

## Antecedents of Attitude toward Globalization from a Cultural Perspective

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### Abstract

*The Korean and the American consumers's attitude toward globalization were compared in the context of cultural values. This study exclusively investigated the effect of traditional versus non-traditional values and the mediating role of fashion involvement. The study sample consists of American and Korean female college students. It was affirmed that long supported categorization of individualism for Western culture and collectivism for Asian or Eastern culture does not seem to characterize the postmodern generation. No major differences between Korea and the U. S. were found in the empirical study except that Americans showed higher levels of cultural values and Koreans associate fashion involvement with global-mindedness more strongly. The impact of cultural values was similar across cultures but the mediating role of fashion involvement was dissimilar depending on the cultural backgrounds of respondents.*

*Key words : attitude toward globalization, cultural values, fashion involvement, non-traditional values, traditional values.*

### 1. Introduction

People who have various cultural backgrounds are now communicating through global media such as Internet. Relationships among people are built in such global culture. As globalization throughout the world expands, more consumers possess global mind-sets.<sup>1)</sup> In addition, marketers put their marketing efforts multinationally considering both local and world mind-sets and integrate traditional and global aspects.

Korean culture is known to be deeply influ-

enced by Confucianism as well as Buddhism and Taoism. Relationships among people are formed based on the importance of the family, obedience to authority, high rate of literacy and hard working values. Human relationships and responsibilities to family and friends were the most important element in everyday Korean life. The strong and frequent kecn relationships among social groups and symbolic characteristics of Confucianism made modern Korean people to behave as a group and to be appearance or fashion oriented. At the same time, in early 20th century, Korea has experienced dramatic econo-

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<sup>1)</sup> John Sagi, Elias Carayannis, Subhashish Dasgupta, and Gary Thomas, "ICT and Business in the New Economy: Globalization and Attitudes towards cCommerce," *Journal of Global Information Management* 12, no. 3 (2004): 44-64.

mic growth, which made the Korean cultural values from authoritarianism to libertarianism and from traditional to modern morality. In addition, an international media such as internet and open to international travel have become common among young Korean generations. In some recent researches, younger consumers in Korea are reported to possess more westernized values and less traditional ones<sup>2)</sup> and to be interested in fashion in a global sense.<sup>3)</sup>

The American culture, known more for their individualism in their cultural orientation focuses on direct discourse, egalitarianism, determinism and logical problem solving.<sup>4)</sup> However, many futurists envisioned that the growth of political power in East Asia in world economics and politics will influence Western Liberalism to more of Eastern ethics.<sup>5)</sup> It is even emphasized that the mix of Eastern and Western value will be needed for the future.<sup>6)</sup>

In this study, under the changes in cultural values in global village, attitude toward globalization between the Korean and the American consumers were compared. The purpose of this study is to explore how the dual existence of traditional (or Eastern) and non-traditional (or Western) cultural values related consumers' attitude toward globalism across two young global

consumer groups. The mediating roles of fashion involvement in the process of cultural values and global-mindedness were also compared throughout the two cultural groups.

## II. Literature Review

### 1. Cultural Values

Culture incorporates many aspects such as language, education, and social, economic, political, religious and technological systems. These factors shape value, norms, and other individual cognitive constructs. Values can be defined as "beliefs that pertain to desirable end states or modes of conduct, transcend specific situations, guide selection or evaluation of behavior, and are ordered by importance in relation to another to form a system of value priorities."<sup>7)</sup> Values influence ways of communication and thus shape the way of behavior such as buying and consuming. As one's perspectives becomes increasingly global, understanding cultural values becomes important to explain various aspects of consumer behavior.

Koreans and Americans exhibit major differences with respect to "the cultural dimension of individualism/collectivism".<sup>8)</sup> Hofstede<sup>9)</sup> indicated that Chinese, Japanese, and Koreans, all of

<sup>2</sup> Holly L. Schrank, A. I. Sugawara, and Minja Kim, "Fashion Leadership: A Two-Culture Study. Part 2: Comparison of Korean and American Fashion Leaders," *Home Economics Research Journal* 10, no. 3 (1982): 235-240.

