The Psychology of Consumer Ethnocentrism and Cosmopolitanism: A Five-Country Study of Values, Moral Foundations, Gender Identities, and Consumer Orientations

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ABSTRACT

The importance of consumer ethnocentrism and cosmopolitanism as predictors of consumer responses towards domestic and foreign products has been well established. Much less is known about the establishment (i.e., the psychological makeup) of these consumer orientations. In this study involving consumers living in five European countries, we fill this void by demonstrating how personal values, moral foundations and gender role identities function, in sequence, in terms of establishing consumers' ethnocentric and cosmopolitan orientations. Our conceptual framework is anchored primarily in identity and values theories, and focuses on the social categorizations that consumers make and how these contribute to the formation of these orientations. Our findings shed light on the psychology underpinning these orientations, and provide managers with a better understanding of how to profile and segment international consumer markets.

Keywords: Consumer ethnocentrism, Consumer cosmopolitanism, International market segmentation, Values, Moral foundations, Gender role identity

INTRODUCTION

A popular research stream in the international marketing literature has focused on how consumers' attitudinal make-ups influence their purchase intentions when buying domestic, foreign, and global products, and by extension, managers' local, global, and hybrid positioning strategies (Alden, Steenkamp, and Batra 1999; 2006). One derivative of this stream has focused on how consumers' consumption dispositions (Bartsch, Riefler and Diamantopoulos 2016), for instance consumer ethnocentrism (hereafter CET) and consumer cosmopolitanism (hereafter CCOS), might influence consumer purchase choice (Cleveland, Laroche, and Papadopoulos 2009).

Against this backdrop however, much is still unknown about the psycho-social antecedents of these attitudinal dispositions (Zeugner-Roth, Zabkar, and Diamantopoulos 2015) and how they might affect behavior (Gurhan-Canli, Sarial-Abi, and Hayran 2018). For example, little is known about how the particular psychological composition of CET and CCOS in different types of consumers—for example, a moderately self-directed and achievement seeking, highly moral, and highly feminine role-identifying consumer's vs. a more self-transcendent, moderately loyal and masculine role-identifying consumer's dispositional compositions—may affect their evaluations of products and purchase choices. In this paper, we contribute to filling this void. Resting our work on attitude and values theories (Fishbein and Ajzen 1975; Schwartz 1992, 1999; Vignoles, Schwartz, and Luyckx 2011), moral foundations theory (Haidt and Kesesbir 2010) and gender identity theory (Palan 2001), we address how three facets of an individual's personal and role identities, namely, personal values, moral foundations, and gender role identities, drive two important consumer attitudinal dispositions, CET and CCOS. Building on past research (e.g., Alden et al. 2006; Cleveland et al. 2009; and Zeugner-Roth et al. 2015), we theorize that each of these facets will drive CET and CCOS directly and indirectly.

This is a significant undertaking for scholars that also holds much relevance for managers. A heightened understanding of the relative influences of different attitudinal facets in forming consumer dispositions should provide insights about how consumers' values and role identities drive their marketplace

behaviors. Personal value orientations are the most broadly defined identity facets on which individuals can be compared, regardless of their cultural milieu (Schwartz 1992). Moral foundations are judgments of values that form subsets of these value orientations (Haidt and Kesebir 2010). Gender role identities help construct the individual's disposition toward different individual and group stimuli and help explain his/her identification with such orientations (Choi and Fuqua 2003). Better understanding how these facets construct consumers' dispositions should also enhance managers' strategizing. Whether and the extent to which these facets individually and jointly predict consumer dispositions, which particular disposition they predict and whether that influence is direct or indirect, and in which direction they do so across various situations can assist managers in terms of segmenting their markets, choosing what particular target groups to focus on, and provide direction for how they might better communicate the positioning of their products to these chosen groups.

Thus, the value embedded in our study is two-fold. First, we unravel the influence of these intricate effects, and show, for instance, when and the extent to which openness to new cultures and acceptance of their products (CCOS) is bolstered by self-transcendence and openness to change values, individualizing moral foundations, and both masculine and feminine gender role identities, or strengthened by self-enhancement values and binding moral foundations. Second, following Ajzen and Fishbein's (2005) contention of a hierarchy of attitudinal effects, from abstract and resolute psychological concepts to progressively more concrete and context-specific outcomes, we demonstrate that the effects of personal values on CET and CCOS are both direct but also indirect, partially mediated by moral foundations and gender role identities. This helps paint a sharper picture of how both moral foundations and gender role identities can be a function of personal values, revealing, for example, how self-enhancement negatively and positively drives feminine and masculine role identities, respectively and simultaneously. Thus, our work offers not only a deeper understanding of the psychological determinants of consumers' positive and negative attitudinal dispositions, but also promises to advance managerial insight on how attitude theory-

driven constructions of market segments within and across country markets can facilitate more accurate design and more effective implementation of disposition-based marketing strategies.

We chose to focus our work on CET and CCOS because these constructs have been shown to be significant drivers of consumers' purchase behavior (see, e.g., Zeugner-Roth et al. 2015). CET, a combination of economic and moral motives for domestic country bias representing a normative belief that it is inappropriate to buy foreign products, represents a pro-in-group disposition often with a corresponding anti-out-group orientation (Siamagka and Balabanis 2015; Sharma 2015); hence, our interest in investigating its antecedents. CCOS, a positive driver of foreign product consumption and a pro-out-group orientation without requiring a pro-in-group bias, is by contrast a disposition that exhibits open-mindedness toward foreign cultures along with an appreciation for diversity in products, people, and cultural experiences (Cleveland et al. 2009; Riefler, Diamantopoulos, and Siguaw 2012); hence our motivation to more closely examine its antecedents.

Figure 1 depicts our theoretical framework explicating the relationship between values, consumer identity formation and attitudinal purchase dispositions. We conducted our study using data collected from consumers in Austria, Denmark, Germany, Slovakia, and the United Kingdom. These countries have been integrating into an economic and political union for the past few decades while simultaneously attempting to preserve their national and cultural identities. This has created the need for marketing managers to navigate through tradeoffs involving locally responsive marketing program adaptations while simultaneously standardizing them to achieve economies of scale in production and consistency in positioning. These countries also vary along cultural dimensions, promising interesting comparisons (Zeugner-Roth et al. 2015) as well as a more robust test of our framework.

[Insert Figure-1 here]

In the following sections, we review the pertinent literature; describe our methodology, analyses, and results; and discuss the theoretical and practical implications of our findings.

CONCEPTUAL DEVELOPMENT

Attitude Theory as an Overarching Foundation for Consumer Dispositions

Attitude theory posits that attitudes are composed of cognitions (rational beliefs) and affect (emotional responses) that result in consistent responses toward an object (behavioral intentions), such as a particular consumption good or a specific country (Fishbein and Ajzen 1975). General orientations such as values, which are broader, abstract constructs, lead to more specific attitudes, such as assessments of right and wrong (moral judgements) and self-concepts, such as gender identities that mediate the effect of these general orientations on consumer responses, such as ethnocentric or cosmopolitan dispositions toward local or foreign product purchases. Values which are desirable goals that transcend specific situations and actions and serve as standards or judgment criteria for individuals are ordered by importance relative to one another and this relative importance drives attitudes, then action (behavior) in a given situation (Schwartz 1992). The general thesis of attitude theory is that the strength of the relationship between an attitude and the likely behavior it drives depends on the degree of correspondence between the focal values and the behavioral outcomes, such as cosmopolitan or ethnocentric behaviors. Indeed, people's actions in a given situation are systematically related to their values and attitudes (Ajzen and Fishbein 2005).

Values and attitudes help comprise a person's identity. Vignoles, Schwartz, and Luyckx (2011) argue that identity involves people's definitions of who they are as individuals (psychological dispositions and socio-demographic positions) and their place in larger social groups (their interpersonal and intergroup interactions), as these are interpreted and infused with personal and social meanings. Oyserman (2009) emphasizes that identity is malleable, i.e., multiple aspects of identity, like attitudes, can and do exist and these intersect and interact with each other and become more or less salient in different social contexts. Recent studies (Brenner et al. 2014; Cleveland and Bartikowski 2018; and Bartikowski and Cleveland 2017) underscore that identity is situationally enacted and that the prominence and salience of identity's component dimensions can be causally ordered in different patterns depending on the behavioral situation facing the individual. Distinct identity dimensions will activate varied behaviors in varying situations.

In marketing, identity composition has been linked to the consumer's material possessions as an extension of her "self" (e.g., Belk 1988); on the formation of her in-group and out-group orientations in purchases of domestic, foreign, and/or hybrid products (Zeugner-Roth et al. 2015; Gao, Zhang, and Mittal 2017); gender identities and roles (Palan 2001); and consumers' brand switching behavior (Lam, Aherne, Hu, and Schillewaert 2010; Choi and Winterich 2013). These studies have underscored that identities are both individually and socially constructed, deconstructed, and revised over time, in both their content and processes. Vignoles et al. (2011) emphasize that in these processes, interpersonal and intergroup, cultural, and historical influences affect the development of personal, national, ethnic, moral, sexual/gender, religious/worldview and consumption identities. Thus, identity helps construct the many dimensions of the consumer's psychological and social self-definitions and his/her consumption dispositions (Reed et al. 2012).

Values, Value Systems, and Consumer Dispositions

Values constitute how consumers define, think about, and describe themselves. They are trans-situational goals that serve as guiding principles which shape behavior (Schwartz 1992) and help translate identity into lifestyles. Hines (2011) argues that values are manifestations of both mental models and genetic predispositions that are activated by norms, ethical beliefs, morality, and cultural paradigms that, in turn, drive behavioral orientations, such as traits and virtues, and behavioral outcomes, such as lifestyles. In this sense, behaviors result from values in action, such as traits and roles (including gender roles) and virtues (such as morality). Values guide the individual in choosing the morals, norms, and ethics systems to live by (Ajzen and Fishbein 2005); cultures instill and perpetuate the values that individuals acquire and internalize. Thus, values are central in influencing individuals' decisions and behaviors and are culturally-derived.

Schwartz (1992) posits that values are organized and expressed in value systems, or value collections that are learned by individuals through processes of socialization and acculturation. When internalized, value systems drive one's self-cognition and emotion and his end-states of existence (Cleveland and Laroche 2007). As evaluative standards, they reflect the core of the self that is internalized

from cultural moral ideals and norms and synthesize the material, spiritual, and social selves into the consumer's identity (Reed et al. 2012). They transcend specific situations, are much more general and abstract than are attitudes, and represent the core stimulants of human behavior, such as consumers' consumption lifestyles (Cleveland et al. 2011; Hines 2011).

A frequently-used value system measurement framework is Schwartz's Value System (SVS). The SVS stipulates that common social experiences of individuals and their social groups (ethnic groups, sub-cultures) help establish value priorities which lead to behavioral orientations and choices (Schwartz 1992). The SVS is grounded in two major value conflicts: self-transcendence vs. self-enhancement (indicating a conflict between universalism and benevolence at one end and achievement and power at the other) and conservation vs. openness-to-change (highlighting a conflict between conformity, tradition and security at one end and stimulation and self-direction at the other) (Schwartz and Boehnke 2004).

The SVS rests on the notion that values that serve primarily individual interests, i.e., power, achievement, and self-direction will work against those that serve primarily collective interests, i.e., benevolence, tradition, and conformity. An individual's SVS structure will contain both individual and collective interests and combinations of these will activate different behavior patterns; e.g., self-enhancement (individual) and conservation (collective) values will drive one behavior pattern while openness to change (individual) and self-transcendence (collective) will drive another.

