GLOBAL CULTURAL IDENTITY: AN EXAMINATION OF BICULTURAL SELF-CONCEPTS THROUGH PRIMING IN AUSTRALIA

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People internalize globalization in different ways, depending on their exposure to global or local influences. Some argue for the existence of a bicultural identity in which people hold two sometimes conflicting, self-identities (global and local) that become more or less salient in different situations, whereas others argue for the existence of a hybrid identity in which people combine their local identity with elements of a global culture. In this article, we investigate Australia, a Western, democratic, free market economy, which has less exposure to global cultural flows (e.g., ease of access to foreign cultures) and who were more likely to have a bicultural identity. When research participants’ global or local selves were primed, Australians felt and acted in a manner consistent with the activated meaning system. Additionally, when taking into account the role of subjective norms, Australians, when globally primed, were more influenced by family and friends than when they were primed to think locally.

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**INTRODUCTION**

For this research paper globalization has been defined as “continuing a complex process, moving at different speeds in different parts of the world and in different sections of the population” (Cleveland & Laroche, 2007, p. 251). Robertson (1995) argued that there has been a ‘crystallization’ of the world resulting in a ‘global human.’ Based on previous research, it is difficult to dispute the influence globalization has on business and people throughout the world as it reaches almost every community through satellites, the Internet, television and through the international flow of goods and services. While it provides opportunities in the form of access to information, products and experiences, it also disrupts and creates economic and cultural change (Arnett, 2002); and the recent global financial crisis provides evidence of the impact of globalization. This has left global organizations to develop new marketing strategies to better position their brand or service.

People are influenced by global cultural forces in different ways. Some individuals are influenced to move toward globalization; others to move toward localization. For example, Reifler and Diamantopoulos (2009) argue that the more an individual identifies with being open-minded toward a consumption orientation that transcends a particular culture, locality or community, the more likely they are to hold a positive attitude toward the effects of globalization (Alden, Steenkamp & Batra, 1999). However, Arnett (2002) argued that it is not all or nothing, and that individuals can develop a bicultural (global and local) or hybrid identity. Those who develop a bicultural identity hold two, sometimes conflicting, self-identities that become more or less salient in different situations: One is embedded in their local culture and the other in a global culture. In contrast, people who develop a hybrid identity combine their local identity with elements of a global culture (Hermans & Kempen, 1998). The existence of such identities and the circumstances in which people might be influenced to hold a bicultural identity have garnered limited attention (Arnett, 2002; Leung, Bhagat, Buchan, Erez, & Gibson, 2005; Zhang & Khare, 2008; 2009) and gaining a greater understanding ones global/local identity should be of great interest to organizations wishing to compete globally.

There are two primary contributions of the present research to the literature. The first contribution is the use of the Australian national flag and the picture of the globe to prime consumers' global or local identity. Cultural priming has been suggested as one of the most promising methods in cross-cultural research (e.g., Leung et al., 2005; Oyserman, Coon & Kemmelmeier, 2002; Oyserman, Kemmelmeier, & Coon, 2002). The second contribution is the
introduction of normative cosmopolitanism (nCOS). The normative cosmopolitanism investigates the role subjective norms plays in a person’s global identity. Next, we present a conceptual framework within which our findings can best be understood.

**CONCEPTUAL FRAMEWORK**

**CONCEPTUALIZING CULTURE**

Gould and Grein (2008) have called for a broader definition of culture and believe that Adams and Markus’ (2004) definition does this. Adams and Markus’ (2004, p. 341) explain culture as “explicit and implicit patterns of historically derived and selected ideas and their embodiment in institutions, practices and artifacts; cultural patterns may on one hand, be considered as products of action, and on the other as conditioning elements of further action.” These patterns are not only a product of our birthplace, our ethnicity and our religious affiliations, but also are a product of cultural evolution that occurs when we interact with other cultural forces. Hence, culture is not a single given force; it is dynamic and multifaceted (Gould & Grein, 2008) and this leads to varying aspects of our cultural identity that may become important in different situations (Briley, Morris & Simonson, 2000).

