CHAPTER 2

LITERATURE REVIEW

2.0 Introduction

This chapter discusses on the literature review of the study. The discussion commences with independent variables, starting from materialism, follow by cosmopolitanism and consumer ethnocentrism. Next, moderating variable, which is religiosity is discussed. The chapter ends with literature review of perceived global brand value.

2.1 Independent Variables

2.1.1 Materialism (MAT)

Materialism has began to receive attention among public policy makers, social commentators and researchers since early of 1980s (Richins, 2004; Griffin, Babin and Christensen, 2002). The concept of materialism is originated by Moschis and Churchill in 1978, and they defined materialism as the orientation stressing the importance of possessions and money for individual happiness and social advancement. Materialism also has been defined by Inglehart (1981) by outlining materialism from post materialism. The difference is materialism emphasises physical substance and safety; whilst post materialism stress on belonging, self-expression and quality of life. The author pointed out that during World War II, the value has shifted from materialism to post materialism, and has conceptualised materialism in two key hypotheses, which is 'scarcity hypothesis' that briefly explained an individual place the utmost subjective value on things which is relatively scarce. The second

hypothesis, 'socialisation hypothesis', shows the relationship between socioeconomic environment and value priorities is not immediately adjust as it involves time lag. A person's fundamental values reflect the situation that prevailed during one's pre-adult world.

Belk (1984, p.291) define materialism as "…the importance a consumer attaches to worldly possessions". The author mentions that the highest level of materialism, such possessions represents an innermost place in one's life and is believed to offer the utmost sources of satisfaction and dissatisfaction. Based on this definition, three sub-traits of materialism are identified by the author, namely possessiveness, non-generosity and envy. 'Possessiveness' means tendency to retain control and possession of the person's belongings. 'Non-generosity' refers to reluctance to share possessions of belongings with other people, and 'envy' reflects the feeling of discontented or bitterness longing stimulates by someone's possessions.

Materialism as personality traits as proposed by Belk (1985) is then argue by other researchers (Fournier and Richins, 1991; Richins, 1994a,1994b; Richins and Dawson, 1992), wherein the researchers identify materialism as a system of personality values rather than personality traits. For example, Richins (1987) research focuses on the role of materialism in consumer culture. The author define materialism as the idea that material possessions are means to happiness. In 1992, Richins and Dawson have improved the earlier materialism concept (developed by Richins in 1987) by viewing materialism as consumer value, and define materialism as "…value that guides people's choices and conduct in a variety of situations, including, but not limited to,

consumption arenas" (p.308). The researchers have stated that materialism is a multi-faceted construct which associates the importance of material possessions to a person. Materialism reflects the values in consumer's life, it guides the conduct of one's life and it spans three domains as follows.

1. Possessions as 'success' – use possessions to infer success and achievement in one's life, and also judging themselves and others.

2. Acquisition 'centrality' – refers to the centrality of possessions in one's life, which gives meaning to life and steer every day endeavour.

3. Acquisition as the quest for 'happiness' – the idea of possession acquisition are essential to satisfaction and well-being in life.

Each of the conceptualisation of materialism offers different opinions in what actually form materialism. Overall, the definitions of materialism reflect the use of material possessions to attain status in the society spawn the feelings of admiration, jealousy and uncertainty, hence invoke comparison in the society (Ger and Belk, 1996b; Richins and Dawson, 1992).

Cleveland and Chang (2009) has pointed out that materialism has been associated with western post-industrial life for quite a long period. Ger and Belk (1996b, 1990) state that citizens in the developing world have gradually imitating the western-based or developed countries' materialistic consumer culture. To an extent, the level of materialism in developing countries may have exceeded the west as the desire for luxury possessions surpass various essential sustenance products. Cleveland and Chang (2009) mention that many individuals in developing countries seek status enhancement via

conspicuous consumption of luxury products as a reaction to economic and dynamic social changes.

