirmed that from the French consumers' viewpoint, most of the time, when they evaluated the products positively, the willingness to purchase was also in the same direction.

A study by Peterson and Jolibert (1995) in the US, revealed that the effect of the country of origin was important on product evaluation. Subsequently, they hypothesized that product judgment can predict two types of dependent variables, i.e., perceived quality/reliability and purchase intention. However, they found that the effect of product judgment was more important for products' perceived quality than for purchase intention. This finding suggests that although the judgments of the products are positive, it will not necessarily induce the willingness of consumers to purchase the products. Similarly, Bandyopadhyay and Anwar (2002) found that highly ethnocentric consumers in India and Pakistan will only lead to a more favourable attitude towards domestic products but did not necessarily lead to a negative perception of importing products.

Purchase willingness is an important outcome variable used in consumer animosity studies. Positive product judgment was found to have a significant positive effect on willingness to purchase products from Japan by Chinese consumers regardless of the consumers' level of animosity (Klein et al., 1998). For Dutch consumers, Nijssen and Douglas (2004) found that the judgment of televisions and cars from Germany was negatively related to consumers' reluctance to buy these products. In other words, when consumers positively evaluated such products, they are more willing to purchase those products. A study by Nakos and Hajidimitriou (2007) also asserted

that for Greek consumers, the judgment of foreign made products will positively influence their willingness to purchase them.

Furthermore, in Shoham et al. (2006), they found that that the higher the Jewish Israelis' quality judgment of Arab Israeli products and services, the higher their willingness to buy such products. Similarly, for Korean consumers, the positive judgments of the quality of Japanese made products significantly affect the purchase willingness (Shin, 2001). It shows that positive judgment indicates higher purchase willingness. Apparently, consumers are able to acknowledge the quality of goods from the "enemy country" while expressing hostility.

Table 2.13 summarizes the relationship between product judgment and purchase willingness.

Table 2.13
Relationship between Product Judgment and Purchase Willingness

Relationship	Authors
Positive	Kim and Pysarchik (2000); Javalgi et al. (2005); Shin (2001); Klein et al. (1998); Nijssen and Douglas (2004); Shoham et al. (2006); and Nakos and Hajidimitriou (2007).
Negative	n/a
No Relationship	Peterson and Jolibert (1995)

Basically, consistent results are found in the consumer animosity studies in terms of the effects of product judgment on purchase willingness. As explained in the previous paragraph, the positive judgment will positively affect the consumers'

purchase willingness. Therefore, the current study posits that product judgment will in turn determine the Muslim consumers' purchase willingness of US made products. If the consumers positively judge a product, their willingness to purchase should also be high. Therefore, based on the above discussions, the following proposition is suggested:

Proposition 7: Positive product judgment on US made products will indicate higher purchase willingness of such products.

2.11 Purchase Action of Foreign Made Products

Not many studies in this area examined the actual purchase action of consumers towards foreign made products. According to McLain and Sternquist (1991), some research suggests that consumers prefer to purchase locally made products and refuse to purchase foreign made products, but very little research has measured actual purchase action. Moreover, most of the studies in the consumer animosity, consumer ethnocentrism and patriotism only focused on the purchase willingness of foreign made products (e.g. Good and Huddleston, 1995; Han, 1988; Suh and Kwon, 2002; Wang and Chen, 2004; and Javalgi et al., 2005).

Actual purchase action of consumers is important to determine whether the negative effects arise because of the consumer animosity, consumer ethnocentrism and patriotism and whether it will indirectly influence the consumers to purchase foreign made products. It is also important to understand whether the purchase willingness will lead to actual purchase behaviour. Klein et al. (1998) argue that the purchase

willingness of foreign made products is a significant predictor of ownership of foreign made products.

Practically, the intention and willingness of consumers to purchase one product will very much influence the decision of the consumers to either purchase or not to purchase such products. However, even though there is a high possibility of that consumer purchasing such products it does not necessarily mean they will buy it. This implies that although consumers have a high willingness to purchase they might not commit their effort to purchase the product. Conversely, although verbally or intentionally, one consumer insists that he/she will not purchase products from one country because of whatever reason, when it comes to actual purchase, he/she possibly purchases products from the “enemy country”. Perhaps, consumers may “have to” buy the products for various reasons such as lack of availability of substitute products (Shin, 2001).