In recent years there has been a growth of global consumer culture (GCC). GCC is defined as a “cultural entity not associated with a single country, but rather a larger group generally recognized as international and transcending individual national cultures” (Alden, Steenkamp & Batra, 1999, p. 80). Hannerz (1990, p. 237) stated that a “world culture” emerges as the result of “increasing interconnectedness of varied local cultures as well as through the development of cultures without a clear anchorage in any one territory.” Appadurai (1990) developed a framework to explain the diffusion process of globalization and growth of a global identity. His framework was comprised of five paths, two of which are of particular interest to this study: mediascapes and ethnoscapes. Mediascapes are the consequence of diffusing “large and complex repertoires of images and narratives” through the use of television, the Internet, music and film (Appadurai, 1990, p. 9). Ethnoscapes provide the “landscape of persons who constitute the shifting world in which we live: tourists, immigrants, refugees, exiles, guest workers and other moving groups and persons constitute an essential feature of the world and appear to affect the politics of (and between) nations to a hitherto unprecedented degree” (Appadurai, 1990, p. 8). Both of these global cultural flows result in exposure to different cultures, experiences and consumption habits (Alden et al., 1999). Individuals who are influenced by these cultural flows have a globally oriented or cosmopolitan identity (Arnett, 2002). A cosmopolitan is defined as “an opened-minded individual whose consumption orientation transcends any particular culture, locality or community and who appreciates diversity including trying products and services from a variety of countries” (Reifler & Diamantopoulos, 2009, p. 415).
However, with the growth of global culture and cosmopolitanism, there has been resurgence in local consumer culture (Alden et al., 1999; Ger & Belk, 1996). Local identity occurs when an individual identifies with, is involved in, and enjoys membership in the local community, state or region (Allen & Meyer, 1990; Merton, 1957). It is clear that many individuals prefer local consumption imagery because they more easily identify with local lifestyles, values, attitudes and behaviors resulting in a locally oriented identity (Arnett, 2002; Crane, 2002). An outcome of the local consumer culture is consumption of localized produced entertainment, lifestyle and brands (Alden et al., 2006).

**SOCIAL IDENTITY THEORY**

Social identity theory (Tajfel & Turner, 1982) provides a means to explain membership in social and national groups (Leung et al., 2005), such as the local or global culture. The theory suggests people do not have one “self;” they have many “selves” that are related to their membership of different groups, and so they act, think and feel differently depending on which “self” is activated in different situations (Turner, Hogg, Oakes, Reicher, & Wetherell, 1987). In bi-cultural or multi-cultural contexts, people shift between different cultural or interpretive frames in response to environmental cues, which led Hong, Morris, Chiu and Benet-Martínez (2000, p. 709) to suggest that people in these contexts have multiple internalized cultures that are networks of “discrete, specific constructs that guide cognitions only when they come to the fore in an individual’s mind.”

In a series of experiments involving bicultural (westernized Hong Kong Chinese) students, they found cultural priming led to cultural biases in attribution. The cultural icons they used for primes ranged from symbols (the American flag or the Chinese dragon) to famous people (Marilyn Monroe or a Chinese opera singer) to landmarks (the Capitol Building or the Great Wall) and to popular cartoons (Superman or Stone Monkey); some of which were activated by asking respondents to describe the character of the legendary figure in the picture. While these types of icons have been used to prime different national cultures, they have not been used previously to prime global or local cultural frames.