Prior research has suggested that consumers in developing and developed countries have become part of the global communities, hence the desire to consume global brands have increased (e.g. Alden et al., 2006; Steenkamp et al. 2003). Belk, Ger and Askegaard (2003) discover more evidence showing that materialistic values are dispersing globally, which reflects the reach of a materialist global culture (Cleveland et al., 2009). In addition, Alden et al. (2006) also discover that South Korean consumers who are materialistic had a more positive global consumption orientation. Cleveland et al. (2009) have further explained that this phenomenon is caused by global forces, such as marketing and media convey consumption values and form behaviours which influence the latent and human desire for material and status fortification.

2.1.2 Cosmopolitanism (COS)

Cosmopolitanism is originated by two Greek words, 'Cosmos' (world) and 'Politis' (citizen) which represent the meaning of world citizenship (Riefler and Diamantopoulos, 2008). The concept of cosmopolitanism is introduced 50 years ago by two sociologists, Merton (1957) and Gouldner (1957) in their independent efforts. Both the sociologists has used different approaches in their studies, Merton's research was in the sociology field whilst Gouldner explore this concept in organizational context. Merton (1957) identifies the concept as a personal inclination to familiarise oneself afar from the boundaries of the local society. From the organisation context, Gouldner (1957) characterises cosmopolitanism via employees who feel devoted to

their profession rather than the company or organisation they work with. The concept is further explore in other area of study, such as innovativeness, information-diffusion and organizational orientation, which uses cosmopolitanism as an explanatory variable (Riefler and Diamantopoulos, 2008).

Merton's (1957) sociology literature has provided a basis on the ongoing debate in terms of the construct's antecedents and behavioural consequences (e.g. Hannerz, 1990; Turner, 2002; Roudometof, 2005). The relationship between cosmopolitanism and various aspect of consumer behaviour is drawn by several writers, for example Hannerz (1990) describes that cosmopolitans have a tendency to use international media, foreign films and books while they are in their home country. Holt (1997) distinguishes the cosmopolitans as the users who are in search of varieties, sophisticated consumer goods, exotic food and music aside to parochial culture. He further elaborates that cosmopolitans have a tendency to establish individuality by way of consuming original and authentic things. The attitude of cosmopolitan is further describe as an affinity for diversity, either in the form of active variety seeking (Holt, 1997), or positive attitude towards diversity in a moderate manner (Hannerz, 1990). Rogers (2004) proposes that cosmopolitans are more likely to be the early adopters of innovations in the innovation literature.
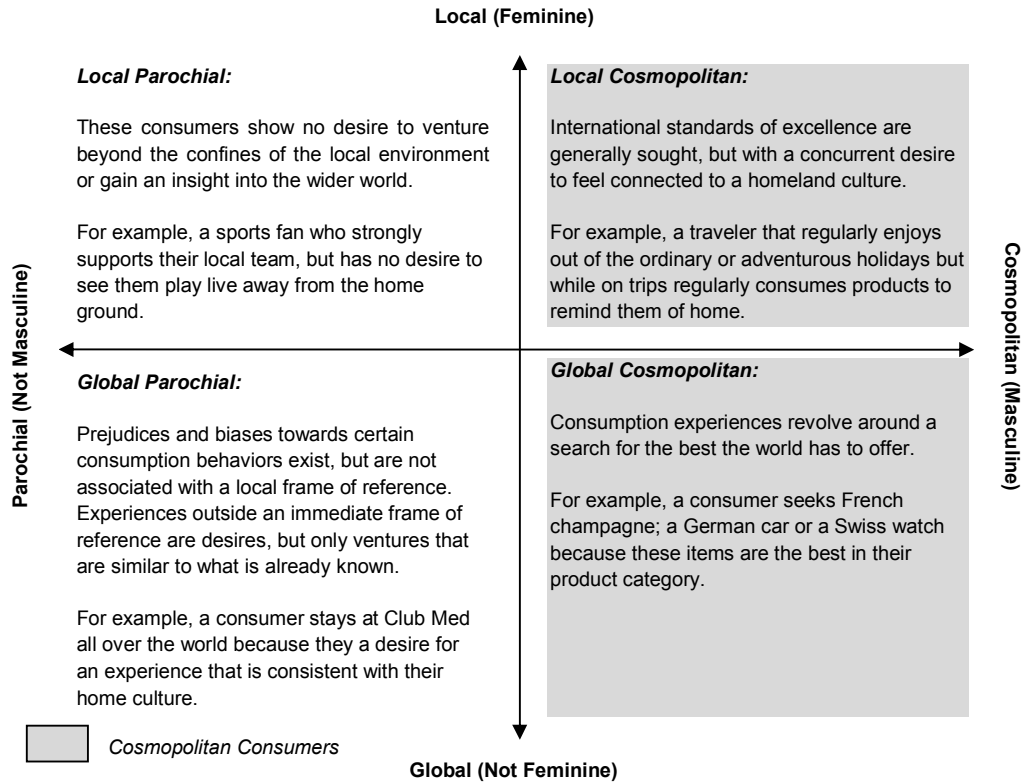
In the nineties, consumer cosmopolitanism has gained limelight in marketing literature. The primary effort in investigating and conceptualising the relevance of cosmopolitanism for consumer behaviour has started and it is first introduced by Cannon and Yaprak (1993) in their contingency model for

