



## The young adult cohort in emerging markets: Assessing their glocal cultural identity in a global marketplace

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### ABSTRACT

Multinational firms perceive the young adult cohort in emerging markets as a relatively homogeneous segment that welcomes global brands and facilitates the entrance of these brands into emerging markets. Research suggests, however, that young adults are a more heterogeneous cohort in which individuals develop a glocal cultural identity that reflects their beliefs about both global phenomena and local culture. Our goal is to evaluate the glocal cultural identity of the young adult cohort based on three global–local identity beliefs (belief in global citizenship through global brands, nationalism, and consumer ethnocentrism) in the emerging markets of Russia (Studies 1 and 2) and Brazil (Study 2). We further assess the consumption practices of the glocal cultural identity segments in relation to global and local brands. Results across the two studies indicate three distinct segments, two of which, the Glocally-engaged and the Nationally-engaged, are consistent across countries. A third idiosyncratic segment emerged in each country, the Unengaged in Russia and the Globally-engaged in Brazil. The most viable segments for multinational firms are the Globally-engaged and the Glocally-engaged; these segments have an identity that is grounded in both global and local cultures and respond favorably to both global and local brands. Nationally-engaged consumers have a more localized identity; they are a more challenging target for firms offering only global brands. The Unengaged segment has weak global–local identity beliefs and low involvement with both global and local consumption practices.

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### 1. Introduction

The burgeoning young adult cohort is an attractive segment for multinational firms across the globe, particularly in emerging markets (Douglas & Craig, 1997, 2006; Kjeldgaard & Askegaard, 2006). This cohort has been characterized as innovative, open to trying new brands, and conscious of their identity (Lambert-Pandraud & Laurent, 2010) as well as having greater exposure to global media (Batra, Ramaswamy, Alden, Steenkamp, & Ramachander, 2000; Holt, Quelch, & Taylor, 2004; Zhou, Yang, & Hui, 2010). Some researchers have argued that young adults are “global” in their identities and are at the forefront of globalization (Schlegel, 2001). Indeed, this global orientation is particularly attractive to multinational firms and global brands that frequently treat this cohort as homogenized and globally-oriented (Askegaard, 2006; Hannerz, 2000). Consumer culture research, however, documents that, although consumers look to, integrate, and react to global consumer culture symbols and

signs, they do so in relation to their local cultural discourses (Akaka & Alden, 2010; Ger & Belk, 1996; Hung, Li, & Belk, 2007; Kjeldgaard & Askegaard, 2006); that is, consumers “embrace both the Lexus and the olive tree” (van Ittersum & Wong, 2010, p. 107).

In this research, we draw upon work in cultural identity theory to further explore *glocal cultural identity*. Cultural identity is defined as “a broad range of beliefs and behaviors that one shares with members of one’s community” (Jensen, 2003, p.190; Berry, 2001). As globalization has evolved, we now consider community in relation to one’s global and local cultural milieu. Thus, we define *glocal cultural identity* as the coexistence of a broad range of beliefs and behaviors embedded to varying degrees in both local and global discourses. Because global and local orientations can conflict, an individual’s glocal cultural identity may “account for the different and even opposing demands resulting from the processes of globalization and localization” (Hermans & Dimaggio, 2007, p. 32).

As we seek to understand *glocal cultural identity*, we recognize three forces at play: (1) globalization and localization coexist and fuel each other (Akaka & Alden, 2010; Hermans & Dimaggio, 2007; Robertson, 1995); (2) individuals reflexively combine traditional (local) and global identity markers in constructing their glocal cultural identity (Dong & Tian, 2009; Mazzarella, 2004; Varman & Belk, 2009; Zhao & Belk, 2008); and (3) brands constitute a key part of

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cultural identity (Askegaard, 2006; Kjeldgaard & Askegaard, 2006; Kjeldgaard & Ostberg, 2007). Specifically in contextualizing *glocal cultural identity*, we focus on one belief that reflects the influence of *globalization*, i.e., the belief in global citizenship through global brands (Steenkamp, Batra, & Alden, 2003; Strizhakova, Coulter, & Price, 2008a). This belief embodies the embracing of both global culture and global brands as symbols of the global consumer culture. We also examine two beliefs that reflect dialogical influences of *localization*: nationalism (Dong & Tian, 2009; Douglas & Craig, 2011; Varman & Belk, 2009) and consumer ethnocentrism (Shimp & Sharma, 1987). Consistent with how national identity has been conceptualized in past research (Keillor, Hult, Erffmeyer, & Babakus, 1996), nationalism reflects the salience of one's nation and local culture, and ethnocentrism reflects preferences for locally-produced brands and products.

Our work focuses on the young adult cohort within which the *glocal cultural identity* is particularly prominent. This cohort is less settled in their identity and more open to sharing varied beliefs and behavioral practices with certain global and local cultural communities (Jensen, 2003; 2011; Kjeldgaard & Askegaard, 2006; Mazzarella, 2003). Specifically, we use cluster analysis to profile individuals on their *glocal cultural identity* as an integration of their beliefs about global citizenship through global brands, nationalism, and consumer ethnocentrism. Next, in relation to these profiles, we assess the following specific consumer branding practices: 1) consumer involvement with global and local brands, 2) use of global and local brands as quality and self-identity signals, and 3) purchases of global and local brands. We focus on the emerging markets of Russia and Brazil (Study 1 in Russia in 2009; Study 2 in Russia and Brazil in 2010).

Our work makes several important contributions to research on cultural identity and consumption beliefs and practices, with implications for branding, global and local brands, and brand management. First, we contribute to current theory on *glocal cultural identity* (Ger & Belk, 1996; Jensen, 2003, 2011; Kjeldgaard & Askegaard, 2006, Varman & Belk, 2009) by considering the theory's grounding in three global–local identity beliefs, including one *global* cultural belief (belief in global citizenship through global brands) and two *local* cultural beliefs (nationalism and consumer ethnocentrism). Therefore, we extend the previous research that developed measures of either global or national identity dimensions (Der-Karabetian & Ruiz, 1997; Keillor et al., 1996; Zhang & Khare, 2009) to incorporate a profiling approach as an alternative strategy to understanding *glocal cultural identity*. Second, we further examine *glocal cultural identity* profiles in relation to branding practices. Specifically, we extend prior research on consumer attitudes toward global and local products (Steenkamp & de Jong, 2010) to examine involvement with brands, consumers' use of brands as signals of quality and self-identity, and purchases of global and local brands. Third, our focus is on the young adult cohort in the emerging markets of post-socialist Russia and post-colonial Brazil; these young adults are an attractive target for multinational firms and global brands but have received little research attention (Douglas & Craig, 2011). Our research draws upon work on globalization and cultural identity in consumer culture theory and in quantitative marketing paradigms and consequently helps integrate and bridge these two perspectives. Collectively, our findings suggest that multinational and local companies need to be cognizant of the complex and changing nature of young adults' *glocal cultural identity* in emerging markets, as they offer promising opportunities for potential growth (Burgess & Steenkamp, 2006; Wilson & Purushothaman, 2003).