**SUBJECTIVE NORMS**

Per Fishbein and Ajzen’s (1975) Theory of Reasoned Action (TRA), an individual’s intention to act on a behavior is influenced by an internal (e.g., attitudinal) and an external (e.g., normative) influence. Trafimow and Finlay (2001) asked participants about their attitudes and subjective norms and intentions regarding 30 behaviors. They found that attitude was a significant driver of respondents’ intentions to act across all 30 behaviors and that subjective norms were a significant driver of 67% of the behaviors. Further, their findings helped support previous literature that found that respondents who demonstrated higher levels of subjective norms were more likely to identify with their collective-self (Singelis, 1994; Trafimow & Finlay, 2001; Trafimow, Triandis & Goto, 1991; Trafimow, Silverman, Fan & Law, 1997). This lead Trafimow and Finlay (2001 p.
to state, “there might be individual differences in the degree to which people are under attitudinal versus normative control across a wide range of behaviors.” To explore individuals’ subjective norms towards global preferences a new construct termed normative cosmopolitanism (nCOS) was introduced.

The literature has demonstrated that consumers’ were susceptible to influence of people important to them and that the influence could affect individuals’ internal attitude toward being cosmopolitan (Zhou, Teng & Poon, 2008) and consequently, influence their global identity. TRA provides sound theoretical support for testing consumers’ internal (COS) and external (nCOS) influence of being cosmopolitan and the relationship it may have with global consumption orientation. Consequently, people who rate highly on nCOS scale are more strongly inclined to agree with such statements as:

People important to me expect me to be an open-minded individual whose consumption orientation transcends any particular culture, locality or community and who appreciates diversity including trying products and services from a variety of countries.

HYPOTHESES

As noted earlier, Arnett (2002) argued that people might develop a bicultural identity in which they hold discrete local and global self-identities that become more or less salient in different situations, or they might develop a hybrid identity that blends global elements into their local identity. Social identity theory suggests a bi-cultural identity would be situationally accessible, with one or the other identity being activated in different situations (Turner et al., 1987). To examine this issue we turned to the cosmopolitanism. There has been much debate about whether cosmopolitanism and localism are different ends of a unidimensional construct (e.g., Gouldner, 1957; Haas, 2006; Holt, 1998) or whether they are distinct constructs (e.g., Cannon & Yaprak, 2001; Yoon, Cannon & Yaprak, 1996).

The existence of a bicultural identity would support the distinctiveness of the cosmopolitanism and localism constructs. The question remains, however, as to whether a bicultural identity is likely to result from exposure to globalization; consequently, it is unclear under what conditions ones global or local identity might exist.

In order to investigate bicultural identities, this study surveyed citizens of a Western, democratic, free-market economy (Australia) that has a relatively high level of internet usage (73%) and a high number of years of completed institutional education (20 years; Central Intelligence Agency, 2011). However, Australia is limited by its exposure to globalization based on their exposure to tourism, and dissimilar to Europe, their interactions through common borders which allows for ease of travel.

As previously discussed, we expect a bicultural identity to be situationally accessible. Wherein a bicultural identity exists, we expect the felt level of
cosmopolitanism to be greater for people exposed to a global prime than for people exposed to a local prime. Thus:

Hypothesis 1: Australians exposed to a global prime will report significantly more cosmopolitanism than those exposed to the local prime.

We also expect that, when a bicultural identity is activated, people will be more likely to act in a manner that represents the corresponding cultural meaning system. When the global identity is salient, the extent of their level of connection to the global world will be salient. Under this condition, we expect the relationship between cosmopolitanism and preference for globalized or localized consumption alternatives will be stronger than for bicultural individuals exposed to a local prime. In contrast, when the local identity is salient, the extent of connection to the local community will be salient, rather than the level of connection to the world. In this case we would expect the felt expectations of their local community or important others in their local community to be salient. While the level of felt localism should not differ across the primed conditions, regardless of the existence of a bicultural identity, we expect the local prime will increase the salience of the local identity for bicultural individuals. That is, we expect that normative pressure from important others will have a stronger influence on the preference for globalized or localized alternatives for bicultural individuals in the local prime condition rather than in the global prime condition. Thus:

Hypothesis 2: Australians exposed to a global prime will have a significantly stronger relationship between cosmopolitanism and their preference for globalized rather than localized alternatives than those exposed to the local prime.