cross national segmentation. The authors operationalise consumer cosmopolitanism and have developed CYMYC scale. Riefler and Diamantopoulos (2008) have different opinion, they debate that CYMYC scale has not been widely adopted due to limitation in terms of the absence of psychometrically sound measure to examine cosmopolitanism. The authors comment the current scale is "…too broad to be useful for marketing application, the only scale developed with the latter purpose in mind suffers from poor content validity, unclear dimensionality, low internal consistency, and questionable construct validity." The authors also comment the consumer cosmopolitanism literature is still in infancy stage as the empirical studies are limited.

From consumer behaviour context, Riefler and Diamantopoulos (2008) describe the cosmopolitans are much open to new ideas, appreciate the products and services that best delivered the desired functions despite social or local custom influences. This represent consumer cosmopolitanism is the potential bases of transnational segmentation due to the selection of choices are based on functional needs rather than traditions. To further understand the cosmopolitans' consumer, Yoon et al. (1996) has established a typology of consumer's orientation. They advocate that pure-locals and pure-cosmopolitans exist, and majority of consumer have both behaviours in differing degrees. Cannon and Yaprak (2001) apply this typology and relate to their study in cross-national segmentation and propose suitable marketing activities for each customer groups. A year later, Cannon and Yaprak (2002) advances Yoon et al.'s (1996) model by grouping various types of cosmopolitan consumers based on fundamental criterion for purchase

decision as shown in Figure 2.1. The author classify cosmopolitan into two groups, namely local and global cosmopolitan. Local cosmopolitan refers to consumer who is connected to local culture and people, yet appreciate the international standard of excellence and authenticity. Whilst global cosmopolitan is the group of consumer who favours standard of excellence and global standards, and disdain local people and culture. Detail descriptions are elaborate in Figure 2.1.

Several attempts have been made to define cosmopolitanism. A summary of the definitions in Table 2.1 presents the different dimension of cosmopolitanism.   There are three broad aspects in conceptualising cosmopolitanism, which is 'open-mindedness' (willingness to engage with others, embrace other culture from other nations), 'diversity appreciation' (interest towards diversity, contrast rather than uniformity), and 'consumption transcending borders' (interest in consuming items from different countries or cultures, for example food, clothing, decorations, hobbies and so on) (Riefler and Diamantopoulos, 2008).

Local (Feminine)

Local Parochial:

These consumers show no desire to venture beyond the confines of the local environment or gain an insight into the wider world.

