

Marquette University

e-Publications@Marquette

Marketing Faculty Research and Publications

Marketing, Department of

2013

Nigeria in Transition: Acculturation to Global Consumer Culture

Steven Lysonski

Marquette University, steven.lysonski@marquette.edu

Srinivas Durvasula

Marquette University, srinivas.durvasula@marquette.edu

Follow this and additional works at: https://epublications.marquette.edu/market_fac



Part of the [Marketing Commons](#)

Recommended Citation

Lysonski, Steven and Durvasula, Srinivas, "Nigeria in Transition: Acculturation to Global Consumer Culture" (2013). *Marketing Faculty Research and Publications*. 139.

https://epublications.marquette.edu/market_fac/139

Marquette University

e-Publications@Marquette

***Marketing Faculty Research and Publications/College of Business
Administration***

This paper is NOT THE PUBLISHED VERSION; but the author's final, peer-reviewed manuscript. The published version may be accessed by following the link in the citation below.

Journal of Consumer Marketing, Vol. 30, No. 6 (28 October 2013): 493–508. [DOI](#). This article is © Emerald Group Publishing Limited and permission has been granted for this version to appear in [e-Publications@Marquette](#). Emerald Group Publishing Limited does not grant permission for this article to be further copied/distributed or hosted elsewhere without the express permission from Emerald Group Publishing Limited.

Nigeria in Transition: Acculturation to Global Consumer Culture

Steven Lysonski

Marquette University, Milwaukee, Wisconsin

Srinivas Durvasula

College of Business Administration, Marquette University, Milwaukee, Wisconsin

Abstract

Purpose

The purpose of this paper is to investigate the extent to which young urban Nigerians in Lagos have become acculturated to global consumer culture and the impact of acculturation on consumer ethnocentrism and materialism.

Design/methodology/approach

A total of 165 young Nigerians living in Lagos completed a survey. The survey scales consisted of seven different dimensions of global consumer acculturation, ethnocentrism, materialism and demographics. All scales had strong reliabilities.

Findings

Nigerians were acculturated to a large degree in terms of cosmopolitan tendency, exposure to marketing activities of multinationals, English language usage, social interactions, and global mass media exposure. However, openness to emulate global consumer culture was moderate and identification with global consumer culture was very low. Acculturation affected consumer ethnocentrism and materialism to some extent.

Research limitations/implications

Only one segment of consumers in Nigeria was examined. Because the original scale for global consumer acculturation lacked psychometric rigor, we revised it using psychometric purification.

Practical implications

Nigerians may be in a state of transition as they adapt to global consumer culture. Nigerians may have some resistance in adapting to global consumer culture given ideological, nationalistic, and socio-economic conditions. International marketers must realize that a level of “glocalization” is required attuned to the identify and national character of Nigerians. The authors discuss the paradox that Nigerians have low identification with global consumer culture despite their exposure to global forces.

Originality/value

No other research has used the authors’ approach. The paper provides a fresh way of looking at Nigeria as it transitions into a global market and advances our understanding the connection of global consumer culture with ethnocentrism and materialism. The research can serve as a catalyst in looking at global consumer culture in Africa and in BRIC countries.

Keywords

Ethnocentrism, Nigeria, Consumer acculturation, Global, Materialism,

Introduction

Unprecedented levels of globalization continue to transform the world's economies. While the impact of globalization has been investigated in emerging countries such as China and India, less attention has been given to its transforming powers in Africa. Chironga *et al.* (2011) state that “Companies that desire revenues and profits [...] can no longer ignore Africa” (p. 118) since it is one of the fastest growing consumer markets of this decade. A special research paper by the McKinsey Global Institute reported on Africa's growth surge resulting from structural changes in various country's micro and macro reforms (Roxburgh *et al.*, 2010). Increasingly, well known firms such as Pepsi, Nestle, South African Breweries, Coca-Cola, and Wal-Mart are investing heavily in Africa based on its enormous marketing potential (Stanford, 2010; Hagerty and Connors, 2011). Harley Davidson, for example, is expanding their presence in Africa as seen by the festivals they sponsor promoting the Harley “lifestyle” (Hagerty and Connors, 2011). Given the current growth trajectory, African consumers will spend \$1.4 trillion in goods and services in 2020 compared to India's \$1.7 trillion (Roxburgh *et al.*, 2010). Even UN data indicates that Africa offers a higher return on investment than any other emerging market.

Smart companies are establishing their presence in Africa, recognizing its potential burgeoning consumer markets. Nonetheless, our understanding of African consumers is negligible compared to the surfeit of marketing studies conducted in established markets such as the USA, Asia or Europe. Beset by post-colonial problems, Africa has not been able to develop at the impressive speeds as seen in the BRIC countries such as India and China. Indeed, one can even question the extent to which Africans have been transformed by the global juggernaut seen as unstoppable in many areas of the world. Has there been a change in their consumer psychology more aligned with those in more material cultures? Are multinational firms likely to find receptive consumers in Africa? The intention of this paper is to fill the gap in our knowledge by examining the degree to which a segment of African consumers have become part of the amorphous masses of the global consumer community. Indeed our central question is: have consumer segments in Africa adopted the global mindset of being a modern globalized consumer? Our investigation is in tune with De Mooij (2010) who emphasizes that understanding culture is the necessary first step global companies must make when developing a strategy for global brands. For international marketers, understanding the psychological impact of globalization is an important part of this inquiry.

Because Africa is an enormous continent consisting of many diverse countries, we chose to examine Nigeria, Africa's most populous country. Nigeria represents one of the biggest countries in Africa, and one that has benefitted dramatically from the wealth of oil. This wealth has increased the standard of living and prosperity for some who can enjoy the trappings of modern consumer life, attracting foreign companies. Nigeria has become a major world market for industrial and consumer goods (Festervand and Sokoya, 1994). Nigeria has privatized over 116 enterprises from 1999 to 2006 and is transitioning to a diverse economy, reflecting the blossoming free market in the nation (Chironga *et al.*, 2011). Gannon and Pillai (2010) use the metaphor of "marketplace" to describe Nigeria since its history is steeped with world trade. Indeed, Lagos Nigeria is considered to be one of the 15 best new cities for business (Dawsey and Arora, 2011).

The specific goal of this paper is to investigate the extent to which Nigerian urban consumers have become "acculturated" to modern consumer culture and have become exemplars of this culture. We also examine how this acculturation is connected to consumer ethnocentrism and material values. This research fills a conspicuous gap in our knowledge about marketing perspectives in Africa. Although this research focuses only on Nigeria, it does provide a starting point for future studies that can examine other emerging countries in Africa such as Algeria, Angola, Tunisia, and South Africa.

The first part of this paper examines briefly Nigeria's economic and social background, its future, and extant marketing studies. Subsequently, we discuss the emergence and development of consumer culture in light of the acculturation process and its transforming powers in Nigeria's marketplace. We then provide a discussion of the different dimensions that describe the acculturation process as identified by Cleveland and Laroche (2007) and their links with ethnocentrism and materialism. Hypotheses are provided to reflect how we have conceptualized the impact of acculturation. After the methodology is presented, we discuss the data and the findings in terms of our hypotheses. The paper concludes with implications and future research directions.

Nigeria – its past, present, and future

Nigeria has witnessed a dramatic change in its economy and connection to the world over the last 40 years. Nigeria's colonial dependence on Britain changed in 1960 when it gained its independence. While agriculture represented over half of its GDP, wealth from the discovery of oil launched Nigeria into modernity. Nigeria is now classified as an emerging market and placed in the same income category as India according to a World Bank (2010) report. Indeed, at least some Nigerians can emulate those from the Western world in lifestyle, product preferences, and consumer aspirations. Although contemporary Nigeria is a mix of traditional and modern values, segments of consumers exist who embrace the modern world. These consumers have

benefitted from travel and from exposure to mass media – forces that have propelled them into the Western world of consumerism.

Today, Nigeria exhibits the qualities of a dual economy: revenues from a thriving oil sector affords some consumers first-world buying power while others represent a more typical developing African economy with substantially less buying power (EIU ViewsWire, 2008a). Specifically, the oil sector accounts for 90 percent of its export earnings and 25 percent of GDP while agriculture constitutes about 40 percent of GDP and manufacturing contributes less than 5 percent of GDP. Most importantly, sectors in services, retail and wholesaling continue to grow, representing over a third of GDP in 2007 (EIU ViewsWire, 2008a). Real GDP growth was 7 percent in 2009, 8.4 percent in 2010, and 7.5 percent in 2011. Companies are targeting this small but growing middle class who enjoy increasing disposable incomes fueled by Nigerian economic growth (Green, 2008).

According to Green (2008, p. 6), “The global advertising industry that is turning to emerging middle classes in China, India, Russia, and Brazil also thinks that Nigeria, with its 151 million consumers, is a market to watch.” Similarly, Eedes (2005, p. 2) points to the success of the Nu Metro Media Store in Lagos which sells books, music CDs and DVDs as clear evidence of the massive pent up demand for world class retail in Nigeria which indicates that “this development and retail environment is unprecedented in Nigeria.” Omar and Owusu-Frimpong (2007) also note that increasing levels of consumer consciousness is encouraging more active interest in products and services. Many well-known multinationals operate in Nigeria such as General Motors, Coca-Cola, Cadbury Schweppes, Procter & Gamble, Mercedes Benz, Unilever, and Shell. The dean of Lagos Business School in Nigeria has highlighted the great business opportunities in Nigeria (Smith, 2003). According to Kochan (2007), the consumer is now king, and the marketplace has become colorful and more competitive. Branding consultants are also active in Nigeria especially in the banking industry which has become highly consumer oriented (Kochan, 2007). Nigeria's fast food sector has witnessed a 40 percent yearly growth, pointing to the growing discretionary incomes of Nigerians (Olotu and Awoseilla, 2011).