<sup>3</sup> Myounghee Lee, and Leslie D. Burns, "Self-Consciousness and Clothing Purchase Criteria of Korean and United States College Women," *Clothing and Textiles Research Journal* 11, no. 4 (1993): 32-40.

<sup>4</sup> K. T. Frith, and M. Frith, "Western Advertising and Eastern Culture: The Confrontation in Southeast Asia," *Current Issues and Research in Advertising* 12 (1989): 63-73.

<sup>5</sup> R. P. Madson, "After Liberalism: What if Confucianism Becomes the Hegemonic Ethic of the 21st-Century World Community?," *Futures Research Quarterly* 12, no. 1 (1995): 25-39.

<sup>6</sup> Stephen R. Covey, *Principle-centered Leadership* (New York: Simon & Schuster, 1992).

<sup>7</sup> E. Jan-Benedict, M. Steenkamp, Frenkelter Hofstede, and Michel Wedel, "A Cross-National Investigation into the Individual and National Cultural Antecedents of Consumer Innovativeness," *Journal of Marketing* 63 (April 1999): 55.

<sup>8</sup> Choi Lee, and Robert T. Green, "Cross-Cultural Examination of the Fishbein Behavioral Intentions Model," *Journal of International Business Studies* 21, no. 2 (1991): 293.

<sup>9</sup> Geert Hofstede, *Culture's Consequences: The International Differences in Work-Related Value* (Beverly Hills, CA: Sage Publication, 1980).

whom share a Confucian cultural background exhibit higher levels of collectivism. Collectivism is prevalent in societies that are relatively homogeneous with a high population density. Individualism is very common in Northern and Western Europe, North America, and Australia, where people desire "uniqueness" and to be independent of others. Radford and his colleagues<sup>10)</sup> noted that individualists tend to satisfy personal goals considering attributes, alternatives, and resources needed for decision-making whereas collectivists tend to emphasize feelings or emotion and social acceptance when making a decision. Members of an individualistic culture see themselves as separate and autonomous individuals, while members of collectivistic cultures see themselves as fundamentally connected with others. According to the common knowledge on traditional versus non-traditional values, the following hypothesis was generated.

H1. Korean consumers are oriented by traditional value whereas U. S. consumers are oriented by non-traditional values.

There was much doubt on whether Confucianism will still prevail in Asia especially after the recent economic crises. But the drawback of Confucianism compared to universalism in work morals will not hinder stable families and strong commitments to education that under most circumstances are particularly well adaptable to capitalism.<sup>11)</sup> Therefore, a mix of traditional and

non-traditional values will be seen in global consumers in the future. Younger generation in Korea is especially more capable of and exposed to the global media. They may hold some of East and West, Asian and Western, or individualistic and collectivistic values simultaneously.

## 2. Attitude toward Globalization

Attitude toward globalization can be defined as "the receptiveness to cultures other than one's own."<sup>12)</sup> More and more people are now involved in more than one culture. New media technology leads to an information society characterized by predominance of information work, great volume of information flow, interactivity of relations, integration and convergence of activities, globalizing tendencies and postmodern culture.<sup>13)</sup>

The globalization process produces worldwide cultural homogeneity as well as cultural disorder.<sup>14)</sup> The intensity and rapidity of today's globalization has contributed to the sense that the world is a singular place which entails the proliferation of a new culture, a transnational culture that is oriented beyond national boundaries.<sup>15)</sup> Eastern people have both Western and Eastern cultural values. Also Western people have both Eastern and Western values. Korean consumers have a strong sense of self and a strong concern for bodily appearance. Therefore, contemporary Korean consumers as well as American consumers who are global consumers have positive attitude toward the globalization, even if the degrees for an individual are different through

<sup>10)</sup> M. H. Radford, L. Mann, Y. Ohta, and Y. Nakane, "Differences between Australian and Japanese Students in Reported Use of Decision Processes," *International Journal of Psychology* 26, no. 1 (1991): 35-52.