In the following section, we discuss our conceptual framework, focusing on the cultural identity formation among young adults in the age of globalization, conceptualizing *glocal cultural identity*, and linking this identity to branding practices. Next, we provide an overview of our research in Russia and Brazil, including a brief discussion of the socio-historical differences and similarities in these two countries that are pertinent to the formation of the *glocal cultural*

identity. We then describe our two studies and findings in detail and conclude with a discussion, the managerial implications, and future research opportunities.

## 2. Conceptual framework

### 2.1. *Glocal cultural identity formation in the age of globalization*

A challenge faced by young adults in the age of globalization is making decisions about how their worldview beliefs and behavioral practices relate to global and local cultures—that is, their *glocal cultural identity* (Berry, 2001; Jensen, 2003, 2011). We recognize and discuss three forces at play in how young adults in the modern world form their *glocal cultural identity*: (1) the co-dependency of globalization and localization, (2) dialogical use of global and local identity markers, and (3) brands as key components of *glocal cultural identity*.

First, the interplay between globalization and localization is at the core of *glocal cultural identity* formation. Cultural identity is often framed as a tension or a competing choice between global and local identity, but there is increasing recognition that both identities are intertwined in mediated, complex, nuanced conversations with each other (Dong & Tian, 2009; Mazzarella, 2004; Varman & Belk, 2009; Zhao & Belk, 2008). Paradoxically, rather than having a homogenizing effect, globalization has fueled a boom in localization (Hung et al., 2007), implying that globalization and localization are unintelligible except in reference to each other. Hence, the concept of “*glocalization*” emerges where “both coexist and fuel each other in dialectical ways” (Hermans & Dimaggio, 2007; p. 33; Robertson, 1995). In other words, that which is defined as global in a given culture is contingent upon what is defined as local, and vice versa (Akaka & Alden, 2010).

Second, there is an evolving discussion about cultural identity formation in the context of globalization. Arnett (2002) posited that young people create a bicultural, or hybrid, identity successfully combining elements of global and local culture. Hermans and Dimaggio (2007) extended this thinking, positing a dialogical perspective where globalization challenges young adults to extend their cultural identity beyond the reach of traditional structures. This extension precipitates uncertainty and motivates the young adults to maintain, and even expand, their local values in pursuit of a stable identity. The authors further contend that globalization, as a key element of cultural identity, can also fuel nationalism, because it is an institutionalized identity marker in times of rapid change and uncertain futures. Hence, young adults may embrace globalization fearlessly (much as other generations abandoned home and family and sought out new frontiers), or successfully combine traditional identity markers such as nationalism with a global identity (balancing extension with security and familiarity), or may engage in defensive localization fueled by the fear of the encroaching others (Kinnvall, 2004). In the latter case, defensive localization can take the relatively mild marketplace form of ethnocentrism or can escalate into more extreme forms such as terrorism.

Third, branded products, because of their communicative, symbolic, and social functions (Kjeldgaard & Ostberg, 2007; Merz, He, & Alden, 2008; Strizhakova, Coulter, & Price, 2008b), are embedded in cultural production systems and mediated through national and global technologies. Branded products constitute a key part of cultural identity (Askegaard, 2006). Hence, changes in brandscapes occurring as a result of globalization are likely to influence the cultural identity developments of young adults (Hermans & Kempen, 1998; Jensen, 2011; Manning, 2010). Specifically, “brands can align themselves with respect to social imaginaries such as the nation by situating themselves within local or global trajectories of circulation...or they can gesture to diasporic, aspirational, or exotic elsewhere on the horizons of imaginative geographies of alterity” (Manning, 2010, p. 39; Mazzarella, 2003; Özkan & Foster, 2005). For example, many

recent studies show how strategies of localization situate brands within “the imagined cultural specificities of cities, regions, and nations,” while at the same time “positioning themselves as aspirational global brands” (Manning, 2010, p. 39; Manning & Uplisashvili, 2007; Vann, 2005; Wang, 2007).

## 2.2. Conceptualizing glocal cultural identity

Cultural identity among young adults is integrated with branding discourses, is fueled by globalization–localization processes and reflects the dialogical use of global and local identity markers, such as global and local beliefs. We conceptualize *glocal cultural identity* as defined by varying degrees of three global–local identity beliefs: global citizenship through global brands, nationalism, and consumer ethnocentrism. Research has emphasized that global brands are positioned as a means to express one’s global belongingness (Alden, Steenkamp, & Batra, 1999, 2006; Holt et al., 2004; Steenkamp et al., 2003); and Strizhakova et al. (2008a) have argued that consumers who believe in global citizenship through global brands embrace global brands as a way of expressing engagement with the world. Hence, global citizenship through global brands is a belief reflective of the *global* dimension of glocal cultural identity. In contrast, nationalism and consumer ethnocentrism are beliefs reflective of the *local* dimension of glocal cultural identity. Nationalism, defined as positive feelings toward one’s national identification, national pride and national respect (Crane, 1999; Keillor et al., 1996), is escalating and is fueled by globalization, particularly in the emerging BRIC markets (Douglas & Craig, 2011). Moreover, beliefs about global brands also evoke feelings and thoughts about local brands and locally-made products. Consumer ethnocentrism, in particular, questions the “appropriateness, indeed morality, of purchasing foreign-made products” (Shimp & Sharma, 1987, p. 280) and speaks in support of locally-made goods. Hence, both nationalism and consumer ethnocentrism resonate with the local dimension of glocal cultural identity; the former is a broader belief evoked in response to the consumers’ evaluation of their citizenship, whereas the latter is a consumption-based belief evoked in response to global brands and foreign-made products.

The choice of these three global–local identity beliefs is grounded in three forces that we identify as vital to the formation of glocal cultural identity among young adults. First, globalization and localization are co-dependent. While global brands promote discourses of global citizenship and culture in their campaigns, they simultaneously fuel the growth of national pride and support for local manufacturers (Douglas & Craig, 2011). Second, young adults, who are particularly open to media and other cultural influences, are challenged to dialogically combine these conflicting global and local beliefs when forming their glocal cultural identity. For example, Chinese and Brazilian youth paradoxically combine nationalism with a desire for “the American life” (Fong, 2004; Troiano, 1997). Third, brands play a key role in young adults’ glocal cultural identity. Belief in global citizenship through global brands provides consumer belonging and association with the global culture projected by the global brands; consumer ethnocentrism counterbalances this striving for global belonging with a moral obligation to support local manufacturers. Hence, we argue that three global–local identity beliefs regarding global citizenship through global brands, one’s national pride, and the morality of purchasing foreign-made products contribute to the formation of glocal cultural identity.