With a population of 151 million, Nigeria is one of the most ethnically diverse populations in the world given its more than 250 ethnic groups (EIU ViewsWire, 2008b). Urbanization is changing Nigeria as population in cities increased from 23 percent in 1975 to 48 percent in 2005 with a projection of 56 percent in 2015 (EIU ViewsWire, 2008b). Lagos, the former capital, has over 10 million people with the greatest concentration of industry. Of tremendous importance to marketers, Nigeria's demographics make it a youthful population with over 40 percent of its population under 15 years of age. Clearly, this youth segment is attractive to marketers since young consumers in urban areas want consumer goods they see on TV and in the movies.

With the increasing urbanization of Nigeria, modern marketing practices are likely to flourish and provide lucrative profits for firms that operate there. According to CEO Obi Asika of Storm Media and Entertainment Group (which is involved in TV and music content), his firm's advertising emphasizes young consumers' confidence in their Nigerian identity especially the distinctive urban pop culture that is developing (Green, 2008). “What will drive things going forward is that there's a distinctive urban pop culture” said Asika. “The more we begin to infuse our own culture into the advertising medium, the more we will win” (Green, 2008, p. 10). This change in the Nigerian mentality sharply contrasts the past when the colonial mindset syndrome shaped Nigerians' preferences for foreign products over local ones (Agbonifoh, 1985). Decker (2010) notes that postcolonial countries in Africa such as Nigeria have transitioned to empowering a majority of black citizens to become the leaders of society.

Most Nigerians have at least a basic level of education. Literacy has been rising, increasing from 57 percent in 1991 to 75 percent in 2006 for males; in Lagos it is as high as 90 percent (EIU ViewsWire, 2008c). Its university system has expanded impressively over the last ten years as the number of universities increased from five in

the 1960s, 45 in 2000 and over 90 in 2008, in addition to 34 private institutions (EIU ViewsWire, 2008c). Such an increase has also been accompanied by enrollment doubling from 2001 to 2005 to about ¾ million students.

Nigeria's media scene is considered as one of the most vibrant in Africa. Some local newspapers such as *ThidDay* resemble western media (e.g. *USA Today*) in terms of style of printing and format of reporting. Such newspapers also have online versions, with websites using western style formats. Blogging of opinions is also a common vehicle of expression for Nigeria's growing internet-enabled minority. Nigerian consumers have been exposed to significant global TV media content (Kintz, 2007). While the majority of TV programs are locally produced, many foreign programs from the USA and Europe are also shown on TV, including popular soap-operas and US-based news programs (Nuviadenu, 2005). Even the local shows (e.g. *African Journal*) reflect western cultural values and perceptions combined with African cultural values and perceptions, representing a blend of global consumer culture and local culture (Eko, 2003; Nuviadenu, 2005).

The exposure to global consumer culture via media outlets has recently been linked to health problems. For example, anorexia, which was once considered a western disorder, is now a health issue affecting Nigerian youth who give great attention to beauty pageants and fashion modeling. Critics now lament that winners of beauty pageants in Nigeria are as thin as western models and do not possess the healthy body types, acceptable in the past (All Africa, 2010). In sum, various media are offering role models and mindsets that are more attuned to modern western lifestyle and consumerism.

Marketing studies on Nigeria

Studies of African consumers are under-represented in consumer behavior research. It is likely that Africa was viewed as less developed with only a fledging market based economy compared to the west or BRIC countries which explains the absence of research. This paucity of research on marketing issues in Nigeria impedes our understanding of Nigerian consumers. The few extant studies on Nigeria's consumers are reported below.

Studies by Aire (1974) and Odiase (1984) showed that Nigerians viewed made-in-Nigeria products negatively as unreliable, backward, among other pejorative impressions. Okechuku and Onyemah (1999) found that Nigerian consumers have a negative image of the "Made in Nigeria" label, rating it much lower than labels from more economically developed countries; hence, Nigerians prefer imported brands. Agbonifoh and Elimimian (1999) found similar results and suggested that Nigerians were reflecting a "reverse ethnocentrism" in significantly favoring products from developed countries than homemade products. Motivation campaigns via advertising, trade fairs and exhibitions by the Nigerian government to buy "made-in-Nigeria goods" have not been effective in changing attitudes of Nigerian products. Recently, the Nigerian government started a national rebranding campaign with the slogan "Nigeria: good people, great nation" as an attempt to bring tourists and foreign investment to Nigeria, but it seems as if the campaign produced disappointing results (Facebook, 2009).

Another study found paradoxically that Nigerians were ethnocentric in believing that imported goods have an adverse effect on the country's economy, but their purchase behavior was not affected by these seeming ethnocentric attitudes (Festervand and Sokoya, 1994). Ferguson *et al.* (2008) explored the impact of these ethnocentric tendencies on education services in five African countries including Nigeria and found that individual characteristics, such as ethnocentrism and culture orientation, may influence country of origin preferences. In another study, Okenchuku and Onyemah (2000) found that ethnicity in Nigeria had an impact on the degree of importance assigned to various attributes such as a product's country of manufacture, price, reliability, and prestige when consumers made automobile and TV selections.

In sum, the few studies on Nigerian consumers have not investigated if Nigerian mindset has become similar to those in developed Western economies. Since most of the extant research is at least ten years old, the present situation in Nigeria needs examination. This gap in the literature precludes us from understanding the consumer

acculturation process that has changed consumers in other developing countries. The next section will offer a view of consumer culture and its transformative power which we believe has made its mark in Nigeria.

Emergence and development of consumer culture

As far back as 1983, Levitt (1983) argued that a convergence of tastes and preferences among consumers was inexorably transforming the world's marketplace. This radical transformation was envisioned as having an enormous impact on how business, particularly marketing, would operate. Homogenized tastes, arising from this convergence, meant that firms could focus on activities geared more to transnational marketing vs international marketing. Transnational marketing permits a firm to aim standardized appeals at global market segments sharing common tastes. Since that rather bold statement was made by Levitt, the extent to which consumers across the world are becoming more homogenized continues to be debated.

Globalization represents a juggernaut that introduces common lifestyles to consumers across the planet. The global consumer culture that has emerged is linked by the flow of goods, money, information, people, and services. Exposure to global media and brands has arguably changed the mindsets of consumers resulting in raised consciousness about popular brands, modern lifestyles, and consumption preferences. Indeed, some maintain that such globalization has created a cultural interdependence and interconnectedness that goes beyond just economics. Kelly (1999, p. 240), for example, contends that "there are no absolute political, social or cultural boundaries unbreached by global flows". The outcome of these forces and changes has been the crystallization of a new type of culture called global consumer culture.

Held *et al.* (1999) captures this new order this way: "Few expressions of globalization are so visible, widespread and pervasive as the worldwide proliferation of internationally traded consumer brands, the global ascendancy of popular cultural icons and artifacts, and the simultaneous communication of events by satellite broadcasts to hundreds of millions of people at a time on all continents. The most public symbols of globalization consist of Coca-Cola, Madonna and the news on CNN (p. 327), [all of which are now strongly anchored in Nigeria]. As a result, these corporations have overwhelming economic, political, and social power to influence the consumption patterns of the technologically less advanced countries [such as Nigeria]. The outcome of these influences is an extension of global consumerism" (p. 112). With increasing world interdependences, market economies are fluid and subject to change. Consumers across the world now reflect an unquenchable desire for consumer goods that are often produced by foreign countries.

Amidst this convergence of tastes is a countervailing force that is producing heterogeneity in differences of tastes and preferences (Levitt, 1988). Although Goodman (2003) argues that globalization produces both cultural homogeneity in common codes and practices as well as heterogeneity, he maintains that people have become more different in similar ways and that "people are homogenized into similar individuals, ethnicities, and nations who want different things". Robertson (1995) calls this seeming paradox "glocalization". More importantly, however, Robertson refers to the notion of glocalization as one that is not merely theoretical but empirical. Similarly, Kjeldgaard and Askegaard (2006), argue that the presumption that globalization produced consumer homogeneity is misguided. Instead, they assert that the similarities in consumption patterns acquire distinctive meaning within that culture. These meanings are not the same across cultures as they become contextualized by local socio-cultural conditions (Jenkins, 2004).

Our research is in response to this empirical concern in determining if developing countries like Nigeria do indeed have a homogeneous mindset regarding their acculturation to global consumer culture. With modernization, consumer behavior is likely to change. We propose that Nigerians who are urban, educated and young will have been "transformed" given their exposure to such Western symbols of consumerism. It is likely that some of the driving forces propelling such acculturation are demographically linked. For example, living in

urban environments introduces a consumer to the most modern lifestyles and practices since cities arguably offer the latest fashions and consumer products that are available to their counterparts in developed countries. Being educated and young also is likely to predispose consumers to more modern thinking, living, and interacting. Arnett (2002) stresses that young consumers in developing countries are in a state of flux in terms of their adaptation to globalization. For this reason, the respondents in our study had an urban and younger demographic profile. Furthermore, we also wish to investigate if this global consumer mindset has a relationship with other important consumer behavior dimensions such as consumer ethnocentrism and materialism given the concern expressed in the literature about these concepts.

Measuring acculturation to global consumer culture and research hypotheses

While this acculturation debate continues, metrics to determine if these common tastes are indeed emerging have not been well developed. Instead, studies have looked at the presence of global segments such as teens, the elite, and middle class. Missing was a way of measuring the extent to which consumers in various countries have been transformed into a global consumer culture. Recently, however, Cleveland and Laroche (2007) developed a scale to measure acculturation to the global consumer culture (AGCC). Many researchers highlight the need to measure and document cultural differences among countries. Their approach represents one of the first to gauge the mindset of the “transformed” global consumer. In this approach, they identified seven dimensions of acculturation to global consumer culture as discussed below. We also provide a research hypothesis for each of the dimensions.

(1) Cosmopolitan tendency (COS) relates to willingness to engage with different cultures and the degree to which a consumer feels comfortable in interacting with different cultures. Cosmopolitans want to immerse themselves in other cultures. According to Hannerz (1990) a person can be cosmopolitan without leaving his/her country due to the culture-shaping power of the media. Hence, we hypothesize that:

H1. Nigerians will exhibit a positive level of this cosmopolitan tendency given the presence of global media and activities of multinational firms in promoting their goods to Nigerians.

