

Segmenting food markets

The role of ethnocentrism and lifestyle in understanding purchasing intentions

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Previous research on ethnocentrism and lifestyle has focused on attitudinal segmentation. However, consumer attitudes may not always be consistent with the actual purchasing decision. Since behavioural intentions are more proximal predictors of behaviours than attitudes, segmenting markets using purchasing intentions might be more appropriate. The purpose of this study is to use purchasing intention to examine whether lifestyle and ethnocentrism can be useful indicators in segmenting foreign and domestic food markets. Data were collected from 1856 households in Turkey. Ethnocentrism, lifestyle (with its dimensions of fashion consciousness, cost consciousness, health consciousness, and craftsmanship) and demographics proved to be valid instruments in segmenting domestic and foreign food markets. The findings have implications both for foreign marketers who operate in or plan to enter the emerging Turkish food industry, and for domestic operators.

Introduction

The present study investigates whether lifestyle and ethnocentrism are valid indicators in segmenting markets for *specific* domestic and foreign products. Market segmentation refers to dividing the markets into submarkets with similar characteristics. For domestic products, the demographic characteristics of the consumers (age, gender, income level, occupation, etc.) are typically enough to segment the market. However, when international players enter a new national market, effective

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segmentation requires that they recognise some new parameters: the consumers' lifestyles, levels of ethnocentricity and approach to the concept of 'made in'.

With the increasing globalisation of world markets, giant multinational companies have begun competing with one another, rather than with their domestic rivals, to expand their markets. These days consumers are exposed to a large variety of products and services, both domestic and foreign. This trend is seen everywhere, from the cars we drive to the variety of products displayed in large hypermarkets and to the services available in our homes. Consumers, inevitably, have started using world brands such as Ford, Sony, Coca-Cola, McDonald's, Nike and many others. The introduction of such goods and services has raised the concept of 'country of origin', which might influence consumers' purchasing decisions. While some consumers happily buy these foreign-made products and services, others hesitate to do so. Shimp and Sharma (1987) defined beliefs about the appropriateness and morality of purchasing foreign-made goods and services as 'consumer ethnocentrism'. More ethnocentric consumers tend to prefer home-made products, based on the immorality they attach to the purchase of foreign-made ones.

The literature on market segmentation provides some support for the usefulness of segmenting markets based on ethnocentrism and the lifestyles of consumers. For example, Küçükemiroğlu (1999) found that markets can be divided into homogeneous groups based on lifestyles; these lifestyle groups will have different levels of ethnocentrism, which are reflected in their buying tendencies. In a study by Kaynak and Kara (2002), both ethnocentrism and lifestyle are found to be appropriate segmentation tools in differentiating consumers' perceptions of foreign goods.

In both studies cited above, attitudes were used as the parameters in market segmentation. In other words, consumer attitudes such as ethnocentrism were assumed to be the antecedents of purchasing behaviour. However, research on the attitude-behaviour link has shown that behavioural intention is a more proximal antecedent of behaviour than attitudes (Engel *et al.* 1990; Hawkins *et al.* 2001). Thus, the segmentation activities of the firms might better be based on purchasing intention than on attitudes. In the following section, the relationships between attitude, behavioural intention and behaviour, and the concepts of lifestyle and ethnocentrism are reviewed. Then previous research is discussed, and the importance and aims of this study are outlined. An empirical application along with results and discussion are presented next. Finally, the implications and limitations of the study are given.

Key concepts

Attitude, intention and behaviour

Attitude–behaviour consistency has been of great interest to researchers since the 1930s. In an effort to understand the relationship between attitudes and behaviour, a variety of definitions of attitude, along with a variety of mediating or situational ‘other’ variables, were used for conceptualisation or measurement purposes. In the early 1970s, a number of researchers (e.g. Acock & Defleur 1972; Ajzen & Fishbein 1975; Triandis 1977) developed attitude–behaviour models that focused on the causal relationship between attitudes and behaviours. According to Ajzen and Fishbein (1975), behaviour is a function of behavioural intentions, which are themselves a function of attitudes and subjective norms. The model suggested by these researchers is depicted in Figure 1. Attitude is defined as an ‘affective evaluation’, which is made up of beliefs about the consequences of behaviour. Subjective norms are normative beliefs about the behavioural expectations of significant others: the person’s evaluations of how most people important to him/her would feel he or she should behave (Liska 1984). According to the model, attitudes and subjective norms affect behavioural intentions, which in turn affect the final behaviour. Thus, behavioural intentions play a mediating role between attitudes and behaviour and between subjective norms and behaviour.

On the other hand, the effects of attitudes on intentions and behaviour clearly depend on a number of other variables. According to Acock and Defleur (1972, p. 714), ‘attitudes are no longer used as the sole basis for predicting behaviour’. Attitude–behaviour consistency or inconsistency can be explained by the effects of certain contingent variables. Research aimed at identifying these contingent conditions showed that attitude–behaviour consistency depends on environmental characteristics such as the social visibility of behaviour and the presence of reference groups, and on personality characteristics such as self-monitoring and self-reflection (Liska 1974; Schuman & Johnson 1976; Ajzen & Fishbein 1977).