Hypothesis 3: Australians exposed to a local prime will have a significantly stronger relationship between localism and their preference for globalized rather than localized alternatives than those exposed to the global prime.

Ybarra and Trafimow (1998) conducted three priming experiments using the TRA to explore individual’s attitudes and subjective norms when forming a behavioral intention. They found that when the accessibility of the private self was increased, more weight was placed on the attitude than subjective norm, but when the accessibility of the collective self was increased, respondents placed more weight on the subjective norms. Based on their work, we argue that when local identity is made salient, the extent of connection to the local community will be salient, rather than the level of connection to the world. In this case we would expect the felt expectations of their local community or important others in their local community to be salient, resulting in their subjective norms being weighted more heavily. Consequently, under this condition it would be expected that one’s nCOS has a stronger influence on the preference for globalized or localized alternatives for bicultural individuals than cosmopolitanism. Thus:
Hypothesis 4: Australians exposed to the local prime will have a significantly stronger relationship between normative cosmopolitanism and preferences for globalized rather than localized alternatives than those exposed to the global prime.

In summary, we suggested that the development of bicultural identity is determined by exposure to the forces of globalization, and explore this by examining Australian data to illustrate how these forces may differentially affect a developed nation. We also discussed the influences that cosmopolitanism and normative cosmopolitanism may have on preferences for globalized rather than localized alternatives. For ease of reference Figure 1 depicts model that is being investigated.

**Figure 1.** Global-local priming proposed model.

[Diagram of model with circles labeled Cosmopolitanism, Localism, Normative Cosmopolitanism, and Global Consumption Orientation with arrows connecting them.]

**METHODOLOGY**

**THE SAMPLE AND PROCEDURES**

The aim of this paper was to explore Australian consumers’ bicultural identity; consequently, data were collected using quota sampling method of an online consumer panel reflecting age and gender in all countries. The participants for this research included 220 Australians (98% permanent residence) aged between 18 and 60 with an average age of 39 (SD = 11.26) and an even gender split. Respondents were randomly allocated to one of the two priming conditions. Those who received the global prime condition saw a small (approx 1.5 inch) map of the world at the top left of each page of the survey, while those who received the local prime saw a similarly sized Australian flag at the top left of each page of the survey.
Measurement

All of the final items used in the current study are listed in the Appendix. In the questionnaire, cosmopolitanism was measured by Cleveland and Laroche’s (2007) 11-item, 7-point (strongly disagree to strongly agree) scale, e.g., “I like to learn about other ways of life.” These items were also adapted to measure nCOS by beginning each item with “People important to me expect me to...”, e.g., “People important to me expect me to learn about other ways of life.” Localism was adapted from the affective dimension of Allen and Meyer’s (1990) organization commitment construct. Preferences for globalized alternatives were measured by Alden, Steenkamp and Batra’s (2006) global consumption orientation scale. This scale, which uses a pick-one-of-four option response format, was introduced by the statement: “For each category, select the statement that most closely matches your preference.” Two of Alden et al.’s (2006) original consumption domains (entertainment and lifestyle) were included, while a third domain (brand) was added to measure overall brand orientation, as recommended by Alden et al. (2006).

Common Method Bias

Since this study uses a single survey to measure the independent and dependent variables, it was important to investigate whether common method variance (CMV) existed. Consequently, there were several recommended procedural and statistical remedies that were used to minimize and estimate the impact of CMV (Podsakoff, Mackenzie, Lee & Podsakoff, 2003). A web-based survey and respondent anonymity were used to reduce the effects of socially desirable response. Further, we used various response formats (Likert, differentials, select one options), reducing the “method bias due to commonalities in scale endpoints and anchoring effects” (Podsakoff et al., 2003, p. 888).