As suggested by Daser and Meric (1987), for US consumers, the patriotic appeals campaign conducted by the US government are beginning to achieve results in terms of generating awareness. However, the greater challenge for the marketers is to increase the behavioural response. In simple words, the marketers need to influence consumers to purchase locally made products, not only high in willingness but also high in purchase action. Furthermore, Daser and Meric found that there is a high discrepancy between what people say they will do and what they actually do. In this case, for example, consumers in Malaysia might say that the purchase willingness of US made products is low due to the level of ethnocentric tendencies and consumer animosity, but in reality they still purchase, use and consume US made products.

A study conducted by Shin (2001) revealed that although the purchase willingness of products from a certain country was low, the product ownership was in fact high. In his study, he examines the animosity effect on ownership of Japanese made products among college students in Korea. He found that consumer animosity towards Japan negatively affects the purchase willingness. However, the mean value of Japanese product ownership is quite high, suggesting that they actually owned and purchased products made in Japan.

On the contrary, Klein et al. (1998) and Klein (2002) found that the level of animosity among consumers will affect the ownership of products from an enemy nation. They found that high-animosity consumers owned fewer target country products than did low-animosity consumers. This indicates that the animosity towards a certain country will negatively influence the actual purchase action and the ownership of products made in that country.

For the consumer ethnocentrism study, Shimp and Sharma (1987) believe that consumers' ethnocentric tendencies play a role in purchasing decision. McLain and Sternquist (1991) found that high-ethnocentric US consumers are no more likely to purchase US made products than those who are less-ethnocentric. The implication is that although consumers may claim that they purchase locally made products (US made products, in this case), in reality, the consumers do not carry out the action to support the claim. This finding shows that the verbal response, i.e., low or high purchase willingness alone, does not accurately represent the actual purchase activity.

However, purchase willingness cannot be rejected as an important contributor to the purchase action. This is demonstrated by a study conducted by Yu and Albaum (2002) where they found that low-ethnocentric consumers will exhibit higher purchase willingness of foreign made products and that higher purchase willingness is significantly related to actual purchase action. So, for the current study, consumer animosity, consumer ethnocentrism and patriotism are supposed to have a relationship with the judgment of US made products and indirectly it will also influence the purchase willingness and actual purchase of US made products by Malaysian Muslim consumers.

2.11.1 Relationship between Product Judgment and Purchase Action

In recent years, there has been a growing recognition that purchase action is an important outcome variable in the attitude towards foreign made product studies. Most of the studies in this background always use purchase willingness and purchase intention as a dependent variable (e.g. Watson and Wright, 2000; Yu and Albaum, 2002; Suh and Kwon, 2002; Wang and Chen, 2004; Hamin and Elliot, 2006; and Shankarmahesh, 2006).

As explained in the relationship between product judgment and purchase willingness, a positive link between product judgment and purchase action is also expected. When consumers positively judge a product, it will have a direct influence on the ownership of such product. Practically, without considering other factors such as price and after sales services, positive judgment of products will positively influence the ownership of products or actual purchase behaviour. The possible

relationship between these two variables will be presented in the following paragraphs based on prior literature.

In a study conducted by Ulgado and Lee (1998), Korean consumers rely heavily on intrinsic cues (physical composition of products such as the design, workmanship and perceived quality) when it comes to actual purchase decision. This shows that the product judgment is important for actual purchase by consumers. Furthermore, in a consumer ethnocentrism study, Yu and Albaum (2002) revealed that product ownership among Hong Kong consumers is influenced by their product preferences. Higher preferences indicate higher actual ownership of the products.

Similarly, Pullman et al. (1997) assert that support for locally made products will positively influence the consumers' purchase action. For Granzin and Olsen (1998), their finding suggests that the purchase of locally or foreign made products is related to the judgment and responsibilities towards their own community. However, McLain and Sternquist (1991) found that positive judgment of products is not a strong indicator of actual purchase behaviour. They suggest other factors such as price and brand name along with the product judgment will accurately predict purchase action.