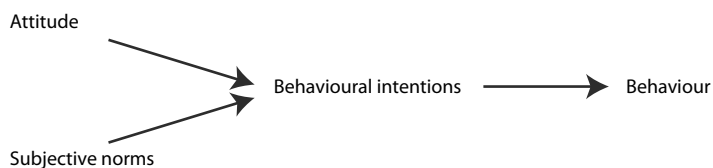


Figure 1 Fishbein/Ajzen model

The social visibility of their behaviour might push people to comply with the expectations of the 'spectators' rather than with their own attitude. For example, subjects in the study by Warner and Defleur showed less liberal behaviour when their behaviour was made public (Schuman & Johnson 1976). Olson and Hafer (1990, p. 299) state that 'individuals high in self-monitoring are thought to regulate their expressive self-presentation for the sake of desired public appearances and thus be highly responsive to social and interpersonal cues of situationally appropriate performances'. In other words, individuals high on self-monitoring can be expected to show a greater conformity to the social values and expectations of significant others, leading to an inconsistency between attitudes and behaviour.

Wilson (1990) has another interesting argument that finds support in his work. He states that 'when people are faced with a choice, they sometimes think about why they feel the way they do about each alternative' (p. 45). This self-reflection may cause a temporary attitude change that in turn makes people 'change their minds about which alternative is the best'; thus they behave contrary to their previous attitudes. Though this might be only a temporary attitude change, the self-reflection may serve as a contingency factor and explain the inconsistent behaviour.

While the level and extent of the effect of contingencies on intentions can explain attitude-behaviour inconsistency, it is difficult to predict future intentions and behaviour. The longer the time period between the measurement of intentions and behaviour, the more difficult it is to predict behaviour. Schuman and Johnson (1976) allude to this when they say a lack of agreement between attitudes and action might stem from the long period between measurement of the two variables. If the behaviour to be measured involves the purchase of a frequently consumed product or service, stated intentions are more likely to reflect subsequent behaviour.

Lifestyle

'Lifestyle' defines how people live: what activities they like, how they see themselves and their surroundings, and what they value the most. In their effort to determine the profiles of consumers, Wells and Tigert (1977) stated that demographics alone are not enough to separate users into subgroups. They defined the major aim of lifestyle research as 'drawing recognisably human portraits of consumers' (p. 28). They developed the Activities, Interests, Opinions (AIO) Scale, which has become a popular instrument of psychographic measurement (Earl 1986). AIO tries to

discover how consumers express their personalities, by asking about their activities (e.g. sports, entertainment, hobbies, shopping), interests (e.g. food, fashion, home), and opinions (e.g. about themselves, social issues, products) (Wells & Prensky 1996). Marketers use lifestyle segmentation to better understand their existing or potential customers; they want to find the best fit between the profile of the segment and their marketing strategies (Solomon *et al.* 1999). Therefore, it can be argued that consumers' lifestyles might be a significant tool for differentiating their purchasing intentions.

Consumer ethnocentrism

With the growth in international trade activities, many studies have focused on consumer ethnocentrism to better understand consumers' behaviour (e.g. Shimp & Sharma 1987; Chasin, Holzmuller & Jaffe 1988; Han 1988; Netemeyer *et al.* 1991; Herche 1992, 1994; Kaynak & Kara 1996, 2002; Moon 1996; Küçükemiroğlu 1999; Watson & Wright 2000; O'Cass & Lim 2002). Consumer ethnocentrism is defined as the attitudes of consumers towards purchasing foreign versus domestic products (Shimp & Sharma 1987) and 'ethnocentrism gives the individual a sense of identity, feelings of belongingness, and an understanding of what purchase behavior is acceptable or unacceptable to the ingroup' (p. 280). Ethnocentric consumers do not approve of purchasing a foreign-made product, since they think it is harmful to the domestic economy and employment; it would put domestic producers at a disadvantage, which, in turn, would increase unemployment and worsen economic conditions in the home country. As Kaynak and Kara (2002) put it, 'the consequences of consumer ethnocentricity include overestimation of the quality and value of domestic products and underestimation of the virtues of imports, a moral obligation to buy domestic products, and intense preference for domestic products' (p. 934).

Previous research

Intensifying globalisation has pushed academia and international players to analyse the ethnocentric tendencies of consumers together with their lifestyles. In the market segmentation literature, several studies have focused on lifestyle and ethnocentrism, and have found significant correlations between the two dimensions (e.g. Küçükemiroğlu 1999; Kaynak & Kara 2002). Küçükemiroğlu (1999), in his study on Turkish

consumers living in Istanbul, found that some of the lifestyle dimensions influenced ethnocentric buying tendencies. For instance, more fashion-conscious and leadership-orientated Turkish consumers were found to be less ethnocentric, while the ones with higher family and community orientation tended to be more ethnocentric. Balabanis *et al.* (2001) investigated the impact of patriotism, nationalism and internationalism as antecedents of consumer ethnocentrism in Turkey and the Czech Republic; patriotism was the main motive of consumer ethnocentrism in the Turkish sample. Older and lower-income Turkish consumers were found to be more ethnocentric.