Additionally, Podsakoff et al. (2003) suggest Harman’s (1967) single-factor test, which is well-established method (Podsakoff et al., 2003). Consequently, this was used to further minimize CMV. It must be noted that some argue that this test is “insensitive,” likely to under-identify the sources of CMV, and further it may not control (or partial out) method effects (Podsakoff et al., 2003). Taking into account the stated limitation, the single common method factor approach was used for this study at the measurement level. (Results are available upon request.) Further it was used to control the measurement error, as recommend (Podsakoff et al., 2003).

Data Analysis and Results

Construct Measurement

The constructs were checked for their unidimensionality, convergent and discriminant validity prior to the calculation of the results. Several items were deleted from each construct in an iterative fashion until an adequate fit was obtained. The fit for each construct was then judged adequate as, in each case, the
normed chi-square statistic ($\chi^2$/DF) was less than 3, the comparative fit index (CFI) was greater than 0.95, the Tucker Lewis index (TLI) was close to 1 and the root mean squared error (RMSEA) was less than 0.08 (Byrne, 2009). The final set of items used to measure each construct are shown in the Appendix. Finally, all of the final scales had coefficient alphas greater than 0.95 and correlated with the original full scales at above 0.95, suggesting little information was lost through this process (Thomas, Soutar, & Ryan, 2001).

The constructs’ convergent and discriminant validity was assessed by computing the relevant composite reliabilities and average variance extracted (AVE) scores (Fornell & Larcker, 1981). All of the composite reliabilities for Australia exceeded 0.95, which suggests the constructs have good internal consistency. The AVE scores for Australia ranged from 0.77 to 0.90, with all the AVE scores being seen as acceptable, as Fornell and Larcker (1981) recommended a 0.50 minimum score. Discriminant validity was assessed by comparing the AVE scores with the squared correlations between the constructs. The squared correlations for Australia ranged from 0.05 to 0.19, all of which were well below the lowest AVE score (0.77), suggesting all of the constructs had discriminant validity in both countries.

Multiple correspondence analysis (MCA) was used to calculate people’s global consumption orientation (GCO; Alden et al., 2006). A scree test suggested a two dimensional solution in Australia. The first dimension explained 46% and the second dimension explained 43% of the inertia. Following Alden et al. (2006), the second dimension was used to best represent a global orientation dimension (global, hybrid to local) was used as a GCO measure.

Descriptive Statistics

In Australia, cosmopolitanism (M = 5.26), nCOS (M = 3.90) and localism (M = 4.37) means were above the midpoint on the seven-point scales used, and all four constructs were significantly correlated beyond the 0.01 level ($\cos \& n\cos = 0.44; \cos \& GCO = 0.37; n\cos \& GCO = 0.31; loc \& cos = 0.24; loc \& n\cos = 0.30; loc \& GCO = 0.26$).

Table 1 reports the means and standard deviations for the globally and locally primed groups. The hypothesized mean differences were examined using t-tests. As expected, only the cosmopolitanism construct differed between the two primed groups in Australia. Cosmopolitanism was significantly higher for the globally primed group (M = 5.42) than for the locally primed group (M = 5.10; $t = 1.97, p < 0.05$). This suggests the world map prime activated a situationally specific global identity in this group, who reported a higher level of internal cosmopolitanism than did those in the country flag prime group, this supports hypothesis 1, suggesting the existence of a bi-cultural identity in Australia.

Structural Equation Modeling

Structural equation modeling (SEM) using AMOS 18 was used to test the hypothesized differences between the primed groups. A disaggregation approach
was used to estimate the models. Since the global consumption orientation construct had only one indicator, its error variance was set to 0.15 times its squared standard deviation (Jöreskog & Sörbom, 1993).

Table 1. Primed group means and standard deviations.