Klein et al. (1998) examined the relationship between product judgment and purchase action or product ownership of Chinese consumers. Interestingly, they found that Chinese consumers' marketplace behaviour (i.e. actual ownership of Japanese goods) was predicted by attitudes towards buying Japanese products. In Klein (2002), the researcher found that the level of animosity among consumers

affects the ownership of products from an enemy nation. The study concluded that high-animosity consumers owned fewer target country products than did low-animosity consumers. This indicates that the animosity towards a certain country will negatively influence the actual purchase action. For Korean consumers, Shin (2001) also found that product judgment is a good indicator of purchase action. Positive judgment represents higher ownership of Japanese made products by Korean consumers.

The summary of the relationship between product judgment and purchase action is presented in Table 2.14.

Table 2.14
Relationship between Product Judgment and Purchase Action

Relationship	Authors
Positive	McLain and Sternquist (1991); Ulgado and Lee (1998); Yu and Albaum (2002); Pullman et al. (1997); Granzin and Olsen (1998); and Shin (2001).
Negative	n/a
No Relationship	n/a

In the context of the current study, the judgment of the US made products by Malaysian Muslim consumers will perhaps have a relationship with the purchase action. Positive judgment may signify a positive attitude towards the ownership of US made products. In contrast, a negative judgment will negatively affect the purchase action of the US made products. When a customer perceived that a product is high in quality, good workmanship, long lasting, clever design and reliable,

certainly it will have an impact on the purchase decision of that customer. Therefore, this study proposes that:

Proposition 8: Positive product judgment on US made products will indicate higher purchase action of such products.

2.11.2 Relationship between Purchase Willingness and Purchase Action

As explained in an earlier section of this chapter, not many studies examined the actual purchase action of consumers. One study that includes the construct of product ownership or purchase action is conducted by Klein et al. (1998). They proposed that the willingness to purchase products from a foreign country will influence the actual product ownership, i.e., the willingness to purchase will become a significant predictor of ownership of products from the target country. A higher willingness will indicate higher ownership of products made in Japan. Their result indicates that the measure of attitudes towards buying or purchase willingness is a significant predictor of actual ownership of Japanese products among Chinese consumers.

Similarly, Shin (2001) also revealed that purchase willingness is a statistically significant estimator of actual purchase of Japanese made products among Korean consumers. Furthermore, Shoham et al. (2006) used purchase-behaviour change as a dependent variable for purchase willingness. They found that animosity reduced consumers purchase willingness and consequently their actual purchase. In addition, Pullman et al. (1997) also found that purchase willingness will lead to actual

purchase action. However, other studies in consumer animosity background such as Nijssen and Douglas (2004), Shimp et al. (2004), Hinck (2005), Ettenson and Klein (2005), and Nakos and Hajidimitriou (2007) do not include the actual product purchase or purchase action of consumers. They only used purchase willingness as a dependent variable.

Table 2.15 summarizes the relationship between purchase willingness and purchase action.

Table 2.15
Relationship between Purchase Willingness and Purchase Action

Relationship	Authors
Positive	Pullman et al. (1997); Klein et al. (1998); Shin (2001); and Shoham et al. (2006).
Negative	n/a
No Relationship	n/a

In the context of this study, purchase willingness of consumer is expected to have a positive effect on the purchase action of the products made in the US. If the consumers feel that the product is good, the willingness might be high and, consequently, purchase action will also be positive towards that product. Therefore, purchase willingness of US made products will be a predictor of the purchase action of US made products from the perspective of Malaysian Muslim consumers. Thus, this study proposes that:

Proposition 9: The greater the willingness to purchase the product, the higher the purchase action will be.

2.12 Product Judgment as a Mediator between Consumer Animosity, Consumer Ethnocentrism and Patriotism and Purchase Willingness

No empirical studies were found to examine the product judgment as a mediator between consumer animosity and purchase willingness. As described in the earlier section, consumer animosity studies are quite new and limited work has been done in terms of construct expansion, as well as antecedent identification and the role of mediators. Therefore, the potential areas for further research are considerable (Klein et al. (1998) and there is a lot of scope for further study.

Nakos and Hajidimitriou (2007) urge future studies to examine the animosity effects among industrial buyers. Besides, a related avenue for further investigation to explore the construct of animosity is needed, especially on their potential antecedents (Klein and Ettenson, 1999). Most importantly, Shin (2001) suggests that the mediating and moderating effects should be included in consumer animosity studies. Similarly, according to Nijssen and Douglas (2004), in consumer animosity studies, other variables may need to be examined and included in the model since some of them might mediate or counterbalance the negative effects.