<sup>11)</sup> Gilbert Rozman, "Can Confucianism Survive in an Age of Universalism and Globalization," *Pacific Affairs* 71, no. 1 (Spring 2002): 28-36.

<sup>12)</sup> Dennis McQuail, "Media Marketing: Mass Media in a Popular Culture," *Journalism and Mass Communication Quarterly* 75 (Winter 1998): 847.

<sup>13)</sup> Marieke de Mooij, "The Future is Predictable for International Marketers: Converging Incomes Lead to Diverging Consumer Behavior," *International Marketing Review* 17 (2000): 103.

<sup>14)</sup> A. Fuat Firat, "The Unmanageable Consumer: Contemporary Consumption and its Fragmentation," *Journal of Consumer Policy* 19 no. 3 (September 1996): 393-96.

<sup>15)</sup> Rhomas M. Begley, and Daid P. Boyd, "The Need for a Corporate Global Mind-Set," *MIT Sloan Management Review* 44 (2003): 25.

exposures to the world. Therefore, the following hypotheses were generated.

- H2. There will be no significant differences between Koreans and Americans regarding their attitude toward globalization.
- H3. Both traditional and non-traditional value will influence attitude toward globalization for Koreans and Americans.

### 3. Fashion Involvement

Fashion involvement is defined as the perceived relevance of fashion products to individuals based on inherent needs, values and interests.<sup>16)</sup> Product involvement is important to understanding consumer attitudes and behavior because involvement is a central motivation factor that shapes the purchase decision-making process. Involved consumers exhibit feelings of interest, pleasure, and enthusiasm toward relevant product categories.<sup>17)</sup>

Fashion is a standardized global product. The everyday wear that we put on does not necessarily visualize the traditional cultural values that we have in our cultural heritage. Standardized global costumes are worn across countries no matter what traditional costumes they wore in the past. Fashion and clothing styles change constantly followed by international trends. The same brand image is sent to global consumers worldwide through various channels of advertisement.<sup>18)</sup> Commercials of fashion products featuring Caucasian models with westernized setting and English worded brand-names and slogans are some examples of the globalizing apparel

market today worldwide.

Apparel is one of the visual products that concepts for products, not products themselves, cross boundaries among different cultures. According to Firat, Dholakia and Venkatesh,<sup>19)</sup> consumers in postmodern culture are less likely to rely on text or words in order to achieve an understanding. Because the world has evolved into a visual culture, marketers are becoming skillful in influencing people's attitudes, feelings and behavior through visual imagery as they have been through language. As McCracken and Ruth stated, the meaning is conveyed through the culturally bounded product.<sup>20)</sup> Meaning is constantly flowing to and from its several locations in the social world, aided by the efforts of designers, producers, marketers and consumers. The meaning is then drawn from the objects and transferred to individual consumers who purchase, possess and consume the good. Involvement in the standard global product category, fashion and apparel, should be antecedent by non traditional cultural values and result in generating consumers' global mindsets. Therefore, in this study, fashion involvement is regarded as an important variable to take into account as a mediating variable because it may be a central factor shaping Korean consumers' global-mindedness. According to the previous findings and assumptions, the following hypotheses will be empirically investigated.

- H4. There will be no significant differences between Koreans and Americans regarding their involvement in fashion product.

<sup>16)</sup> Ann E. Fairhurst, Linda K. Good, and James W. Gentry, "Fashion Involvement: An Instrument Validation Procedure," *Clothing and Textiles Research Journal* 7, no. 3 (1989): 10-11.

<sup>17)</sup> Ronald E. Goldsmith, and Janelle Emmert, "Measuring Product Category Involvement: A Multitrait-Multimethod Study," *Journal of Business Research* 23 (1991): 363-364.

<sup>18)</sup> Ying Fan, "The National Image of Global Brands," *Brand Management* 9, no. 3 (2002): 180-192.

<sup>19)</sup> A. Fuat Firat, Nihlesh Dholakia, and Alladi Venkatesh, "Marketing in a Postmodern World," *European Journal of Marketing* 29 (1995): 40-56.

