

CONSUMER BEHAVIOR/MARKETING/MERCHANDISING

Introduction

Consumers living in different environments exhibit a variety of needs and behaviors. Understanding these variations is increasingly important as more and more companies are adopting a global outlook where the world has become their marketplace. Companies with significant international markets need to be sensitive to cultural differences that exist in international markets and how this might influence consumer behavior. Tuncalp & Yavas (1986) and Brown (1986) looked at marketing in Saudi Arabia and Katz (1986) warned the international advertiser to learn Saudi taboos before developing ad campaigns there. Enright (1986) and Pauli (1985) explained the nuances of selling goods in Japan; Lin (1985), Marinucci (1987), and Schelle (1987) did the same in China; Maita (1988) and Greer (1987) looked at selling Japanese goods in the U.S. market; and Ehrlich (1986) analyzed Hong Kong firms selling products in Japan.

When marketing products internationally, a thorough understanding of cultural practices of workers and consumers is vital. Business practices which are successful in one country may not necessarily work in other countries. Exporting firms must do their marketing homework abroad just as they would when selling their products at home. What is the demand for the product? Who is the competition? What will the consumer accept? There needs to be an awareness of product perceptions and expectations. What image might one product carry around the world? It may be different in Europe and the Middle East due to cultural meanings and the symbolic nature of consumer goods. McCracken (1988) analyzed these meanings and symbols. Yavas & Alpay (1986) examined if an exporting nation enjoyed the same cross-national commercial image. What are consumer perceptions of domestic vs. imported products? Dickerson (1983) found Americans preferred U.S.-made goods over imports. Rabolt & Forney (1989) found that Japanese university women felt Japan-produced goods had higher quality than American-made goods.

Specific cultural markets within a single country also may have unique needs. For example, the elite Black market in the U.S. is analyzed ("Elite Black," 1988). Thomas (1988), Saegert, et al. (1985), Frisbie (1985), and Deshpande, et al. (1986) all discussed the Hispanic market in the U.S.A. Despite differences in doing business targeted at certain cultures and from one country to another, it may be useful to compare specific companies expanding into foreign markets to determine similarities or general trends. Ganem (1988) looked at Benetton, an Italian apparel manufacturer with worldwide retail outlets. Frey (1986) reviewed Armani's (Italy) opening of 150 stores in the U.S. by 1991. Hughes (1988) and Higurashi (1987) explored the "Hello Kitty" sales phenomenon by Sanrio, a Japanese company which is expanding worldwide. Burggraf (1986) examined the Australian company Country Road as it set its path for the U.S. market. U.S. companies are going international including K Mart to New Zealand ("K Mart set," 1988), Brooks Brothers to Japan (Collier, 1988), and Williams Sonoma

to Japan (Pender, 1988). Travers (1987) discussed Woolworths or "Woolies" in Great Britain. American, European, and Japanese designers are opening boutiques in many world markets. In addition, cosmetic companies like Revlon (Schroder, 1986) and Clinique (Sinclair, 1987) are well known in international markets.

Retailers around the world might be compared: Magasin du Nord in Copenhagen (Krienke, 1988), Harrods in London ("Superspecialists," 1984), Galeries Lafayette in Paris (Gilbert, 1984), Marks and Spenser in England (Sieff, 1984), and Lyuks in Moscow (Taubman, 1988). Other comparisons might be done for retailing areas such as the Champs Elysees in Paris (Clarke, 1984) and the Bahnhofstrasse in Zurich ("Guide to deluxe," 1986). Retailers are becoming more competitive worldwide. Hiroshi (1986) examined the store wars in the Ginza in Tokyo, Japan. Johnson (1987) looked at the West Edmonton Mall in Edmonton, Canada as it has moved from a super-regional to a mega-regional shopping center.

Students may want to analyze consumer behavior and marketing techniques used in countries throughout the world for commonalities and differences. Mueller (1987), Hong, et al. (1987), and Madden, et al. (1986) compared Japanese and American advertising methods. Dowling (1980) compared U.S. and Australian advertising while Tse, et al. (1989) examined print ads in Asian countries.