Kaynak and Kara's (2002) survey on the effect of Turkish consumers' ethnocentric tendencies on product-country images produced results similar to those of Küçükemiroğlu (1999). They found that more community-orientated Turkish consumers were more ethnocentric and those with a higher leadership/authority orientation were less ethnocentric. Interestingly, they found that more religiously-orientated people tended to be more ethnocentric; they exhibited a more collectivist lifestyle, with a higher level of socialisation (especially with religious people like themselves) and community involvement.

The international marketing of products has resulted in a related topic of interest to academia: 'country-of-origin effects'. This refers to the effect of a consumer knowing where a product was made on his or her evaluation of that product. Research has documented the country-of-origin effects on purchasing and consumption behaviours in multinational markets. Kaynak and Kara (2002), for example, examined the country-of-origin perceptions of Turkish consumers; they found that Turkish consumers had a favourable opinion of products originating from Japan, the US and Western Europe, but negative perceptions of those coming from Russia, China and Eastern Europe. Watson and Wright (2000), in their study conducted in New Zealand, found that highly ethnocentric individuals have more favourable attitudes towards products from culturally similar countries and thus reported more willingness to purchase these products than those coming from culturally dissimilar countries. Suphellen and Rittenburg (2001), in their study of Polish consumers, reported that in a situation where foreign brands were considered superior to domestic ones, ethnocentric consumers evaluated the domestic brands favourably, but did not express negative opinions about the foreign ones. This result was explained by social identity theory: consumers conformed to the general opinion on foreign brands. Another study was conducted by Klein (2002), where she investigated international animosity and

consumer ethnocentrism in US views of Japanese products (suggesting that animosity towards them might stem from long-standing anger about World War II). Klein indicated that 'if the choice is between two foreign goods one of which comes from a country that is the target of hostility, then animosity will predict the choice' (2002, p. 358).

The importance and aim of the study

Though several segmentation studies have analysed country-of-origin effects, product attributes or product-country images, there is a lack of studies investigating whether these two concepts – lifestyle and ethnocentrism – can really segment the markets for specific foreign products. Studies examining the country-of-origin effects or consumer perceptions of foreign goods have two limitations. First, consumers were asked for their perceptions of some *general* 'product categories' (such as home appliances) rather than a *specific* product. As Kaynak and Kara (2002) state, 'consumers do not perceive all foreign products from the same country as being the same or similar; there might be product- or brand-specific effects' (p. 946). Second, consumers were asked for their 'images' rather than their *purchasing intentions*. Images, however, are too limited to be used to predict behaviour since they are made up of beliefs, values and attitudes, and do not necessarily transform into expected behaviour. Behavioural intentions are more proximal antecedents of behaviours than attitudes, and thus have a better predictive capability.

Based on the above discussion, this study asks whether lifestyles and ethnocentricity can be used to segment the market for *specific* domestic and foreign food. We measure this by looking at purchasing intention. In other words, we aim to segment our Turkish sample market by the purchasing intentions of consumers based on their lifestyles and ethnocentricity.

The Turkish case

Turkey is the largest economy in Eastern Europe, the Balkans, the Black Sea basin and the Middle East, but the markets have been open only since the 1980s. The private sector was very underdeveloped prior to that. Similarly, foreign direct investment (FDI) in Turkey was very restricted until 2000, rarely reaching USD1 billion in any one year. However, a programme for restructuring the economy and achieving long-term stability was designed in 2001 and the picture started to change. The

newly introduced reforms resulted in a remarkable economic recovery, which led to a GDP growth of 8.5% in 2004 and an inflation rate of 9.32% – the lowest in 32 years (European Commission 2005). Then in June 2003 a law liberalising the rules for foreign investment was passed. This law introduced many changes: foreign investors were treated like Turkish investors who could employ foreign staff and freely transfer profits or dividends, and licensing rights. At the same time, procedures for registering new businesses were eased. Subsequently, in 2003 and 2004, USD1.6 and 2.5 billion respectively were invested by a total of 3095 new foreign companies, 74% from the EU and 6% from the US (Under-Secretariat of Treasury 2005).

Turkey is attractive in other ways to the international business community: it has a population of 70 million, of whom 59% are under 30; it has a birth rate of 1.53%; and it has steadily increasing income standards (SIS 2004). Despite all this, there are other characteristics that invite caution. First, though real GDP per capita is rising – from USD6400 in 2002 to USD6800 in 2003 – it still falls short of the Organization for Economic Co-operation and Development (OECD) average, which was USD25,587 in 2003 (OECD 2005). Second, Turkey has an income inequality score of 43.9 while the score for the OECD average was 30.8 in 2000; in Turkey, the richest 20% earn 47.7% of the total income while the poorest 20% receive barely 5.8%. Another important factor is that Turkey is the only Muslim nation with a secular democracy and is juxtaposed between eastern and western values. For example, in Turkey, women have a stronger position compared to those in other Islamic countries, and in fact ‘the percentage of Turkish women in highly prestigious professions like university professors or doctors is far above the percentages in many industrialized countries’ (Kabasakal & Bodur 2002, p. 49). Clearly, the characteristics and values of the Turkish consumer market need to be recognised by foreign companies wishing to enter the Turkish market.

An empirical application

Questionnaire development and measurement

The questionnaire used in this study consisted of four parts. The first included a scenario in which a foreign and a domestic product were presented and respondents were asked which they intended to purchase. McDonald’s represented the foreign product and Döner represented the

traditional or domestic product. The reasons we chose McDonald's as the foreign product will be explained later.