For example, a sports fan who strongly supports their local team, but has no desire to see them play live away from the home ground.

Local Cosmopolitan:

International standards of excellence are generally sought, but with a concurrent desire to feel connected to a homeland culture.

For example, a traveler that regularly enjoys out of the ordinary or adventurous holidays but while on trips regularly consumes products to remind them of home.

Parochial (Not Masculine) ← → **Cosmopolitan (Masculine)**

Global Parochial:

Prejudices and biases towards certain consumption behaviors exist, but are not associated with a local frame of reference. Experiences outside an immediate frame of reference are desires, but only ventures that are similar to what is already known.

For example, a consumer stays at Club Med all over the world because they a desire for an experience that is consistent with their home culture.

Global Cosmopolitan:

Consumption experiences revolve around a search for the best the world has to offer.

For example, a consumer seeks French champagne; a German car or a Swiss watch because these items are the best in their product category.

☐ *Cosmopolitan Consumers*

Global (Not Feminine)

Source: Cannon HM, Yaprak A. (2002). Will the real-world citizens please stand up! The many faces of cosmopolitan consumer behaviour.

Figure 2.1 Types of Cosmopolitan and Non-Cosmopolitan Consumers.

Table 2.1 Summary of Dimensions of Cosmopolitanism

Dimensions	Scholar	Description of cosmopolitans / Cosmopolitanism
Open-mindedness	Merton (1957)	Someone who maintains a broad network of links and personal contacts outside the immediate community
	Hannerz (1990)	An intellectual and aesthetic stance of openness toward divergent cultural experiences; want to immerse themselves in other cultures; a willingness to engage with the other
	Cannon et al. (1994)	Someone who seeks for a broad range of ideas and interactions
	Featherstone (2002)	A maintenance of a certain degree of "world openness", a capacity to embrace the culture of the other or receive the other's culture unconditionally
	Beckman et al. (2002)	Someone who is aware of events and happenings in other parts of the world and who travels extensively
	Caldwell et al. (2006)	Experienced travellers, worldly, broadminded, and displaying cultural sensitivity; interested in exploring within and around countries

Table 2.1 Continued.

Diversity appreciation	Hannerz (1990)	A search for contrasts rather than uniformity
	Hannerz (1990)	Cosmopolitanism includes a stance toward diversity, toward the coexistence of cultures in the individual experience
	Cannon et al. (1994)	Cosmopolitanism gives birth to hunger for diversity
	Thompson and Tambyah (1999)	A willingness to explore and experience the panoply of trans-cultural diversity
	Featherstone (2002)	Respect for the cultural diversity of the global community is a cosmopolitan virtue
Consumption transcending borders	Cannon et al. (1994)	Someone who looks to the broader world for information regarding life, as opposed to relying on local customs.
	Yoon et al. (1996)	A tendency to look beyond one's immediate surroundings seeking new and varied experience
	Holt (1998)	Consumers with high cultural capital which is enacted in fields of consumption, not only the arts but also food, interior décor, clothing, popular culture, hobbies and sports
	Holt (1998)	Someone who seeks out and desires exotic consumption objects
	Holt (1998)	Someone for whom consumer subjectivity is constructed through consumption of authentic, original style objects; desires authenticity
	Cannon and Yaprak (2002)	A consumer whose orientation transcends any particular culture or setting
	Beck (2004)	Cosmopolitanisation involves the spread of various transnational lifestyle

Source: Riefler, P., Diamantopoulos, A., (2009). Consumer cosmopolitanism: Review and replication of the CYMYC scale.