Innovative marketing techniques might be compared across countries. In Paris, consumers can buy Levi jeans from a vending machine ("Jeans from a machine," 1986). In the Middle East videotape ads are common ("Videotape ads," 1986). In Japan debit cards are popular (Hirabayashi, 1989; Simons, 1988), mail order is becoming more important (Ainley, 1986; Solo, 1987), and some retailers are experimenting with such things as video flyers and talking posters.

With increased world trade and sourcing, counterfeiting of brand names has become an issue. As more and more brands are being licensed or directly marketed in many countries it becomes harder to control the use of a brandname or trademark (Chavez, 1986). In new consumer societies with little or no government regulation, false advertising can become a problem ("False advertising," 1985; "War on counterfeiters," 1988). Other ethical issues surrounding consumer buying practices and products include concerns for endangered species which are being used to produce consumer goods (Everson, 1989; Yarrow, 1987).

Consumer preferences, buying patterns, and needs differ among world cultures. These concepts might be analyzed and societies compared from a theoretical perspective of a social hierarchy of needs. Chinese and Soviet consumers, for example, are finding themselves in a new consumer society with the means to buy goods developing faster than their economies can produce these goods (Chaochen, 1984; Viviano, 1989). Where do these societies fit into a hierarchy of needs? Students and researchers might compare the United States with societies around the world. For example, Masako (1985) looked at needs theory and consumption in Japan and Nevis (1983) compared China and the U.S.A. on Maslow's hierarchy of needs.

Some peoples are fighting to maintain their unique cultures while others are urging foreign investment and influences. Billard (1985) discussed how Europe is trying to preserve its uniqueness and is fighting Americanization in relation to the American lifestyle which is portrayed through television programming. Similar concerns may be evident as Resener (1985) examined how Europe has invaded the U.S. market with their products. European and American designers and mass merchants see the Soviet Union and The People's Republic of China as fertile new markets ("Cardin signs," 1986). Although foreign investment is desired by these countries, are we headed for Americanization/Westernization of all world markets? What are the implications for preservation of unique cultures? Students need to critically analyze such concepts and related problems to formulate several possible workable solutions to meet the variety of consumer needs which are found in world markets.

Concept: Clothing consumption and expenditure patterns

Objectives: to identify meanings of consumer products

to analyze consumer consumption patterns

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Concept: Consumer attitudes, values, and perceptions

Objective: to identify influences on consumer buying

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Concept: Consumer clothing problems/Needs

Objectives: to become aware of clothing problems and needs of non-indigenous groups
to identify needs of specific consumer groups in society

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Concept: Consumer clothing selection

Objective: to investigate different clothing practices and influences on clothing selection

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Concept: Consumer cultures and societies

Objective: to recognize similarities and differences in consumer societies

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Concept: Consumer credit

Objective: to investigate consumer credit/debit practices

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Concept: Consumer preferences and buying patterns

Objective: to identify relative importance of evaluative criteria in buying decisions

to identify influences on consumer buying patterns

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Concept: Consumer prices

Objective: to recognize the impact of changing prices on consumption patterns

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Concept: Direct marketing

Objective: to identify direct marketing techniques

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Concept: Ethics and social responsibility

Objective: to be aware of ethical responsibilities of businesses

References: False advertising angers consumers. (1985, July 29). Beijing Review, pp. 8-9.

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Concept: Endangered Species

Objective: to recognize the relationship between fashion and exploitation of animal and plant life

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Concept: Internationalization

Objective: to recognize external influences on consumers and marketing

References: Chrysler, K.M. (1988, January 24). Japanese hiring more Americans to 'internationalize'. San Francisco Examiner, Sec D, p. 5. (bringing international perspective and contacts into business)

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Concept: Market segmentation/Consumer profiles

Objectives: to analyze demographics/psychographics and consumer preferences of a population

to identify appropriate methods to target a specific group

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Concept: Marketing

Objective: to investigate strategies for marketing

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Concept: Mass media

Objective: to analyze the influence of mass media on consumer attitudes and preferences

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Concept: Product image

Objective: to examine perceptions of product characteristics

References: All is not glitter when Madison Avenue meets the Ginza. (1984). International Management, 39(3), 39, 41-42. (Japan)

Made in Hong Kong: How Americans see the label. (1986, April). Stores, p. 23.