<sup>20)</sup> Grant D. McCracken, and Victor J. Roth, "Does Clothes Have a Code? Empirical Findings and Theoretical Implications in the Study of Clothing as a Means of Communication," *International Journal of Research in Marketing* 6 (1988): 13-33.

H5. Fashion involvement will play a significant positive mediating role in the process of cultural values and attitude toward globalization.

### III. Method

#### 1. Measures

In this study, responses of the Korean and the American consumers toward globalism were compared to explore whether their responses are similar. Measures for cultural values, fashion involvement and attitude toward globalization were included in the survey.

#### 1) Cultural Values

Item scales used to measure cultural values were modified from prior research such as Robertson and Hoffman,<sup>21)</sup> Frith and Frith<sup>22)</sup> and Triandis<sup>23)</sup> that conceptualize cultural values as Eastern/Western, traditional/global, or individual/collectivistic cultural values. A panel consists of five Clothing and Textiles researchers identified 12 items relevant to measure cultural values from about 20 question items found in the existing measures. Items were pre-tested and factor-analyzed. Final survey items were four items measuring traditional values("concerned about others", "feminine", "have strong family ties" and "get along with authority") and four items measuring non traditional values("independent", "self-determined", "future-oriented" and "risk taking"). Items were rated on a seven-point scale ranging from does not apply at all (1) to strongly applies (7). Cronbach's *alphas* for internal con-

sistency were in the range of .71 and .81 for research variables.

#### 2) Attitude toward Globalization

The question items concerning attitude toward globalization were developed to measure how much the respondent opens their mind or feelings toward other cultures rather than narrowly focus on ones own culture. From the previous world-minded attitude studies of Sampson and Smith<sup>24)</sup> and Wiseman, Hammer and Nishida,<sup>25)</sup> 12 items were selected. Pretest and factor analysis finalized six items for the research questionnaire such as "Our responsibility to people of other nations ought to be as great as our responsibility to people of our own country". Each item was rated on a seven-point Likert-type scale ranging from strongly agree to strongly disagree. Cronbach's *alpha* was .67 for Korean consumers and .82 for U. S. consumers for the six item attitude toward globalizm measure.

#### 3) Fashion Involvement

Zaichkowsky's Perceived Involvement Inventory(PII) was used to measure consumer's fashion involvement. (e.g., "unimportant/important", "irrelevant/relevant"). A revised and reduced version of PII with 10 pairs of bipolar adjectives was used.<sup>26)</sup> Leading sentence for the 10 items were "What are your feelings about fashion in clothing" and subjects were asked to rate these items on 7 point bipolar semantic scales. Cronbach's *alpha* for the PII were .94.

#### 2. Sample and Data Collection

<sup>21</sup> Christopher J. Robertson, and James J. Hoffman, "How Different are We? An Investigation of Confusion Values in the United States," *Journal of Managerial Issues* 12 (2000): 36.

<sup>22</sup> K. T. Frith, and M. Frith, *Op. cit.*, 63-73.

<sup>23</sup> Harry Triandis, "Theoretical Concepts that Are Applicable to the Analysis of Ethnocentrism," in *Applied Cross-cultural Psychology*, ed. R. Bristin (Newbury Park, CA: Sage Publications, 1990), 50-51.

<sup>24</sup> D. L. Sampson, and H. P. Smith, "A Scale to Measure Ward-Minded Attitudes," *Journal of Social Psychology* 45 (1957): 99-106.

<sup>25</sup> Richard L. Wiseman, Mitchell R. Hammer, and Hiroko Nishida, "Predictors of Intercultural Communication Competence," *International Journal of Intercultural Relations* 13 (1989): 349-370.

<sup>26</sup> Judith. L. Zaichkowsky, "The Personal Involvement Inventory: Reduction and Application to Advertising," *Journal of Advertising* 23, no. 4 (December, 1994): 65.