Recent studies underscore this notion. For instance, power, achievement, hedonism, stimulation and self-direction have all been associated with individualism, whereas benevolence, tradition and conformity have been correlated with collectivism (Balabanis, Mueller and Melawar, 2002). Studies also support the presence of a link between values and CET. For instance, Sharma, Shimp, and Shin (1995) suggest that self-enhancement may advance CET tendencies and that collectivistic values (conformity and tradition in the SVS) may be positively related to CET. They further argue that those who embrace tradition and conformity will be collectively predisposed against foreign products because they will be viewed as a threat to familiar customs and norms. Balabanis et al. (2002) find that conservation values are linked to higher levels of CET,

while Parts and Vida (2011) argue that conservation and security values will be in direct conflict with the need for change and independence, indicating a weaker self-enhancement relationship with CET. Consumers may exhibit CET to convey a form of altruism, i.e., supporting their fellow workers in the national economy (Shimp and Sharma 1987), and prioritizing their country's interests with pro-social motives over self-interest and self-enhancement (Siamagka and Balabanis 2015).

It is reasonable to infer, then, that the SVS values of self-enhancement and conservation are more likely to be closely related to CET. Ethnocentric consumers will tend to seek self-enhancement through establishing achievement superiority of the 'self' (i.e., their in-group) over the 'other' (i.e., out-groups and their members), through for instance, preference for domestic over foreign products. Similarly, they are likely to show their conservation values through their concern for security (stability in society, of relationships, and of the self), conformity (stability in social expectations and norms, self-discipline and caring for one's own) and tradition (respect, commitment, and acceptance of the ideals of one's own traditional norms) and display a cognitive positive bias toward their in-group vs. a negative bias toward things from out-groups. They are also likely to favor conservation (buying domestic will help maintain their own identity, Siamagka and Balabanis 2015). Thus, CET consumers should be driven to consumption through self-enhancement and conservation (conformist and traditional) value orientations. Hence, we hypothesize that:

H1: Self-enhancement will positively predict CET; that is, the higher an individual's self-enhancement values, the greater will be his/her level of consumer ethnocentrism.

H2: Conservation will positively predict CET; that is, the higher an individual's conservation values, the greater will be his/her level of consumer ethnocentrism.

In contradistinction to the values underpinning CET, values corresponding to self-transcendence and openness to change are apt to be closely related to CCOS. Cosmopolitans appreciate understanding and tolerance and are self-directed for independent thought and action. They regard the world as their personal frame of reference and possess a cognitive positive bias toward other groups without a concurrent negative bias toward things from in- or out- groups (Zeugner-Roth et al. 2015; Cleveland et al. 2011). Cosmopolitans

will have a positive inclination to buy foreign and domestic products, as long as these yield authentic consumption experiences (Cannon and Yaprak 2011). They will be more open-minded towards foreign countries, people, and cultures, appreciate the diversity brought about by the availability of products, people, and experiences from different national and cultural origins (Saran and Kalliny 2012), and will be positively pre-disposed toward consuming products and artifacts from other cultures (Riefler et al. 2012). They will be open to learning from other cultures, appreciate the differences in the variety the world offers, and will display an element of foreign in-group favoritism (Zeugner-Roth et al. 2015). They will be attracted to out-group offerings, displaying a pro-outgroup orientation based on merit without a corresponding dislike of in-group things (Cannon and Yaprak 2002). They will seek variety in society, in their relationships, and in their selves; will pursue diversity in social expectations and norms; and will look for novelty in experiences and ideals (Cleveland and Laroche, 2012). Cleveland et al.'s (2011) research shows that cosmopolitan consumers do score high on universalism and benevolence (self-transcendence in the SVS) and on self-direction and stimulation (openness to change in the SVS). Thus, we hypothesize that:

H3: Self-transcendence will positively predict CCOS; that is, the higher an individual's self-transcendence values, the greater will be his/her level of consumer cosmopolitanism.

H4: Openness to change will positively predict CCOS; that is, the higher an individual's openness to change values, the greater will be his/her level of consumer cosmopolitanism.

Moral Foundations and Consumer Dispositions

Though values provide the more general and abstract context for achieving a deeper understanding of consumers' dispositions, moral foundations offer more specific and concrete guides to the individuals' behavior imperatives; they are judgments of values and relate to subsets of value orientation dimensions (Vauclair and Fischer 2011; Haidt and Kesebir 2010). Moral foundations shape perceptions, emotions, and intuitions and help individuals resolve dilemmas and prescribe judgments of justice, rights, and welfare pertaining to how they ought to relate to each other. In consonance with attitude theory, morality involves cognitive/inductive (moral reasoning), affective/intuitive (moral emotion) and behavioral (moral action) components; while guiding social activity, morality also binds and builds relationships. It also works to bind

groups together, can increase trust, cooperation, and solidarity within and between moral communities and help build in-groups and define the boundaries between these and out-groups (Haidt and Kesebir 2010; Choi and Winterich 2013). Consumers differ in the salience and prominence of their moral identity dimensions (Hardy and Carlo 2010).

Morality and culture are closely intertwined: cultural moral systems interlock sets of values, virtues, norms, identities, and the evolved psychological mechanisms that work together, regulate individual lifestyles, and consumption patterns (Winterich, Mittal, and Ross 2009). In collectivistic cultures, the family and community may require moral considerations through loyalty to local and national groups and preserving self-esteem through harmonious relationships with others; in individualistic cultures, in contrast, individuals will likely focus on self-enhancement through their own identity accomplishments (Steenkamp and de Jong 2010).

Though moral elements, such as reciprocity and loyalty are found in all cultures, societies show differences in how they construct these and how these manifest in behavior (Vauclair, Wilson, and Fischer 2014). Both inherent and learned, morality elements undergird the systems that people develop to respond to their personal and social worlds and define the structures of their various selves. Cultures assign different meanings and intuitive underpinnings to particular virtues they associate with the self, such as prosocial behavior (Haidt and Joseph 2004). Since moral orientations lead to normative behaviours (Colby and Kohlberg 1987), they are likely to be fundamentally linked to consumer's values, and in turn drive CET and CCOS. For example, prosocial behavior should associate positively with a cosmopolitan orientation (De Groot and Steg 2009).

Moral foundation theory (Haidt 2001) describes five aspects that define the morality of an individual: (1) care/harm (kindness, gentleness, nurturance, and the ability to feel and abhor the pain of others); (2) fairness (subsuming ideas of justice, rights, and autonomy), (3) loyalty (patriotism and self-sacrifice for the group), (4) authority (notions of leadership vs. followership, obeying authority, and respecting given traditional values), and (5) sanctity (reflecting a desire to become more elevated and more

noble). Graham et al. (2011) indicate that the individualizing foundations subsume the care and fairness dimensions of morality, while the binding foundations include its loyalty, authority, and sanctity dimensions. Miller (2010) has argued that CCOS consumers will care about obligations to the 'other', and expect cooperation and equitable relationships, implying individualizing moral foundations. The motives behind the binding foundations are designed to protect group harmony by suppressing selfishness (Yilmaz, Harma, Bahcekapili and Cesur 2016). Since self-transcendence in the SVS is rationally related to moral foundations of care and fairness and since care and altruistic predispositions (both individualizing moral foundations that are also embedded in universalism) reinforce self-images that support self-transcendence values (SVS), we postulate a positive association between individualizing moral foundations and CCOS. Hence:

> **H5**: Individualizing moral foundations will positively predict CCOS; that is, the higher the person identifies with individualizing moral foundations, the more that person will be positively predisposed towards CCOS.

In contradistinction, binding moral foundations focus on loyalty/betrayal, authority/subversion and sanctity/degradation (Graham et al. 2011). Loyalty involves feelings of intergroup competition and in-group cohesiveness. This takes in national loyalty (i.e., patriotism), which has been found to be positively related to CET (Sharma et al. 1995; Balabanis et al. 2001). Authority/subversion involves self-serving navigation of hierarchies and legitimation of social institutions. Collectivism, the motivation to integrate one's activities into the larger society or social structure, the salience of interpersonal relationships over personal goals, and the relative importance of the collective over one's own attitudes and norms (Triandis 1996), is tied to the binding moral foundation of authority/subversion. Sanctity/degradation involves exaltation of select in-group persons, groups, and institutions and avoidance and negativity to out-groups. Conservation in the SVS, conceptually congruent with the binding moral foundation of sanctity/degradation, involves an affinity for tradition, conformity, and security, providing a correlate to CET. Balabanis et al. (2002) provide empirical support for the positive association between conservation and CET. Self-enhancement (SVS) is

rationally related to these binding moral foundations which intimates a positive relationship between binding moral foundations and CE. Thus, we posit that:

H6: Binding moral foundations will positively predict CET; that is, the higher the person identifies with binding moral foundations, the more that person will be positively predisposed towards CET.

Gender-Role Identity and Consumer Dispositions

Gender-role identity, the degree to which an individual identifies with masculine and feminine personality traits, is a multifaceted construct that constitutes a person's psychological gender orientation, representing sexual roles, preferences, and attitudes. To a large extent, gender-role identity is culturally-derived; it is rooted in cultural roles of what it means to be masculine and feminine in that culture. Through cultural socialization, individuals add to their belief systems cognitions about gender; they develop cognitive networks of associations to their biological sex (Bem 1981). Gender roles are culturally-derived behaviors associated with masculinity and femininity that persons choose to adopt; these are tied to gender-role attitudes or beliefs about the roles, rights and responsibilities of men and women in society. Gender salience, the extent to which an individual's gender schema is activated under given circumstances, helps determine the importance of gender-role identity in that context (Palan 2001). Gender-role identity is therefore socially constructed, in which roles become cognitively socialized through one's cultural upbringing (Palan, 2001); it serves as a filtering process through which experiences and perceptions of one's self are conceptualized (Spence, 1985). Thus, gender roles can define and verify social and other behaviors (Choi and Fuqua 2003).

As a self-regulatory process that works to assure gender self-image, gender-role identity can be a significant facet of the self that exerts a powerful influence on purchase behavior (Palan, 2001). Unlike sex which is biologically determined, gender-role identity is psychological, and is achieved primarily through socialization which in turn flows from cultural interpretations of desirable masculine and feminine traits. Masculinity and femininity are inferred from self-descriptive, normatively-based traits; gender-role identity defines the masculine or feminine meanings within one's own self. For example, communal orientations, expressiveness, and prosocial behavior as well as expressive traits, such as nurturing and sensitivity to others' needs, are generally associated with feminine gender roles (Bussey 2010). Accumulating cultural

capital, searching for new experiences, acquiring and displaying authentic and exotic products, and communicating with people from different cultures are also associated with feminine gender roles, and with CCOS.

Masculine gender-role identity, in contrast, is associated with self-aggrandizement, solidarity-mindedness, conformism, and instrumental traits (Spence 1993). It is opposite to ecumenical, communal qualities espoused by a feminine gender-role identity. Aspects associated with masculine gender-role identities impede the acceptance of other groups, and this may extend to the products produced by cultural outgroups as a way of protecting the economy and culture of the in-group, and thus, associated with CET. Thus, we hypothesize that:

H7: Feminine gender-role identity will positively predict CCOS; that is, the higher an individual's feminine gender-role identity, the more that person will be positively predisposed toward CCOS.

H8: Masculine gender-role identity will positively predict CET; that is, the higher an individual's masculine gender-role identity, the more that person will be positively predisposed towards CET.