After the overview of the past literature reviews pertaining to the definition and dimension of cosmopolitanism, we would like to adopt the definition which establish recently. Cleveland and Laroche (2007) define cosmopolitan consumer as "…just about any person that moves about in the word, but beyond that and more specifically, the expression refers to a specific set of qualities held by certain individuals, including a willingness to engage with the other (e.g. different cultures), and a level of competence towards alien culture(s)". Riefler and Diamatopoulos (2006) add on that cosmopolitan consumers are open-minded in nature, whose consumption orientation surpass specific culture, region or society, appreciates varieties, and also in

search for "authentically distinctive social and aesthetic experiences" (Thompson, Rindfleisch and Arsel (2006, p. 56).

2.1.3 Consumer Ethnocentrism (CET)

2.1.3.1 Ethnocentrism

The concept of 'consumer ethnocentrism' is adapted from the concept of 'ethnocentrism', which is originally introduced by William Graham Sunner (1906) in the sociology literature. Sunner (1906, p. 13) define ethnocentrism as "…the view of things in which one's group is the centre of everything, and all others are scaled and rated with reference to it. . . . Each group nourishes its own pride and vanity, boasts itself superior, exalts its own divinities and looks with contempt on outsiders."

The ethnocentrism concept is used to differentiate between in-groups (the groups in which an individual identifies) and out-groups (adverse to the in-groups) (Shimp and Sharma, 1987), or the groups opposed among themselves, but generate loyalty feelings among member of the same groups, and reject individuals from other groups (Forbes, 1985). This concept represents a universal phenomenon and is embedded in most intergroup relations (Lewis, 1976). It is widened into religious prejudice, sectionalism, family pride, racial discrimination, and loyalty (Murdock, 1931). The sociologist generally relates ethnocentrism to individual personality levels as well as to social and cultural framework (Levine and Campbell, 1972; Booth, 1979; Worchel and Cooper, 1979). Some researchers even argue it is part of the human nature (Lynn, 1976; Mihalyi, 1984; Rushton, 1989).

In general, the concept of ethnocentrism represent a universal inclination to view an individual's own group as the centre of the universe, assume other social groups from a group perspective, and to reject those who are culturally dissimilar, blindly accepting those who are culturally alike (Booth, 1979; Worchel and Cooper, 1979). The values and symbols of one's ethnical and national group are seen as object of pride and unity, while other groups' values may perceived as contemptuous (Levine and Campbell, 1972).

2.1.3.2 Consumer Ethnocentrism (CET)

The concept of 'consumer ethnocentrism' is construe by Shimp and Sharma (1987) as a domain-specific subset of ethnocentrism for the study of consumer behaviour with marketing implications. Shimp and Sharma (1987) define consumer ethnocentrism as "…the beliefs held by consumers about the appropriateness, indeed morality, of purchasing foreign-made products." (p.280). Sharma et al. (1995) explain that 'consumer ethnocentrism' concept is consists of three main characteristics: firstly it is resulted from the affection and concern for one's own country and the worry of losing the control of economic interests as the result of negative consequences that imports might jeopardise the nation and the citizen. Secondly, it includes the inclination of not to buy foreign products. For the consumer group which are highly ethnocentric, purchasing foreign products is more than an economic issue, in fact it is perceived as a moral problem. With the association with morality, the consumer will trade off the quality which is generally found better in most imports with domestic products. Purchasing foreign products is seen as bad, irresponsible, wrong, whilst purchasing domestic products is perceived as

desirable, patriotic and good. Lastly, it refers to individual's level of bias against imports, even though it can be presume that generally the level of consumer ethnocentrism in a social system is the aggregation of personal's tendencies. In short, Shimp and Sharma (1987) mention that the term 'consumer ethnocentrism' used to represent the beliefs held in American consumers about the morality, appropriateness of purchasing imports. For example, after World War II, some elder Americans may reject German or Japanese manufactured goods, and this might be same among Japanese and Germans which may reject American-made products for the similar reasons (Sharma et al., 1995). Wall and Heslop (1986) explain that even after removing the extreme cases, regular consumers may still willing to pay higher price to purchase local goods which is undifferentiated from imported goods.