## 2.3. Glocal cultural identity and branding practices

Globalization further challenges young adults by presenting them with an expansive variety of consumption choices. For example, global brands such as Coke and Pepsi are positioned in competition to Buratino (Russia) and Guaraná Antarctica (Brazil); similarly, globally

marketed Dannon yogurts are on the grocer’s shelf next to local brands in Russia (Azbuka) and Brazil (Batavo). These global and local brands differentiate themselves by signaling varying meanings, such as quality and self-identity (Erdem, Swait, & Valenzuela, 2006; Fischer, Völckner, & Sattler, 2010; Özsomer & Altaras, 2008), and hence, the marketplace is filled with contending appeals from global and local brands. In forming their glocal cultural identity, young adults not only negotiate global and local cultural beliefs, but also negotiate consumption practices, such as those related to brands.

Extant research tends to examine the effects of idiosyncratic beliefs on branding practices. For example, Steenkamp and de Jong (2010) find that young adult consumers who have lower ethnocentric beliefs are likely to embrace a “homogenization response” reflective of their more positive attitudes toward global products. Other researchers show that consumers that hold stronger beliefs in global citizenship through global brands appear to be more attuned to the general branding ideoscape (Askegaard, 2006), place greater value on branded products in general (Strizhakova et al., 2008b), and express preferences exclusively for global brands (Holt et al., 2004). In general, consumer ethnocentrism has been linked to foreign brand aversion (e.g., Nijssen & Douglas, 2004; Sharma, 2011) and domestic brand preference (Balabanis & Diamantopoulos, 2004; Supphellen & Rittenburg, 2001). Yet other work, focused specifically on young adult consumers, indicates that ethnocentric young adult consumers may favor global and local brands equally (Kinra, 2006). This research is suggestive of how the dialogical interplay of local and global cultural identity markers is projected in consumer branding practices.

## 3. Overview of research

Global brand managers striving to succeed in emerging markets need to be aware of the effects of glocal cultural identity on consumer branding practices. In two studies, we investigate glocal cultural identity by profiling young adults on three global–local identity beliefs (global citizenship through global brands, nationalism, and consumer ethnocentrism). We next examine the different glocal cultural identity profiles with regard to: 1) involvement with local and global brands (Coulter, Price, & Feick, 2003), 2) the use of global and local brands as important quality and self-identity signals (Fischer et al., 2010; Strizhakova et al., 2008b; Tsai, 2005), and 3) purchases of global and local brands (Cayla & Eckhardt, 2008; van Ittersum & Wong, 2010). We focus on young adults in Russia and Brazil, two markets of the BRIC group that differ in their cultural institutions and socio-historic development but share some similarities because of globalization.

Historically, two relevant differences emerge in cultural identity formation between Russia and Brazil. First, Russia was a closed economy for almost three-quarters of a century prior to 1991; although branding and marketplace exchanges existed during that time, they were both quite distinct from those in Western countries and other emerging markets, such as Brazil (Cayla & Arnould, 2008; Kravets & Öрге, 2010; Manning & Uplisashvili, 2007). Specifically, distinctions between products and brands were, in many cases, blurred under communist rule and, consequently, consumers are still learning to rely on brands as much as they rely on other cues, such as price, place of sale, and product or ingredient information (Coulter et al., 2003; Walker, 2008). Brazil, however, has had an open-market economy with a long history of local branding and consumption practices similar to those in Western countries. Hence, the Russian (in contrast to Brazilian) consumers’ exposure to free-market practices, to a “westernized” consumer culture, and to other variations in cultural ideologies is in its infancy.

The second difference is based in the history of nationalism in Russia and Brazil. Although a multi-ethnic country, Russia has never been a country of immigrants but is instead a state with one dominant ethnic group (similar to many European countries). As a result,

its national identity and nationalism date back to imperial times (Weeks, 1996) and have only been strengthened by globalization. As Russia opens its borders, such deeply-rooted nationalism is also likely to evoke tensions and feelings of nihilism and disengagement within those who do not fit the national identity profile [similar to Josiassen's (2011) disidentified consumers in the Netherlands] or who do not abide to its historic code. In contrast, Brazil has been a country of immigrants, developing its nationalistic sentiment largely in response to ongoing globalization processes. Similar to other countries built on immigration (e.g., the U.S. or Canada), nationalism in Brazil is not embedded within a particular ethnic group, but rather within diverse groups and is, therefore, less likely to result in strong nihilistic tendencies.

Despite these two socio-cultural differences, the two emerging markets share similarities because of ongoing globalization. Globalization has brought greater openness and economic growth to both Brazil and Russia ("Relating to the emerging global middle class", 2007). Both countries are comparable to the U.S. and other developed countries in their Internet use among young adults, and foreign travel has been steadily increasing ("The holiday experience – what consumers are looking for in a holiday", 2011). As globalization created grounds for economic growth, it also triggered the growth of nationalistic rhetoric and sentiment, once again demonstrating that globalization and localization fuel each other and evolve in dialogical ways (Akaka & Alden, 2010; Hermans & Dimaggio, 2007; Hermans & Kempen, 1998). Political and business rhetoric, although welcoming of globalization and foreign investing, portrays the BRIC alliance as a powerful counterforce to the U.S. and other developed countries ("Brazilian consumers in 2020: The local setting", 2011; "In love with Russia", 2008).

Finally, both formal and informal ("black" market) economies span the global and local brandscapes in Russia and Brazil. The formal market in both countries is composed of multinational and local businesses, selling global (mainly foreign) and local brands. The informal market consists of brands of unidentifiable origins, unbranded products and counterfeits ("Brazil: Growth market of the future", 2010; "Russia: Growth market for the future", 2009). Euromonitor's Global Market Information Database 2009 brand market share data across eight consumer product categories indicate that the average market share of global versus local brands was 48% versus 19% in Russia and 44% versus 20% in Brazil. The remaining 33% in Russia and 36% in Brazil were attributed to "others," a category that combines brands and products with market shares of less than .1%, many of which may stem from the informal marketplace.

#### 4. Study 1

In Study 1, we use cluster analysis to examine the glocal cultural identity of young adults in Russia by segmenting them on three global–local identity beliefs: belief in global citizenship through global brands, nationalism, and consumer ethnocentrism. Once segmented, we examine each segment's profile with regard to its involvement with global and local brands and its use of global and local brands as signals of quality and self-identity.