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Concept: Promotion

Objective: to investigate strategies for promoting goods

References: A fashionable business. (1986). International Advertiser, 13(6), 16.

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HISTORIC COSTUME/TEXTILES

Introduction

Understanding the historic evolution of textiles and clothing provides insight into the effect which technological advances, political and social influences, and aesthetic and cultural patterns have had on what people wear today. Many contemporary issues, problems, and trends related to the production, distribution, and utilization of textiles and clothing have historical parallels. In order to promote critical and creative thinking in this area, citations in this section relate to documentation, ethnohistory, museums, historical development of textile and clothing/fashion industries, clothing in social context, technological change, colonialism and missionaries, traditional dress and adornment patterns, and trade development.

One important aspect of historical textiles and clothing is the accurate documentation of traditional techniques used in apparel and textile production. Zimmer (1985) documents the declining straw hat industry in Peru while Richards (1983) looks at early Japanese textiles described in the literature. Documentation of past production methods were investigated for Hispanic weaving by Baizerman (1985). Pannabecker (1986) discussed the method of ethnohistory to study cultural aspects of clothing and textiles. Clothing in social context was explored by Baker (1986) who studied how the Turkish fez may have been a symbol of modernization.

Understanding the historical development of the textile industry was provided by Bronson (1983) who examined 17th century cloth exports from India and the ensuing European protectionist regulations. Thieme (1984) traced the impact of technology on the development of textiles in the Industrial Revolution and the computer revolution.

Changes in dress patterns often correspond to changing technology. This is illustrated by Levitt (1986) who traced the history of rubberized garments and related how improvements in technology led to the development of machintoshes for protection from inclement weather. Uchida (1988) looked at how technological progress and changes in textile products led to fashion change in Japanese popular clothing in the late 19th and early 20th centuries.

Political influence was investigated by Khandy (1986) who studied the impact of Sikh rule on the development of the shawl industry in Kashmir. Boahen (1984) and Uzoigwe (1984) explored the influence of colonialism on cultures; von Ehrenfels (1979) examined the problems associated with changes in indigenous dress patterns by colonialist movements; Forney (1987) related this colonial movement specifically to Christian missionary influence on 19th and 20th century native dress patterns. Young (1984), Hussein (1984), Mbwiliza (1984), Sobrinho (1984), and Tang & Colombe (1984) traced the historic development of trade routes across the Arabian Peninsula, East Africa, and Asia. Lunde & Lawton (1988) described the silk road from Istanbul to China. The historic development of textile marketing is explored by Chapman (1988) and by Sugiyama (1988) while Jenkins (1988) looked

looked at the response of European wool textile manufacturers to the opening up of trade with Japan in the 19th century.

Investigating traditional dress patterns promotes creativity as one learns how different cultures adapted their clothing to climate, geography, available resources, livelihoods, and lifestyles. A variety of articles provide insight into the traditional dress patterns of Russia (Blum, 1977), Japan (Chang, 1979), Mexico (Cueller, 1979), Inuit (Ewing, 1986; Gurel, 1977), India (Levine, 1986), Greece (Marinescu, 1986; von Bolzano, 1984), Miao (Rossi, 1988), and Africa (Kay, 1984; Wass & Eicher, 1980; Vowels, 1975; Patton, 1984; Klumpp, 1981). Traditional adornment patterns such as the tika in India and beads and hairstyles in Korea were investigated by Francis (1983; 1985). The historical use of the lei as adornment in Hawaii was investigated by Liu (1985) and by Kennedy (1983). Untracht (1980) described the extensive use of jewelry by women in India. Keali'inohomoko (1979) related cultural values to dress patterns by presenting the historical development of traditional dance patterns as they were influenced by traditional dress styles, i.e. Japanese and Hawaiian.