In the scenario, respondents were told that they were hungry, that both McDonald's and Döner restaurants were close by, and that they had enough money to purchase either product. By including these assumptions in the scenario, we tried to eliminate all possible reasons to purchase the product other than lifestyle and ethnocentrism. Furthermore, these assumptions reduce concerns that the time period between the measurement of intentions and behaviour might influence the consistency between the behavioural intention and the actual behaviour.

Respondents were also presented with a list of possible reasons for their purchasing intentions. These were taste, price, fast service, modern decor and friendliness. The respondents were asked to choose three of these reasons and rank order them by assigning 1 to the most important.

The second part of the questionnaire measured lifestyles by using the Activities, Interests and Opinions (AIO) Scale developed by Wells and Tigert (1977). Responses were given using a five-point Likert scale (5 being strongly agree, 1 being strongly disagree). AIO statements selected from the literature were translated into Turkish; a back translation was subsequently carried out to check for any inconsistencies and possible translation errors.

In the third part, the CETSCALE developed by Shimp and Sharma (1987) was used to measure ethnocentrism. The original 17 items were translated into Turkish with a back translation afterwards. Though there are other ethnocentrism scales in the literature, we used CETSCALE in this study since it is directly relevant to the study of consumer behaviour. Besides, 'CETSCALE can be used as a predictor variable in correlational studies along with consumer demographic and psychographic measures and other potentially relevant predictors of attitudes, buying intentions and purchase behavior' (Shimp & Sharma 1987, p. 287). The tests of this instrument have shown it to be internally consistent and unidimensional. Küçükemirođlu (1999, p. 472) recommended that researchers translate the CETSCALE into other languages and use it in other countries and regions.

Finally, the last part of the questionnaire consisted of some demographic and socio-economic variables (age, gender, monthly income and family size), which were included to examine their effects on purchasing intentions. It should be noted here that family size was classified into three groups: single, core family (married couple), nuclear family (parents with one or two children), and extended family.

The complete questionnaire was piloted among a group of 30 households to assess internal validity and clarity; as a result, some changes were made.

Product choice

Since McDonald's represented the foreign-made purchase in this study, we will briefly review the debate on the paradigm of 'McDonaldisation'. The McDonald's fast-food chain has become a phenomenon, spreading even to some small towns in a short period of time. The debate on 'McDonaldisation' is based on the meanings or the messages conveyed by consuming the product. Ritzer, in his famous book *The McDonaldisation of Society*, discusses these meanings. 'To Ritzer, McDonald's has become a negative symbol to a number of global social movements concerned about ecological hazards, dietary dangers, the evils of capitalism, and the dangers posed by Americanization' (Smart 1999, p. 18). Though Ritzer attracted many criticisms, he made us think about the changing social and cultural environment. To him, McDonald's is following Taylorist principles at the production level, and 'both Taylorism and McDonaldisation are sources of diminished human happiness in the latter half of the twentieth century' (Finkelstein 1999, p. 79). On the other hand, McDonald's might give the consumer some power over or relief from the diversity offered by the strong competition. As Miles (1998) put it, 'McDonaldisation amounts to a means by which consumers can begin to assert some sense of "control" over the diversity of modern life' (p. 60).

People might attach meanings to McDonald's – apart from its taste, quality or fast service. To some, it might mean western imperialism (exploitation of cheap labour), Americanisation, materialism or unhappiness (family members share nothing while quickly consuming the standard menus). To others, it might mean equality, standardisation, homogenisation of cultures, peace or freedom. Hence, whether McDonald's is chosen or rejected can be related to lifestyles and ethnocentric tendencies, more than with many other products.

In the mid-1990s, Turkey was a promising developing country to foreign marketers and it witnessed the wide and fast spread of foreign fast-food franchise chains, especially McDonald's and Burger King. The paradigm of McDonaldisation might well apply to Turkish consumers, who quickly became familiar with this foreign product. Apart from the expected benefits sought from the product itself, such as taste, promptness or quality, psychological needs might be satisfied as well. The benefits or dangers attached to the product might be reflected in both the lifestyles and ethnocentric tendencies of Turkish consumers.

Sampling and data collection

Our sample consisted of Turkish households living in Ankara, the capital city. A total of 2000 questionnaires were collected by convenience sampling in the presence and monitoring of the authors. Of these, 1856 were usable for a return rate of 93%. Table 1 shows summary statistics of the sample. The proportions of female and male respondents were 47.8% and 52.2% respectively. The age distribution was 56.6% aged 17–29 (young), 35.8% aged 30–59 (middle aged), 7.6% aged 60 and older. In addition, 11.2% of the sample had a monthly income below 500 New Turkish Liras (YTL) (poor as the minimum wage is 381 YTL), 58.9% had an income between 501 and 2000 (mid-income), and 29.8% of them had incomes above 2001 (higher income).

Properties of the scales

Reliability coefficients (Cronbach's alpha) were 0.93 and 0.75 for ethnocentrism and lifestyle respectively. Thus, the scales were appropriate for further analysis. In order to identify the lifestyle dimensions, AIO statements were factor analysed. Table 2 shows the results of the exploratory factor analysis with Varimax rotation.