##### 4.1. Sample and procedure

Undergraduate students from a public university in far-eastern Russia ( $n = 250$ ,  $M_{age} = 19.21$ ,  $SD = 1.65$ , 64% females) participated in our study for extra-credit in the early spring of 2009. Approximately one-third of the students worked part-time and approximately 80% had easy access to the internet. Approximately 43% of the participants had never traveled abroad, 53% had traveled only to neighboring China, and only 4% had traveled to more than one foreign country.

Our survey was written in English and then was translated into Russian by a native speaker and back-translated into English by

another Russian native-speaker. Participants completed a pencil-and-paper survey that included measures of our three global–local identity beliefs: belief in global citizenship through global brands, consumer ethnocentrism, nationalism, consumer involvement with brands, use of global and local brands as quality and self-identity signals, and demographic variables. As a point of reference, at the beginning of the survey, we provided definitions of global and local brands (Özsoy & Altaras, 2008; Schuiling & Kapferer, 2004). We defined global brands as those brands distributed and promoted under the same brand name in more than one country and provided Coca-Cola, Nokia, Sony, and BMW as examples. We defined local brands as those brands distributed and promoted in only one country or its region under a given brand name and provided examples of regional or national brands of soda (Monasturskaya), car (Volga), beer (Baltika), and supermarket (Plus). To ensure that participants were distinguishing between global and local brands, they were asked to list examples of one global and one local brand for five product categories (TV sets, mineral water, beer, ice-cream and banks) that have both global and local brands in the Russian market. Participants had a clear understanding of global versus local brands, as 100% were correctly identified.

##### 4.2. Measurement

We used previously developed (seven-point item) scales to measure the three global–local identity beliefs: global citizenship through global brands (three items, Strizhakova et al., 2008a), nationalism (five items, Keillor, Hult, Erffmeyer, & Babakus, 1996), and consumer ethnocentrism (five items, Shimp & Sharma, 1987). To measure consumer use of global and local brands as signals of quality and self-identity, we used three items each from the quality and self-identity dimensions of Strizhakova et al.'s (2008b) scale where branded products were referenced as either "global" or "local" brands. Finally, we adapted six items (Laurent & Kapferer, 1985) to measure consumer involvement with global (local) brands. Scale items, factor loadings, fit indices, means, and reliabilities are presented in Table 1.

We followed Fornell and Larcker's (1981) procedures to assess the convergent and discriminant validity of all measures. A minimal convergent validity of .70 is recommended. The minimal composite reliability of our measures is .80; thus, our measures exhibit sufficient convergent validity. Second, the average variance extracted for our measures was above .50. All between-construct correlations were below unity (largest  $r = .71$ ), and all within-construct correlations were greater than the between-construct correlations. Therefore, all of our measures exhibited sufficient convergent and discriminant validity (see Table 2).

##### 4.3. Results

We have conceptualized glocal cultural identity on the basis of three global–local identity beliefs: belief in global citizenship through global brands, nationalism, and consumer ethnocentrism. The young adult sample in Russia expresses a significantly stronger level of nationalism ( $M = 4.78$ ) than consumer ethnocentrism ( $M = 3.56$ ;  $t(249) = 12.59$ ,  $p < .001$ ) and belief in global citizenship through global brands ( $M = 3.41$ ;  $t(249) = 12.35$ ,  $p < .001$ ); we find no significant differences in the levels of belief in global citizenship through global brands and consumer ethnocentrism ( $t(249) = 1.70$ ,  $p > .05$ ).

To segment our participants on glocal cultural identity, we began with a hierarchical cluster analysis using the average linkage method. The resulting dendrogram indicated the presence of three distinct clusters. We proceeded by running a K-means cluster analysis with three clusters,<sup>3</sup> and found that the clusters differed significantly on

<sup>3</sup> Latent class analysis using 3 clusters yielded clusters with similar characteristics. Latent class analysis also confirmed cluster composition reported in Study 2.



**Table 3**  
Study 1 and Study 2: Cluster analysis results by country.

	Glocal cultural identity clusters <sup>1</sup>				Overall mean	F-value
	Globally-engaged	Glocally-engaged	Nationally-engaged	Unengaged		
Russia: Study 1	NA	n = 102 (41%)	n = 83 (33%)	n = 65 (26%)	n = 250 (100%)	
Global citizenship through global brands		4.69 <sup>a</sup>	2.76 <sup>a</sup>	2.24 <sup>a</sup>	3.41	151.18 <sup>***</sup>
Nationalism		4.95 <sup>a</sup>	5.99 <sup>a</sup>	2.95 <sup>a</sup>	4.78	205.20 <sup>***</sup>
Consumer ethnocentrism		4.35 <sup>a</sup>	3.32 <sup>a</sup>	2.61 <sup>a</sup>	3.56	60.47 <sup>***</sup>
Russia: Study 2	NA	n = 155 (50%)	n = 85 (28%)	n = 68 (22%)	n = 308 (100%)	
Global citizenship through global brands		4.61 <sup>a</sup>	1.95 <sup>a</sup>	2.54 <sup>a</sup>	3.43	200.38 <sup>***</sup>
Nationalism		5.26 <sup>a</sup>	5.49 <sup>b</sup>	2.72 <sup>ab</sup>	4.77	152.72 <sup>***</sup>
Consumer ethnocentrism		4.15 <sup>a</sup>	2.88 <sup>a</sup>	2.25 <sup>a</sup>	3.38	76.00 <sup>***</sup>
Brazil: Study 2	n = 58 (31%)	n = 64 (34%)	n = 64 (34%)	NA	n = 186 (100%)	
Global citizenship through global brands	5.08 <sup>a</sup>	4.13 <sup>a</sup>	1.77 <sup>a</sup>		3.61	196.31 <sup>***</sup>
Nationalism	5.17 <sup>a</sup>	5.34 <sup>b</sup>	4.85 <sup>ab</sup>		5.12	6.10 <sup>**</sup>
Consumer ethnocentrism	2.14 <sup>a</sup>	4.75 <sup>ab</sup>	2.64 <sup>b</sup>		3.20	140.25 <sup>***</sup>

<sup>1</sup>Within cluster t-tests of consumer beliefs indicate significant differences between the beliefs within each cluster (<.05), with the exceptions in Study 2 in Russia for the Unengaged and in Brazil for the Globally-engaged.

The same letter superscript indicates significant ( $p < .05$ ) differences between clusters on a given variable. Different letter superscripts indicate no significant differences between clusters on a given variable. NA indicates that the cluster was not observed in a given country.

\*\*  $p < .01$ .