Both students and scholars need to be encouraged to look for historical parallels of contemporary problems and issues which they are currently studying. A cross-cultural and historical perspective would enhance the understanding of how technology, political and social influences, and aesthetic and cultural patterns contribute to contemporary problems and issues. Students might ask how was this issue addressed before? What was the outcome of a particular influence on dress and adornment patterns? How did people change their way of thinking because of certain events or situations related to textiles and clothing? Critical analyses of historical aspects of textiles and clothing can aid in developing an understanding of the past and promoting creative thinking about the present.

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Objective: to understand the process of documenting historic artifacts

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Concept: Ethnohistory

Objective: to analyze cultural aspects of historic clothing and textiles

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Concept: Historical development of the clothing/fashion industry

Objective: to understand the social, economic, and political influences on the development of clothing and fashion industries

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Objective: to understand the social, economic, and political influences on the development of the textile industry

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Concept: Museums

Objective: to investigate collections and acquisitions of museums

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Concept: Technological change

Objective: to understand technology's effect on clothing patterns

References: Levitt, S. (1986). Manchester machintoshes: A history of the rubberized garment trade in Manchester. Textile History, 17(1), 51-67. (England)

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Concept: Traditional dress patterns

Objective: to investigate traditional dress patterns

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Concept: Values

Objective: to understand traditional influences on clothing values

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SOCIAL PSYCHOLOGY OF CLOTHING/FASHION PROCESS

Introduction

Cultural influences, values, attitudes, and perceptions affect clothing choices. These concepts vary within groups and also vary across cultures. For example, Moslem women cover their faces in public for protection of their family honor and morals. Their outer body-enveloping clothing, i.e. the burka, abbaya, churka, and chador, is symbolic of their religious beliefs and cultural traditions. This type of clothing may appear very unusual to Westerners who do not understand the basis for this dress behavior. At the same time, women in sleeveless or short garments, or who draw attention to themselves through what they wear are not considered appropriately dressed in most Moslem countries. Knowledge of other cultures can enhance understanding and promote tolerance of people around the world.

Roles are shaped by a variety of factors which are influenced both by personal choice and by societal expectations. One example of the relationship between social roles and dress is the influence of purdah, a state of isolation of Moslem women from public view and interaction. Alireza (1987), Dupree (1978), Jacobson (1977), and Pastner (1972) all examined the role of women in Islamic societies in relationship to purdah. Analyzing social roles which have culture-specific dress requirements can enhance the understanding of role development and associated statuses.

Values and attitudes provide additional influences on what people choose to wear. However, values may be altered as individuals and societies redefine what has importance in life. Reactions to these value systems are evidenced through attitudes and the related feelings and emotions which people express. Value systems affect fashion acceptance. Matthews (1979) investigated the relationship between traditionalism of dress and social values of Ghanian women. Values related to Middle Eastern dress were studied by Forney & Rabolt (in press) and by Fertile-Bishop & Gilliam (1981) and for Filipino women in Canada by Senga, Brown, & Gonzales (1987). Attitudes are often expressed concerning clothing; people have emotional reactions to what they wear or to what others wear. Chowdhary & Dickey (1984) looked at the changing attitudes of college women and fashion leadership in India.

Evaluating political and social changes as they affect dress patterns and fashion acceptance can further add to cross-cultural understanding. Political change in Iran after the coming to power of the Ayatolla Kohmenia directly affected women's roles as they dressed more traditionally and representative of Moslem practices. The return to the chador and veil was symbolic of Iran's change in political power and its return to religious fundamentalism. Since the revolution, more and more Iranian women have started to replace their black scarves with brightly colored scarves and are not observing hejab, the Islamic code for covering women from public view. Is this reflective of another shift in the status of women in Iran? It may be that the death of the Ayatolla in June, 1989 will lead to a reversal

of this new trend. This dramatic change in political control and its impact on social change is being evidenced in other parts of the world. What will be the changes in Eastern Europe as nations move towards more open-door policies and consumers have a glimpse at the products and lifestyles enjoyed by many people in Western societies? World events which create significant change in the course of human life are of considerable interest to social scientists. This change is often visibly manifested through modifications or actual transformations in dress and adornment patterns.