In summary, we posit that values, moral foundations, and gender-role identities will, in turn, influence the formation of the consumer dispositions, CCOS and CET as depicted in Figure 1.

METHODOLOGY

Measures

The Schwartz Value Survey or SVS (Schwartz 1992) consists of 56 items that measure ten motivationally distinct values which are arrayed into a circular structure, collapsed and summarized into two axes. The first axis represents the emphasis on self-interest with the egocentric value of self-enhancement and its polar opposite self-transcendence posited as endpoints. The second axis represents relative openness to change, with conservation positioned as its counterpoint. We used *Schwartz's* Portrait Value Questionnaire (Schwartz et al., 2001) developed specifically to represent these two superordinate dimensions. To capture gender-role identities, we used the seminal BSRI (Bem Sex Role Inventory, Bem 1981) developed by Barak and Stern (1986) and later validated cross-culturally by Schertzer et al. (2008). We used the moral foundations (MF) questionnaire (Graham, Haidt and Nosek, 2009) designed to measure

the moral foundations construct, of which 11 items measured the individualizing and 11 items measured the binding dimensions. Following Josiassen (2011), we used the 5-item version of the original Shimp and Sharma (1987) CETSCALE to measure CET, and the C-COSMO scale (12 items) to capture CCOS (Riefler et al. 2012). All construct items had 5-point response options with varying endpoints. The measures for CET and CCOS were prefaced with by instructions asking the respondent to "Please evaluate the extent to which you agree or disagree with the following descriptions that best reflects your…" [feelings about foreign products, behavior toward foreign cultures]. For individualizing and binding moral foundations, the items were introduced by the following statement: "When you decide whether something is right or wrong, to what extent are the following considerations relevant to your thinking?" along with an layperson explanation of the meaning of the endpoints (1=not at all relevant, 5=extremely relevant). For individualizing and binding moral foundations, measures were prefaced by "Please read the following questions and indicate your agreement or disagreement". Prior to the BSRI measures, we asked respondents the following: "How would you describe yourself? Please rate how closely you resemble the self-descriptions for each of the characteristics shown below" (1=not at all like me, 5= very much like me). Finally, the Schwartz values were introduced with the following statements: "Here we briefly describe some people. Please read each description and think about how much each person described is or is not like you" (1=not like me, 5=very much like me).

Three individuals fluent in English and one of the other tongues translated the survey into the German, Danish and Slovak languages from the English version. To substantiate construct equivalence across the different languages, three other bilinguals independently back-translated the scale items into the English language. After scrutinizing the original and back-translated items, changes were made prior to conducting the survey to enhance consistency (Steenkamp and Baumgartner 1998).

Samples and Data

Survey data was collected from consumers living in five countries. We administered questionnaires through the mall intercept method at urban locations. A total of 1180 questionnaires were collected,

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specifically in Britain (n=255), Germany (n=172), Austria (n=101), Denmark (n=300), and Slovakia (n=348). After deleting those with missing values and inconsistent responses, we ended up with 1010 usable questionnaires for further analysis. The overall sample was reasonably diffuse on key demographic indicators (Appendix 1), including gender (50% female), household income, marital status, and educational attainment. Most respondents (90%) were native-born, and greater proportions were citizens of their respective domicile country (93%).

ANALYSES AND RESULTS

Preliminary Analyses and Common Method Bias Tests

Prior to undertaking more advanced latent factor and multi-group analyses, given the number of measure x country variable combinations investigated, and following Anderson and Gerbing's (1982) recommendation of a two-step approach to specifying latent measurement models, we conducted a series of principal components analyses (PCA) on the construct measures on the pooled and country data (oblimin rotation with Kaiser normalization). Several iterations of analyses were performed, each involving removal of the item exhibiting the lowest extracted component variation (or variation on more than one component), 0. Retained components (all with eigenvalues >1.0) and items appear in Appendix 2 along with component loadings. For each component, we calculated the average variance extracted (AVE), Cronbach alphas (α) and Jöreskog rhos (ρ), for the overall data, and then for each country dataset.

The PCA performed on the SVS items led to a four-component solution. All component loadings were highly significant (p<.001), and all but one loading was in excess of 0.5.[1] For subsequent analyses, the scores on the SVS dimensions were derived from the unweighted mean of the items retained for each of the components from the PCA.[2] For all but two constructs, AVEs were above 0.5 (with the SVS dimensions of self-transcendence and conservation slightly below this threshold), whereas most alphas and Jöreskog rhos were >0.7 and only one α was <0.5 (self-transcendence, ρ=.695). The 9 items retained for moral foundations

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[1]Loadings as low as 0.4 are acceptable when there are at least three indicators for a construct, given the sample size (Gagne and Hancock 2006).

[2]Most alphas were good to acceptable. A very small proportion were marginally below thresholds (e.g., self-transcendence for Slovakians). These were retained to allow representation of all superordinate SVS dimensions.

loaded onto two components representing the individualizing and binding facets. All items were retained for gender-role identity, which split into the posited feminine and masculine components (8 items apiece). CET contained all 5 measures, whereas only 4 CCOS measures achieved acceptable psychometric properties across the country datasets. As with the SVS items, all other component loadings were highly significant.

We examined common method bias (CMB) following Engelen and Brettel (2012). The PCA was based on standardized item scores with component extraction set at 1.0 eigenvalues. On subsequent un-rotated PCAs there were nearly as many components as there were concepts from which the indicators were extracted. Further, component loadings of 0.5 or higher were largely of the expected set of indicators for the respective concepts. Thus, we concluded that CMB was not a major threat to construct validity.

For the overall dataset, the squared construct inter-correlations (as calculated from the mean of the items retained for each of the components) ranged from zero (i.e., self-transcendence and binding MF) to a high of .25 (self-enhancement and masculine RI), which are all well below the reported AVEs for each construct; thus satisfying the condition for establishing discriminant validity (Fornell and Larcker 1981). The discriminant validity of all constructs was also sustained at the country level, with the highest squared correlation (.26) evidenced between self-enhancement and masculine role identity for Austrians.

At the country level, partial correlations (statistically controlling for country sample differences for sex, age, education and income, as well as for relative proportions of native-born and citizenship) appear in Table 1. Consistent across all samples were the positive correlations between self-enhancement and conservation, and between self-transcendence and openness-to-change. These positive associations confirm Schwartz's (1992, 1999) theoretical structure, in which both these pairs of continua were conceived as adjacent (as opposed to opposite) to each other. Self-enhancement and openness-to-change were positively associated in four out of five country samples, with Germany being the exception. Correlations between ostensibly opposite superordinate dimensions (openness-to-change and conservativism, self-enhancement and self-transcendence) were often non-significant, but in some cases, significantly positive.

[Insert Table-1 here]

The anticipated positive association between self-transcendence and individualizing moral foundations was confirmed in all but one country sample (Denmark). Likewise, and except for Danes, conservation rose in lockstep with binding moral foundations (MF). Self-transcendence was consistently positively linked to feminine role identity (RI), whereas self-enhancement and openness-to-change were both robustly associated with higher levels of masculine RI. As indicated by the strong positive correlations, for a plurality of countries (excepting the German-speaking countries), individualizing and binding MF were complementary, as was conservation and feminine RI, and somewhat contradictory to this last finding (albeit with a diminished magnitude) openness-to-change and feminine RI. Individualizing MF was consistently associated with higher levels of feminine RI, whereas in only one country (Slovakia) did the former positively link with masculine RI. Masculine RI was positively or independently related to conservation and self-transcendence. Significant at the overall sample level, binding MF was independent from feminine RI at the country level. The gender-role identities were independent (not significant) from each other (Germany and Denmark) or modestly positively correlated, but in no cases were they polar opposites since they were never inversely related.

Regarding the consumption dispositions (for which the antecedents will be further scrutinized in later analyses), the most consistent finding was the positive link between openness-to-change and consumer cosmopolitanism. Also confirming expectations, in all countries except the UK, consumer ethnocentrism was associated with higher levels of binding MF. Cosmopolitanism and feminine RI was positively related in 4 of 5 cases (the exception being Slovakia). The assumption of a negative relationship between consumer cosmopolitanism and consumer ethnocentrism was generally upheld, although the link achieved significance for only three country samples (UK, Germany, and Austria). Correlations generally were higher for variables measured at similar levels of abstraction (e.g., amongst values) with the intensity thereof typically but not always diminishing as the level of abstraction increased among a given set of variable pairs (e.g., between values and consumer dispositions).

Bivariate correlations between demographics and the constructs were also calculated (Appendix 3). For space considerations only a subset of key findings are reviewed herewith. First, the results for biological sex associations with gender-role identity were consistent with expectations: females outscoring males on feminine role identity, and vice-versa for males on masculine role identity. These results underscore the construct validity of the gender RI measures employed. In comparison to these sex and gender RI linkages, consistent with Cleveland, Laroche & Papadopoulos (2009), most demographics (particularly educational attainment) were found to be relatively weak antecedents of consumer dispositions. This was also generally the case for predicting values and identity-related constructs. In the majority of country samples, younger people reported substantially higher scores for self-enhancement (UK, Austria, Denmark), and for openness-to-change. Their older counterparts scored higher on binding moral foundations, and even more so, on consumer ethnocentrism. Women tended to be more cosmopolitan than males (for the German, Austrian, and Danish samples), and reported higher scores on individualizing MF (UK, Austria, and Denmark). In three countries (UK, Germany, and Denmark), income was inversely associated with openness-to-change. This is expected given that income is confounded with age: older people earn more whereas younger people are more open to outside perspectives. Reflecting notions of mastery and dominance, income is positively associated with masculine RI (UK, Germany, Slovakia), and, inversely associated with feminine RI (Germany, Austria, Denmark, and Slovakia). No strong patterns emerged for native-born and citizen (vs. not) respondents.

Structural Equation Modeling (SEM)

Using AMOS-22, we employed SEM to confirm the dimensionality of our constructs, for assessing the consistency of the measurement model across the five countries (Table 2), and for testing our hypothesized relationships. Following Byrne's (2001) procedure, we conducted a series of CFAs to assess the psychometric properties and underlying structure of the items retained and factors yielded, respectively, from the EFA. We first specified and tested the baseline measurement models. In the CFA for the SVS facets, for which latent construct correlations were high (ranging 19-.53, all $p<.001$), the largest

modification indices were revealed for three pairs of within-construct error terms. The specification of error covariance paths led to a substantial decrease (improvement) in the model χ^2 (according to all indicators, the model fit improved noticeably) (Bollen and Lennox 1991). Since Schwartz's values are arrayed along a quasi-circumplex structure and the items comprising each of the constructs are often quite close in semantic meaning, it was reasonable to assume a systematic response pattern within the measures for each of these. With an adjusted chi-square (χ^2/df) of 5.491, a CFI of .901 and a RMSEA of .067, the measurement model (Model 1) incorporating the SVS constructs yielded acceptable fit. Reasonably strong item loadings were obtained on their latent factors (i.e., far right-hand column in Appendix 2) for the measures of self-enhancement and openness to change, and for all but one of the items for conservation. The measures for self-transcendence were retained in order to sufficiently represent this concept and to preserve the minimum of three observed items per latent construct. The circumplex structure of SVS explains why several items partially load on other factors but are prevented from doing so in the current CFA (in order to have 'clean' construct measures). To ensure sufficient model fit with the expanded set of constructs, we calculated four measures—i.e., for each Schwartz value—for each respondent, comprised of the unweighted mean of the measures comprising each value.