\*\*\*  $p < .001$ .

through global brands, (4.69), and consumer ethnocentrism (4.35). In contrast, the Nationally-engaged, representing 33% of participants, express strong nationalism (5.99) and low levels of consumer ethnocentrism (3.32) and global citizenship through global brands (2.76). The smallest cluster, the Unengaged (26% of participants), indicates low levels (<3.0) on each of the three global–local identity beliefs.

Univariate ANOVA tests across the clusters reveal significant differences for each of the global–local identity beliefs (see Table 3 for means and F-tests). Specifically, the Glocally-engaged (in contrast to the other two clusters) have the strongest belief in global citizenship through global brands and the strongest consumer ethnocentrism, whereas the Nationally-engaged have the strongest nationalistic beliefs; the Unengaged express the weakest level on each of the global–local identity beliefs. Finally, we find no significant differences

across the clusters on Internet access, travel abroad, and gender; however, there was a difference on age ( $F(2, 247) = 14.66, p < .001$ ) with the Nationally-engaged slightly older ( $M = 19.99$ ) than the Unengaged ( $M = 18.74$ ) and the Glocally-engaged ( $M = 18.87$ ).

We next examined the three clusters with regard to their involvement with global and local brands and their use of global and local brands as signals of quality and self-identity. A MANOVA with local and global brand involvement as the dependent variables was significant (Wilks's  $\lambda = .83, F = 12.38, p < .001$ ), and the univariate ANOVAs were also significant (see Table 4). As might be expected, the post-hoc Scheffé tests ( $p < .001$ ) reveal that the Glocally-engaged are significantly more involved with both global and local brands than either of the other clusters, and the Nationally-engaged are more involved with local brands than the Unengaged. A MANOVA with consumer

**Table 4**  
Study 1 and Study 2: Glocal cultural identity clusters and global and local brand practices by country.

	Glocal cultural identity clusters				F-test
	Globally-engaged	Glocally-engaged	Nationally-engaged	Unengaged	
Study 1: Russia	NA				
Involvement with global brands		4.62 <sup>ab</sup>	3.94 <sup>a</sup>	3.76 <sup>b</sup>	14.39 <sup>***</sup>
Involvement with local brands		4.37 <sup>a</sup>	3.82 <sup>a</sup>	3.23 <sup>a</sup>	20.87 <sup>***</sup>
Use of global brands as signals of quality		4.63 <sup>ab</sup>	3.89 <sup>a</sup>	3.75 <sup>b</sup>	16.11 <sup>***</sup>
Use of global brands as signals of self-identity		4.34 <sup>ab</sup>	3.19 <sup>a</sup>	3.35 <sup>b</sup>	26.19 <sup>***</sup>
Use of local brands as signals of quality		4.39 <sup>a</sup>	3.70 <sup>a</sup>	3.14 <sup>a</sup>	27.85 <sup>***</sup>
Use of local brands as signals of self-identity		4.11 <sup>ab</sup>	2.99 <sup>a</sup>	2.89 <sup>b</sup>	28.54 <sup>***</sup>
Study 2: Russia	NA				
Percentage of global brands purchased		50.2	50.1	50.0	.71
Percentage of local brands purchased		17.4 <sup>a</sup>	18.1 <sup>b</sup>	12.0 <sup>ab</sup>	4.98 <sup>**</sup>
Percentage of "other" purchased		32.4 <sup>a</sup>	31.8 <sup>b</sup>	38.0 <sup>ab</sup>	4.16 <sup>**</sup>
Use of global brands as signals of quality		4.79 <sup>ab</sup>	4.29 <sup>a</sup>	4.09 <sup>b</sup>	10.53 <sup>***</sup>
Use of global brands as signals of self-identity		4.49 <sup>ab</sup>	3.25 <sup>a</sup>	3.19 <sup>b</sup>	38.79 <sup>***</sup>
Use of local brands as signals of quality		4.44 <sup>a</sup>	3.89 <sup>a</sup>	3.43 <sup>a</sup>	18.91 <sup>***</sup>
Use of local brands as signals of self-identity		4.10 <sup>ab</sup>	2.98 <sup>a</sup>	2.77 <sup>b</sup>	38.20 <sup>***</sup>
Study 2: Brazil				NA	
Percentage of global brands purchased	50.5 <sup>a</sup>	44.8 <sup>b</sup>	40.2 <sup>a</sup>		5.40 <sup>**</sup>
Percentage of local brands purchased	30.1	34.8	28.0		2.15
Percentage of "other" purchased	19.4 <sup>a</sup>	20.4 <sup>b</sup>	31.8 <sup>ab</sup>		5.63 <sup>**</sup>
Use of global brands as signals of quality	5.22 <sup>a</sup>	5.19 <sup>b</sup>	4.60 <sup>ab</sup>		4.88 <sup>**</sup>
Use of global brands as signals of self-identity	4.27 <sup>a</sup>	3.83 <sup>b</sup>	2.75 <sup>ab</sup>		16.72 <sup>***</sup>
Use of local brands as signals of quality	5.38 <sup>a</sup>	5.33 <sup>b</sup>	4.34 <sup>ab</sup>		14.53 <sup>***</sup>
Use of local brands as signals of self-identity	4.18 <sup>a</sup>	3.87 <sup>b</sup>	2.24 <sup>ab</sup>		36.72 <sup>***</sup>

The same letter superscript indicates significant ( $p < .05$ ) differences between clusters on a given variable.

\*\*\*  $p < .001$ .

\*\*  $p < .01$ .

use of global and local brands as signals of quality and self-identity as the dependent variables was also significant (Wilk's  $\lambda = .71$ ,  $F = 11.34$ ,  $p < .001$ ). The post-hoc Scheffé tests indicate a similar pattern of results; the Glocally-engaged are significantly more likely to use global and local brands as signals of quality and self-identity than either the Nationally-engaged or the Unengaged. The latter two segments are undifferentiated on their use of global brands as signals of quality and self-identity; however, with regard to local brands, the Nationally-engaged (vs. the Unengaged) are significantly more likely to use local brands as signals of quality.

To summarize, the Study 1 findings offer initial support for the existence of glocal cultural identity segments among young adult consumers in Russia based on three global–local identity beliefs. Across the segments, differences exist in their levels of involvement with global and local brands, as well as in their use of local and global brands as signals of quality and self-identity.

**5. Study 2**

We conducted Study 2 with young adult consumers from Russia and Brazil in the spring of 2010. Our goals were three-fold: 1) to determine if similar glocal cultural identity segments would be evident in Russia within a one-year time horizon, 2) to compare the glocal cultural identity segmentation of the young adults in Russia to those in Brazil, and 3) to examine the effects of the glocal cultural identity on purchases of global and local brands in ten product categories and to examine consumer use of local and global brand signals of quality and self-identity.