Retention of traditional dress versus change or acceptance of Western dress in non-Western cultures may be indicative of the status of change versus stability of the society. Anspach (1968) analyzed the acceptance of Western fashion in Thailand as a reflection of societal change. Matthews (1979) identified how clothing traditionalism is displayed through Ghanian women's dress. When the People's Republic of China (PRC) opened its doors to the West in the 1980's, increased permissiveness was evident in both dress and personal appearance. Since China's crackdown on the student democracy movement in June, 1989, there may be a return to less freedom of expression in dress in China.

Clothing symbolism provides visual evidence of self identification and affiliation. Through the study of symbolic clothing we can determine if changes are taking place within a culture and what might be influencing these changes. Examples of symbolism in dress are provided for Taoist robes (Des Jarlais, 1980), Korean silks (Kwon, 1981), Turkish dress (Marinescu, 1984), Mexican dress (Ryesky, 1981), and the Karen tribe in Thailand (Hamilton & Hamilton, 1989).

Personal and cultural identities are often associated with clothing. Through the study of dress and adornment patterns it is possible to gain an understanding of important social, cultural, and political links which define who a person is. Students may want to analyze dress in terms of cultural and ethnic identity. Marinescu (1984) investigated Turkish dress as a symbol of cultural identity in Romania while Forney & Rabolt (1986) investigated the relationship of ethnic and contemporary dress to ethnic identity in the United States.

With the growing interdependence of world fashion markets, it is increasingly important to understand the fashion process as it applies across societies. Fashion leadership theories might be tested in different countries throughout the world. Are we assuming that theories apply across cultures, or are some theories appropriate only to United States fashion development? Kim & Schrank (1982) looked at fashion leadership in Korea while Schrank, Sugawara, & Kim (1982) compared Korean and American fashion leaders. Chowdhary (1987) investigated fashion leadership and attitude toward change in India while Chowdhary & Dickey (1988) looked at fashion opinion leadership in India.

A major global concern is the loss of cultural identity by many developing countries. As these countries gain greater access to communication systems and technology, they are experiencing more and more influence from industrialized countries. This influence is often exhibited first through changing dress patterns. Fashion adoption and

change need to be studied cross-culturally to identify sources of influence. Are Iranian, Soviet, and Japanese youth so different from American youth? Eastern and Western popular culture are often major bases for fashion or fad adoption. Wataru (1987) looked at the use of makeup by Japanese men, Anspach & Yoon (1976) examined the adoption of Western dress styles by Korean women. Popular cultural influences, such as Wham! in the PRC (Anderson & Pringle, 1985), are strong worldwide influences on youth and their clothing practices.

There is a great need to critically analyze and document the world trends which are changing fashion processes. Cross-cultural study can enhance understanding of how diverse values, attitudes, and perceptions related to clothing are being globally influenced. This evaluative process can carry over into determining appropriateness of products for specific markets.

Concept: Concepts of beauty

Objective: to analyze definitions of beauty

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Concept: Fashion adoption and acceptance

Objective: to understand the adoption and diffusion process of fashion and influences on that process

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Concept: Fashion change: Popular culture

Objective: to identify the influence of popular culture on fashion change

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Concept: Fashion change: Religion

Objective: to identify the influence of religion on clothing/fashion

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Concept: Fashion change: Youth culture

Objective: to investigate the influence of youth on fashion change

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Concept: Fashion leadership

Objective: to investigate fashion leadership within a society

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Concept: Fashion process

Objective: to understand the fashion process

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Concept: Perceptions

Objective: to understand how individuals' perceptions differ

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Concept: Self-expression/Self-concept

Objective: to understand clothing as a form of self-expression
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Concept: Social roles

Objective: to analyze women's roles in society in relation to dress.

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Concept: Symbolism/Identity

Objective: to understand use of clothing symbolism in identification of self and affiliations

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Concept: Traditional dress change

Objective: to analyze the factors which effect changes in dress

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Concept: Values and attitudes

Objective: to understand how value systems affect fashion acceptance

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