Shimp and Sharma (1987) divide the consumer into two groups based on the level of ethnocentricity, namely the ethnocentric and non-ethnocentric consumers. The ethnocentric consumer, as explained earlier, perceived buying imports are wrong because it hurts the domestic economy, unpatriotic, causes unemployment, and imports are consider as out-group, is seen as the object of contempt. The non-ethnocentric consumers are the opposite from ethnocentric group, they gauged foreign products based on its own merit without considering the country of origin. In addition, the authors mentioned that the outcomes of consumer ethnocentrism comprise under estimation of foreign products and over estimation of local goods, which is generally due to moral compulsion and preference to purchase local goods. The authors also further explain that consumer ethnocentrism is seen as trait-like elements of a

person's personality, hence such consumer ethnocentrism inclinations may affect attitudes and behaviours towards imports and domestic products.

2.2 Moderating Variable

2.2.1 Religiosity (REL)

Religion is a conceptual idea which challenges academician in defining the term (Guthrie, 1996). Nevertheless, generally agrees that religion represents an integrated system of beliefs and practices in relation with sacred thing. It is also viewed as multidimensional in nature (King, 1967; King and Hunt, 1969). Delener (1990) refer religiosity as "…the degree to which beliefs in specific religious value and ideals are held and practiced by an individual" (p. 27). In addition, religiosity is reveal in the centrality of religion in an individual's life, influencing and guiding an individual's beliefs and daily action (Heaven, 1990; Delener, 1994). Religiosity is also frequently used synonymously with religious commitment (La Barbera and Gurhan, 1997; Lindridge, 2005).

The research of the influence of religion in consumer behaviour is limited (Lindridge, 2005), and understanding the influence of religion on human behaviour is complicated (Muhamad and Mizerski, 2010). Religion has always been a cultural element in consumer behaviour framework, however not much known about its influence on consumer's decision making in marketing areas (Hirschman, 1983; Mittelstaedt, 2002). Hence, religion commitment and affiliation has become the dominant adoption in measuring the religion influences in human behaviour, however they are not the established measure as argued by Muhamad and Mizerski (2010)

A few measures of religion influences on buyers and consumers are used. For example, Ellison, Gay and Glass (1989) suggest three dimensions of religiosity, which is religious participation, affiliation, and devotional. Religious participation centred on the level activity in organised religious activities; affiliation refers to the extent an individual relates and integrated himself to the religious community, and the level of identification with that community. Lastly, the devotional dimension refers to the individual's belief or personal religious experience.

Allport (1950) has proposed a concept of intrinsic and extrinsic religiousness and this has became the most popular expression on viewing religiosity as a means or as an end itself. Allport and Ross (1967) further explain that intrinsically religious people are authentically committed to their faith, in which there is a greater inclination to assimilate their religion into their life and adhere to the religion. Extrinsically religious people are more self-serving, tends to selectively adopt religious teaching to suit their circumstances such as enhancing status in the society, conquering severe illness, loss of loved ones and so on. Briefly, the extrinsically-motivated person utilises the religion, while the intrinsically-motivated lives in the religion. The implication is the extrinsically religious consumer is trendier, appreciate branded products, innovative and more open to new products, and more demanding when it comes to product quality. Conversely, the intrinsically religious consumer are more conventional, traditional and more believing in advertisement and looking for good buy, insightful and less innovative, less trendier (Esso and Dibb, 2004; Muhamad and Mizerski, 2010).

Muhamad and Mizerski (2010) further argue that religious faith, rules and laws may not highly influencing consumer's purchase and consumption behaviours. One might not have performed the religious practices, it is mere affiliation to the religion. This might due to the concept of religious commitment itself is complex multidimensional in nature. It means that an individual might rationally commit to the religion's essential beliefs, however might not obey to its other teaching, rules and laws. In such cases, consumption behaviour might not be aligned with the fundamental commitment to a religious faith. The complexity of religiosity reflects that religious is still a subject to be examines deeper in the context of marketing literature.