[Insert Tables 2 and 3 Here]

We followed Byrne's (2001) procedure to build the baseline measurement model from the aggregated dataset. After several iterations, each involving the scrutiny of modification metrics (ultimately eliminating 6 measures with poor psychometric properties and imposing covariances for a subset of within-construct error terms), a solution (Model 2) emerged with excellent fit statistics (χ^2/df=2.862, CFI=.945, RMSEA=.043). All retained standardized latent factor indicators (λ) were >0.5 (Appendix 2), and highly significant (p<.001). Latent construct correlations varied considerably in terms of magnitude/significance and direction. Correlations (Table 3) among the SVS measures were all significantly positive (p<.001), ranging from r=.14 (self-transcendence and self-enhancement, which Schwartz and Boehnke [2004] posit as opposing) to .41 (self-enhancement and openness-to-change). From 45 possible combinations, 34

correlations were significant. Five were inversely correlated, for instance as expected, between CCOS and CET. Most latent correlations were consistent with the bivariate correlations reported previously for the overall sample.

SEM Multi-group Invariance

To test the cross-cultural equivalence of our hypothesized model, we subjected the retained items to multi-group analysis (Steenkamp and Baumgartner 1998). The first step entailed specifying a baseline structural model for the aggregate sample[1]. Excellent fit statistics were achieved for the dataset (Model 3: $\chi^2_{(414)}$=1278.07, χ^2/df=3.087, CFI=.937, RMSEA=.045), particularly in light of the complexity of the hypothesized model (i.e., with partial mediation). A simpler structural model, specifying only direct paths from Schwartz's values to the constructs (i.e., without the specification of any linkages between the identity and behavioral constructs), was also tested. Although model fit statistics were quite good ($\chi^2_{(422)}$=1434.31, χ^2/df =3.339, CFI=.926, RMSEA=.049), the chi-square difference test indicated that the alternative structural model was significantly inferior ($\Delta\chi^2_{(\Delta 8)}$=156.23, p<.001) to the hypothesized model. The hypothesized baseline structural model was replicated and tested for each of the country datasets (Models 3a-e). For the most part, good fit statistics were achieved. Regarding the baseline models for the country datasets, out of a total of 140 CFA loadings (28 parameters x 5 countries), only one was below 0.50[3]

We then tested a hierarchy of nested models (Table 2) to establish configural equivalence. For each successive model, further constraints were levied on the quantity of invariant parameters as suggested by Byrne (2001). The fit statistics for Model 4a (constraining measurement weights to equality while freely estimating inter-construct paths, across the five samples) and Model 4b (constraining both measurement weights and structural covariances to equality) were reasonable, yet both Models 4a and 4b were significantly inferior ($\Delta\chi^2_{(\Delta 88)}$=174.68, p<.001; $\Delta\chi^2_{(\Delta 1285)}$=259.90, p<.001; respectively) to the unconstrained Model 4

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[3]SEM path analyses for each country available upon request.

$(\chi^2_{(2070)}=3290.33, \chi^2/df =1.590,$ CFI=.917, RMSEA=.024). This indicated that some parameters were not invariant across the five groups. Full measurement invariance is a condition to be striven for rather than an outcome that is regularly realized in practice (Steenkamp and Baumgartner 1998). Given our five groups, 10 pairwise comparisons were required for each parameter (i.e., n[n-1]/2), making complete measurement invariance highly improbable. In light of this fact, we selected Model 4a for further scrutiny. All remaining analyses pertain to Model 4a, whereby measurement weights are constrained to equality, and structural paths between constructs are estimated freely. Across the country datasets all factor loadings were highly significant (p<.001). From a total of 140 standardized loadings, none were below 0.50, whereas only 8 were <.60; most for the Slovakian data (CCOS [item4]UK/DEN/SLO=.54/.58/.59, Masc-RI[item6]GER/SLO=.56/.50, Masc-RI[item7]SLO=.57, Ind-MF[item3]SLO= .59, CET[item4]SLO=.56)[4].

[Insert Table-4 Here]

SEM Path Analyses and Hypotheses Tests

Examining the overall dataset, the standardized path results (left side of Table 4) revealed several patterns. First, and as postulated, our two consumer disposition constructs, CET and CCOS, were each predicted by our three antecedent constructs: value systems (SVS), moral foundations (individualizing and binding), and gender-role identities (feminine and masculine). Within value systems, conservation values predicted CET while self-transcendence and openness to change predicted CCOS. Self-enhancement did predict CET, as hypothesized in H1, but did so weakly. These aggregate sample results supported H2, H3, and H4. Individualizing moral foundations was a positive predictor of CCOS, while the binding moral foundations positively predicted CET, confirming H5 and H6. In support of H7 and H8, feminine gender-role identity was positively predictive of CCOS, while masculine gender-role identity was positively (albeit, not significantly) predictive of CET. In sum, seven of our eight theoretically-driven hypotheses were confirmed statistically, based on the analyses applied to our aggregated data. Two serendipitous findings

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[4]Standardized (<u>not</u> unstandardized) factor loadings can vary slightly across the groups only because the variable variances are not constrained. The assumption of partial metric invariance is reasonably supported (Byrne, Shavelson and Muthén 1989).

also emerged: self-enhancement values and binding moral foundations were both negatively related to CCOS, perhaps because both of these identity antecedents were positive predictors of CET. Verifying this explanation provides an interesting question for future research.

The far right side of Table 4 summarizes the findings across the countries. Five relationships were unanimous, all of which were positively valenced: (a) self-enhancement's prediction of masculine-RI, (b) the antecedence of conservation to binding-MF as well as to (c) feminine-RI, (d) self-transcendence's prediction of feminine-RI, and (e) the prognostication of consumer ethnocentrism by binding-MF. Several other results were consistent across three or more countries: the foretelling of CCOS by individual-MF and the link between self-transcendence and individual-MF (both positive associations revealed for all countries except Denmark), and the predictive power of conservation for CET (revealed for 3 out of 5 country datasets). These common findings suggest that such values should be emphasized in standardized marketing communications directed to these particular consumer role identities and orientations.

There were numerous cases of a consistent null relationship across the country datasets—notwithstanding some significant effects for the aggregate sample—as was found for (a) self-enhancement→ binding-MF, (b) self-transcendence→ binding-MF, (c) openness-to-change→ individual-and binding-MF, (d) feminine-RI→ CET, and (e) masculine-RI→ CET. The remaining cases were significant for a minority of cases (e.g., how self-enhancement negatively prefaced individual-MF for Germans and Danes). In only one instance was a contradictory relationship found, i.e., for individual-MF, which negatively predicted CET in Germany and Austria, while positively predicting the same in Slovakia.

[Insert Table-5 here]

SEM Direct and Indirect Effects

Though attitude theory theorizes that the abstract, general constructs, such as values (here, represented by the four SVS values) will help predict the more concrete and more context-specific orientations (here, represented by CCOS and CET), it also posits that this predictive ability can be hampered if mediating effects are not accounted for (Ajzen and Fishbein 2005). To address this, through SEM path

analyses we scrutinized both the direct effects of the four SVS values on the paired classes of role identity, moral foundations, and consumer orientations, and the possibility of indirect effects of SVS values on CCOS and CET as mediated by the gender-role identity and the moral foundation constructs. To boost statistical power, in line with Mallinckrodt et al.'s (2006) procedure, and using Model 4a (Table 2) we calculated bootstrapped confidence intervals for estimating the significance of the direct/indirect paths, using the bias-corrected percentile method and 2000 bootstrap resamples. The direct paths tested (Table 5) correspond closely to the path analyses results reported earlier (i.e., Table 4), albeit with different magnitudes to reflect the present separation into the direct/indirect paths. There were three exceptions, however, regarding the direct links of: (1) self-transcendence and masculine-RI path (which was significantly positive in the previous analysis, and non-significant here), (2) the conservation and CCOS path, as well as (3) the self-transcendence and CET path. Both of the latter paths were non-significant in the previous analysis, but significantly negative here.

Regarding indirect effects (indicated by the coefficients appearing in parentheses in Table 5), numerous consistent findings emerged from analyses of the confidence intervals. These included the non-significant indirect effects of openness-to-change and self-enhancement on CET, the indirect effect of self-transcendence on CCOS (positively significant for 4 of 5 countries); and the lack of effect of (non-significant in 4 of 5 instances): self-enhancement on CCOS, conservation on CCOS, self-transcendence on CET, and openness-to-change on CCOS.

Lastly, as indicated by the squared multiple correlations (SMCs in Table 5), in most instances the constructs explain a considerable proportion of the variance in the dependent variables. However, the degree to which this holds varies across constructs and country-samples. For example, whereas Schwartz's values explained almost 46% of the variation in binding MF for Germans, they accounted for less than 4% of the same among Danish respondents. Likewise, among Britons, only 6% of the variance in individualizing MF was explained by Schwartz's values, whereas for Germans, almost 35% was accounted for. Of note to marketing managers seeking to segment international consumer markets and position their products

accordingly (e.g., emphasizing local-/foreign-/global-ness) is the large share of variance explained in the consumer orientations by the predictor constructs: between 20% (UK) and 51% (Austria) for CCOS, and between 15% (Denmark) and nearly 49% (Germany) for CET.

Consumer Segments: Across-Country Analyses

We performed a k-means cluster analysis to identify potential pan-European consumer segments based on our focal consumption-specific orientations; i.e., respondent scores on CCOS and CET (Table 6). We designated four groups, a priori, dichotomizing high and low score combinations for each of our focal constructs Overall, we obtained significant construct differences (but not for all post-hoc cluster pairs), naturally for the focal constructs ($F_{(3,1006)}$=488.18, and $F_{(3,1006)}$=714.06) but also for all the other constructs, with the greatest variability realized for conservation and binding moral foundations, and the lowest, for masculine role identification and self-enhancement.

[Insert Table-6 here]

Exhibiting relatively low scores on both CCOS and CET (Figure 2), the first and largest group was one we labelled the disengaged. This cluster represented a third of the overall sample, and a disproportionate number of respondents who were male, older, and somewhat counterintuitively, earning higher annual incomes. Non-citizens and non-native born respondents were more apt to fall into this cluster, which also took in a disproportionate (smallish) share of Danes and Britons (Austrians and Slovaks). Second, taking in less than 9% of the overall sample, the smallest cluster was one we labelled the parochial, on account of having relatively high levels of CET and low levels of CCOS. This cluster also reported the highest scores on self-enhancement and tied with the disengaged on openness-to-change. Aside from being relatively composed of older respondents, no clear nationality or demographic traits were apparent. Third, the worldly cluster (approximately 31% of the overall sample) encompassed respondents with high levels of CCOS and very low levels of CET. As expected, this group was the most open to change, the least apt to espouse conservation values and binding moral foundations, and (along with the next, dialectical cluster) scored highest on self-transcendence and individualizing moral foundations (Figure 3). Considerably higher than the other countries,

half of the German sample fell into this cluster whereas less than a fifth of the Slovaks were classified into this group (other countries were consistently a third of their samples). Education levels were high, despite the relatively youthful character and correspondingly lower income levels for this group (Table 6).

With almost 27% of the overall sample, the final cluster was deemed the dialectical group, by virtue of having relatively high scores on both in-group and out-group consumer orientations. The combined stance on both these orientations is evocative of Claude Lévi-Strauss's (1978) concept of binary opposition with respect to the tensions ensuing from globalization. Lévi-Strauss argued that meaning is made possible in the human mind by the juncture and amalgamation of these ostensibly conflicting tendencies (Cleveland and Laroche 2012). Whereas almost half of Slovaks and a third of Austrians were classified into this cluster, the proportions were much lower for the other three countries. Females (and correspondingly higher levels of feminine role identities), those with fewer years of formal education, and middle-income levels were disproportionately represented in this cluster.