Table 1 Sample demographic and socio-economic characteristics (n = 1856)

Attributes	Frequency	%	Attributes	Frequency	%
Gender			Income*		
Female	888	47.8	<181	25	1.3
Male	968	52.2	181–360	53	2.9
			361–500	129	7.0
Age			501–1000	432	23.3
17–20	269	14.2	1001–1500	312	16.8
21–24	609	33.3	1501–2000	349	18.8
25–29	172	9.1	2001–3000	288	15.5
30–39	303	16.1	>3000	265	14.4
40–49	226	12.6			
50–59	134	7.1	Family size		
60+	143	7.6	1	67	3.6
			2	158	8.5
			3–4	1234	66.5
			5+	393	21.4

*Note: Monthly income in New Turkish Liras (YTL). At the time of the study 1 USD was equal to 1400 YTL

Table 2 Results of factor analysis with Varimax rotation

Factors	Factor loadings	Variance explained (%)
Factor 1: Family orientation		8.005
When my children are ill in bed I drop most everything else in order to see to their comfort	0.888	
My children are the most important things in my life	0.921	
I try to arrange my home for my children's convenience	0.850	
I take a lot of time and effort to teach my children good habits	0.869	
I usually watch the advertisements for announcements of sales	0.055	
I will probably have more money to spend next year than I have now	0.031	
Five years from now the family income will probably be a lot higher than it is now	0.059	
Factor 2: Fashion consciousness		7.764
When I must choose between the two I usually dress for fashion, not for comfort	0.578	
I often try the latest hairdo styles when they change	0.344	
I often try new stores before my friends and neighbours do	0.686	
I spend a lot of time talking with my friends about products and brands	0.712	
I often seek out the advice of my friends regarding which brand to buy	0.533	
Factor 3: Health consciousness		5.600
During the warm weather I drink low-calorie soft drinks several times a week	0.736	
I buy more low-calorie foods than the average housewife	0.783	
I use diet foods at least one meal a day	0.716	
Factor 4: Leadership		4.283
I think I have more self-confidence than most people	0.736	
I am more independent than most people	0.758	
I think I have a lot of personal ability	0.723	
I like to be considered a leader	0.403	
My friends or neighbours often come to me for advice	0.200	
I sometimes influence what my friends buy	0.104	
People come to me more often than I go to them for information about brands	0.115	
Factor 5: Caring		3.497
I usually keep my house/room very neat and clean	0.747	
I am uncomfortable when my house is not completely clean	0.752	
I would rather go to a sports event than a dance	0.701	

(continued)

Table 2 Results of factor analysis with Varimax rotation (continued)

Factors	Factor loadings	Variance explained (%)
Factor 6: Casualness		2.925
I must admit I really do not like cleaning my house/room	0.861	
I find cleaning my house/room an unpleasant task	0.865	
I like to pay cash for everything I buy	0.012	
Factor 7: Practicality		2.495
I depend on canned food for at least one meal a day	0.720	
I could not get along without canned foods	0.776	
It is good to have a credit card	-0.125	
Factor 8: Craftsmanship		2.385
I would like to know how to sew like an expert	0.749	
I like to sew and frequently do	0.640	
I often make my own or my children's clothes	0.584	
Factor 9: Community consciousness		2.314
I am an active member of more than one service organisation	0.719	
I have personally worked in a political campaign or for a candidate or an issue	0.014	
I like to work on community projects	0.527	
I do volunteer work for a hospital or service organisation on a fairly regular basis	0.713	
Factor 10: Cost consciousness		2.225
I find myself checking the prices in the grocery store even for small items	0.600	
A person can save a lot of money by shopping around for bargains	0.662	
You can save a lot of money by making your own clothes	0.635	
Factor 11: Extroversion		2.053
I like parties where there is lots of music and talk	0.569	
I would rather go out to a party than spend a quiet evening at home	0.684	
I am a homebody	-0.363	
Factor 12: Adventurism		1.984
I would like to take a trip around the world	0.726	
I would like to spend a year in a foreign country	0.721	
Factor 13: Interest in sports		1.879
I like to watch or listen to football or basketball games	0.593	
I participate in sports activities regularly	0.536	
I would rather go to a sports event than a dance	0.701	

Kaiser-Meyer-Olkin measure of sampling adequacy = 0.78; $\chi^2 = 22862.34$; d.f. = 1540; $p = 0.000$

The analysis produced 13 factors that explained 58.89% of the total variance. Only those factors with an eigenvalue of greater than 1 were retained. The factors are: family orientation, fashion consciousness, health consciousness, leadership, caring, casualness, practicality, craftsmanship, community consciousness, cost consciousness, extroversion, adventurism and interest in sports. Table 2 shows the variance values for each.