(2) Exposure to marketing activities (EXM) represents the degree of exposure to marketing and advertising activities of multinational or global firms. Peñaloza and Gilly (1999) comments that marketers are directly involved in the diffusion of cultural values to consumers in other countries. This YouTube link of a Pepsi commercial in Nigeria captures this idea: www.youtube.com/watch?v=mE45WPvOHPo. Moreover, Ger and Belk (1996) suggest that marketing and advertising activities of multinational firms are the most direct influence of this proliferation and homogenization of (global culture). Hence, when consumers are exposed to such stimuli, they are likely to be transformed in the process and become more acculturated to consumerism. Agbonifoh and Elimimian (1999) quote Russell Belk concerning the notable impact of transnational firms on less developed countries. Arnett (2002) discusses the significant increase in recent years in the frequency and intensity of the contacts that consumers have with global culture from the West in terms of free markets, consumerism and individualism, all of which are featured in the media. Based on the ubiquity of global brands and advertising in Nigeria, we propose the following:

H2. Nigerians will have high levels of exposure to marketing activities of multinationals given the drive by multinational firms to promote their goods to Nigerians.

(3) Social interactions, including travel, migration and contacts with foreigners (SIN) dimension reflects the degree to which social encounters can transform a person. International travel has become easier due to lower cost, faster modes, and relaxed travel barriers allowing a consumer to interact more easily with foreigners. Such travel, which is more common than in the past, may be related to business and or pleasure. Clearly, travel

introduces the person to new cultures or reinforces the cultural exposure they may have had earlier. We speculate that Nigerians will have this quality, but it will be moderate as expressed in this hypothesis:

H3. Nigerians will have such social interactions at a moderate level. This speculation is based on the fact that the foreign community in Nigeria is not large and travel outside of Africa is expensive and not within their purchasing power.

(4) English language usage (ELU) deals with the level of exposure to and use of the English language to communicate. Because English has become an almost *de facto* universal language across the world, it signifies modernity and globalization to segments of consumers (Alden *et al.*, 1999; Huntington, 1996). Furthermore, packaging and advertising use English words since they embody symbolic expressions which appeals to segments of consumers who are oriented to the international world (Alden *et al.*, 1999; De Mooij, 2004). Lastly, the Nigerian government established English as the official language of government and commerce throughout the country (Gannon and Pillai, 2010). This hypothesis captures this understanding:

H4. Nigerians will have high levels of English language usage given the centrality of English in commerce and official circles of Nigeria.

(5) Global/foreign mass media exposure (GMM) represents the transforming nature of the media. Worldwide access to TV and other forms of mass media has facilitated creation of global culture of consumption. For example, Ger and Belk (1996) say that “a broader array of countries have reason to be propelled toward a consumer culture by the globalization of mass media and the export of other forms of popular culture”. Walker (1996) also asserts that worldwide access to TV has led to the creation of a global culture of consumption; he refers to this global culture as the “global mall”. American mass media (which appears in Nigeria as discussed above) has been a primary vehicle in the flow of consumption symbols such as product categories, brands and consumption activities. Hence, we expect Nigerians to show high levels of this characteristic:

H5. Nigerians will have global mass media exposure at a high levels. This judgment is based on the presence of Western media in Nigeria as discussed earlier.

(6) Openness to and desire to emulate global consumer culture (OPE) relates to one's receptivity to consumerism. Globalization creates a system where people can compare each other concerning consumption. Robertson (1995), for example, notes that individuals selectively choose ideas from the global arena. What they choose often becomes part of how they live their lives. In commenting on global teenage lifestyles, Wee (1999) notes that “each generation now has its own global culture shaped by the familiar western themes and values brought through the mass media and sold alongside the lifestyles urged upon the young consumers as part of the process of selling goods and services”. We, therefore, hypothesize that:

H6. Nigerians will exhibit high levels of openness to and desire to emulate global consumer culture. This understanding is based on the idea of social comparison theory. Nigerians are likely to compare themselves to role models they see in western movies and in western-consumerism advertising.

(7) Self-identification with global consumer culture (IDT) shows the degree to which consumers feel a part of the global consumer community. Some consumers are more concerned with emulating global consumer culture; they choose products that allow them to gratify this penchant. Indeed, their role models are those that are on the “global stage” and not merely local ones. Music groups and TV programs provide direction in how to be a “global consumer”. Expressed as a hypothesis:

H7. Nigerians will have self-identification with global consumer culture at more than above moderate levels. Since purchasing power is limited, the ability to purchase products and brands of the consumer culture is constrained.

The linkages between AGCC, ethnocentrism and materialism

Because consumers who have been acculturated to global consumer culture have an altered mindset, we would expect them to be more open to consuming imports or products produced by transnational corporations as noted above. The discussion below provides a rationale for the impact of AGCC dimensions on consumer ethnocentrism and materialism.

AGCC and consumer ethnocentrism

Consumer ethnocentrism deals with the appropriateness and indeed morality of purchasing foreign products. Highly consumer ethnocentric people consider purchasing of foreign products as wrong because doing so would adversely affect the domestic economy and cause loss of jobs. Non ethnocentric consumers, conversely, evaluate foreign made products based on their merit and not on the basis of their country of origin (Shimp and Sharma, 1987). Research on consumer ethnocentrism has found that ethnocentric consumers have an unfavorable attitude toward imports and a favorable attitude toward domestic products (Netemeyar *et al.*, 1991).

Consumer ethnocentrism has a negative relationship with cultural openness (Shimp and Sharma, 1987; Howard, 1989), confirming the expectation that cross-cultural interactions and travel opportunities can broaden one's mind and lessen consumer ethnocentrism. Other studies found consumer ethnocentrism to have a negative relationship with the stage of a country's economic development (Good and Huddleston, 1995) such that consumers in countries that were in the early stages of transitioning from state controlled economies to market economies exhibited less consumer ethnocentrism and showed greater preference for western goods. In sum, since ethnocentrism reflects a more local and less cosmopolitan orientation, a less globally acculturated consumer is more likely to be less receptive to foreign products and foreign lifestyles.

We expect that Nigerians will have low levels of ethnocentrism given evidence from the literature. A study by Good and Huddleston (1995), for example, found that consumers in less developed countries tended to be less consumer ethnocentric than those in developed economies. Since Nigeria is a relatively less developed country, we would expect Nigerians to be less consumer ethnocentric. These results also appear to be consistent with those reported by Agbonifoh and Elimimian (1999) who suggested that Nigerians are reflecting a "reverse ethnocentrism" in significantly favoring products from developed countries than homemade products. Hence, we propose the following hypotheses:

H8a. Nigerians will have low levels of ethnocentrism.

H8b. Ethnocentrism will be related to each of the seven AGCC dimensions.

AGCC and materialism

Materialism can be theorized in many ways including devotion to material needs and desires, as the attachment one has to worldly possessions, or as the desire and fulfillment in possession of material goods (Richins and Dawson, 1992). Highly materialistic people attach substantial importance to possessions and their acquisition. Such people tend to judge their own success and those of others by the material wealth accumulated. The significance of materialism to marketing has been well documented in the literature, especially with the widely quoted article dealing with its measurement by Belk (1985). Materialism has been investigated in many consumer research studies indicating the importance of this concept in understanding consumer behavior. We posit that acculturation to global consumer culture is linked to materialism. Consumers who have been acculturated are likely to wish to be a part of the global consumer segment. These consumers are most likely to view materialism as a desirable way of being and living. Global brands may represent aspirational goods that

acculturated consumers wish to possess since it allows them to embrace a global mindset or engage in modern lifestyles.

Materialism has been found to be high in other developing countries such as China (Durvasula and Lysonski, 2010) where rising income levels have given consumers greater purchasing power to acquire material possessions such as expensive homes, cars, jewelry, and the like. Based on the findings by Durvasula and Lysonski (2010) for China, the rising wealth in Nigeria (like China) gives young Nigerian consumers the purchasing power to become a part of the global segment that seeks fulfillment from consumption of the latest goods and trends.

Views expressed in the Nigerian popular press point to the impact of acculturation to global consumer culture on materialism among Nigerian youth. Nigerian youth live in a society where materialism is valued and driven, in part, by popular culture. For example, Nigerian music is viewed by some as promoting a desire for wealth and materialism regardless of how such wealth is acquired. Further, Nigerian musicians are often found to imitate the styles and dress codes of American artists such as 50 Cent, Nelly, Lil Wayne and P. Diddy (Facebook, 2009). As a result, some argue that what is best in Nigerian culture is lost while what is considered bad in Western culture is copied and promoted to Nigerian consumers, especially the youth (Facebook, 2009). Some have argued that the American hegemony over popular culture transmits materialism to other countries resulting in a form of cultural imperialism. On the basis of this reasoning, we propose the last hypothesis:

H9a. Nigerians will have high levels of materialism.

H9. Materialism will be associated with each of the seven AGCC dimensions.

Methodology

The survey was administered in English to educated middle class young Nigerians in Lagos who were qualified and selected in an urban shopping area. Each respondent was given a music CD as an incentive to complete the survey. Lagos was chosen since it is the urban center of Nigeria and, therefore, more influenced by the forces of globalization. Young adults have moved to Lagos to further their education and ultimately to work in business or other sectors. A total of 165 Nigerians completed the survey; 48 percent of whom were male while 23 was the mean age. Since three respondents were foreign born, they were excluded resulting in a sample size of 162. To study a person's acculturation in any country, it is important to have a sample that is not foreign-born since they may have been acculturated differently in their country of origin. Moreover, the younger segment is more likely to be vulnerable to the allurements of global culture (Arnett, 2002). Most of the subjects in the sample (78 percent) spoke two languages reflecting Nigerians' familiarity with English (the official language) and with one or more local languages.

While some may argue that the sample is not representative of Nigeria, the sample is appropriate for the present research since young people represent the vanguard of the future of Nigeria and have been shaped by contemporary acculturation forces unlike older adults who were acculturated in a different era. This type of research favors homogeneous subjects to ensure that any observed differences in the constructs are not due to sample differences. Hence, a homogeneous sample such as the one employed in this study is preferred, and non-probability samples are acceptable (Reynolds *et al.*, 2003; Whitman *et al.*, 1999). Furthermore, because the sample is in their young 20s, they represent Africa's future particularly because the demographics show Nigeria to have a young population.