For consumer ethnocentrism studies, Wang and Chen (2004) found that consumers in China might have strong ethnocentric tendencies but not necessarily perceive domestic products as being of higher quality than imports. However, they tend to

reject foreign products on moral grounds rather than ethnocentric tendencies. Consequently, the negative perception of domestic made products coupled with an admiration of imported products will mediate the effect of consumer ethnocentrism on purchase willingness. In this case, for highly ethnocentric consumers, even though the willingness to purchase domestic products is high, the judgment on local versus foreign products will mediate the effects. In this case, product judgment mediated the relationship between consumer ethnocentrism and purchase willingness.

Furthermore, Olsen, Granzin, and Biswas (1993) examined perceived equity, empathy, costs and responsibility as possible mediators between consumer ethnocentrism and willingness to buy imported products. They found that perceived quality (which is related to product judgment) mediates the negative effects. Additionally, empirical support for the mediating effect of foreign product judgment can also be found in studies such as Yu and Albaum (2002). In their study, to understand the indirect effect of consumer ethnocentrism and willingness to buy, they put the construct of product judgment as a mediator. They found that positive product judgment mediates the negative effects of consumer ethnocentrism.

As for patriotism, no empirical evidence can be provided to support the mediating effect of product judgment on the relationship between patriotism and purchase willingness. However, a few studies suggested that several events can influence the consumers' patriotic emotions. For example, McKegney (2001) found that patriotic emotions among US consumers increased after the 9/11 attack. Similarly, Ang et al. (2004) found that consumers in the most affected countries during the 1997/1998

economic crisis demonstrate higher patriotic feelings and rated local products better than imported goods. Similarly, Nielsen and Spence (1997) found that patriotic week such as during the Independence Day Celebration and Olympic Games can enhance patriotic emotions among consumers. It is expected that there are several factors that can mediate the effects of patriotism on purchase willingness.

Based on the above argument and previous discussion on the effect of consumer animosity, consumer ethnocentrism and patriotism towards product judgment, it can be concluded that product judgment plays an important role as a mediator in indicating the effects of consumer animosity, consumer ethnocentrism and patriotism on purchase willingness. Thus, this argument suggests the following propositions:

Proposition 10a: Product judgment mediates the relationship between consumer animosity and purchase willingness.

Proposition 10b: Product judgment mediates the relationship between consumer ethnocentrism and purchase willingness.

Proposition 10c: Product judgment mediates the relationship between patriotism and purchase willingness.

2.13 Product Judgment as a Mediator between Consumer Animosity, Consumer Ethnocentrism and Patriotism and Purchase Action

The role of product judgment as a mediator between consumer animosity, consumer ethnocentrism and patriotism and the purchase action of US made products is also

included in this study. As explained in the earlier part of this chapter, negative attitude towards foreign products may arise because of the animosity, ethnocentric tendency and patriotic emotion among local consumers (Klein, 1998; Shimp and Sharma, 1987; and Han, 1988). Therefore, it is crucial to examine whether there are any variables that can mediate the negative effects.

As suggested by Shin (2001), consumer animosity studies need to integrate the possible mediating variables in order to improve the understanding of the animosity construct. Furthermore, the study of the consumer animosity construct is rather new, therefore, lots of improvement is needed, such as integrating the antecedents and mediating variables in the model (Klein and Ettenson, 1999; and Shin 2001). By incorporating new variables, the cause and effect of consumer animosity can be revealed by the researchers and further understanding on the construct can be expected.

Generally, there will be a negative effect of consumer animosity, consumer ethnocentrism and patriotism on the attitudes of local consumers towards foreign made products. When these three variables are high, it will reduce the favourableness of foreign made products. However, it is not impossible for highly ethnocentric consumers to purchase foreign made products rather than locally made. For example, Wang and Chen (2004) suggested that when consumers hold higher conspicuous consumption values, the negative attitudes towards foreign made products will be mediated. Similarly, Moon and Jain (2001) found that overall quality judgment of foreign made products can mediate the negative effects.