Results

We did a logistic regression analysis to determine whether any significant relationship exists between the intention to purchase Döner or McDonald's, and the independent variables of ethnocentrism, lifestyle dimensions and demographic characteristics. The results are presented in Table 3. The analysis shows that ethnocentrism had a significant influence on purchasing intentions. Respondents with lower ethnocentricity preferred to purchase McDonald's. Results also showed that four of the lifestyle dimensions were significantly related to purchasing intention:

Table 3 Results of logistic regression analysis of purchasing intention and lifestyle dimensions, ethnocentrism and demographics

Variable	B	S.E.	Wald statistic	Sig.	R	Exp(B)
Intercept	0.570	0.651	0.768	0.381		
Ethnocentrism	-0.315	0.056	31.464	0.000	-0.115	0.730
Family orientation	-0.126	0.119	1.116	0.291	0.000	0.882
Fashion consciousness	0.247	0.100	6.185	0.013	0.043	1.280
Health consciousness	-0.137	0.065	4.362	0.037	-0.0335	0.872
Leadership	-0.257	0.134	3.647	0.056	-0.027	0.774
Casualness	-0.100	0.064	2.445	0.118	-0.014	0.905
Practicality	0.058	0.084	0.476	0.490	0.000	1.060
Craftsmanship	-0.167	0.073	5.314	0.021	-0.039	0.846
Community consciousness	-0.112	0.086	1.720	0.190	0.000	0.894
Cost consciousness	-0.256	0.073	12.423	0.000	-0.068	0.774
Extroversion	0.044	0.081	0.266	0.606	0.000	1.043
Adventurism	0.078	0.059	1.748	0.186	0.000	1.081
Interest in sports	-0.025	0.074	0.111	0.739	0.000	0.976
Gender	-0.879	0.137	41.309	0.000	-0.133	0.415
Age	-0.345	0.069	24.710	0.000	-0.101	0.708
Income	0.086	0.034	6.501	0.011	0.045	1.090
Family size	-0.066	0.047	1.978	0.160	0.000	0.936

Purchasing intention was coded dichotomously (0 = intention to purchase Döner and 1 = intention to purchase McDonald's hamburger).

Model Chi-square = 296.764, df = 19, Significance = 0.0000

The cut value is 0.50; 86.01% and 39.34 %, 69.44% are correct for 0, 1 and overall respectively.

health-conscious, craftsmanlike and cost-conscious respondents intended to purchase the domestic food, whereas fashion-conscious respondents preferred the foreign food. Furthermore, it was also found that as respondents' ages increased, their intention to purchase McDonald's decreased. However, as income level increased, intention to purchase McDonald's increased. Finally, the results showed that males preferred the domestic food, while females preferred the foreign one.

Foreign business people should take ethnocentrism as a priority criterion. This is because there is a higher significance level and a higher beta coefficient between purchasing intentions and ethnocentricity than any other lifestyle dimensions. Therefore, ethnocentrism was studied more closely. Ethnocentrism was regressed for its relationship with lifestyles and demographics. Table 4 shows the results. Income level and fashion consciousness are negatively related, but cost consciousness is positively related with ethnocentrism. These three variables were also significant for defining the purchasing intention of the respondent (see Table 3). On the other hand, some variables, though not related to purchasing intention, are significantly related to ethnocentrism. Those positively correlated with ethnocentrism are family size, community consciousness and family orientation.

Table 4 Results of linear regression analysis of ethnocentrism and demographics and lifestyle dimensions

Variable	Beta	t	Sig.
(Constant)		9.260	0.000
Gender	0.014	0.496	0.620
Age	-0.010	-0.411	0.681
Income	-0.160	-6.817	0.000
Family size	0.052	2.277	0.023
Family orientation	0.069	2.852	0.004
Fashion consciousness	-0.067	-2.676	0.008
Health consciousness	0.026	1.014	0.311
Leadership	-0.043	-1.713	0.087
Casualness	0.045	1.910	0.056
Practicality	-0.006	-0.267	0.790
Craftsmanship	0.028	1.123	0.262
Community consciousness	0.083	3.525	0.000
Cost consciousness	0.146	6.201	0.000
Extroversion	0.030	1.277	0.202
Interest in sports	0.021	0.849	0.396

Dependent variable: ethnocentrism

Table 5 Summary findings*

(a) Purchasing intention

McDonald's	Döner
Lower ethnocentricity	Higher ethnocentricity
Fashion conscious	Health conscious
	Cost conscious
	Craftsmanlike
Mid and higher income	Poor (lower income)
Female	Male
Young and middle-aged	Old

(b) Ethnocentricity

Low ethnocentrism	High ethnocentrism
Fashion conscious	Cost conscious
Mid and higher income	Poor
	Family-orientated
	Community conscious
	Bigger family size

*Variables that have significant relationships with purchasing intention and ethnocentricity

The next question is ‘How do we identify the segmentation criterion?’. The variables that have significant relationships both with purchasing intention and ethnocentrism will be considered first in segmenting the Turkish market. Summary findings that highlight these variables are displayed in Table 5.

For more effective segmentation, demographic characteristics of the segments should be identified. As Callingham and Baker (2002) suggested, combining demographic data with other consumer measures will increase predictive capability, making marketing easier. For this purpose, the demographic variables and lifestyle dimensions shown in Table 5 have been analysed for their relationships to one another. Table 6 shows those that have significant relationships.