This research utilized college populations due to the relevance of generation that can host global mindsets and also due to the homogeneity of data. A convenience sampling method was used by contacting instructors of classes to distribute the questionnaire. 224 usable questionnaire from Korea and 278 from the U.S. were used for the data analysis. The average age of respondents were 20.7 ranged from 18 to 29.

### 3. Analysis

For simple statistics, reliability analysis, *t*-test, and other descriptive statistics were employed using Statistical Package for Social Science (SPSS) Version 11.0. In order to examine the mean differences between Korea and the U.S., *t*-test were used. For the effect cultural values on attitude toward globalization and the mediating effect of fashion involvement, structural equation modeling using LISREL was used.

## IV. Results

### 1. Measures

#### 1) Mean Differences of Research Variables across Groups

In order to test hypotheses, 1, 2 and 4, mean scores of the research variables were investigated in both groups. Significance of the mean differences was accessed through independent sample *t*-test (Table 1). For cultural values, U. S. consumers exhibited significantly higher level of traditional value and non-traditional value ( $t=9.1, p<.001$ ). These results were consistent with a body of researches that Western cultural values consist with non-traditional values,<sup>27)</sup> and postmodern Western consumers adapted Eastern values in their cultural mindsets.<sup>28)</sup> In addition, like Lee and Green's argument<sup>29)</sup> although western knowledge and technology have entered to the Korean culture, Confucian idealism is still prevalent for the cultural values of young consumers. However, previous findings that Asian consumers are more oriented by non-traditional values were not supported. In addition, some futurist's proposition that more traditional value has prevail in the western society seemed to be already in practice.<sup>30)</sup> For both groups non-traditional values scored higher than traditional values. This indicates that contemporary college students regardless of their cultural origin regard non-traditional values more importantly than traditional values showing similar results in a pre-

**(Table 1)** Differences of Mean Scores of Research Variables between Korean and the U.S. Respondents

Variables	Korea (n=252)	U.S. (n=278)	<i>t</i>	<i>P</i>
	Mean	Mean		
Non-Traditional Value	4.78	5.58	9.10	.000
Traditional Value	3.10	3.40	9.10	.000
Fashion Involvement	5.48	5.52	.39	.739
Attitude Toward Globalization	5.30	5.12	-1.8	.327

Note: The Mean Scores are Scales Scores, not Sums of Raw Scores. Each Item is Measured on a 7-point Likert Type Scale.

<sup>27</sup> Gus Geursen, and Ruth Rentschler, "Unraveling Cultural Value," *Journal of Arts Management, Law, and Society* 33, no. 3 (Fall 2003): 200-202.

<sup>28</sup> Gilbert Rozman, *Op. cit.*, 28-36.

<sup>29</sup> Choi Lee, and Robert T. Green, *Op. cit.*, 293.

<sup>30</sup> R. P. Madson, *Op. cit.*, 25-39.

vious study.<sup>31)</sup> The hypothesis 1 was not supported.

There were no significant differences in fashion involvement and attitude toward globalization. The young generation did not show significant cultural differences in fashion involvement and attitude toward globalization. This results were consistent with the previous researches.<sup>32-35)</sup> Hypothesis 2 and 4 were supported. In addition, mean score for the fashion involvement was 5.48 (Korean) and 5.52 (U.S.) and mean score for attitude toward globalization was 5.30 (Korean) and 5.12 (U.S.) out of 7 maximum points. High mean scores indicate that college students in both Korea and U. S. exhibit higher level of involvement in fashion and clothing and hold higher level of global mindsets, thus may opens their mind easily toward other cultures rather than narrowly focus on local culture.