The survey consisted of measures of acculturation to global consumer culture, consumer ethnocentrism, materialism, and demographics. Global acculturation is a multi-dimensional construct having seven distinct dimensions as developed by Cleveland and Laroche (2007). They listed 57 scale items to measure those seven

acculturation dimensions which we used in our survey. Each item used a Likert statement with a response format of agreement ranging from (1=strongly disagree) to (7=strongly agree).

In our psychometric analysis of the Nigerian data, we found a lack of homogeneity in the factor structure; the 57 scale items did not clearly load on their respective acculturation dimensions. De Mooij (2010) emphasizes the need to develop cultural dimensions that are empirically verifiable and independent. Hence, we performed scale purification using an iterative process where we eliminated problematic scale items and examined the dimensionality of the remaining items via exploratory factor analysis until a set of items with a distinct factor structure emerged. As a result of this exercise, we identified a set of items that exhibited distinct loadings on their respective acculturation factors, reducing the 57 items to 21 as discussed below. Each acculturation dimension is now represented by three scale items as featured below. We subjected our modified acculturation scale to further psychometric analysis as discussed in the results section below.

The subscales of AGCC and their items

1. Tendency for cosmopolitanism (COS):
 - I am interested in learning more about people who live in other countries.
 - I like to learn about other ways of life.
 - I would enjoy being with people from other countries to learn about their unique views and approaches.
1. Exposure to marketing activities of multinational corporations (EXM):
 - When I am watching TV, I often see advertising for products that are from outside of Nigeria.
 - Ads for foreign or global products are everywhere.
 - In my city, there are many billboards and advertising signs for foreign and global products.
1. Exposure to/use to the English language (ELU):
 - I feel very comfortable speaking in English.
 - I speak English regularly.
 - I often speak English with family or friends.
1. Social interactions, including travel, migration and contacts with foreigners (SIN):
 - I would prefer to spend my vacations outside of Nigeria.
 - Visiting foreign countries would be one of my favorite things.
 - I often think about going to different countries and doing some traveling.
1. Global/foreign mass media exposure (GMM):
 - I enjoy watching Hollywood films at the theatre.
 - I enjoy watching Hollywood movies that are in English.
 - Some of my favorite actors/actresses are from Hollywood.
1. Openness to and desire to emulate global consumer culture (OPE):
 - I think people my age are basically the same around the world. For example, a 20-something in Nigeria is basically the same as a 20-something in the USA, Germany, or anywhere else.
 - I think that my lifestyle is almost the same as those of my age-group in other countries.
 - I think my lifestyle is almost the same as those of people of my social class in other countries.
1. Identification with global consumer culture (IDT):
 - The way that I dress is influenced by the advertising activities of foreign or global companies.
 - Advertising by foreign or global brands has a strong influence on my clothing choices.
 - I pay attention to the fashions worn by people in my age-group that live in other countries.

Consumer ethnocentrism was measured by a shorter version of the CETSCALE consisting of four items. Examples of scale items are: “only those products that are unavailable in Nigeria should be imported”, “Nigerian products

first, last and foremost”, “A real Nigerian should always buy Nigerian products”. Materialism, reflecting “materialism value” beliefs were measured by Richins' (2004) short form of materialism value scale (MVS), as this measure has been found to be valid and reliable according to Richins (2004). It consisted of nine items measuring three sub-constructs (success, centrality and happiness). Examples of scale items are: “I admire people who own expensive homes, cars, and clothes”, “I like to own things that impress people”, “buying things gives me a lot of pleasure”, “I like a lot of luxury in my life”, “I would be happier if I could afford to buy more things”. Ethnocentrism and materialism were measured using seven-point Likert rating scales (1=strongly disagree and 7=strongly agree). Both the consumer ethnocentrism scale and the materialism scale exhibited acceptable levels of reliability (coefficient alpha>0.7).

Results

Psychometric properties of AGCC scales

We first examined the psychometric properties of the 21-item acculturation measure by performing an exploratory factor analysis. The purpose of this analysis was to determine whether the 21 items can be represented by seven distinct acculturation dimensions (or factors) and whether the size of loadings of individual items on their respective factors is reasonably high. Table I presents the results of this analysis. We used the Kaiser-Mayer-Olkin (KMO) measure of sampling adequacy (Kaiser, 1970) to measure the adequacy of the sample for extraction of the seven factors. The 0.739 KMO value derived is indicative of a data set considered to be highly desirable for factor analysis (Kim and Mueller, 1978). The Bartlett's test of sphericity, which tests whether or not the correlation matrix is an identity matrix, is significant (Chi-square=2137.69, df=210, $p<0.001$). This statistic indicates that the factor model consisting of seven AGCC dimensions is appropriate; the correlation matrix is not an identity matrix. Of equal importance is the very high variance explained by the seven-factor model of 81 percent. This 81 percent figure exceeds the 60 percent threshold commonly used in social sciences to establish a satisfactory factor model (Hair *et al.*, 2010).

The factor loading matrix also revealed that items of each of the seven acculturation dimensions loaded on separate factors, and all of the factor loadings are very high (>0.7). For example, the three items representing cosmopolitanism loaded on one factor and their loadings on this factor ranged from 0.77 to 0.89. None of the items belonging to any other acculturation dimension exhibited high loadings on this factor. We found a similar pattern for the other factors. In sum, results of exploratory factor analysis demonstrates that the acculturation measure has seven distinct dimensions as suggested by Cleveland and Laroche (2007).

Next, we performed confirmatory factor analysis to assess the fit of the seven-factor model where the seven acculturation factors are assumed to be distinct but correlated. Covariance structure analysis of the data via Lisrel 8.8 revealed that the chi-square fit of the model is 211.39 (168 df). The conventional fit indices of CFI (comparative fit index) and TLI (Tucker Lewis Index) are very high (0.98 and 0.97, respectively) and RMSEA (root-mean square error of approximation) is small (0.03). Low RMSEA value (below 0.05) coupled with high values of CFI and TLI (above 0.9) imply that the seven-factor model for the acculturation measure is acceptable.

Table II provides the correlations among the seven scales of the AGCC instrument. These results indicate that acculturation dimensions are not highly correlated among themselves. None of the confidence intervals around the correlations of acculturation dimensions contained the value one. This finding implies that all correlations are significantly less than one and that the acculturation dimensions exhibit discriminant validity. If any of the confidence intervals were to contain the value one (perfect correlation), it means that the corresponding two acculturation dimensions were measuring the same concept, lacking discriminant validity. Finally, Table III presents the reliability coefficients for each of the scales, indicating that all reliabilities were above the 0.7

cutoff necessary for acceptability. In sum, our results support the psychometric properties of the seven-factor AGCC measure.

Mean responses of AGCC scales

Figure 1 features the mean values for each of the seven AGCC scales for the Nigerian sample. Since we used seven-point scales, the scale midpoint is 4 and any mean value above 4 implies “more” of the measured characteristic. Inspection of the means shows that for five of the seven scales, consumers rated themselves strongly above the midpoint. Specifically, the cosmopolitanism tendency has the highest mean at 6.17 while exposure to marketing activities, English language usage, social interactions with foreigners, and global and mass media exposure were 5.75, 5.99, 5.44 and 5.70, respectively. Of great significance, are the findings that openness to and desire to emulate global consumer culture had a very low mean at 2.34 while self-identification with global consumer culture was at the midpoint.

Presented below are the results of our hypotheses. If the mean value of any dimension is above the scale midpoint of 4, we report that the relevant hypothesis is “proved”, otherwise we conclude that the hypothesis is “disproved”:

- H1.* Nigerians will exhibit a positive level of this cosmopolitan tendency given the activities of multinational firms in promoting their goods to Nigerians – PROVED.
- H2.* Nigerians will have high levels exposure to marketing activities of multinationals given the drive by multinational firms to promote their goods to Nigerians – PROVED.
- H3.* Nigerians will have a high level of English language usage – PROVED.
- H4.* Nigerians will have social interactions at a moderate level. This speculation is based on the fact that the foreign community in Nigeria is not large and travel outside of Africa is expensive and not within their purchasing power – DISPROVED.
- H5.* Nigerians will have global mass media exposure at a high level. This judgment is based on the exposure that Nigerians have to Western media – PROVED.
- H6.* Nigerians will exhibit high openness to emulate global consumer culture. This understanding is based on the idea of social comparison theory. Nigerians are likely to compare themselves to role models they see in western movies and in western consumerism and advertising – DISPROVED.
- H7.* Nigerians will have moderate levels of identification with global consumer culture. Since purchasing power is limited, the ability to purchase products and brands of the consumer culture is constrained – PROVED.

These mean responses to acculturation dimensions offer a window into the mindset of Nigerians and the degree to which they have been acculturated into global consumer culture. Nigerians have a cosmopolitan tendency which presumably was shaped by their exposures to modernity through global and mass media. Experiencing marketing activities of transnational firms operating in Nigeria has also given them glimpses of global products and global lifestyles. Desiring social interactions with foreigners have also raised their consciousness about the nature of the world and its differences. Yet, the low mean for openness to and desire to emulate global consumer culture gives a more penetrating view into their likelihood of adopting the values of global consumer culture.

It is possible that Nigerians feel a pride in their own country and culture such that they do not feel a need to willingly copy the role models they have seen in western media regarding consumption activities. In contrast,

Nigerians may feel a pride in being Nigerian and expressing their own cultural identities in how they live and consume. This speculation is given more credence in examining their openness to emulating global consumer culture which was found to be low and identification with global consumer culture which was found to be moderate. Apparently, Nigerians do not feel connected to global consumer culture in ways that we predicted. Instead, this result suggests that they are not amenable to emulating global consumer culture even though they are exposed to it through social interactions with foreigners, with exposure to global mass media and modern marketing messages.