[Insert Figures 2 and 3 here]

Interestingly, these clusters resembled those proposed by Riefler et al. (2012), Cleveland, Papadopoulos, and Laroche (2011) and Cannon and Yaprak (2002), underscoring that values, moral foundations, and gender roles can be used in delineating consumer clusters who possess CET and CCOS orientations with implications for their likely purchase behaviors.

DISCUSSION AND IMPLICATIONS

Theoretical and Methodological Implications

Our study focused on an important yet relatively under-researched question in international marketing: the extent to which a sequence of abstract values, and more concrete identity constructs play in shaping CET and CCOS, two key consumer orientations that have pervasive applications to international consumer behavior. Specifically, we focused on the links between personal values (as framed by Schwartz and colleagues), moral foundations (as discussed by Haidt and colleagues), and gender-role identities (as conceptualized by Bem and others) and consumers' orientations as drivers of their consumption choices.

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Extending previous studies' findings (especially Balabanis et al. 2002; Cleveland et al. 2011; and Zeugner-Roth et al. 2015), we found that consumers' personal and role identities do, indeed, drive CET and CCOS, and that these relationships are both direct and mediated. Further, our clustering of consumers into a 4-group typology based on these orientations should enhance managerial decisions in market segmentation contexts.

Our theorizing was anchored in attitude theory and focused on three specific identity variables to better understand the antecedents of social categorizations consumers make in their purchase dispositions. Social identity theory posits that social categorization, an attitudinal process of the self, helps the individual identify with and reference both inter-groups and intra-groups (Tajfel and Turner 1986) in the individual's behavioral choices. To offer a better understanding of the mental representations involved in these processes, we focused on two social categories of the self: moral identity (personal values and moral foundations), and gender-role identity. Studying these concepts provided an opportunity to examine the influence of antecedents as components of the self that reflect different aspects of consumer orientations which individually and collectively become salient as they are shaped by reflections of individual and group identities.

We hypothesized that personal values, as defined by the SVS, will act as important precursors to consumer orientations. Our work across a five-country sample showed that this is true in the case of CCOS, in line with Cleveland et al.'s (2011) work in two countries. This was true also with CET generally, thus paralleling Balabanis et al.'s (2001) work, also conducted in two countries. For instance, our study demonstrated that both openness to change and self-transcendence values predict CCOS, and moreover, that CCOS and CET are generally predicted by polar opposite value types, as SVS would indicate. We found that in contradistinction to CCOS, conservation positively predicted CET.

Our results showed that CET is strongly influenced by binding moral foundations which, in turn, is strongly influenced by conservation values. Also, CET showed a negative relationship with openness to change, in which openness is strongly correlated with self-enhancement. It would appear from these results that restricting lifestyles of consumer ethnocentrics to a local, familiar culture, and their conservatism, strongly guided by their other-directed norms of collectivism, may lead them to seek a sense of duty,

conformity, and tradition, which may provide them with an inflated sense of security and safety within their communities. Their tendency to follow rather than lead may restrict their motivation to immerse themselves in an advancing world of economic progress, technology and new ideas, further restricting their self-enhancement. Our results also showed a strong positive relationship between masculinity and self-enhancement. This suggests that CET consumers may struggle to acquire self-enhancement in depth, accentuating the need for a better understanding of identity and its facets in shaping CET orientations.

While the negative relationship between CCOS and self-enhancement was decidedly weaker than we expected, the link of CCOS to masculinity was positive and greater than that for CET. This required further explanation. Our premise was that cosmopolitans would have the ability to self-enhance but may acquire it inadvertently as a by-product of their openness to new cultures. Openness is positively linked to masculinity, in which masculinity depicts confidence that enables CCOS consumers, but not their CET counterparts, to look outward and try out new experiences. CCOS consumers, with less emphasis on traditional norms and experiences compared to CET consumers, are self-directed, evinced by their negative relationship to moral binding foundations. They are characterized by a receptiveness to learn from other cultures through media and technology, and are able to navigate within the new cultures, exploring and enhancing their lifestyles through personal growth and rising living standards. Yet their motives to secure justice and fairness (with strong links to individual moral foundations) can be conflicting with self-enhancement, supporting a negative relationship between self-enhancement and cosmopolitanism. Cosmopolitan consumers treat unknown markets as positive learning experiences and are more adventurous in taking calculated risks than their more conservative ethnocentric counterparts (Riefler et al. 2012); however, cosmopolitan consumers yearn for authenticity and restraint in seeking benevolence (Cleveland et al. 2011), each discouraging their need for self-enhancement.

In line with our theorizing, we found that individualizing moral foundations are positively associated with CCOS and binding moral foundations are positively associated with CET. Miller (2010) theorized that being cosmopolitan drives the care/harm dimension of individualizing moral foundations and that these

persons possess feelings of obligations to care and display in their actions a universal orientation to provide for global mitigation of harm and suffering. She also argued that cosmopolitan consumers support individualizing distributive justice and equity as an opportunity to fulfill one's interests. In contrast, Banyascz (2014) theorized that ethnocentric consumers will accept morally binding norms of loyalty and betrayal, develop strong ethnic group loyalties, and reject others as outsiders. Binding foundations are associated with a social dominance orientation and religious group identification leading to hierarchical patterns indicative of binding foundations. Our findings underscore these conclusions on individualizing and binding moral foundations.

We also found that CET and CCOS are associated with gender identifications. We found, for example, that feminine role identity is associated with CCOS. However, contrary to our theorizing, masculine role identity is not strongly associated with CET. Despite ambiguous evidence, the literature on the relationship between gender and CET generally has found that women (vs. men) tend to be more ethnocentric due to a more pronounced sense of and commitment to in-group membership (Josiassen, Assaf, and Karpen 2011). While our focus was on gender roles rather than physical gender, the link between women and CET might offer some explanation for why a masculine gender-role identity was not associated with CET. This is an interesting future research question.

That both masculine and feminine role identities predict CCOS was an interesting finding that is different from those summarized in Palan (2001), and Choi and Fuqua (2003). Apparently, cosmopolitan identities may be consonant with both gender-role identities, but in somewhat different ways. One explanation for the significant relationship between masculinity and CCOS consumers is their intellectual orientation toward openness which overlaps with their masculinity (shown to be significant) in which cosmopolitan consumers carry leadership principles through their social and cultural capital, highly valued in the global economy (Skrbis, Kendall and Woodward 2004). However, unlike ethnocentric consumers, the ambition of cosmopolitan consumers is not directly self-enhancing. These also are good questions for future research.

Our study also showed that the SVS interacts with moral foundations and with gender-role identification. We found that self-enhancement is negatively linked with individualizing moral foundations and with feminine gender-role identity, while the path from self-enhancement to masculine role identity was positive. We also found that conservation is positively linked to binding moral foundations but negatively to feminine gender-role identity. Further, conservation led negatively to masculine role identification. Self-transcendence and openness to change were positively associated with both gender-role orientations and self-transcendence was also positively associated with individualizing moral foundations and negatively with binding moral foundations. Interestingly, openness to change was unrelated to moral foundations altogether. We arrived at these findings without directly postulating hypotheses about them; thus, these, too, provide opportunities for future research.

That we rested our work on attitude theory should enhance the theoretical narrative in international marketing for more theoretically-based contributions to the literature. Though many past studies have been embedded in cultural values theory, i.e., on Hofstede's (1980) work, and on social identity theory (e.g., Torelli et al. 2012; and Zeugner-Roth et al. 2015), personal values and other aspects of identity, such as consumers' moral and gender-role identities, have not received as much attention in the recent literature. This is despite the fact that self and identity are playing increasingly important roles in shaping local and global identities (Arnett 2002; Alden, Steenkamp, and Batra 2006), and consumers' identity-based purchase behaviors (Reed et al. 2012). By directly and empirically examining the roles of identity-driven constructs on consumer orientations through the lenses of attitude theory, our work comments on the discussion on global identity formation and the conflict and collaboration between local and global identities (Arnett 2002). It also adds to the narrative on global consumption orientation (Alden et al. 2006), speaks to global and local culture positioning (Alden et al. 1999), and remarks on the tradeoffs that consumers make among potentially conflicting beliefs about local and globally positioned brands (Torelli et al. 2012). Thus, when combined with these findings in the extant literature, our findings should enrich that literature by raising questions about consumer culture positioning (local/global), identity orientations (inward/outward), identity effects

(assimilation/disintegration), and by extension, preferences for global, local, and hybrid brands (Alden et al. 1999).

Managerial Implications

Our findings highlight for managers the roles that values, moral foundations, and gender-role identities might play in shaping consumers' purchase dispositions. In contrast to personality traits, consumer identities are more stable antecedents of behavior and play more significant roles in cognitive functioning than do traits (Bagozzi 1982). Better understanding identity-based attitudes and behaviors should provide managers with more durable market segmentation schemes and offer opportunities for revisions of strategic directions over time. Communications campaigns and promotional themes that are prepared based on personal values and identity markers, such as moral foundations and gender roles, should help managers design campaigns that will resonate better with target segments. User imagery and creative styles that are more in tune with personal identity markers should reinforce the linkages between consumers' self-concepts, individual and group identities, and their CET and CCOS orientations. These should motivate more effective segmentation and targeting strategies.

LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

The theoretical focus of our work involved consumers' personal and role identities. Future studies should broaden this perspective with other identity facets, such as religious, national, and ethnic identities to develop a more complete picture of identity dimensions' role in shaping purchase behavior. Future work should also consider moderating influences on the relationships between these constructs and consumer orientations, such as the roles of cultural capital and civic and spiritual identities as conditional influences on our hypotheses.

Our research did not operationalize concepts of identity prominence and identity salience. As indicated by Brenner et al. (2014), these can be important influences on the processes by which identities are constructed and act to influence consumer orientations. This, too, requires further study. Finally, we developed a typology of cross-national consumer segments, but did not project typical consumption

behavior for each of these segments. Future work might do this, for instance, in terms of their likely consumption of local, foreign and hybrid products.

To conclude, our research underscores the importance of acquiring a better understanding of the psychological makeup behind consumer ethnocentrism and cosmopolitanism. Grasping how values and identity-laden constructs inform these consumer orientations and in which places and situations will enable marketers to better target inwardly- (foreign-rejecting) and outwardly- (foreign-embracing) orientated consumers within and across nation-states.