Discussion of the empirical results

The results suggest that ethnocentrism significantly affects purchasing intentions. As ethnocentrism level increases, intention to purchase the domestic food increases. This effect is more than for lifestyles. This finding suggests that ethnocentrism should be used as a priority segmentation criterion by foreign entrants. On the other hand, this finding contradicts

Table 6 The significantly related variables

Gender and income	(Chi-square = 26,714, p = 0.001) negative (females have more mid and higher income)
Gender and age	(Chi-square = 1864,067, p = 0.000) negative (females are younger and middle-aged)
Age and income	(Chi-square = 1915,655, p = 0.000) positive
Fashion consciousness and gender	(F = 14,027, p = 0.000) negative (females are more fashion conscious)
Fashion consciousness and age	(F = 6,556, p = 0.000) negative
Fashion consciousness and income	(F = 8,886, p = 0.000) positive
Cost consciousness and age	(F = 2,349, p = 0.029) positive (middle-aged and old are more cost conscious)
Craftsmanship and gender	(F = 86,419, p = 0.000) negative
Craftsmanship and income	(F = 3,666, p = 0.006) negative
Craftsmanship and age	(F = 4,408, p = 0.000) positive
Health consciousness and craftsmanship	(r = 22%, p = 0.000) positive

the argument of Sharma *et al.* (1995) that consumer ethnocentrism is less influential when the product is a necessity and consumers do not feel themselves or the economy threatened by the product. However, we identified ethnocentrism as an important factor in the choice of food, a frequently consumed and necessary product.

Among the 13 lifestyle dimensions, only four were correlated with intention to purchase the domestic or the foreign food. Health-conscious, craftsmanlike and cost-conscious respondents intended to purchase the domestic product. The reason cost-conscious people prefer the domestic food might be explained by their ethnocentrism, as this group was also identified as ethnocentric. The cost-conscious group might also be attracted to the lower price of Döner, as compared to McDonald's. It is also rational that the health-conscious group preferred Döner given the general attitude in society that fast food is unhealthy. Finally, it seems reasonable that craftsmen prefer Döner: they might associate hand-made with home-made. On the other hand, fashion-conscious respondents preferred the foreign food. This finding seems reasonable, for two reasons: fashion-conscious people were identified as less ethnocentric; and these people are the ones who try new stores, styles, products and brands. Thus, their preference for the foreign food, which is non-traditional and might

be conveying the message of 'fashionable and trendy' can be expected. Fashion-conscious households explained that they tend to purchase McDonald's mainly because McDonald's restaurants have a modern appearance. Fashion-conscious people admire the West and see western products as being modern and fashionable; they perceive those who prefer domestic products as traditional. Before McDonald's, hamburgers were sold in many Turkish restaurants but they were not popular. In other words, people go to McDonald's not only for the product, but for its western and fashionable character. McDonald's itself is the fashion to many.

We found significant relationships between intention to purchase domestic or foreign food and demographic characteristics. First, as income level increases, intention to purchase foreign food increases. There might be several reasons for this finding. As income level increases, ethnocentricity decreases. Income level was positively related to fashion consciousness; hence western products would appeal to their less ethnocentric attitude as well as their lifestyles. Also, foreign products might appeal to the status-seeking character of the wealthier segments in developing countries.

Second, intention to purchase domestic food increases with age. Age and ethnocentrism had not been identified as significantly related. So why would the older people not prefer McDonald's? Other findings of the study indicate some reasons: as respondents get older, fashion consciousness decreases while health and cost consciousness, as well as craftsmanlike character increase. These lifestyle dimensions were previously seen to favour the local product. Another reason might be that older people have not been exposed for much of their lives to these international fast-food chains, which have a history of only about 15 years. In addition, as Solomon *et al.* (1999) labelled it, Döner could be 'nostalgia food' that represents a search for local authenticity and acknowledges their heritage (p. 422). On the other hand, about 48% of the respondents of this study were between 17 and 25; this is the group who grew up with McDonald's and developed brand loyalty at an early age. Besides, the higher fashion consciousness of the young also supports their favouring the foreign product. It is very common in Turkey that young people meet friends at the weekends at McDonald's restaurants and spend long hours for what is a 'social event'. Even among the less affluent, taking the family or a girlfriend to McDonald's is approved of.

A surprising finding of this study is that although gender is not related to ethnocentrism, there is a significant difference between male and female respondents in their purchasing intentions; males preferred the domestic

food and females preferred the foreign one. This can be explained by the female respondents being more fashion conscious, affluent and younger. Another reason might relate to the common expectation in Turkey that women take care of the home and the children while men are the breadwinners. Children, the prime target of McDonald's, might encourage their mothers to favour this product.

From the above discussion, the following segments can be proposed:

1. the less ethnocentric, fashion-conscious group of young and middle-aged females with mid to higher levels of income
2. the more ethnocentric cost-conscious group (who were identified as middle-aged and old people) and the poor
3. the health-conscious and craftsmanlike group, and the old male
4. the community-conscious, family-orientated group and those with bigger families.

Conclusion and implications

Ethnocentrism and lifestyle are useful and important indicators in segmenting foreign and domestic food markets based on purchasing intention. Identifying these segments has some implications for companies that currently operate in Turkey or plan to do so.