Levels of ethnocentrism and materialism

Our findings show that Nigerians have a relatively low level of ethnocentrism (mean of 3.20 on a seven-point scale where a score of 1 implies “low ethnocentrism”) which supports *H8a*. That Nigerians have a relatively low level of consumer ethnocentrism implies that Nigerians are indeed favoring foreign products. The level of materialism was also at moderate levels (mean of 3.73 on a seven-point scale where a score of 1 implies “low materialism”) which supports *H9a*.

The linkages between AGCC, ethnocentrism and materialism

Since consumer acculturation represents a change in the mindset of a consumer, it is likely that this “transformed consumer” will perceive the world somewhat differently. To investigate this issue, we examined how the seven AGCC dimensions are related to consumer ethnocentrism and materialism as discussed below.

Acculturation vs consumer ethnocentrism

Table IV and Figure 2 shows the impact of the acculturation dimensions on consumer ethnocentrism. Only three of the seven dimensions have a significant relationship with ethnocentrism, providing just modest support for *H8b*. The significant drivers of consumer ethnocentrism are: exposure to marketing activities of multinationals, social interactions, and openness to emulate global consumer culture. The other acculturation dimensions do not have any impact on consumer ethnocentrism. Based on the results, those consumers who have exposure to marketing activities of multinationals are more likely to be ethnocentric. This result has some intuitive appeal given that a Nigerian pride is now developing that seeks to make Nigerians proud of their country and their products. Hence, the presence of “foreigners” as represented by multinational marketing activities may have produced some disdain or defensive quality in the minds of some. Wishing to protect Nigeria from this “foreign” intrusion may have inflamed ethnocentric feelings among some Nigerians.

Social interactions with foreigners were found to reduce ethnocentrism which is understandable since these interactions may have produced a more open and less defensive mind. A surprising finding is that consumers who are open to emulate global consumer culture are more ethnocentric. This result suggests that young Nigerians who are open to emulate consumer culture may harbor some reservations about the status of their country and how it is dominated by foreign companies. Perhaps, some Nigerians feel a pride in their own country even as they wish to emulate consumer culture. In the discussion earlier, it was noted that Nigerians were developing a pride in being Nigerian (Festervand and Sokoya, 1994). Is it possible that this pride is driving their ethnocentrism in wanting a consumer culture that is more “Nigerian” in its expression? We discuss this aspect further in the conclusion. Further research is required to explore this unexpected finding.

Acculturation vs materialism

Table IV and Figure 3 shows the impact of acculturation dimensions on materialism. Of the seven dimensions, four of the correlations were significant, providing partial support for *H9b*. English language usage was found to have a correlation of 0.31, suggesting that as Nigerians become more oriented to the west (by using English), they may desire the trappings of the west, resulting in materialism. This speculation is given credence by the

other three correlations: global mass media exposure, openness to emulate global consumer culture, and identification with global consumer culture. Nigerian consumers who consider themselves more exposed to global mass media are more likely to be materialistic than others. Likewise, consumers who are open to emulate global consumer culture and identify with consumer culture are also more likely to be materialistic. The explanation for this result is rather straightforward: global mass media presents a lifestyle steeped in materialism that is supposedly enviable and emulating such a lifestyle involves having a spirit of materialism.

In sum, our results show that exposure to marketing activities of multinationals, English language usage, social interactions and travel, global mass media exposure, openness to emulate global consumer culture, and self-identification with global consumer culture have emerged as key AGCC dimensions that explain consumer behavior concepts such as consumer ethnocentrism and materialism. We discuss the meaning of what we found below.

Conclusions and implications

Understanding the consumer needs of Nigerians is marketing's domain. To prosper in Nigeria's rapidly growing consumer markets, knowing the psychology of consumers is essential as discussed at the outset in this paper. The CEO at Diego argues that even though hard data in Nigeria may be lacking, it is essential that marketers use judgment in how to appeal to the customer (*Marketing Week*, 2011). Our study gives fuel for these judgments. Throughout Africa, a large rural population is migrating to the cities, finding jobs with higher incomes and indulging in discretionary spending (Chironga *et al.*, 2011). Many indicators point to the rising middle class with newfound spending money in Nigeria as noted by the growing sales of lace in Nigeria (Connors, 2011). Africa represents "the untold story and could be the big story of the next decade, like India and China were in the past decade" (Stanford, 2010, p. 57).

No one can dispute the notion that globalization represents a force that leaves in its wake transformed countries and consumer mindsets. We have seen its transforming effects in Europe, Asia and South America. Yet, little research has investigated its influence in Africa. We chose Nigeria since it is a country that is in the process of change due in large part to the vast oil revenues that have a multiplier effect on consumption. While Nigeria has tremendous poverty, it also has segments of society that have the purchasing power to enjoy modern lifestyles. As such, we would expect these segments to be enthusiastic about joining global consumer culture.

We found that Nigerians viewed themselves as having a cosmopolitan tendency, implying that they have a willingness to become involved with different cultures while feeling comfortable with such involvement. Perhaps, it is because of this cosmopolitan mindset that they have a desire to interact with foreigners. They are also exposed to modern marketing practices in the media in addition to being exposed to global mass media. Hence, we would expect Nigerians to want to emulate global culture driven by a strong sense of self identification with such culture. However, our results were to the contrary. Indeed, Nigerians did not possess a desire to emulate global culture, and their identity with such culture was also not high (at a neutral level). This paradox was not expected.

Reasons for this finding are many. It is possible that Nigerians have developed a national pride in their own culture. They have abundant natural resources and, along with South Africa, they consider themselves a superpower in Africa. Indeed, there is an expression that "When Nigeria sneezes, the rest of Africa (with the exception of South Africa) catches cold." This feeling of self-confidence in their own economy, combined with decades of being under the control of colonial England may have made Nigerians unwilling to copy the "west" perfunctorily. Instead, Nigerians may wish to express their own identities through localized ways of consuming that are compatible with the ideological and structural conditions of Nigeria. De Mooij (2010) reports, for example, that Eastern Europeans rejected some western brands and returned to local brands a few years after

the fall of communism due to growing nationalism. This logic is supported by Kjeldgaard and Askegaard (2006) who found that samples of teenagers in Greenland and Denmark were not “globalized” the same way. Teens in each country had a different way of absorbing the forces of globalization that were aligned with the socio-cultural conditions of their country. Ideological influences impact consumers' adaptation to the forces of globalization. In sum, our results seem to show that Nigerians have not become clones of some supposed globalized mindset. De Mooij (2010) also emphasizes that the consumer behavior of adapting to globalization is very much culture dependent producing localized versions of globalization. “People may desire to think globally, but as a result of globalization they actually become more aware of their specific local values” (p. 277). Despite the convergence of technology, media and financial systems, consumer behavior is not converging in a monolithic sense even though western brand managers are “genuinely convinced of universality of consumers” (De Mooij, 2010, p. 49). Indeed, the paradox that we uncovered has been discussed by De Mooij (2010), who opines that “there may be global brands but there are no global people (p. 5)”. Giddens (2000) also points out that globalization is “a complex set of processes that operate in a contradictory or oppositional fashion” (p. 27).

Gannon and Pillai (2010) note that embedded in the Nigerian psyche is a strong sense of national honor and self-worth. While Nigerians in general admire and actively attempt to emulate western economic and social development, they are quick to take offense at real or perceived condescension on the part of Western expatriates. They also note that there are traditional elements in Nigeria that seek to fight and defend Nigerian traditional values against the incursion of western values. The trick, according to them, is to modernize without sacrificing cherished traditional values.

It is also likely that we are witnessing aspects of bicultural identity as discussed by Arnett (2002). According to him, young people in the developing world grow up with a global consciousness which gives them a global identity and a sense of belonging to a worldwide culture. Yet, these people, simultaneously, continue to have a local identity. Arnett (2002) stresses that for some, “the ways of the global culture seem out of reach to them, too foreign to everything they know from their direct experience” and that “it could be predicted that people most likely to suffer identity confusion as a result of globalization are those in cultures with the greatest cultural distance from the global culture” (pp. 778-779).

Simply put, our results may reflect some of this dynamic in that the Nigerians we sampled were acculturated to global consumer culture but this acculturation was still in a state of transition given the commanding influence of indigenous culture. We predict that as globalization proceeds in Nigeria along with economic development, Nigerians will evolve and embrace more of the globalized culture but in a “Nigerian way”. Cultural diversity will continue to exist as indigenous cultures adapt global influences into local social systems (Hermans and Kempen, 1998). Nsamenang (2002) noted that Africans now must reconcile adapting to globalization and its modernity while also being influenced by the “collective psyches” of indigenous traditions. It is likely that our results resonate with these ideas in that Nigerians were not keen to emulate global culture in light of the local traditions surrounding them.

Another implication of our findings deals with the theme of global standardization. Such standardization is based on the belief of convergence in consumer behavior and the existence of globally uniform segments sharing universal and homogenized qualities (De Mooij, 2010). Given that Nigerians were not totally acculturated in a universal sense, global firms should use this as a caveat in how they approach consumers via branding and advertising appeals. The popular assumption that there is a convergence of consumer behavior is fraught with problems, not the least of which is failure to communicate effectively with consumers.

American firms have been guilty of assuming that overseas segments such as the youth market were homogeneous given their exposure to global media and global brands (Berger, 2002). Yet studies such as the one by ACNielsen (1998) found that young Indonesians increasingly prefer to use traditional Indonesian

products and prefer Indonesian models in advertisements. Our study provides more evidence that such homogenization may not be the case as asserted by others (c.f. De Mooij, 2010; Kjeldgaard and Askegaard, 2006). One implication for global companies is to purchase local brands and develop these brands with a positioning that will resonate with the national mindset. Ohmae (1989) summed up this idea well: "The lure of a universal product is a false allure".