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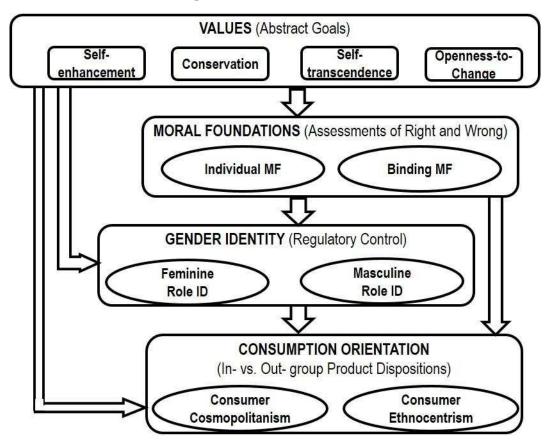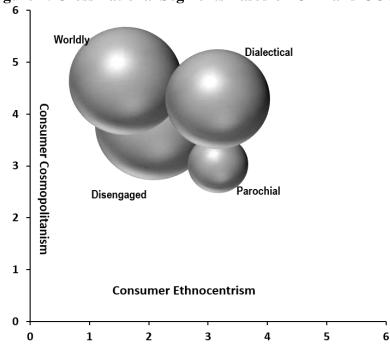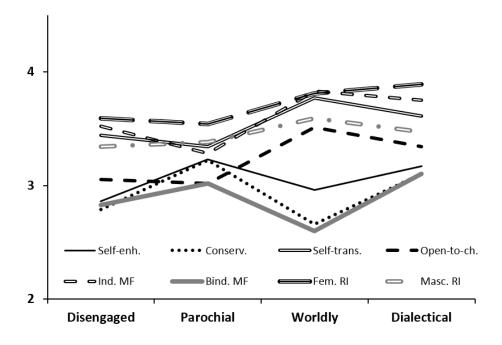**Figure 1: Theoretical Model**

Figure 2: Cross-national Segments Based on CET and CCOS[a]

[a]Bubble size proportionate to cluster size; Center of bubble demarcates mean CET-CCOS for cluster.

Figure 3: Cross-national Segment Characteristics

Appendix 1: Sample Descriptives[a]

	UK	Germany	Austria	Denmark	Slovakia	All
n(%)	220(22%)	158(16%)	96(10%)	264(26%)	272(27%)	1010(100%)
Female(%[b])	112(51%)	47(30%)	51(53%)	128(48%)	169(62%)	507(50)
Male(%[b])	108(49%)	111(70%)	45(47%)	136(52%)	103(38%)	503(50)
Age (yrs.):						
18-24(%[b])	30(14%)	47(30%)	21(30%)	71(27%)	112(41%)	281(28%)
25-34(%[b])	58(27%)	38(24%)	38(24%)	62(24%)	64(24%)	257(25%)
35-49(%[b])	60(27%)	25(16%)	25(16%)	58(26%)	61(22%)	225(22%)
50-64(%[b])	65(30%)	44(28%)	19(9%)	49(19%)	35(13%)	212(21%)
65+(%[b])	7(3%)	4(3%)	0(0%)	24(9%)	0(0%)	35(4%)
Marital:						
Single(%[b])	74(34%)	85(54%)	59(62%)	112(42%)	199(74%)	529(52%)
Married(%[b])	124(58%)	63(40%)	33(34%)	73(28%)	47(18%)	340(34%)
Divorced(%[b])	11(5%)	8(5%)	2(2%)	11(4%)	16(6%)	48(5%)
Widowed(%[b])	7(3%)	2(1%)	1(1%)	10(4%)	6(2%)	26(3%)
Other(%[b])	0(0%)	0(0%)	1(1%)	58(22%)	0(0%)	59(6%)
Education[c]:						
<8 years(%[b])	7(3%)	7(5%)	1(1%)	28(11%)	9(3%)	52(5%)
H. School(%[b])	49(23%)	43(27%)	40(42%)	36(14%)	39(14%)	207(21%)
Bach.'s(%[b])	92(43%)	58(37%)	31(33%)	103(39%)	203(75%)	487(48%)
Master's(%[b])	43(20%)	28(18%)	18(19%)	62(24%)	14(5%)	165(16%)
PhD(%[b])	12(6%)	9(6%)	3(3%)	7(3%)	5(2%)	36(4%)
Other(%[b])	11(5%)	12(8%)	2(2%)	27(10%)	0(0%)	52(5%)
Income[c]:						
<$30K(%[b])	130(63%)	72(46%)	53(58%)	110(44%)	95(39%)	460(46%)
$30-49K(%[b])	46(22%)	42(27%)	26(28%)	51(20%)	70(29%)	235(23%)
$50-79K(%[b])	18(9%)	26(17%)	7(9%)	60(24%)	55(22%)	167(17%)
≥$80K(%[b])	14(7%)	16(10%)	5(5%)	30(12%)	25(10%)	90(9%)
Native-born	161(76%)	147(94%)	76(83%)	250(95%)	263(98%)	897(90%)
Citizen	175(92%)	152(98%)	82(89%)	258(98%)	268(99%)	935(93%)
Father-nat. B	147(70%)	131(83%)	78(83%)	234(89%)	266(98%)	856(85%)
Mother-nat. B	140(67%)	131(83%)	72(77%)	233(88%)	264(97%)	840(83%)

[a]After deleting respondents who failed the attention-check questions, and respondents reporting several missing values on Likert-scaled items. [b]Percent within country-sample, except for total (all). [c]Converted to American-equivalent.

Appendix 2: Loadings and Reliabilities–Overall Sample

Construct (α, AVE, ρ, [5-pt. Likert scales])	Loadings	
	EFA	CFA (λ_i)[a]
Self-enhancement (4 items, α=.766, AVE=.518, ρ=.811)[b]		
1. Being very successful is important to her. She hopes people will recognize her achievements.	.733	.790
2. It's important to her to show her abilities. She wants people to admire what she does.	.729	.719
3. It is important to her to be rich. She wants to have a lot of money and expensive things.	.722	.652
4. It is important to her to get respect from others. She wants people to do what she says.	.695	.601
Conservation (4 items, α=.660, AVE=.439, ρ=.756)[b]		
1. Tradition is important to her. She tries to follow the customs handed down by her religion or her family.	.758	.478
2. She believes that people should do what they're told. She thinks that people should follow rules at all times, even when no-one is watching.	.667	.628
3. It is important to her always to behave properly. She wants to avoid doing anything people would say is wrong.	.654	.615
4. It is important to her that the government insure her safety against all threats. She wants the state to be strong so it can defend its citizens.	.556	.653
Self-transcendence (3 items, α=.454, AVE=.440, ρ=.695)[b]		
1. She thinks it is important that every person in the world be treated equally. She believes that everyone should have equal opportunities in life.	.785	.474
2. It is important to her to listen to people who are different from her. Even when she disagrees with them, she still wants to understand them.	.679	.453
3. Thinking up new ideas and being creative is important to her. She likes to do things in her own original way.	.493	.476
Openness-to-change (3 items, α=.711, AVE=.575, ρ=.802)[b]		
1. She looks for adventures and likes to take risks. She wants to have an exciting life.	.803	.733
2. She seeks every chance she has to have fun. It is important to her to do things that give her pleasure.	.767	.644
3. She likes surprises and is always looking for new things to do. She thinks it is important to do lots of different things in life.	.702	.702
Individualizing moral foundations (4 items, α=.804, AVE=.600, ρ=.856)		
1. Whether or not someone suffered emotionally.	.817	.723
2. Whether or not some people were treated differently than others.	.797	.762
3. Whether or not someone cared for someone weak and vulnerable.	.777	.669
4. Whether or not someone acted unfairly.	.699	-
Binding moral foundations (5 items, α=.764, AVE=.502, ρ=.834)		
1. Whether or not someone showed a lack of respect for authority.	.741	.685
2. Whether or not someone conformed to the traditions of society.	.734	.671
3. Whether or not someone's action showed love for his or her country.	.729	.698
4. Whether or not someone violated standards of purity and decency.	.690	-
5. Whether or not someone did something disgusting.	.644	-
Feminine role-identity (8 items, α=.907, AVE=.607, ρ=.925)		
1. Sensitive to others' needs.	.812	.803
2. Sympathetic.	.798	.786
3. Warm.	.784	.752
4. Compassionate.	.779	.741
5. Eager to sooth hurt feelings.	.779	.697
6. Gentle.	.779	.661
7. Affectionate.	.750	.713
8. Tender.	.749	.689
Masculine role-identity (8 items, α=.858, AVE=.509, ρ=.892)		
1. Have leadership abilities.	.811	.763
2. A strong personality.	.773	.713
3. Act like a leader.	.772	.717
4. Assertive.	.696	-
5. Ambitious.	.689	.663
6. Willing to take a stand.	.652	.549
7. Forceful.	.649	.601
8. Competitive.	.637	-
Consumer Ethnocentrism (5 items, α=.764, AVE=.618, ρ=.889)		
1. It is not right to purchase foreign products because it puts British people out of jobs.	.853	.821
2. We should purchase products manufactured in America instead of letting other countries get rich off of us.	.839	.780
3. Purchasing foreign-made products is un-British.	.771	.715
4. British consumers who purchase products made in other countries are responsible for putting their fellow British out of work.	.767	.695

5. We should buy from foreign countries only those products that we cannot obtain within our own country.	.688	-
Consumer Cosmopolitanism-Cultural Openness (4 items, α=.826, AVE=.688, ρ=.897)		
1. I like to have contact with people from different cultures.	.902	.904
2. I like having the opportunity to meet people from many different countries.	.894	.881
3. I have got a real interest in other countries.	.791	.683
4. When travelling, I make a conscious effort to get in touch with the local culture and traditions.	.717	.588

EFA-retained items. 5-point scales. AVE=Average variance extracted, ρ=Joreskog Rho (construct reliability), M=Mean, SD=St. Dev.

[a]CFA-AMOS baseline measurement model, aggregate-sample, all regression weights significant (p<.001).

N=1010   [b]Separate measurement model for Schwartz measures.