2.3 Mediating Variable

2.3.1 Perceived Global Brand Value (PGBV)

Zeithaml (1998) define perceived quality as "… the consumer's judgment about a product's overall excellence or superiority" (p.3). The researcher differentiate perceived quality and perceived value by stating the latter as "…consumer's overall assessment of the utility of a product (or service) based on perceptions of what is received and what is given" (p.14). The author also explains that quality, price (monetary or non-monetary), reputation and how the product or service evokes the emotions are dimensions related to perceived value. In short, value refers to the consumer gets for what they give (Sweeney and Soutar, 2001), and the most common definition is evolving around trading off between quality and price, which is based on the concept of value for money (Monroe, 1990; Cravens, Holland, Lamb and Moncrieff, 1988).

However, some researchers argue that it is too shallow to view value as the trade off between only quality and price (Schechter, 1984; Bolton and Drew, 1991). For example, the consumption today is not only fulfilling functional needs, consumer is also looking for trendy, entertaining and aspiring products used by the communities. This is in line with what is articulated by Porter (1990) that superior values are delivered to consumers via product quality, unique features, or after sales services. Kotler (2003) also defines perceived value more than fulfilling the functional needs, price or quality, in which perceived value is deemed as the difference between the potential consumer's overall assessment of all the advantages and all the costs of an offering and the perceived alternatives. In addition, Engel et al. (1995) explain the complexity of perceived values by viewing that perceived values depends on various considerations such as product features, customer's knowledge, consumer functional expectations, consumer culture and motivations. Besides, social processes such as imitation and culture also alter values.

The PERVAL scale developed by Sweeney and Soutar (2001) portray a more holistic view in explaining and measuring materialism. The findings have discovered four dimensions which encompassed utilitarian and hedonic dimensions, as below:

1) Quality: functional value in terms of perceived quality and expected outcomes.

2) Emotional: the joy and gratification derived from the product or services.

3) Price: value for money, benefit from reduction of perceived short term and long term costs.

4) Social: ability of the product or service to augment self-concept.

2.4 Hypotheses Development

2.4.1 Research Hypothesis one

Rindfleisch, Burroughs and Wong (2008) advocate that materialistic consumer is persuaded by consuming products that are publicly recognised and prestigious. Since global brands are generally perceived to be part of the global community, it is very likely that materialistic consumers will perceive global brands to acquire better value, more prominent and of higher quality than local equivalent brands. Hence, we could infer that:

H1: There is a significant positive relationship between materialism (MAT) and perceived global brand values (PGBV).

2.4.2 Research Hypothesis two

Cleveland et al. (2009) discover that cosmopolitanism is a significant antecedent to a few consumption categories, such as luxury goods, consumer electronics, in one of the recent studies across eight countries. Even though the brands of the consumption categories is not stated, however assumption can be made that electronic goods and luxury items are generally global brands. Besides, Alden et al. (2006) conduct another survey in South Korea by using two proxies (e.g. exposure to mass media and mass migration). The finding shows that cosmopolitanism is positively related to global consumption orientation, and is related to GBA in that particular country. Both Cleveland et al. (2009) and Alden et al. (1999) articulate that cosmopolitan consumers have the desire to involve in global communities, and assumption can be

made by presuming they will be positively inclined to global positioning. Appadurai (1990) mentions that people can be cosmopolitan without having to leave their home country, yet still enjoy the exposure to global brands due to globalisation. The elite in Third World country may incline towards cosmopolitans whereby they are more concerned to compare with world's privileged consumer rather than competing among the locals (Belk, 2000).