<table>
<thead>
<tr>
<th>Construct</th>
<th>Global prime</th>
<th>Local prime</th>
</tr>
</thead>
<tbody>
<tr>
<td>COS</td>
<td>5.42</td>
<td>5.10</td>
</tr>
<tr>
<td>LOC</td>
<td>4.03</td>
<td>3.98</td>
</tr>
<tr>
<td>nCOS</td>
<td>3.88</td>
<td>3.94</td>
</tr>
<tr>
<td>GCO</td>
<td>0.83</td>
<td>-0.08</td>
</tr>
<tr>
<td>Sample size</td>
<td>110</td>
<td>112</td>
</tr>
</tbody>
</table>

Before the similarities and differences between the globally and locally primed groups were examined, the model’s equivalence was examined across the primed conditions, using Steenkamp and Baumgartner’s (1998) approach. Across the primed groups in Australia, the model demonstrated good configural $\chi^2(228) = 382.73; p = 0.00$, RMSEA = 0.0, CFI = 0.96 and TLI = 0.95 and metric invariance $\chi^2(13) = 4.84, p = 0.979$, but not structural invariance $\chi^2(3) = 11.94, p = 0.00$, indicating significantly different relationships between the constructs for the two primed groups.

As can be seen in Table 2, the globally primed group held a significantly positive relationship between GCO and cosmopolitanism ($\beta = 0.48, p < 0.001$), whereas neither localism nor nCOS had a significant influence ($\beta = 0.08, n.s.; \beta = -0.10, respectively$). The locally primed group held a significantly positive relationship between GCO and both localism and nCOS ($\beta = 0.21, p < 0.05; \beta = 0.34, p < 0.001$, respectively), whereas cosmopolitanism had no influence ($\beta = 0.17, n.s.$). The path coefficients for the two groups were compared to test hypotheses 2 and 3. Hypothesis 2 was supported, as those people primed with the global map had a significantly stronger relationship between cosmopolitanism and GCO ($\beta = 0.48, p < 0.001$) than did those primed with the Australian flag ($\beta = 0.17, n.s.; t (228) = 2.33, p < 0.01$). Hypothesis 3 was not supported, as those people primed with the Australian flag did not have a significantly stronger relationship between localism and GCO [local prime $\beta = 0.21, p < 0.05$; global prime $\beta = 0.08, n.s.; t (228) = -1.03, n.s.$]. Hypothesis 4 was supported, as those in people primed with Australian flag had a significantly stronger relationship between nCOS and GCO ($\beta = 0.34, p < 0.001$) than did those people primed with the world map [$\beta = -0.10, n.s.; t (228) = -2.94, p < 0.01$].
To explore the results of hypothesis 4 we asked respondents to indicate who they were thinking of when answering the nCOS construct. Respondents could choose any combination of the following four categories: friends, family, child and other. The results found that, 78% of the respondents selected family, 60% selected friends, 31% selected a child, and 5% selected other. Next, a set of t-tests were conducted to explore if respondents preference for globalized or localized consumption was different depending on the reference group. When individuals were globally primed it was found that the importance of their family held significant influence on their GCO and cosmopolitanism (GCO$_{\text{primed}} = 0.19$; GCO$_{\text{no prime}} = -0.35$; $t = -2.79$, $p = 0.03$; COS$_{\text{primed}} = 5.64$; COS$_{\text{no prime}} = 4.95$; $t = -2.23$, $p = 0.03$), whereas, global priming condition for nCOS was found to be influenced by their friends nCOS (nCOS$_{\text{primed}} = 4.05$; nCOS$_{\text{no prime}} = 3.51$; $t = -1.86$, $p = 0.06$). However, there were no significant mean differences across all construct and categories for locally primed individuals in Australia.

Table 2. Standardized coefficients estimated for the multigroup SEM.