*5.1. Sample, procedure and measures*

Undergraduate students from far-eastern Russia, who did not participate in Study 1 ( $n = 308$ ;  $M_{age} = 19.85$ ,  $SD = 1.87$ ; 55% females), and from north eastern Brazil ( $n = 186$ ;  $M_{age} = 23.22$ ,  $SD = 3.41$ ; 65% females) participated in the study; a lottery for monetary prizes was offered. All participants were full-time students; yet their employment status varied across country samples ( $\chi^2 (3, 494) = 299.61$ ,  $p < .001$ ): not employed (Russia = 78%; Brazil = 31%), employed part-time (Russia = 17%; Brazil = 43%); and employed full-time (Russia = 5%; Brazil = 26%). Approximately 53% of participants in Russia and 85% in Brazil had never traveled abroad; the vast majority of the remaining participants had traveled to the neighboring country (China and Argentina, correspondingly), and less than 1% of the participants from each country had traveled to more than one foreign country. About 88% in Russia and 80% in Brazil reported using the Internet at home, school or work.

We followed similar procedures to those reported in Study 1; our survey was first written in English, then translated into Russian and Portuguese by native speakers, and then back-translated into English by other Russian and Portuguese native speakers. Participants completed a pencil-and-paper survey that included measures of our constructs of interest (see Study 1 for measurement details and Table 1 for factor loadings, means, and reliabilities). As reported in Table 5, all measures exhibited sufficient convergent and discriminant validity (Fornell & Larcker, 1981). Multi-group CFA analyses also indicated the presence of full metric invariance ( $\chi^2$ -difference (17) = 16.58,  $p > .05$ ) and partial scalar invariance ( $\chi^2$ -difference (20) = 60.68,  $p < .05$ , CFI and TLI decreased by .01, RMSEA remained the same) (Steenkamp & Baumgartner, 1998).

To determine global and local brand purchases, we asked participants to record if they had purchased/owned products in ten categories: bottled water, soda, laundry detergent, shampoo, chocolates, jeans, shoes, cell-phones, computers, and MP3/CD-players. The categories were selected because they included a range of global and local brands and were relevant to our young adult sample. If participants reported purchasing the products, they then recorded the brand name they had most recently purchased/owned; they could mark “unbranded” if the product did not have a brand name. Two coders (using definitions from Study 1) independently coded a participant's written brand name responses for each of ten product categories as: “global brand,” “local brand,” or “other” (i.e., brands of unknown origins, foreign brands that are not global, and unbranded products). Coders reached a 98% agreement in Russia and 96% agreement in Brazil; when brand classifications were not in agreement, Euromonitor's Global Market Information Database and company websites were used to determine the appropriate classification. To derive the percentage of global brands purchased by each cluster, we summed the number of global brands and divided it by the total number of the ten products purchased across the respondents. We followed the same procedure to calculate the percentages of local brands and “other” purchases.

*5.2. Results*

Again, we first examine the overall sample means on the three global–local identity beliefs (belief in global citizenship through global brands, nationalism and consumer ethnocentrism) that are related to glocal cultural identity. Consistent with Study 1, young adults in Russia and Brazil express significantly stronger nationalistic tendencies ( $M_{Russia} = 4.77$ ;  $M_{Brazil} = 5.12$ ) than global citizenship through global brands ( $M_{Russia} = 3.43$ ;  $t(308) = 11.97$ ,  $p < .001$ ;  $M_{Brazil} = 3.61$   $t(184) = 11.15$ ,  $p < .001$ ) and consumer ethnocentrism ( $M_{Russia} = 3.38$ ;

**Table 5**  
Study 2: Assessment of convergent and discriminant validity: composite reliability, average variance extracted, and Pearson r correlations (squared Pearson r correlations).

Constructs	Composite reliability	Average variance	2	3	4	5	6	7
Russia (n = 309)								
1. Global citizenship through global brands	.91	.73	.46 (.21)	.20 (.04)	.39 (.15)	.52 (.27)	.45 (.21)	.58 (.34)
2. Consumer ethnocentrism	.86	.56		.26 (.07)	.15 (.02)	.43 (.18)	.37 (.14)	.56 (.31)
3. Nationalism	.92	.73			.20 (.04)	.08 (.01)	.24 (.06)	.09 (.01)
4. Global brands as quality signals	.87	.68				.58 (.34)	.50 (.25)	.25 (.07)
5. Global brands as identity signals	.88	.72					.52 (.27)	.70 (.49)
6. Local brands as quality signals	.81	.59						.71 (.50)
7. Local brands as identity signals	.89	.73						
Brazil (n = 186)								
1. Global citizenship through global brands	.88	.71	.03 (.00)	.19 (.04)	.26 (.07)	.39 (.15)	.39 (.15)	.57 (.32)
2. Consumer ethnocentrism	.84	.52		.14 (.02)	.09 (.01)	.20 (.04)	.06 (.00)	.18 (.03)
3. Nationalism	.70	.50			.22 (.05)	.10 (.01)	.17 (.03)	.11 (.01)
4. Global brands as quality signals	.86	.69				.57 (.32)	.50 (.25)	.24 (.06)
5. Global brands as identity signals	.88	.71					.30 (.09)	.69 (.48)
6. Local brands as quality signals	.84	.63						.54 (.29)
7. Local brands as identity signals	.90	.75						

$t(308) = 11.97, p < .001$ ;  $M_{Brazil} = 3.20$ ;  $t(184) = 15.88, p < .001$ ). Also consistent with Study 1, we find no significant difference between global citizenship through global brands and consumer ethnocentrism in Russia ( $t(307) = .42, p > .05$ ); in Brazil, however, respondents express a stronger belief in global citizenship through global brands than consumer ethnocentrism ( $t(184) = 2.45, p < .05$ ).

The hierarchical cluster analyses using the average linkage method indicated the presence of three distinct clusters in both Russia and Brazil. A K-means cluster analysis with three clusters yielded significant differences on our three belief constructs (Russia: Wilk's  $\lambda = .19, F = 128.50, p < .001$ ; Brazil: Wilk's  $\lambda = .14, F = 114.29, p < .001$ ). Again, we first discuss each cluster configuration and then report on the differences in the levels of the global–local identity beliefs across the clusters (see Table 3 for means and  $F$ -tests). We find no significant differences across the clusters in Russia or Brazil on Internet access, travel abroad, gender or age.