In the context of the present study, if consumers positively judge the products made in the US, it will probably shrink the negative attitudes arising from consumer animosity, consumer ethnocentrism and patriotism. Therefore, based on the above discussion, it is expected that product judgment will mediate the relationship between consumer animosity, consumer ethnocentrism and patriotism on the actual purchase action of US made products by Malaysian Muslim consumers. Thus, this study posits that product judgment will play a role as a mediator. This study proposes:

Proposition 11a: Product judgment mediates the relationship between consumer animosity and purchase action.

Proposition 11b: Product judgment mediates the relationship between consumer ethnocentrism and purchase action.

Proposition 11c: Product judgment mediates the relationship between patriotism and purchase action.

2.14 Purchase Willingness as a mediator between Product Judgment and Purchase Action

The direct relationship between product judgment and purchase action is expected to be positive as proposed in Proposition 8. High judgment will indicate higher purchase action, and low judgment indicates lower purchase action. However, the variables can also be indirectly related. For example, if the purchase willingness of US made products is high, it may mediate the negative effect on product judgment due to consumer animosity or consumer ethnocentrism. Possibly, because of

consumer animosity or consumer ethnocentrism, consumers may avoid purchasing products from an enemy country. Therefore, it will indirectly affect the purchase of US made products by consumers. But, it is not impossible to change the attitudes if marketers know the strategy needed. In this case, if the purchase willingness is high, perhaps it will mediate the effect and directly influence the actual purchase action of consumers.

Contrastingly, if the product judgment is high, but the purchase willingness is low, it may influence the consumer purchase decision. For example, in a study conducted by Ulgado and Lee (1998), they argue that consumers always depend on intrinsic cues (such as the design, workmanship and perceived quality) and extrinsic cues (product related, but are not part of the physical product itself, e.g., brand name, price, and country of manufacture of a product) when it comes to actual purchase decision. It shows that the product judgment is important for actual purchase decision.

However, if the purchase willingness is low, for whatever reason, for instance, animosity, it may mediate the relationship between product judgment and purchase action. In this case, purchase willingness will affect the decision of consumers to either purchase or not to purchase the products. A study conducted by Granzin and Olsen (1998) found that the decision to purchase a product is influenced by the product judgment, but responsibility towards the community may also have an influence on them. It shows that other factors may mediate the relationship between product judgment and purchase action.

Furthermore, if consumer animosity level is high, it will influence the purchase willingness and, indirectly, it will affect the ownership of products from an enemy nation (Klein, 2002). She concluded that consumers with a high animosity attitude purchased less than consumers with a low animosity attitude although the product judgment is not affected by the animosity. This shows that animosity towards one country will affect the consumer purchase willingness and indirectly, purchase action. In the context of the current study, the judgment of US made products will influence the purchase action of Malaysian Muslim consumers. However, purchase willingness is capable of playing a mediator role in the relationship between product judgment and purchase action. Thus, the following proposition is suggested:

Proposition 12: Purchase willingness mediates the relationship between product judgment and purchase action.

2.15 Conclusion

This chapter provides the literature review of this research. That is, cross brief reviews on the basis of the negative attitude towards foreign products based on consumer animosity, consumer ethnocentrism and patriotism background. Next, the discussions on the “Muslims are brothers” concept and the relationship between the US and the Muslim world are discussed, followed by a discussion on the study framework. Furthermore, the extensive reviews on religiosity, consumer animosity, consumer ethnocentrism and patriotism as well as the judgment of foreign made products are presented. The main purpose is to set up a context for discussing the interrelationship between the constructs mentioned. The discussions are organized

according to the linkages between the constructs. Additionally, the propositions of the study are also presented based on the linkages developed between the related constructs.

Religiosity is supposed to have a relationship with the negative attitude towards foreign products as, normally, it is used by consumers to evaluate which is right and which is wrong and will directly influence how people behave. From the negative attitudes, the judgment of consumers on the attributes of foreign made products, in this case, US made products is assessed and consequently how these evaluations will affect Malaysian Muslim behaviour, i.e., in terms of the purchase willingness and purchase action. It is also noted that the product judgment might act as mediators in the relationship between negative attitudes towards US products with their willingness and actual purchase behaviour. Therefore, possible relationships between these variables are also developed and discussed.