<table>
<thead>
<tr>
<th>Hypothesized path</th>
<th>Global Prime</th>
<th>Local Prime</th>
<th>Difference t-statistic</th>
</tr>
</thead>
<tbody>
<tr>
<td>H2: COS to GCO</td>
<td>0.48***</td>
<td>0.17</td>
<td>2.33**</td>
</tr>
<tr>
<td>H3: LOC to GCO</td>
<td>0.08</td>
<td>0.21*</td>
<td>-1.03</td>
</tr>
<tr>
<td>H4: nCOS to GCO</td>
<td>-0.10</td>
<td>0.34**</td>
<td>-2.94**</td>
</tr>
</tbody>
</table>

* Significant at the $p < 0.05$ level; ** $p < 0.01$ level; *** $p < 0.001$ level

**DISCUSSION**

The current study provided initial evidence that situationally specific bi-cultural identities existed in the Australian sample, supporting Arnett’s (2002) argument. For this sample, priming their global or local identities through a world map or an Australian flag produced feelings and preferences that represents the corresponding cultural meaning system. That is, when individuals’ global identity was made salient, their internally felt cosmopolitanism was made more intense toward their preference for globalized or localized alternatives. In contrast, when their local identity was made salient, the extent of their connection to the local community was made more salient, resulting in a more intense relationship between localism and preferences for globalized or localized preferences. Further, this study explored the impact of subjective norms on individuals’ preference for globalized or localized alternatives by introducing nCOS. In this case, the
relationship between the expectation of important others and their preferences for globalized or localized alternatives was stronger when their local identity was salient versus when their global identity was made salient.

**CONCLUSION, LIMITATIONS AND FUTURE RESEARCH**

In the current study, at least in Australia, evidence of a bicultural identity was found. This finding was supported by Arnett’s (2002) suggestion that individuals can have two opposing identities. The relationship between Cos and nCOS constructs and the preference for globalized or localized alternatives was more similar to the Australian globally primed group than it was to the Australian locally primed group. This suggests individuals’ tendency to be influenced to think global or locally can be attributed to those individuals that are important to them. Further research should aim to explore different primes that may elicit stronger localized identity. For example, instead of using visual cue, it may be more effective to provide a vignette that focus on local thoughts and feelings of a respondents’ home country.

This study also attempted to explore whether the cosmopolitanism-localism relationship was unidimensional or distinct constructs (Cannon & Yaprak, 2001; Haas, 2006). Initial results help support the notion that cosmopolitanism and localism are distinct constructs. Based on Appadurai’s (1990) framework, consumers’ vast exposure to media via satellites or online experiences may provide an unbridled exposure to all things global and can lead to an appreciation of the new and different, while maintaining an affinity for their local community. Consequently, it is important to continue to explore the effects of priming individuals’ global-local identity, but to move towards more culturally diverse countries.

Using TRA as a theoretical back drop, normative cosmopolitanism was introduced. This is the first known study to explicitly explore how family and friends normatively influence individuals’ cosmopolitanism. Cosmopolitanism’s influence was found to be strongly related to preference for globalized or localized alternatives when the local identity was made salient. As suggested by Fishbein and Ajzen (1975), and supported by a great deal of subsequent research (e.g., Trafimow et al., 1991; Trafimow et al., 1997; Trafimow & Finlay, 2001), people’s preferences and actions were not only influenced by their internal attitudes, but also by the felt expectations of others. In the current study, we illustrated the conditions under which this normative component may be activated in a Western individualist culture. Generally, normative social influences have been found to influence consumers’ purchase intentions more strongly in collectivist than in individualist cultures (e.g., Bagozzi, Wong, & Bergami, 2000; Lee & Green, 1991; Lee, 2000). As such, we would expect the influence of normative cosmopolitanism to be stronger in more collectivist than individualist cultures and further research is needed to examine this possibility.

Teaching
This research has several practical applications that can be moved to the classroom. First, in an ever diversifying and globalizing world, this research helps students gain understanding of how various marketing stimuli can influence consumers to think more globally or more locally. Second, it helps provide a framework for conducting in-class experiments to better foster the discussion of the global consumers. Finally, it helps set the stage for creating exercises that teach the students to utilize different positioning strategies for various products depending on the targeted market.