Firms must be careful not to lose touch with their customers. Assuming that globalization has resulted in a unifying convergence has mythical qualities. Our study adds validity to the perspective put forth by De Mooij (2010); firms must use a contingency approach as they develop new markets in new countries. This approach argues for developing a global marketing strategy that is contingent on the situation of that specific country. Brand images must reflect the prevailing conditions of that specific culture and the mindsets of consumers. In sum, the implications of this study's findings for transnational firms is compelling. Transnational firms should not be seduced into believing that one world-one culture is the likely outcome of globalization. Instead, a multitude of variations are likely to prevail. Pattern advertising where the same theme is used in a tweaked way across different countries may not succeed in Nigeria. If the advertisement exhorts the viewers to adopt western lifestyles, it may not be viewed enthusiastically. What is needed is a more "glocalized" way of adapting to countries such as Nigeria. Showing Nigerian pride in ads may serve as a strong driver in motivating consumers to want a specific brand or product.

Our research showed that Nigerians have a cosmopolitan tendency implying that they are open to other ways of living, consuming, thinking and enjoying life. Hence, they are familiar with the diversity of such lifestyles that they have seen in western global media such as Hollywood movies or western magazines such as *Newsweek* or *Cosmopolitan*. These media may have given them ideas about global consumer culture and how it is enacted. Nigerians may wish to develop their own version of consumer culture that is not a mechanical emulation of the west. These explanations seem reasonable to account for their resistance in emulating global consumer culture. A recent broadcast on NPR radio gives some credence to this speculation in discussing Nigeria's boogie music as being authentically Nigerian and not a clone of western music (www.npr.org/2011/07/02/137560034/the-golden-years-of-nigerian-boogie).

Adding additional insight regarding the acculturation process, our study next examined its impact on two important consumer behavior variables: consumer ethnocentrism and materialism. Ethnocentrism can produce unfavorable attitudes toward foreign products marketed by multinationals; these negative attitudes are based on nationalistic reasons, not product attributes. A high level of consumer ethnocentrism can represent a significant impediment to adoption of products produced by multinationals. The low levels of ethnocentrism in Nigeria show this dimension to be rather innocuous for transnational firms. Materialism was also found to be at low levels which may not be a good sign for transnational firms since those who have a materialistic impulse are likely to be more profitable consumers given their urge to buy material goods. The key question then is which of the acculturation dimensions drive consumer ethnocentrism and materialism?

Results of our study provide interesting insights about these two forces. Consumer ethnocentrism is a personality trait and one could not expect it to be altered easily by exposure to globalization stimuli such as global mass media or multinationals' marketing activities. Interestingly, exposure to marketing activities of multinationals and openness to emulate global consumer culture were associated with higher levels of ethnocentrism unlike the mitigating effect of social interactions which corresponded with a lower level of ethnocentrism. Perhaps, we are witnessing a boomerang effect in that exposure to the practices of multinationals in their domestic economy produced some level of nationalism fueling ethnocentric tendencies. An analogous situation occurred in the USA when Japanese corporations decided to produce their cars in the USA to make the cars seem "domestically made" which lowered feelings of ethnocentrism.

The second consumer behavior variable, materialism, was associated with four of the seven acculturation dimensions: English language usage, global mass media exposure, openness to emulate global consumer culture, and identification with global consumer culture. The impact of materialism on consumers is double edged: it can encourage purchase and consumption of goods which offers attractive sources of revenue to multinationals while concurrently leading to unhealthy preoccupation with material goods and vanity (Durvasula and Lysonski, 2008). The latter concern has been expressed in recent media reports about the impact of popular culture and lyrics in contemporary Nigerian music in promoting materialism and wealth to young Nigerian consumers (newswatchngr.com, 2010).

Our study represents a beginning into an inquiry into the African mindset. As Africa continues on its path of growth, we can expect consumers to increasingly become part of the global community. How these consumers will express this new identity is not completely known, but it is likely that they will have similarities with other global consumers in their expectations and consumption patterns. We recommend that other countries in Africa be examined to see how consumers have changed in those countries. By researching the changing mindset, marketers will be in a more agile position to succeed in these markets by marketing products in a way that will resonate with Nigerian expectations. Failure to do so will result in lower sales and questionable marketing practices. In essence, firms must understand that “glocalization” underscores the need to balance national preferences with those inherent in global consumer culture. Perhaps the cliché “When in Rome, do as the Romans do” must be revised for Nigeria as “When in Nigeria, do as the Nigerians do and think”.

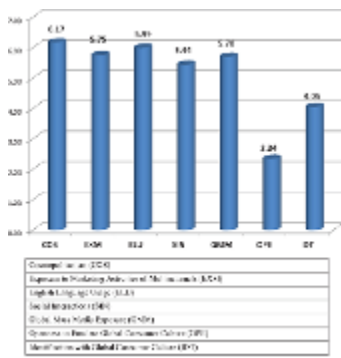
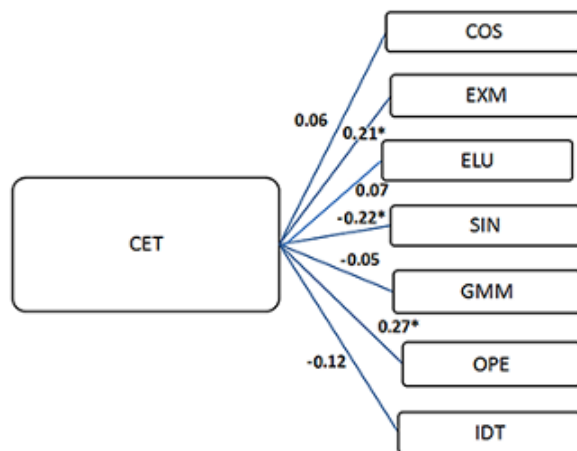
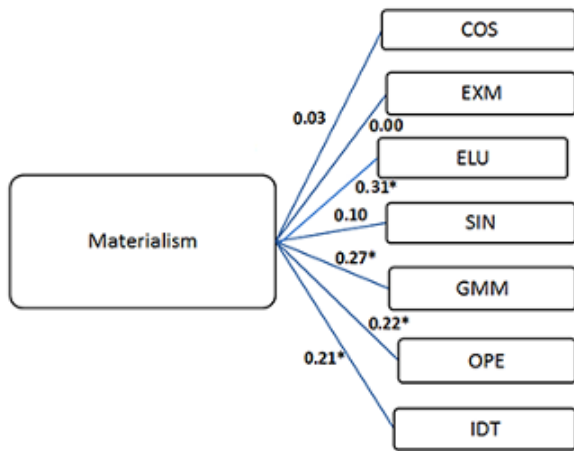


Figure 1 Mean responses to AGCC subscales



Notes: ** implies significant path at 0.05 level; *** implies significant path at 0.10 level

Figure 2 Relationships between AGCC dimensions and consumer ethnocentrism



Notes: ** implies significant path at 0.05 level; *** implies significant path at 0.10 level

Figure 3 Relationships between AGCC dimensions and materialism

Table I Exploratory factor analysis results – range of factor loadings

Acculturation dimension	Range of factor loadings
Cosmopolitanism (COS)	0.77-0.89
Exposure to marketing activities of MNCs (EXM)	0.79-0.89
English language usage (ELU)	0.71-0.87
Social interactions with foreigners and travel (SIN)	0.73-0.83
Global mass media exposure (GMM)	0.86-0.87
Openness to emulate global consumer culture (OPE)	0.93-0.96
Identification with global consumer culture (IDT)	0.83-0.94
Overall variance explained by seven-factors (%)	81

Notes: Kaiser-Meyer-Olkin measure of sampling adequacy is 0.739 and Bartlett's test of sphericity provided a chi-square (210 degrees of freedom) of 2137.69 (p-value , 0.05)

Table II Correlations among AGCC dimensions

	COS	EXM	ELU	SIN	GMM	OPE	IDT
COS	1.00						
EXM	0.05	1.00					
ELU	0.13	0.05	1				
SIN	0.06	-0.08	0.34	1			
GMM	0.30	0.08	0.44	0.59	1		
OPE	0.08	0.29	0.24	0.15	0.14	1	
IDT	-0.11	0.16	0.21	0.27	0.39	0.26	1

Note: Confidence intervals around the AGCC dimensions reveal that none of them contain the value of 1, implying that the AGCC dimensions have discriminant validity for Nigeria

Table III Reliabilities of AGCC subscales

Acculturation dimension	Coeff Alpha
Cosmopolitanism (COS)	0.72
Exposure to marketing activities of MNCs (EXM)	0.84
English language usage (ELU)	0.79
Social interactions with foreigners and travel (SIN)	0.79

Global mass media exposure (GMM)	0.94
Openness to emulate global consumer culture (OPE)	0.97
Identification with global consumer culture (IDT)	0.93

Note: *Implies significant relationship at 0.05 level

Table IV Relationships between AGCC dimensions and consumer behavior variables

	Consumer ethnocentrism	Materialism
Cosmopolitanism (COS)	0.06	0.03
Exposure to marketing activities of multinationals (EXM)	0.21 *	0.00
English language usage (ELU)	0.07	0.31 *
Social interactions (SIN)	- 0.22 *	0.10
Global mass media exposure (GMM)	- 0.05	0.27 *
Openness to emulate global consumer culture (OPE)	0.27 *	0.22 *
Identification with global consumer culture (IDT)	- 0.12	0.21 *

Note: *Implies significant relationship at 0.05 level

About the authors

Steven Lysonski is Professor of Marketing and Miles Research Scholar at Marquette University in Wisconsin. He has been on the faculty at the University of Rhode Island, Copenhagen School of Business and Economics, and the University of Canterbury in New Zealand. He has published over 50 refereed articles in journals such as: *Journal of Consumer Marketing*, *Journal of Marketing*, *Journal of Consumer Research*, *Journal of Consumer Affairs*, *Journal of Business Research*, *Journal of Advertising*, *European Journal of Marketing*, *International Journal of Research in Marketing* and *Journal of Services Marketing*. His research interests are in the areas of cross-cultural marketing, product management, and consumer behavior. Steven Lysonski is the corresponding author and can be contacted at steven.lysonski@marquette.edu

Srinivas Durvasula is Professor and Edward A. Brennan Chair in Marketing at Marquette University in Wisconsin. He has also been on the faculty at Vrije University, The Netherlands and the National University of Singapore. He also served as a Visiting Professor at the Tinbergen Institute, The Netherlands. His research interests include modeling, measurement theory and cross-national studies on consumer behavior and advertising perceptions. He has published over 40 refereed articles, including in the *Journal of Consumer Marketing*, *Journal of Consumer Research*, *Journal of Marketing Research*, *Journal of International Business Studies*, *Organizational Research Methods*, *Journal of Retailing*, *Journal of Advertising*, *Journal of Public Policy and Marketing*, *European Journal of Marketing* and *Journal of Services Marketing*.