In the same sense, Steenkamp et al. (2003) belief the consumers who are part of the global community will perceive global brands better than local equivalent products in term of quality. It is further confirm by Özsomer and Altaras (2008) whereby cosmopolitanism plays a vital role in influencing people's perceptions about the quality of the global brands. Given that perceived quality is a dimension of perceived value, it is very likely that cosmopolitan consumers would perceive global brands are better in terms of perceived value. As a result, another hypothesis can be made as below:

H2: There is a significant positive relationship between cosmopolitanism (COS) and perceived global brand values (PGBV).

2.4.3 Research Hypothesis three

Highly ethnocentric consumers perceived foreign or global brands represent more than merely an economic threat. Cleveland et al. (2009) further elaborate that ethnocentrism also pose as a cultural threat as well. Steenkamp et al. (2003) highlight that highly ethnocentric consumer will often make economic sacrifices such as giving up higher quality or lower prices offered by foreign or global brands, in order to enjoy psychological

advantages by avoiding contact with the out-groups (non-ethnocentrism) via purchasing local goods. Hence, we can draw hypothesis as below:

H3: There is a significant negative relationship between consumer ethnocentrism (CET) and perceived global brand values (PGBV).

2.4.4 Research Hypothesis four

In view of the fact how religion influence buying and consumption behaviour is still a taboo subject matter, hence this study aimed to investigate the mediating effect of religiosity on perceived global brand value. Therefore, we can draw hypothesis as below:

H4: Religiosity (REL) moderates the relationship between perceived global brand values (PGBV) and Global Brand Attitudes (GBA).

2.4.5 Research Hypothesis five

Batra, Ramaswany, Alden et al. (2000) and Dimofte et al. (2008) have suggested that perceived quality is a positive antecedent to global brand attitudes. Nevertheless, Dodds and Monroe (1986) advocate that perceived quality is one dimension of perceived value. Zhou and Wong (2008) use perceived value to explore Chinese consumer's perceived value on foreign products, by evaluating conspicuous and inconspicuous goods in which the global brands were selected from Business Weeks Interbrands Top 100 list. The finding reflects that low social compliance consumer will use perceived value to determine the intention to purchase global brands, vis-à-vis the high social compliance for either conspicuous or inconspicuous brands used perceived prestige to determine their intention to acquire global brands.

Hence, Zhou and Wong (2008) have provided initial support to adapt perceived value as possible predictor of global brand attitudes. Based on this discussion, we assume that:

H5: Perceived global brand values (PGBV) has significant positive relationship with global brand attitudes (GBA).

2.5 Research Framework

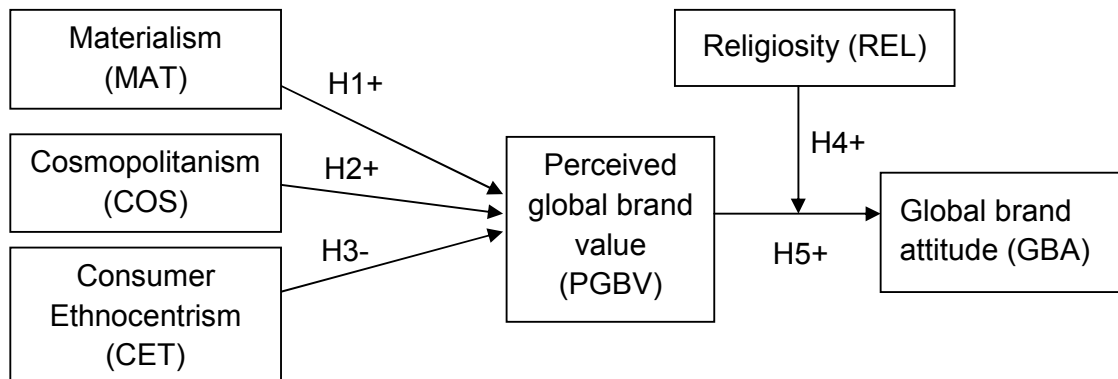To summarise the research hypotheses as discuss in the earlier part of this chapter, research framework below intends to illustrates the construct propositions.

Figure 2.2 Research Framework