Practice
The study also has managerial implications as it illustrated how priming can be used to make a global or local identity more salient for bicultural consumers. Marketing managers who are entering a new market can use a similar priming experiment as a tool to better position their product or service in the market. For example, if your primary consumer segment holds a global identity, you can create images and ad copy that will influence their globalized preference and vice versa for consumers with a local identity. Further, if the market is highly competitive, using a localization strategy (priming consumers to think locally), may be a more effective way to position yourself against the global competition. While the circumstances that increase the likelihood of biculturalism need further investigation, bicultural individuals are likely to exist in cultures in which there is less exposure to globalization, or at least fewer daily reminders of it. Further, as was noted, in collectivist cultures the consumers may be more susceptible to normative cosmopolitan influence, in which a globalized symbol may be highly effective. Finally, multinational firms should conduct preliminary research to first determine local consumers’ perceptions of their organization, and then use a priming tool to enhance their position in the local market.

Limitations
Of course, the use of a survey-based experiment of this nature has several limitations. The data were collected at a single point in time, which did not allow an examination of consumers’ attitude shifts over time. As Leung et al. (2005) pointed out; priming may produce relatively transient results. The length of activation of this type of priming needs further examination. On this note, it would be important to conduct another experiment using different priming agents and a control group to explore if Australians are truly bicultural. This study did not attempt to explore the interaction between the prime and the influence of others to determine the main effects. Additionally, the use of an on-line survey could have influenced the results because online panel members might be more open to experiencing new situations and, in turn, being more cosmopolitan than the population in general.
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REFERENCES


**APPENDIX**

**Final Items**

**Cosmopolitanism items** (Cleveland & Laroche, 2007)
1. I like to learn about other ways of life.
2. I enjoy exchanging ideas with people from other cultures or countries.
3. I like to observe people of other cultures, to see what I can learn from them.
4. I enjoy being with people from other countries to learn about their unique views and approaches.
5. I find people from other cultures stimulating.
6. When it comes to trying new things, I am very open.

**Normative cosmopolitanism items** (adapted from Cleveland & Laroche, 2007)

*People important to me expect me to.......*
1. learn about other ways of life.
2. enjoy exchanging ideas with those from other cultures or countries.
3. observe those from other cultures, to see what I can learn from them.
4. enjoy being with people from other countries to learn about their unique views and approaches.
5. find people from other cultures stimulating.
6. be open to trying new things.

**Localism** (adapted from Allen and Meyer, 1990)
1. I am “emotionally attached” to my local community.
2. I have a strong sense of belonging to my local community
3. I would be very happy to spend many more years in my local community.

4. My local community has a great deal of personal meaning to me.

Global Consumption Orientation (pick one of four; Alden et al., 2006)

Lifestyle
- It is important for me to have a lifestyle that I think is similar to the lifestyle of the consumers in many countries around the world rather than one that is more unique to or traditional in Australia.
- I try to blend a lifestyle that is considered unique to or traditional in Australia with one that I think is similar to the lifestyle of consumers in many countries around the world.
- It is more important for me to have a lifestyle that is unique to or traditional in Australia rather than one that I think is similar to the lifestyle of consumers in many countries around the world.
- To be honest, I do not find the typical lifestyle in Australia or the lifestyles of consumers in other countries very interesting.

Entertainment
- I enjoy entertainment that I think is popular in many countries around the world more than traditional forms of entertainment that are popular in my own country.
- While I like entertainment that I think is popular in many countries around the world, I also enjoy traditional forms of entertainment that are popular in my own country.
- Entertainment that is traditional in my own country is more enjoyable to me than entertainment that I think is popular in many countries around the world.
- To be honest, most entertainment, whether from my own traditional culture or
Brand

• I prefer to buy brands that I think are popular in many countries around the world rather than brands traditionally purchased in my country.

• It is not difficult for me to alternate or mix brand choices so that I purchase brands that are traditionally popular in my own country as well as brands that I think are popular in many countries around the world.

• I would rather buy brands that are traditionally popular in my own country than brands that I think are popular with consumers in many countries around the world.

• It doesn’t matter whether you’re talking about traditional brands from my country or brands that are preferred by consumers in other countries, I am not interested in buying name brands.