## 2) SEM Modeling of Research Variables

In order to examine the influence of non-traditional and traditional cultural values on attitude toward globalization, a structural equation model with cultural values as exogenous variables, attitude toward globalization as an endogenous and attitude as mediating variable was analyzed (Fig. 1). A covariance matrix was input to the data. Correlations among exogenous variables were allowed. For the statistical significance of parameter estimates (*t*-values) in the structural equation modeling, this study takes the conservative criteria of 2.00 as an absolute *t*-value of statistical significance proposed by Byrne.<sup>36)</sup>

For Korean sample, significant negative correlation between non-traditional value and traditional value were found ( $\phi = -.18$ ;  $t > 2.0$ ). However, for US sample, no significant correlation was found ( $\phi = .04$ ;  $t < 2.0$ ). This may imply that Koreans may perceive traditional value as opposite to non-traditional value where as Americans have ambivalent conceptualization on cultural values. This may also support the research finding shown in <Table 1> that Americans hold higher level of traditional and non-traditional values at the same time.

In order to test the influence of cultural values on attitude toward globalization, structural paths from cultural values on attitude toward globalization were examined. For both groups, non-traditional value had significant effect on attitude toward globalization ( $\gamma = .17$ ,  $t = 2.6$  for Korean;  $\gamma = .21$ ,  $t = 2.0$  for U.S.). However, traditional value did not have significant effect on attitude toward globalization ( $\gamma = .05$ ,  $t = .5$  for Korean;  $\gamma = .03$ ,  $t = .04$  for U.S.). This indicates that college students' attitude toward globalization is independent from their traditional values regardless of their cultural background. Therefore, hypothesis 3 was partially supported.

In order to examine the mediating effect of fashion involvement during the process of cultural values to attitude toward globalization, structural path from cultural values to fashion involvement and fashion involvement on attitude toward globalization were examined. For both groups, results indicated that both non-traditional value ( $\gamma = .20$ ,  $t = 3.0$  for Koreans;  $\gamma = .27$ ,  $t = 4.2$  for Americans.) and traditional value

<sup>31)</sup> Harry C. Triandis, R. Bontempo, M. J. Villareal, M. Asai, and N. Lucca, "Individualism and Collectivism: Cross-Cultural Perspectives on Self-Group Relationships," *Journal of Personality and Social Psychology* 54 (1988): 323-338.

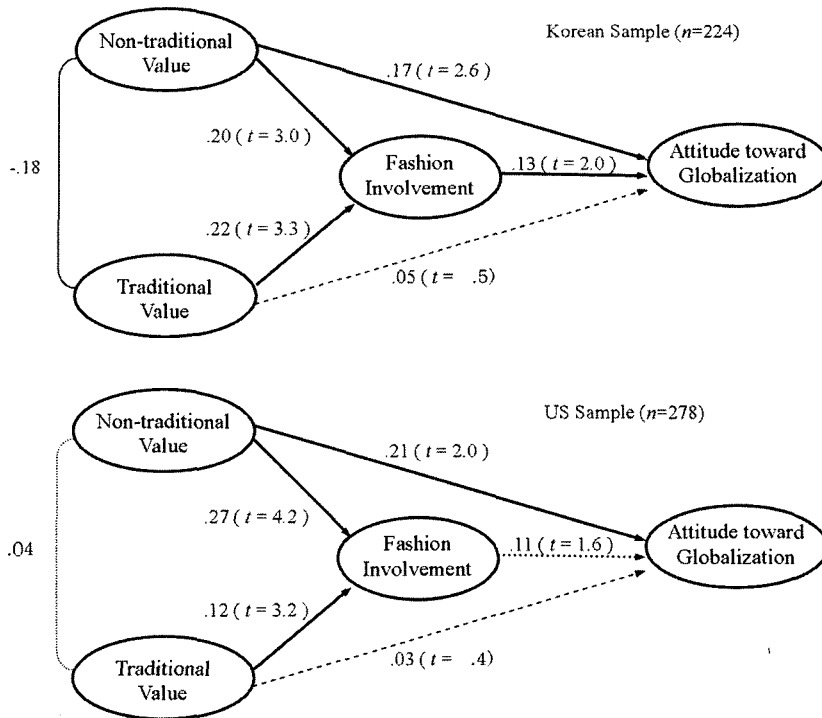
<sup>32)</sup> Marieke de Mooij, *Op. cit.*, 103.

<sup>33)</sup> A. Fuat Firat, *Op. cit.*, 393-96.