In Russia, the Study 2 pattern of results mirrors Study 1's three clusters, including the Glocally-engaged, the Nationally-engaged, and the Unengaged. The Glocally-engaged segment is again the largest cluster (50% of participants vs. 41% in Study 1), and, similar to Study 1, they express moderate levels (on a seven-point scale) of nationalism (5.26), global citizenship through global brands, (4.61), and consumer ethnocentrism (4.15). The second cluster, the Nationally-engaged (28% of participants vs. 33% in Study 1), express a moderate level of nationalism (5.49), but low levels of consumer ethnocentrism (2.88) and belief in global citizenship through global brands (1.95). The third cluster, the Unengaged (22% of participants vs. 26% in Study 1), again reports low levels ( $< 3$ ) for each of the three global–local identity beliefs. Similar to Study 1, the Glocally-engaged (in contrast to the other two clusters) have the strongest belief in global citizenship through global brands and the strongest consumer ethnocentrism. In contrast to Study 1, however, we find no difference between the Glocally-engaged and the Nationally-engaged on their nationalistic beliefs, and both have significantly stronger nationalistic beliefs than the Unengaged.

In Brazil, we observe three clusters, two of which are similar to those in Russia: the Glocally-engaged (34% of participants) and the Nationally-engaged (34% of participants). The Glocally-engaged are again defined by moderate levels (on a seven-point scale) of nationalism (5.34), global citizenship through global brands, (4.13), and consumer ethnocentrism (4.75), whereas the Nationally-engaged have moderate nationalistic tendencies (4.85), but low levels of beliefs in consumer ethnocentrism (2.64) and global citizenship through global brands (1.77). The third cluster in Brazil is the Globally-engaged (31% of participants) who express strong beliefs in nationalism (5.17) and global citizenship through global brands (5.08), and are low on consumer ethnocentrism (2.14). Interestingly, the Unengaged cluster did not emerge in Brazil.

We next considered the purchase of global and local brands across the clusters for the Russian and Brazilian samples, noting that *global* versus *local* versus *other* brand purchase averages in Russia (50%; 18%; 32%) and Brazil (48%; 30%; 22%) were reflective of the brand structure across similar product categories (derived from Euromonitor's Global Market Information Database) in Russia (48%; 19%; 33%) and in Brazil (44%; 20%; 36%). The MANOVA results with percentages of global, local and other brand purchases are significant for Russia (Wilk's  $\lambda = .92, F = 5.69, p < .05$ ) and for Brazil (Wilk's  $\lambda = .93, F = 6.32, p < .05$ ). The follow-up univariate ANOVA for Russia indicated no differences in the percentage of global brands across the three clusters; approximately 50% of each segment's brand purchases in the ten product categories are global (see Table 4). With regard to local brand purchases, however, we find differences as the Nationally-engaged (18.1%) and Glocally-engaged (17.4%) purchase a greater percentage of local brands than the Unengaged (12.0%). In Brazil, we observe slightly more variance in global brand purchases across segments, with the Globally-engaged reporting 50.5% global

purchases in the ten product categories, in contrast to 44.8% and 40.2% for the Glocally-engaged and the Nationally-engaged, respectively. We find no differences in the percentage of local brands purchased (~31%) across the segments in Brazil.

Finally, we examined the participants' use of global and local brands as signals of quality and self-identity in Russia and Brazil. MANOVA results for the use of signals were significant in Russia (Wilk's  $\lambda = .73, F = 12.75, p < .001$ ) and in Brazil (Wilk's  $\lambda = .70, F = 8.33, p < .001$ ). The four univariate ANOVA tests for global and local signals related to quality and self-identity in each country were significant ( $p < .001$ ) (see Table 4). In Russia, the pattern of results is consistent with Study 1 findings. Specifically, the Glocally-engaged are more likely to use global *and* local brands as signals of quality *and* self-identity than either the Nationally-engaged or the Unengaged; the Nationally-engaged and the Unengaged are similar with regard to consumer use of local brands as symbols of self-identity. In Brazil, the Globally-engaged and the Glocally-engaged have similar patterns related to global and local brands, with higher use of both global *and* local brands as signals of quality *and* self-identity than the Nationally-engaged.

## 6. Discussion

Global brand managers often assume that the young adult cohort in emerging markets is homogenized and globally-oriented; yet, research indicates that consumers often form glocal cultural identity by blending aspects of their global–local identity beliefs, and, consequently, differentially engage in global and local consumption practices (Ger & Belk, 1996; Hung et al., 2007; Kjeldgaard & Askegaard, 2006; Steenkamp & de Jong, 2010). Some researchers have focused on differentiating the global side of consumer identity (Zhang & Khare, 2009), and in our research we use cluster analysis as an alternative technique for assessing glocal cultural identity. Our research integrates and bridges research from two paradigms, consumer culture theory and quantitative globalization studies, and contributes to the stream of glocal identity work in several important ways.

First, we offer a conceptual framework which considers glocal cultural identity as grounded in three global–local identity beliefs (global citizenship through global brands, nationalism, and consumer ethnocentrism). Second, we investigate the understudied young adult cohort in the emerging markets of Russia and Brazil and segment this cohort on their global–local identity beliefs. We then examine the segments' locally and globally-focused consumption practices as they relate to each segment's involvement with brands, use of brands as signals of quality and self-identity, and purchase patterns across an array of product categories. Instead of assuming and imposing orthogonality in consumption practices among different segments of glocal consumers, we show their complexity and highlight both differences and similarities in their responses to marketplace branding realities (consistent with van Ittersum and Wang's (2010) work on EU consumers). We also incorporate Euromonitor's Global Market Information Database data on global and local brand market shares for our countries of interest. Third, our findings highlight the evolution of glocal cultural identities within emerging markets.

### 6.1. Conceptualizing glocal cultural identity and segmenting the young adult cohort

The idea of a glocal cultural identity is not novel (Cayla & Eckhardt, 2008; Ger & Belk, 1996; Kjeldgaard & Askegaard, 2006); nonetheless, research has yet to offer a systematic investigation into the underlying beliefs that might explain the tensions, complexities, and interplay that occurs in the development of this identity. We suggest that one belief fueled by globalization (global citizenship through global brands) and two beliefs fueled by dialogically-opposed localization (nationalism and consumer ethnocentrism) can serve as a

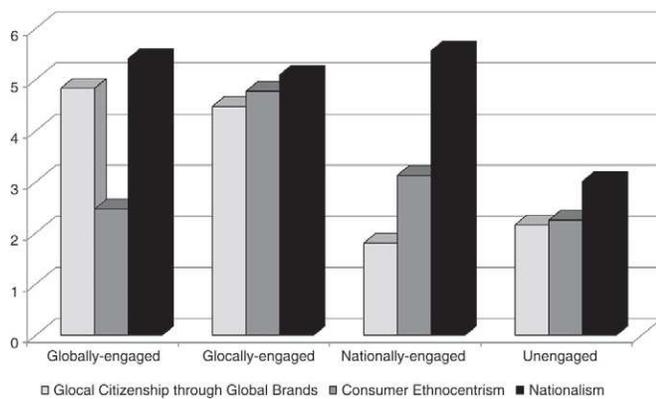


Fig. 1. Profiling glocal cultural identity segments in the pooled data in Russia and Brazil in Study 2.

basis for examining glocal cultural identity. Segmenting the young adult cohort based on these beliefs resulted in the identification of four segments across our Russian and Brazilian samples and in a pooled sample in Study 2: Globally-engaged, Glocally-engaged, Nationally-engaged, and Unengaged (see Fig. 1). The global–local identity beliefs effectively segment the young adult market. First, a stronger belief in global citizenship through brands differentiates the Globally-engaged and Glocally-engaged from the Nationally-engaged and the Unengaged. Second, a stronger nationalistic tendency differentiates the Globally-engaged, Glocally-engaged, and Nationally-engaged from the Unengaged. Finally, a stronger consumer ethnocentric tendency differentiates the Glocally-engaged from the Globally-engaged and Nationally-engaged. Furthermore, these beliefs guide consumer consumption practices.