The most attractive segment for foreign players is the *less ethnocentric fashion-conscious group (who were identified as young and middle-aged females with middle and higher levels of income)* since this group is both less ethnocentric and has stated its purchasing intention in favour of foreign things. To appeal to these fashion-conscious wealthy young people, practitioners must convey the messages of 'modern' 'western' and 'trendy'. These messages can be communicated by association with a personality well known to young people; at the same time, firms can adopt similar elements in their products and placing business. For the wealthier young, status seeking is a major motivation in purchasing some products. Hence, the marketing communication should also stress the message of 'belonging to a special group of affluent young people'. It is helpful if the brand name is foreign to deliver a 'modern-fashion' image. These suggestions are easier for western foreign players to adopt; they already have the inherent advantage of being perceived as more modern and fashionable.

This young affluent group is mainly composed of females. Since the 1980s, the proportion of working women in Turkey has been increasing; this has increased their incomes and decreased their dependence on their

families or husbands. Compared to the past, women have more discretionary income, they engage in more outdoor activities, and they associate fashion consciousness with modernity. In addition, as it is the women who take their children out, attracting children will attract their mothers, even grandmothers.

However, for domestic players, appealing to this segment is tougher; the increasing number of foreign competitors has already attracted this particular 'easier' group. For this reason, some domestic players have become franchisees or partners of western firms. For local brands looking for a premium position, a western partner or franchisor can help set a modern, trendy and western ambience and deliver the 'non-traditional' message. Even a western name can have profound effects; a Turkish firm which called itself Yu-Ma-Tu, standing for the first letters of the names of the founders, enjoyed brisk sales (because it was perceived as a foreign company), before its domestic origin became widely known.

The most attractive segment for domestic players was identified as *the more ethnocentric cost-conscious group (who were identified as middle-aged and old) and the poor* since these groups are both more ethnocentric and have stated their purchasing intentions in favour of local things. Domestic players are at an advantage with this segment due to their generally lower prices than foreign products and their local character. This group is the least attractive to foreigners. To appeal to this ethnocentric cost-conscious group, a company should add to its product portfolio some local items with cheaper prices. One thing to bear in mind is that cost consciousness is not limited to the poor; we identified no relationship between the two. Adopting competitive prices, against the other foreign players if not the local ones, for at least some of the items can represent a formidable challenge in the marketplace. However, all this requires caution; a company must protect its fashionable, western image so as not to occupy a middle position. Only if this cost-conscious segment outweighs the less ethnocentric, fashion-conscious group in terms of size and convenience should the foreign player consider these strategies; it could even consider working through a local brand to build a 'domestic' image.

The third group, *health conscious and craftsmanlike, and the old male* could be a potential segment for both domestic (due to their preference for the local) and foreign players (due to their not being identified as ethnocentric). Foreign practitioners should try to reduce health concerns regarding their products so as to persuade the health-conscious group, especially the old people, to try them. They might add healthier items to their menus. Coupons can be a very effective type of promotion for

companies that want to introduce or increase the penetration of a healthier product. For the older male, better service is important, as culturally Turkish men have been served by their mothers, then wives; they may not like self-service. McDonald's Turkey, for example, is careful about this issue; it serves at the table, particularly for older customers. In addition, the healthiness and home-made attributes of the domestic products could be stressed in their positioning statements.

The final segment identified is *community-conscious, family-orientated groups and bigger families (nuclear and extended)*. For domestic players, these households might serve as a third attractive segment (due to their ethnocentricity). At the same time, they are another potential segment for foreign players (due to their indifference about buying foreign vs local). In order to suggest possible marketing strategies, we need to understand why these ethnocentric people are not against purchasing foreign products. There may be some factors that lead to this inconsistency. For example, these groups might prefer foreign things for their children or there might be other family members who are attracted to them. Alternatively, it might be due to 'conspicuous consumption', a demonstration of social status that might weaken the relationship between ethnocentrism and preference for domestic products (Wang & Chen 2004). Hence, we recommend that foreign players introduce less 'local colour' for this group. However, they can still add some local items to their menus. For example, McDonald's has Ayran, a local Turkish drink made with yoghurt, and it has also recently introduced the Köfte-Burger, which is akin to traditional Turkish food.

To attract the community-conscious group, the foreign player might consider some level of cultural alignment. The company could use price promotions during two bayrams (holy days), Ramadan and Kurban. These are the times when families come together and organise lunches and dinners. Advertisements might also be adapted. Coca-Cola, for example, has special bayram advertisements and promotions that focus on the family. For big families and other family-orientated customers, a play area for children in restaurants has been very successful; Turkish restaurants have imitated this. McDonald's also organises birthday parties for kindergartens and offers free drinks to the accompanying adults. Finally, quantity discounts for larger purchases, 'family or economy packs', can be effective.

This study is based on a large sample of Turkish households; it uses three approaches – ethnocentrism, lifestyle and demographics – to segment the purchasing intention of these households. However, this study is not

without limitations, mainly due to its empirical nature. First, the segments and suggestions are very specific to the food market, and cannot readily be applied to other sectors. However, the identification of ethnocentrism as a primary criterion will be important in any sector since it produces negative reactions to any foreign product, not just a specific one. Second, the study is limited to western 'fast-food restaurants' and an American product, McDonald's. These limitations could present opportunities for further research. Another topic for future work is the morality dimension of ethnocentrism. It would also be interesting from a cross-cultural standpoint to do a similar study in other countries.

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