<sup>34)</sup> Rhomas M. Begley, and Daid P. Boyd, *Op. cit.*, 25.

<sup>35)</sup> Ying Fan, *Op. cit.*, 180-192.

<sup>36)</sup> Barbara. M. Byrne, *Structural Equation Modeling with LISREL, PRELIS, and SIMPLIS: Basic Concepts, Applications, and Programming* (Mahwah, NJ: Lawrence Erlbaum Associates, 1998).



**Fig. 1** LISREL Results of Influence of Cultural Values on Attitude toward Globalization and Mediating Role of Fashion Involvement.

Note: Standardized Paths Coefficients are indicated; *t*-Values are in Parentheses;

Dotted Arrows Indicate Insignificant Paths.

( $\gamma = .22$ ,  $t = 3.3$  for Koreans;  $\gamma = .12$ ,  $t = 3.2$  for Americans.) had significant influence on fashion involvement. This is due to the fact that the confusion and collectivistic nature of the traditional value that relates individual consumer's tendencies to regard fashion and clothing product importantly, whereas non-traditional values significantly relates fashion involvement due to outgoing, future-oriented and risk taking nature of the cultural value. However, there was a difference between the Korean and US consumers in the effect of fashion involvement in attitude toward globalization. The influence was significant for Koreans ( $\beta = .13$ ,  $t = 2.0$ ), but not for Americans ( $\beta = .10$ ,  $t = 1.6$ ). Fashion products are more or less global products and consumers who are involved in such global products are likely to open their mind easily toward other

cultures and accept cosmopolitan and world-minded attitudes. Therefore, hypothesis 5 was partially supported.

## V. Discussion and Conclusion

This study generated a framework to help academicians understand consumers' cultural values and attitude toward globalization across the two cultural groups: Korea and the U.S. This study also affirmed the importance of fashion involvement in evoking global-mindedness when consumers have strong traditional values.

Young consumers in both cultures showed higher level of non-traditional values than traditional values in general. As prior literature indicated, they familiarize themselves with the glo-



bal mindsets as well as global costumes. The long supported categorization of individualism for Western culture and collectivism for Asian or Eastern culture does not seem to characterize the postmodern generation where traditional cultural foundation such as Confucianism and Collectivism still explains much of the Asian consumer shopping orientation where as Individualism explains much of Western consumers' shopping orientation. This may also indicate the ambivalence or dual existence of the individualism due to globalization and collectivism due to its traditional heritage in modern world.

Non-traditional values had significant direct effect on attitude toward globalization. This implies the strong interrelationship between being non-traditional and open to cosmopolitan mindsets. On the other hand, attitude toward globalization seemed to be independent from traditional values for both cultural groups.

Traditional values as well as non-traditional had significant influence on fashion involvement for both cultural groups. This was a different result from previous studies indicating that involvement in fashion products that are standardized and global may not be evoked from traditional values. This is also indicative of the premise that, as far as fashion concerns, the younger generations are more capable of global-local paradox, in that they may value traditional and non-traditional mindsets at the same time.

For the Korean young people, fashion involvement significantly affected attitude toward globalization but not for the American young people. The McCracken's argument that consumer goods carry and communicate cultural meanings may seem to work for the Korean consumers better. The result may be interpreted that fashion product helped the Korean consumers who used to have more traditional values more to have global mindset that are more related to non-traditional values.

The benefits of the present study reside in helping researchers understand the underlying structure of cultural values and their role in evoking fashion involvement and attitude toward

globalization. The long supported categorization of individualism for Western culture and collectivism for Asian or Eastern culture does not seem to characterize the postmodern generation. No major differences between Korea and the U. S. were found in the empirical study except that Americans showed higher levels of cultural values and Koreans associate fashion involvement with attitude toward globalization more strongly. The impact of cultural values was similar across cultures but the mediating role of fashion involvement may be dissimilar depending on the cultural backgrounds of respondents. The role of fashion involvement in evoking attitude toward globalization should be further investigated.

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