Executive summary and implications for managers and executives

This summary has been provided to allow managers and executives a rapid appreciation of the content of the article. Those with a particular interest in the topic covered may then read the article in toto to take advantage of the more comprehensive description of the research undertaken and its results to get the full benefit of the material present.

As globalization continues relentlessly, economies are transformed and new opportunities arise for business organizations. One major consequence of globalization is the emergence of a global consumer culture, whereby traditional boundaries become blurred. Exposure to global media together with an increased flow of products, services, information, currency and people has served to increase consumer homogeneity, many scholars claim.

Others point to resistance and argue that preferences and tastes can and do vary subject to “local socio-cultural conditions”.

Africa has attracted only limited research attention in respect of globalization. It is one of the world's fastest growing consumer markets and many global brands are popular there. Marketing potential is huge and firms can expect a significant return on investment. It is projected that consumer spending on products and services in Africa will reach \$1.4 trillion by 2020.

As one of Africa's largest nations, Nigeria is becoming increasingly interesting to marketers. Oil has transformed an economy that once relied heavily on agriculture and disposable income and living standards have risen for certain consumer segments. As its economy continues to diversify, the country is now a leading global market for industrial and consumer products. Growth is particularly evident in such as services, retail and wholesaling. The list of multinational firms with a presence in Nigeria is extensive.

Researchers point out other factors why Nigeria's appeal is rising. Ethnic diversity is strong in a nation boasting a population of 151 million that is youthful and becoming more urbanized. The country's media flourishes and internet access is on the increase. These developments mean that consumers enjoy greater exposure to Western cultural norms and contemporary marketing techniques may be likelier to prove effective for firms.

At this point, however, knowledge about Nigerian consumers is far from comprehensive. The few studies to be carried out reveal certain inconsistencies. On the one hand, academics have used the term “reverse ethnocentrism” to describe how some Nigerians held negative views about domestic products and expressed a preference for foreign goods. The opposing perspective is that the nation's economy is damaged if too great a bias towards imports emerges. Different scholars found that such as ethnicity, ethnocentrism and culture impact on how consumers regard a product's country of origin (COO) and other attributes. More recent studies are needed though.

With knowledge incomplete, marketers remain unsure as to what extent Nigerians have embraced the global consumer culture and what the effect has been. Such questions form a core part of the present study involving young Nigerian consumers. In order to measure acculturation to the global consumer culture (AGCC), Lysonski and Durvasula use a previously established scale which incorporates seven AGCC dimensions labeled as:

- *Cosmopolitan tendency (COS)*. This reflects how eagerly individuals engage with different cultures and how comfortable they feel in doing so.
- *Exposure to marketing activities (EXM)*. Marketing and advertising from global organizations is seen as a primary means of disseminating cultural values and creating a homogenous global culture.
- *Social interaction with foreigners (SIN)*. International travel has become much easier and people are exposed to different cultures more frequently in both business and pleasure contexts.
- *English language usage (ELU)*. The position of English as a universal language that “signifies modernity” and enjoys almost ubiquitous usage is regarded as a contributory factor to globalization.
- *Exposure to global mass media (GMM)*. Television and other mass media channels have enabled the creation of a global consumption culture and helped establish instantly recognizable symbols like product categories and brands.
- *Openness to global consumer culture (OPE)*. How receptive individuals are to consumerism is the issue here. An important point made in one study is individual tendency to be selective in what global ideas they will emulate.

- *Self-identification with global consumer culture (IDT)*. To what extent people feel part of the global consumer community is the issue and might depend on whether they use international figures or local ones as their role models.

The authors additionally consider how AGCC relates to ethnocentrism and materialism. One assumption is that responsiveness to foreign products will increase as the individual becomes more globally acculturated. However, evidence also exists to suggest low ethnocentrism prevails in less developed countries. The authors likewise suggest that increase in global acculturation will correspondingly make consumers more materialistic.

Subjects were recruited in an urban shopping area of Lagos and 162 usable responses were obtained. Average age of respondent was 23 and most spoke English and a local language. Questions related to AGCC dimensions, consumer ethnocentrism and materialism. Analysis of the data revealed that Nigerians exhibited high levels of COS, EXM, ELU and GMM, together with the predicted moderate degree of IDT. In contrast, anticipation of high OPE and moderate SIN was not supported.

In view of these findings, the authors propose that Nigerians:

- Take pride in their national and cultural identity. Their consumption behavior is thus not influenced by role models in western media.
- Are not inclined towards emulating global consumer culture despite engaging with foreigners and being exposed to global media and marketing.

Participants did score low on ethnocentrism though, suggesting a favorable attitude towards imported goods. Based on associations between AGCC dimensions and consumer ethnocentrism, Lysonski and Durvasula believe that ethnocentrism is likelier among young Nigerians who are exposed more to the marketing communication of international firms. They express surprise at discovering higher levels of ethnocentrism when consumers are receptive to global consumer culture. Strength of national pride is one possible explanation for this apparent incongruity. Relations between AGCC dimensions and materialism hinted that materialistic tendencies increase as the consumer becomes more attuned to western practices. Use of the English language and exposure to global mass media are especially influential in this respect, as is closer identification with global consumer culture.

Knowledge of consumer psychology is essential if marketers are to succeed in unfamiliar markets. The present work acts as a warning to those who assume that a “globalized mindset” is omnipresent. While subjects did score highly on several of the AGCC dimensions, this evidently is not reflected in their attitude and behavior regarding consumption. The authors interpret these findings as an expression of faith in their own country and economy, and a possible legacy of colonial rule that prevents western practices from being wholly embraced.

Other studies have mooted the notion of bicultural identity that fuses global and local traits. The authors make similar claims here, pointing out that “cherished traditional values” should not become casualties of modernization. It is supposed that Nigerians will gradually adopt more aspects of the global culture, albeit on their terms. Consequently, multinationals could develop and position brands in ways which maximize their local appeal. Similar sentiments apply to all marketing activities. While a global strategy has obvious advantages, the need to adjust according to specific cultural conditions is imperative. In the Nigerian context, product and brand advertisements with an emphasis on national pride may work best.

Lysonski and Durvasula suggest that a “boomerang effect” could explain why ethnocentrism has seemingly risen as young Nigerians have become more aware of multinationals and factors relating to global consumer culture.

Comparable work to investigate possible consumer changes in other African countries is an option for future research.

(A précis of the article "Nigeria in transition: acculturation to global consumer culture". Supplied by Marketing Consultants for Emerald.)

References

- ACNielsen (1998), Insights, November, p. - .
- Agbonifoh, B. (1985), "Consumer preferences for foreign products", Nigerian Management Review, Vol. 1 No. 10, pp. 42-48.
- Agbonifoh, B. and Elimimian, J. (1999), "Attitudes of developing countries towards 'country-of-origin' products in an era of multiple brands", Journal of International Consumer Marketing, Vol. 11 No. 4, pp. 97-116.
- Aire, J. (1974), "Consumer attitudes to 'made-in-Nigeria' goods and the implications for marketing", Management in Nigeria, Vol. 9 No. 6, pp. 13-17.
- Alden, D. , Steenkamp, J. and Batra, R. (1999), "Brand positioning through advertising in Asia, North America, and Europe: the role of global consumer culture", Journal of Marketing, Vol. 63 No. 1, pp. 75-87.
- All Africa (2010), "Nigeria: anorexia nervosa – a mental health disorder", available at: <http://allafrica.com/stories/201006150458.html> (accessed 16 June 2010).
- Arnett, J. (2002), "The psychology of globalization", American Psychologist, October, pp. 774-783.
- Belk, R. (1985), "Materialism: trait aspects of living in the material world", Journal of Consumer Research, Vol. 12 No. 12, pp. 265-280.
- Berger, P. (2002), "Introduction: the cultural dynamics of globalization", in Berger, P. and Huntington, S. (Eds), Many Globalizations: Cultural Diversity in the Contemporary World, Oxford University Press, Oxford.
- Chironga, M. , Leke, A. , Lund, S. and van Wamelen, A. (2011), "Cracking the next growth market: Africa", Harvard Business Review, Vol. 89 No. 5, pp. 117-122.
- Cleveland, M. and Laroche, M. (2007), "Acculturation to the global consumer culture: scale development and research paradigm", Journal of Business Research, Vol. 60 No. 3, pp. 249-259.
- Connors, W. (2011), "Africa rising: in Nigeria 'lace' market reflects rising middle class", Wall Street Journal, Vol. 28, p. - .
- Dawsey, J. and Arora, R. (2011), "The best new cities for business", Fortune, 25 July, pp. 153-158.
- De Mooij, M. (2004), Consumer Behavior and Culture: Consequences for Global Marketing and Advertising, Sage, Thousand Oaks, CA.
- De Mooij, M. (2010), Global Marketing and Advertising, 3rd ed., Sage, Los Angeles, CA.
- Decker, S. (2010), "Postcolonial transitions in Africa: decolonization in West Africa and present day South Africa", The Journal of Management Studies, Vol. 47 No. 5, pp. 791-813.
- Durvasula, S. and Lysonski, S. (2008), "A double edged sword: understanding vanity across cultures", Journal of Consumer Marketing, Vol. 25 No. 4, pp. 230-244.
- Durvasula, S. and Lysonski, S. (2010), "Money, money, money – how do attitudes toward money impact vanity and materialism? – The case of young Chinese consumers", Journal of Consumer Marketing, Vol. 27 No. 2, pp. 169-179.
- Eedes, J. (2005), "Nigeria: retail-sale of the century", Foreign Direct Investment, October-November, pp. 1-11.
- EIU ViewsWire (2008a), "Nigeria: economic background", EIU ViewsWire, New York, 23 December.
- EIU ViewsWire (2008b), "Nigeria: population", EIU ViewsWire, New York, 23 December.
- EIU ViewsWire (2008c), "Nigeria: education", EIU ViewsWire, New York, 23 December.
- Eko, L. (2003), "Globalization and the mass media in Africa", in Artz, L. and Kamalipour, Y.R. (Eds), Globalization of Corporate Media Hegemony, State University of New York Press, Albany, NY, pp. 195-213.
- Facebook (2009), "Nigerian music, popular culture, and materialism", available at: www.facebook.com/notes/vision-nigeria/nigerian-music-popular-culture-materialism/110966339114 (accessed 16 June 2010).