Appendix 3: Demographic-Construct Correlations

	1-Self-enhancement	2-Conservation	3-Self-transcendence	4-Openness to change	5-Individualizing moral foundation	6-Binding moral foundation	7-Feminine role identity	8-Masculine role identity	9-Consumer ethnocentrism	10-Consumer cosmopolitanism
Gender	**.80****	-.011	.044	.017	**-.092****	**-.079***	**-.223*****	**.160*****	**-.126*****	**-.075***
UK	.099	.012	.042	-.034	**-.177***	.010	**-.192*****	**.134****	.023	-.036
Germany	.119	.043	-.113	-.072	-.132	-.109	**-.350*****	**.248*****	-.082	**-.155***
Austria	**.275****	-.065	.016	.182	**-.222***	.085	**-.296*****	**.285*****	-.045	**-.311*****
Denmark	**.154****	.044	**.146****	.037	**-.167***	-.073	**-.153****	.086	**-.185****	**-.153****
Slovakia	.027	.046	.042	**.146****	-.091	.011	**-.177*****	**.233*****	-.074	.015
Summary	2+	Ø	1+	1+	3-	Ø	5-	4+	1-	3-
Age	**-.280*****	-.033	-.032	**-.350*****	**.067***	**.113*****	**-.072***	**-.140*****	.055	**-.097*****
UK	**-.325*****	.092	-.072	**-.425*****	-.027	**.158****	-.026	**-.153***	**.143***	.005
Germany	-.042	.138	-.107	**-.308*****	-.019	.142	**-.199****	.060	**.240*****	-.064
Austria	**-.268****	-.056	.054	**-.339*****	.093	**.255****	-.054	-.108	**.279****	**-.222***
Denmark	**-.413*****	**-.184*****	.043	**-.393*****	**.143***	**.198*****	**-.128***	**-.318*****	**.141***	**-.189*****
Slovakia	-.063	-.082	-.102	**-.240*****	-.005	-.062	.009	.030	-.037	-.058
Summary	3-	1-	Ø	5-	1+	3+	2-	2-	4+	2-
Education	-.029	-.019	.047	-.034	**.066***	-.024	-.024	.008	**-.104*****	.059
UK	.058	-.054	-.002	-.048	-.052	-.049	-.068	-.058	-.054	.099
Germany	.074	-.018	.000	.007	-.007	-.124	-.137	.146	-.108	.065
Austria	.103	-.072	.070	.034	-.023	-.102	-.071	.149	-.111	-.014
Denmark	-.095	.000	.099	-.023	**.159****	.058	.054	-.003	-.072	.073
Slovakia	-.042	.068	.048	-.115	**.159****	.105	.053	-.018	.036	.038
Summary	Ø	Ø	Ø	Ø	2+	Ø	Ø	Ø	Ø	Ø
Income	.008	-.040	-.036	**-.131*****	-.063	.038	**-.160*****	**.096*****	-.033	**-.078***
UK	.029	.035	-.058	**-.181****	-.096	.004	-.051	**.135***	-.058	-.016
Germany	.102	.067	-.096	**-.243****	.012	.018	**-.242*****	**.245*****	.053	-.051
Austria	.092	-.082	-.032	-.101	-.067	**.214***	**-.271****	.167	.023	**-.215***
Denmark	**-.188*****	-.080	.032	**-.277*****	.114	**.194*****	**-.126***	-.112	-.055	-.105
Slovakia	.042	-.099	-.039	.053	**-.153***	-.071	**-.196*****	**.154***	-.120	-.062
Summary	1-	Ø	Ø	3-	1-	2+	4-	3+	Ø	1-
Native-born	.010	**.093****	.026	**-.076***	.025	**.111*****	.050	-.009	-.019	-.023
UK	**.157****	**.143***	.064	-.059	.017	**.191****	.113	.050	.016	-.043
Germany	.078	.074	-.045	**-.197****	-.059	.022	-.060	-.063	.078	-.070
Austria	-.123	.076	.133	.026	**.212***	**.214***	.119	.010	-.103	.114
Denmark	-.001	-.006	-.046	-.070	**-.147****	-.022	-.039	-.041	.056	-.072
Slovakia	.042	.070	-.029	.036	-.033	-.059	.037	.081	-.032	.018
Summary	1+	1+	Ø	1-	1+, 1-	2+	Ø	Ø	Ø	Ø
Citizen	-.007	**.067***	.031	-.015	.032	**.095*****	.059	.004	-.056	-.009
UK	.116	**.161***	.063	.013	.058	.136	.133	.085	-.031	**-.143***
Germany	-.076	.056	-.109	-.054	-.075	.005	.058	**-.156***	.001	-.047
Austria	-.152	-.032	.094	.042	.153	.144	.104	.000	-.164	.135
Denmark	.007	.010	.070	.040	-.118	.091	-.015	.001	.031	.042
Slovakia	.071	.073	-.061	-.075	-.042	.068	-.022	.025	**-.134***	.055
Summary	Ø	1+	Ø	Ø	Ø	Ø	Ø	1-	1-	1-

[a]Bivariate correlations. For each row, the first line denotes aggregate sample (n=1010). From SPSS EFA. *p<.05, **p<.01, ***p<.001 (two-tailed). Dummy-coding for Gender (0=female, 1=male), native-born and citizenship (0=same/yes, 1=different/no). Ordinal coding for age, education, and income. Summary: across the five countries.

Table 1: Bivariate and Partial Correlations[a]

	1-Self-enhancement	2-Conservation	3-Self-transcendence	4-Openness to change	5-Individualizing moral foundation	6-Binding moral foundation	7-Feminine role-identity	8-Masculine role-identity	9-Consumer ethnocentrism	10-Consumer cosmopolitanism
1-all	1									
UK										
Ger										
Aus										
Den										
Slov										
2-all	**.38*****	1								
UK	**.50*****									
Ger	**.45*****									
Aus	**.47*****									
Den	**.36*****									
Slov	**.32*****									
3-all	**.14*****	**.16*****	1							
UK	**.33*****	**.32*****								
Ger	-.06	-.04								
Aus	**.28****	.10								
Den	.12	.11								
Slov	**.20*****	**.37*****								
4-all	**.41*****	**.15*****	**.30*****	1						
UK	**.40*****	**.23*****	**.28*****							
Ger	.15	-.03	**.35*****							
Aus	**.34*****	.05	**.45*****							
Den	**.38*****	.09	**.32*****							
Slov	**.41*****	**.38*****	**.31*****							
5-all	**-.15*****	-.01	**.20*****	**-.07***	1					
UK	-.02	.02	**.18****	-.06						
Ger	**-.33*****	**-.20****	**.37*****	.02						
Aus	.16	.18	**.40*****	.06						
Den	**-.21*****	-.08	.07	-.07						
Slov	.07	**.27*****	**.22*****	**.15***						
6-all	.06	**.32*****	.00	-.04	**.26*****	1				
UK	.02	**.25*****	.06	-.01	**.50*****					
Ger	**.19***	**.53*****	**-.21****	**-.19***	-.12					
Aus	.14	**.28****	-.16	-.08	.13					
Den	.03	.11	-.03	-.01	**.51*****					
Slov	.12	**.18****	**.15***	.11	**.45*****					
7-all	**.07***	**.29*****	**.35*****	**.17*****	**.23*****	**.11*****	1			
UK	**.21*****	**.29*****	**.37*****	**.21*****	**.18****	.14				
Ger	-.11	.06	**.41*****	.09	**.32*****	.08				
Aus	**.24***	.18	**.59*****	.17	**.44*****	-.10				
Den	-.02	**.25*****	**.33*****	**.13***	**.18*****	.00				
Slov	**.23*****	**.46*****	**.32*****	**.24*****	**.26*****	.11				
8-all	**.50*****	**.15*****	**.16*****	**.38*****	-.01	.02	**.10*****	1		
UK	**.42*****	**.20****	**.23*****	**.26*****	.08	.13	**.23*****			
Ger	**.47*****	.12	.07	**.33*****	-.04	-.05	-.01			
Aus	**.51*****	.03	**.32*****	**.42*****	.16	-.06	**.30****			
Den	**.46*****	**.12***	.08	**.43*****	-.11	.03	.09			
Slov	**.40*****	**.21*****	**.23*****	**.27*****	**.18****	**.16***	**.21*****			
9-all	**.10*****	**.25*****	**-.09****	-.05	-.04	**.31*****	.03	-.02	1	
UK	.02	.10	**-.15***	.02	-.09	.12	.07	-.01		
Ger	**.29*****	**.45*****	**-.19***	-.16	**-.39*****	**.34*****	-.09	-.02		
Aus	.11	**.24***	**-.28****	**-.27***	**-.25***	**.37*****	**-.23***	-.16		
Den	.00	**.21*****	.01	-.07	.10	**.24*****	-.02	-.05		
Slov	.11	**.25*****	.11	.07	**.22*****	**.28*****	.06	.10		
10-all	-.03	**-.08****	**.25*****	**.21****	**.25*****	**-.11*****	**.19****	**.14*****	**-.20*****	1
UK	-.09	.01	**.25*****	.14	.10	-.01	**.20****	.02	**-.25*****	
Ger	**-.22****	**-.26****	**.41*****	**.35*****	**.40*****	**.25*****	**.32*****	.10	**-.43*****	
Aus	-.12	-.11	**.52*****	.14	**.42*****	**-.33*****	**.38*****	.16	**-.38*****	
Den	.05	-.06	**.16****	**.34*****	.02	-.11	**.14***	**.20*****	-.12	
Slov	.07	.02	**.14***	**.14***	**.36*****	**.13***	.10	**.24*****	-.02	

[a]Bivariate correlations (All), partial correlations (country-samples), controlling for sex, age, education, income, native-born, and citizenship (covariates). *p<.05, **p<.01, ***p<.001 (two-tailed).

Table 2: Measurement Model Statistics and Multi-Group SEMs

Model	χ^2	df	χ^2/df	CFI	RMSEA	$\Delta\chi^2(\Delta df)$
1. Measurement Model—Schwartz latent constructs	373.36***	68	5.491	.901	.067	n/a
2. Measurement Model[a]—all constructs	1164.71***	407	2.862	.945	.043	n/a
3. Baseline Structural SEM[a]—aggregate	1278.07***	414	3.087	.937	.045	n/a
3a. Baseline Structural SEM[a]—UK	672.03***	414	1.623	.927	.053	n/a
3b. Baseline Structural SEM[a]—Germany	590.95***	414	1.427	.929	.052	n/a
3c. Baseline Structural SEM[a]—Austria	568.76***	414	1.374	.915	.063	n/a
3d. Baseline Structural SEM[a]—Denmark	652.11***	414	1.575	.933	.047	n/a
3e. Baseline Structural SEM[a]—Slovakia	804.60***	414	1.943	.879	.059	n/a
4. Unconstrained Multigroup SEM	3290.33***	2070	1.590	.917	.024	-
4a. Measurement-weights-constrained	3465.00***	2158	1.606	.911	.025	174.68*** (88)
4b. Structural-weights-constrained	3724.90***	2286	1.629	.902	.025	259.90*** (128)

***p<.001, **p<.01, *p<.05; All models over-identified. (Aggregate sample, N=1010). [a]With Schwartz values as indices.

Table 3: SEM Measurement Model Latent Correlations

	1-Self-enhancement	2-Conservation	3-Self-transcendence	4-Openness to change	5-Individualizing moral foundation	6-Binding moral foundation	7-Feminine role identity	8-Masculine role identity	9-Consumer ethnocentrism	10-Consumer cosmopolitanism
1.Self-enhancement	1									
2.Conservation	**.38***	1								
3.Self-transcendence	**.14***	**.16***	1							
4.Openness-to-change	**.41***	**.15***	**.30***	1						
5.Individualizing-MF	**-.16***	.00	**.22***	-.06	1					
6.Binding-MF	**.13***	**.40***	-.02	-.01	**.23***	1				
7.Feminine-RI	**.07***	**.29***	**.38***	**.18***	**.33***	**.15***	1			
8.Masculine-RI	**.53***	**.15***	**.19***	**.40***	.00	.03	**.13***	1		
9.C-ethnocentrism	**.12***	**.27***	**-.10**	-.06	-.03	**.40***	.01	-.03	1	
10.C-cosmopolitanism	-.01	**-.07***	**.26***	**.22***	**.29***	**-.13***	**.24***	**.17***	**-.24***	1

AMOS baseline measurement model, aggregated sample. *p<.05, **p<.01, ***p<.001 (two-tailed).