- Ferguson, J.L. , Dadzie, K.Q. and Johnston, W.J. (2008), "*Country-of-origin effects in service evaluation in emerging markets: some insights from five West African countries*", Journal of Business and Industrial Marketing, Vol. XXIII No. 6, pp. 429-437.
- Festervand, T. and Sokoya, S. (1994), "*Consumer ethnocentrism in a developing economy: a preliminary investigation*", The International Executive, Vol. 36 No. 1, pp. 95-105.
- Gannon, M. and Pillai, R. (2010), "*The Nigerian marketplace*", Understanding Global Cultures, Sage, Los Angeles, CA, pp. 311-329.
- Ger, G. and Belk, R. (1996), "*I'd like to buy the world a coke: consumption scapes of the 'less affluent world'*", Journal of Consumer Policy, Vol. 19 No. 3, pp. 271-304.
- Giddens, A. (2000), Runaway World, Routledge, New York, NY.
- Good, L.K. and Huddleston, P. (1995), "*Ethnocentrism of Polish and Russian consumers: are feelings and intentions related?*", International Marketing Review, Vol. 12 No. 5, pp. 35-48.
- Goodman, D. (2003), "*Consumption as a social problem*", in Ritzer, G. (Ed.), Handbook of Social Problems, Sage Publications, Thousand Oaks, CA, pp. 226-245.
- Green, M. (2008), "*Nigerians heed the call of marketing*", Financial Times, 8 April.
- Hagerty, J. and Connors, W. (2011), "*US companies race to catch up in Africa*", Wall Street Journal, June 6, p. - , available at: <http://online.wsj.com/news/articles/SB10001424052748703841904576257233342891732>.
- Hair, J.F. , Black, W.C. , Babin, B.J. and Anderson, R.E. (2010), Multivariate Data Analysis, 7th ed., Prentice Hall, Upper Saddle River, NJ.
- Hannerz, U. (1990), "*Cosmopolitans and locals in world culture*", Theory, Culture and Society, Vol. 7 Nos 2/3, pp. 237-251.
- Held, D. , McGrew, A. , Goldblatt, D. and Perraton, J. (1999), Global Transformations: Politics, Economics and Culture, Stanford University Press, Stanford, CA.
- Hermans, H. and Kempen, H. (1998), "*Moving cultures: the perilous problems of cultural dichotomies in a globalizing society*", American Psychologist, Vol. 53 No. 10, pp. 1111-1120.
- Howard, D.G. (1989), "*Understanding how American consumers formulate their attitudes about foreign products*", Journal of International Consumer Marketing, Vol. 2 No. 2, pp. 7-24.
- Huntington, S. (1996), "*The west: unique, not universal*", Foreign Affairs, Vol. 75 No. 6, pp. 28-46.
- Jenkins, H. (2004), "*Pop cosmopolitanism: mapping cultural flows in an age of media convergence*", in Suarez-Orosco, M. and Qin-Hilliard, D.B. (Eds), Globalization: Culture and Education in the New Millennium, University of California Press, Berkeley, CA, pp. 114-140.
- Kelly, J. (1999), "*Time and the global: against the homogeneous, empty communities in contemporary social theory*", in Myer, B. and Geschiere, P. (Eds), Globalization and Identity: Dialectics of Flow and Closure, Blackwell, Oxford.
- Kim, J. and Mueller, C. (1978), Introduction to Factor Analysis, Sage Publications, Beverly Hills, CA.
- Kintz, L. (2007), "*Overview of current media practices and trends in Western Africa*", Global Media Journal, Vol. 6 No. 10, available at: <http://lass.calumet.purdue.edu/cca/gmj/sp07/graduate/gmj-sp07-grad-fork-kintz.htm> (accessed 15 June 2010).
- Kjeldgaard, D. and Askegaard, S. (2006), "*The glocalization of youth culture: the global youth segment as structures of common difference*", Journal of Consumer Research, Vol. 33 No. 2, pp. 231-247.
- Kochan, N. (2007), "*The banker special supplement: retail jump start*", The Banker, April, pp. 1-4.
- Levitt, T. (1983), "*Globalization of markets*", Harvard Business Review, Vol. 61 No. 3, pp. 92-102.
- Levitt, T. (1988), "*The pluralization of consumption*", Harvard Business Review, Vol. 2, pp. 7-8.
- Marketing Week (2011), "*Q&A – Andy Fennell*", Marketing Week, p. - , 3 June.
- Netemeyar, R.G. , Durvasula, S. and Lichtenstein, D. (1991), "*A cross-national assessment of the reliability and validity of the CETSCALE*", Journal of Marketing Research, Vol. 28 No. 3, pp. 320-327.
- newswatchngr.com (2010), available at: www.newswatchngr.com/index.php?option=com_content&task=view&id=1923&Itemid=4.

- Nsamenang, B. (2002), "*Adolescence in Sub-Saharan Africa: an image constructed from Africa's triple inheritance*", in Brown, B. , Larson, R. and Saraswathi, T. (Eds), *The World's Youth: Adolescence in Eight Regions of the Globe*, Cambridge University Press, New York, NY, pp. 61-104.
- Nuviadenu, K.K. (2005), "*Media globalization and localization: analysis of the international flow of programs on Ghana television*", *Global Media Journal*, Vol. 4 No. 7, available at: <http://lass.calumet.purdue.edu/cca/gmj/OldSiteBackup/Fall2005/Refereed/Nuviadenufa05.html> (accessed 17 April 2006).
- Odiase, C. (1984), "*Market view of the Nigerian shoe industry and its problems*", cited by Agbonifoh and Elimimian (1999).
- Ohmae, K. (1989), "*Managing in a borderless world*", *Harvard Business Review*, Vol. 67 No. 3, pp. 152-161.
- Okechuku, C. and Onyemah, V. (1999), "*Nigerian consumer attitudes toward foreign and domestic products*", *Journal of International Business Studies*, Vol. 30 No. 3, pp. 611-622.
- Okenchuku, C. and Onyemah, V. (2000), "*Ethnic differences in Nigerian consumer attitude toward foreign and domestic products*", *Journal of African Business*, Vol. 1 No. 2, pp. 7-35.
- Olotu, O. and Awoseilla, F. (2011), "*Reinventing business growth through franchising in developing economies: a study of the Nigerian fast food sector*", *International Journal of Marketing Studies*, Vol. 3 No. 1, pp. 25-36.
- Omar, O. and Owusu-Frimpong, N. (2007), "*Life insurance in Nigeria: an application of the theory of reasoned action to consumers' attitudes and purchase intention*", *The Service Industries Journal*, Vol. 27 No. 7, pp. 963-976.
- Peñaloza, L. and Gilly, M.C. (1999), "*Marketer acculturation: the changer and the changed*", *Journal of Marketing*, Vol. 63 No. 3, pp. 84-104.
- Reynolds, N.L. , Simintiras, A.C. and Diamantopoulos, A. (2003), "*Theoretical justification of sampling choices in international marketing research: key issues and guidelines for researchers*", *Journal of International Business Studies*, Vol. 34 No. 1, pp. 80-89.
- Richins, M. (2004), "*The material values scale: measurement properties and development of a short form*", *Journal of Consumer Research*, Vol. 31 No. 1, pp. 209-219.
- Richins, M. and Dawson, S. (1992), "*A consumer values orientation for materialism and its measure: scale development and validation*", *Journal of Consumer Research*, Vol. 19 No. 3, pp. 522-533.
- Robertson, R. (1995), "*Glocalization: time-space and homogeneity-heterogeneity*", in Featherstone, M. , Lash, S. and Robertson, R. (Eds), *Global Modernities*, Sage Publications, London, pp. 25-44.
- Roxburgh, C. , Dorr, N. and Leke, A. et al. (2010), "*Lions on the move: the progress and potential of African economies*", report prepared by the McKinsey Global Institute, June, available at: www.mckinsey.com/insights/africa/lions_on_the_move.
- Shimp, T.A. and Sharma, S. (1987), "*Consumer ethnocentrism: construction and validation of the CETSCALE*", *Journal of Marketing Research*, Vol. 24 No. 3, pp. 280-289.
- Smith, D.K. (2003), "*Interview with Dr Albert J. Alos, Dean, Lagos Business School, Nigeria*", *Journal of African Business*, Vol. 4 No. 1, pp. 127-130.
- Stanford, D.D. (2010), "*Coke's last round*", *Bloomberg Business Week*, 1-7 November, pp. 54-61.
- Walker, C. (1996), "*Can TV save the planet*", *American Demographics*, Vol. 18 No. 5, pp. 42-49.
- Wee, T.T. (1999), "*An exploration of a global teenage lifestyle in Asian societies*", *Journal of Consumer Marketing*, Vol. 16 No. 4, pp. 365-371.
- Whitman, M.E. , Townsend, A. and Hendrickson, A. (1999), "*Cross-national differences in computer-use ethics: a nine-country study*", *Journal of International Business Studies*, Vol. 30 No. 4, pp. 673-687.
- World Bank (2010), "*World Bank report on economies*", April, available at: <http://siteresources.worldbank.org/DATASTATISTICS/Resources/CLASS.XLS> (accessed 15 June 2010).

Acknowledgements

Thanks to Idris Odunewu, who helped collect the data.