Table 4: SEM Path Analysis

Antecedent→ Outcome	Standardized Path Coefficients						Summary (5 countries)
	Overall[a] N=1010	UK[b] n=220	Germany[b] n=158	Austria[b] n=96	Denmark[b] n=264	Slovakia[b] n=272	
Self-enhancement→							
-individual-MF	**-.181*****	-.072ns	**-.298*****	-.104ns	**-.353*****	-.051ns	**2-**
-binding-MF	-.002ns	-.156ns	.030ns	.167ns	-.111ns	.108ns	**Ø**
-feminine-RI	**-.117*****	-.055ns	**-.214****	-.054ns	**-.252*****	.029ns	**2-**
-masculine-RI	**.466*****	**.435*****	**.540*****	**.487*****	**.427*****	**.368*****	**5+**
-C-cosmopolitanism	**-.092***	**.202***	-.102ns	-.153ns	-.041ns	-.051ns	**1+**
-C-ethnocentrism	**.088***	.062ns	.030ns	-.054ns	-.062ns	.040ns	**Ø**
Conservation→							
-individual-MF	.041ns	.019ns	-.093ns	.170ns	.065ns	**.265*****	**1+**
-binding-MF	**.420*****	**.430*****	**.629*****	**.391*****	**.189***	**.278*****	**5+**
-feminine-RI	**.270*****	**.260*****	**.165***	**.210***	**.301*****	**.405*****	**5+**
-masculine-RI	**-.068***	.023ns	-.111ns	**-.219***	-.009ns	-.042ns	**1-**
-C-cosmopolitanism	-.068ns	.000ns	-.085ns	.067ns	-.109ns	**-.190***	**1-**
-C-ethnocentrism	**.129*****	.038ns	.187ns	**.241***	**.176***	**.205***	**3+**
Self-transcendence→							
-individual-MF	**.256*****	**.260*****	**.467*****	**.513*****	.085ns	**.178***	**4+**
-binding-MF	**-.072***	-.041ns	-.110ns	-.147ns	-.053ns	.073ns	**Ø**
-feminine-RI	**.322*****	**.301*****	**.402*****	**.606*****	**.245*****	**.189*****	**5+**
-masculine-RI	**.069***	.042ns	.104ns	**.197***	-.059ns	**.163****	**2+**
-C-cosmopolitanism	**.101****	**.306*****	.075ns	.046ns	.001ns	.021ns	**1+**
-C-ethnocentrism	-.070ns	**-.240*****	.101ns	.126ns	.007ns	-.030ns	**1-**
Openness-to-change→							
-individual-MF	-.064ns	-.048ns	-.036ns	-.139ns	.018ns	-.006ns	**Ø**
-binding-MF	-.048ns	-.033ns	-.090ns	-.155ns	-.034ns	-.008ns	**Ø**
-feminine-RI	**.092****	.073ns	.059ns	-.118ns	**.195****	-.027ns	**1+**
-masculine-RI	**.196*****	.142ns	.121ns	**.219***	**.380*****	.095ns	**2+**
-C-cosmopolitanism	**.175*****	.123ns	**.279*****	.101ns	**.350*****	.096ns	**2+**
-C-ethnocentrism	-.057ns	.009ns	-.129ns	**-.247***	-.001ns	.018ns	**1-**
Individual. moral found.→							
-C-cosmopolitanism	**.258*****	**.164***	**.377*****	**.368*****	.072ns	**.404*****	**4+**
-C-ethnocentrism	-.061ns	-.084ns	**-.455*****	**-.254***	-.022ns	**.177***	**2-, 1+**
Binding moral found.→							
-C-cosmopolitanism	**-.163*****	**-.181***	-.057ns	**-.403*****	-.110ns	-.077ns	**2-**
-C-ethnocentrism	**.360*****	**.313*****	**.283***	**.406*****	**.292*****	**.308*****	**5+**
Feminine role-identity→							
-C-cosmopolitanism	**.129*****	.047ns	.140ns	**.247***	**.155***	.088ns	**2+**
-C-ethnocentrism	.024ns	-.134ns	-.053ns	.104ns	.071ns	.116ns	**Ø**
Masculine role-identity→							
-C-cosmopolitanism	**.139*****	.034ns	.099ns	.048ns	.140ns	**.236*****	**1+**
-C-ethnocentrism	.074ns	.059ns	.089ns	.064ns	.148ns	.071ns	**Ø**

AMOS. All models over-identified. [a]Baseline structural model (aggregate sample, N=1010). [b]Multigroup analyses with measurement-weights-constrained to equality and structural paths freely estimated. ***p<.001, **p<.01, *p<.05, ns=non-significant. Significant path coefficients are bolded. Schwartz values are indices; the remainder are latent constructs.

Table 5: SEM Direct/Indirect Effects and Bootstrapped Tests of Significance

Dependent variable (SMC):	Conservation	Openness to change	Self-enhancement	Self-transcendence	Masculine role identity	Feminine role identity	Binding moral foundation	Individualizing moral foundation
				Independent variable:				
Masculine role-identity(.327)	**-.069***	**.179***	**.430***	.078				
UK(.296)	.024	**.138***	**.432***	.047				
Germany(.301)	-.103	.107	**.485***	.118				
Austria(.428)	-.229	.183	**.447***	.230				
Denmark(.459)	-.010	**.344***	**.379***	-.067				
Slovakia(.215)	-.039	.084	**.339***	**.161***				
Feminine role-identity(.209)	**.244***	**.076***	**-.097***	**.326***				
UK(.208)	**.234***	.060	-.046	**.289***				
Germany(.218)	.152	.052	**-.191***	**.451***				
Austria(.372)	**.219***	-.099	-.049	**.708***				
Denmark(.186)	**.259***	**.148***	**-.187***	**.232***				
Slovakia(.252)	**.366***	-.023	.026	**.179***				
Binding moral foundations(.170)	**.357***	-.037	.001	**-.069***				
UK(.157)	**.360***	-.025	-.120	-.037				
Germany(.458)	**.506***	-.069	.024	-.108				
Austria(.254)	**.313***	-.100	.117	-.131				
Denmark(.038)	**.155***	-.025	-.079	-.048				
Slovakia(.128)	**.222***	-.006	.084	.061				
Individual moral foundations(.087)	.036	-.050	**-.145***	**.249***				
UK(.062)	.014	-.033	-.050	**.210***				
Germany(.348)	-.056	-.021	**-.173***	**.342***				
Austria(.255)	.135	-.089	-.072	**.456***				
Denmark(.108)	.056	.013	**-.262***	.081				
Slovakia(.124)	**.217***	-.005	-.041	**.153***				
Consumer cosmopolitanism(.224)	**-.041***(-.020)	**.095***(.017)	**-.051***(.002)	**.068***(**.087***)	**.083***	**.086***	**-.115***	**.178***
UK(.201)	.000(-.036)	.065(.003)	**-.109***(.015)	**.190***(**.041***)	.018	.030	-.126	.126
Germany(.458)	-.046(-.032)	**.145***(.006)	-.053(-.048)	.050(**.165***)	.058	.083	-.038	**.341***
Austria(.513)	.041(-.033)	.050(-.004)	-.082(-.051)	.031(**.279***)	.028	.145	**-.308***	**.283***
Denmark(.237)	**-.066***(.018)	**.187***(**.047***)	-.022(.004)	.001(.028)	.082	.109	-.081	.051
Slovakia(.233)	**-.130***(**.077***)	.062(.012)	-.035(.041)	.015(**.088***)	**.173***	.067	-.067	**.339***
Consumer ethnocentrism(.215)	**.131***(**.150***)	-.053(-.028)	**.082***(-.019)	**-.080***(**-.062***)	-.075	-.027	**.430***	-.072
UK(.173)	.039(**.167***)	.008(-.005)	.058(-.071)	**-.257***(.003)	-.056	.149	**.376***	-.111
Germany(.489)	.173(**.222***)	-.115(-.015)	.027(.076)	.114(**-.262***)	-.089	.054	**.326***	**-.703***
Austria (.411)	.273(.123)	-.224(-.027)	-.054(.069)	.160(-.337)	-.069	-.113	**.576***	**-.363***
Denmark(.151)	**.163***(.031)	-.001(-.066)	-.049(-.056)	.007(-.026)	-.133	-.077	**.328***	-.023
Slovakia(.219)	**.180***(.078)	.015(-.006)	.035(-.004)	-.028(.019)	-.066	-.112	**.339***	.190

For each row, first line denotes aggregate sample (n=1010, baseline structural model). Country coefficients derived from multigroup SEM measurement-weights-constrained model. Indirect effects (where applicable) in parentheses. SMC= proportion of variance explained in dependent variable by predictors (max=1.0). *p<.05. Significance calculated from bootstrapped approximations obtained by constructing two-sided, bias-corrected 95% confidence intervals (2000 bootstrapped resamples).

Table 6: Cluster Analysis

	Disengaged	Parochial	Worldly	Dialectical	Test
n (%)	335 (33.2)	89 (8.8)	316 (31.3)	270 (26.7)	
Country(%)[a]:					$\chi^2_{(12)}$=120.40***
UK	39.5	6.8	33.2	16.7	
Germany	30.4	6.3	48.1	15.2	
Austria	20.8	13.5	33.3	32.3	
Denmark	43.2	6.4	33.0	17.4	
Slovakia	24.3	12.5	17.6	45.6	
Sex(%)[a]:					$\chi^2_{(3)}$=28.03***
Female	28.6	7.9	29.6	33.9	
Male	37.8	9.7	33.0	19.5	
Age(%)[a]:					$\chi^2_{(12)}$=34.29***
18-24(%)	28.5	8.5	36.3	26.7	
25-34(%)	30.4	3.9	34.6	31.1	
35-49(%)	39.6	8.4	27.6	24.4	
50-64(%)	34.0	15.1	25.5	25.5	
65+(%)	45.7	22.4	25.7	17.1	
Education(%)[a]:					$\chi^2_{(15)}$=40.54***
<8 years(%[b])	46.2	11.5	17.3	25.0	
H. School(%[b])	28.5	15.5	27.5	28.5	
Bachelor's(%[b])	30.2	7.0	33.3	29.6	
Master's(%[b])	41.8	4.2	32.7	21.2	
PhD(%[b])	36.1	11.1	33.3	19.4	
Other(%[b])	40.4	7.7	38.5	13.5	
Income(%)[a]:					$\chi^2_{(9)}$=27.92***
<$30K(%[b])	29.3	7.4	36.7	26.5	
$30-49K(%[b])	32.8	10.2	25.1	31.9	
$50-79K(%[b])	40.7	9.0	28.7	21.6	
≥$80K(%[b])	47.8	8.9	27.8	23.4	
Native-born(%)[a]:					$\chi^2_{(3)}$=8.65*
Same	32.0	8.8	31.9	27.3	
Different	46.9	7.3	25.0	20.8	
Citizenship(%)[a]:					$\chi^2_{(3)}$=3.22
Same:	32.8	8.9	31.3	27.0	
Different	45.9	5.4	29.7	18.9	
Means (std. dev.)					
C-ethnocentrism	2.08(0.40)	3.17(0.57)	1.61(0.46)	3.16(0.46)	**$F_{(3, 1006)}$=714.06*****
C-cosmopolitanism	3.80(0.37)	3.03(0.53)	4.64(0.36)	4.29(0.43)	**$F_{(3, 1006)}$=488.18*****
Self-enhancement	2.86(0.89)	3.23(0.96)	2.96(0.90)	3.17(0.82)	**$F_{(3, 1006)}$=8.26*****
Conservation	2.79(0.77)	3.22(0.74)	2.66(0.86)	3.10(0.82)	**$F_{(3, 1006)}$=21.95*****
Self-transcendence	3.44(.074)	3.34(0.69)	3.77(0.70)	3.61(0.69)	**$F_{(3, 1006)}$=15.33*****
Openness-to-change	3.05(0.84)	3.02(0.92)	3.51(0.92)	3.34(0.86)	**$F_{(3, 1006)}$=17.46*****
Individualizing-MF	3.52(0.77)	3.28(0.75)	3.83(0.75)	3.75(0.67)	**$F_{(3, 1006)}$=18.32*****
Binding-MF	2.83(0.76)	3.02(0.62)	2.60(0.81)	3.10(0.69)	**$F_{(3, 1006)}$=23.47*****
Feminine-RI	3.59(0.76)	3.54(0.79)	3.81(0.73)	3.89(0.71)	**$F_{(3, 1006)}$=11.88*****
Masculine-RI	3.34(0.77)	3.38(0.80)	3.59(0.72)	3.47(0.72)	**$F_{(3, 1006)}$=7.36*****

SPSS. *p<.05, **p<.01, ***p<.001 (one-tailed). [a]Percentage of Country-sample, % of males/females, etc. From SPSS EFA.