The Glocally-engaged are more likely to use both global and local brands as signals of quality and self-identity and are more involved with both global and local brands than the Nationally-engaged and the Unengaged. The purchases of the Glocally-engaged are reflective of the market structure of global and local brands in Russia and Brazil. The Globally-engaged are similar to the Glocally-engaged in their use of both global and local brands as signals, but report significantly more purchases of global brands (50%) than the Nationally-engaged (40%). The Nationally-engaged are similar to the Unengaged in their lower use of global brand signals and global brand involvement, but the Nationally-engaged report greater use of local brands as signals of quality, stronger involvement with local brands, and more purchases of local brands (18%) than the Unengaged (12%). These findings indicate a more “localized” and less “globalized” response among the Nationally-engaged and speak to the varying nature of young adults’ glocal cultural identity. Finally, the Unengaged appear to have little interest in either patriotic national ideologies or consumption-related discourses, exhibiting nihilistic tendencies across all beliefs.

## 6.2. The evolution of a glocal cultural identity

Glocal cultural identity takes shape and transforms over time as an individual negotiates between global and local cultures (Arnett, 2002; Eckhardt, 2006; Ger & Belk, 1996; Jensen, 2003, 2011). Our work, by contrasting Russia in 2009 with 2010, and also contrasting Russia with Brazil in 2010, provides an opportunity to speculate about how macro-environmental factors might affect the evolution of glocal cultural identity. Globalization is fueling both economic growth and nationalism in these countries; both countries are receiving increased attention in the global marketplace as a consequence of their BRIC-country status. However, two noticeable differences exist. First, Russia was a closed economy for most of the 20th century and, consequently, its consumers have less experience and exposure to free-

market consumption practices than consumers in Brazil. Second, historically rooted nationalism in Russia may evoke stronger nihilistic overtones among Russian consumers than Brazilian consumers.

Given this backdrop, it is perhaps not surprising that Russia’s third segment is the Unengaged, whereas Brazil’s third segment is the Globally-engaged. We speculate that, as Russia becomes a more open multicultural society and Russian consumers gain greater access to and interest in global consumption, we might see a shift in segment size—specifically that the Unengaged segment would become smaller and, over time, that some Glocally-engaged might migrate to a Globally-engaged segment, similar to the segments currently seen in Brazil. In fact, our data show an increase in the size for the Glocally-engaged in Russia from 2009 (41%) to 2010 (50%), which may be partially attributable to several events (measurement error could also account for some variance) that occurred between our 2009 and 2010 data collections: a “reset” of Russia–U.S. relations (“U.S.–Russia relations: “Reset” fact sheet”, 2010, The White House: Office of the Press Secretary), greater partnerships with the BRIC alliance and the hosting its first summit (Buckley & Faulconbridge, 2009), and increased global cooperation because of depressed energy prices. Further, if nationalism escalates in Brazil, the Globally-engaged segment may merge with the Glocally-engaged, and the Unengaged may appear in response to globalization–localization tensions.

Collectively, our findings are consistent with prior research (Jensen, 2003, 2011; Mazzarella, 2003), and demonstrate that consumer glocal cultural identities are not static, but evolving, and that these transformations appear to be more noticeable in markets undergoing greater marketplace shifts (Hermans & Dimaggio, 2007; Kinnvall, 2004).

## 7. Managerial implications

To be successful in the global marketplace, managers of multinational corporations and local firms need to be cognizant of the glocal cultural identity of young adult consumers. Furthermore, careful consideration of the evolution and dialogical character of glocal cultural identity may be particularly important in emerging markets, where global and nationalistic discourses are intertwined and vying for consumer attention. Our results indicate that young adult consumers can be profiled based on their global–local identity beliefs, and both multinational and local firms launching brands into emerging markets would do well to consider targeting specific glocal cultural identity segments, giving heed to their nationalism, belief in global citizenship through global brands, and consumer ethnocentrism.

Two segments, the Globally-engaged and the Glocally-engaged, are particularly appealing to global firms and brands. These two segments are simultaneously open to global brands and patriotic; they differ, however, in that the latter is more ethnocentric, expressing stronger support of locally-made products. Both segments are engaged in the marketplace, strongly involved with global and local brands, and use both global and local brands to signal quality and self-identity. These segments, particularly the Globally-engaged, are likely to be early adopters of new global brands in their emerging markets. The Glocally-engaged are likely to be the targets of and early adopters of local brands, and could be very effective in helping local firms introduce “cool” local brands to the global marketplace. Ger (1999) suggests that local brands may have deeper and more relevant meanings to consumers than global brands. However, if the Globally-engaged and the Glocally-engaged find resonating meanings in local brands and share them via YouTube, social networks, or Twitter, they may be able to help to elevate them to global brand status. Moreover, these two segments, because of their strong nationalistic tendencies, may become increasingly committed to domestic global brands (Quelch, 2003). More recently, domestic firms in the developing markets of Asia are attempting to re-charge and re-shape the image of Asia and its brands as contemporary and hyper-

urban in response to modernity and globalization (Cayla & Eckhardt, 2008). Clearly, the Globally-engaged and Glocally-engaged would be responsive targets for marketing campaigns that tap into the global and local aspects of their identity.

The Nationally-engaged segment, defined primarily by their nationalism, should be particularly appealing to local firms. These consumers react more favorably to local than global brands, using them as signals of quality and self-identity. Although this segment purchases a significant percentage of global brands, high-quality local brands would be attractive to them and could ultimately make inroads into the global brand market share. This Nationally-engaged segment presents both challenges and possibilities for multinational firms. In targeting this segment, multinationals would be wise to market brands using local associations, names, and symbolism. Thus, joint-ventures, local production, and culturally-relevant marketing practices—rather than reliance on standardized global marketing practices—would be advised when targeting this segment.

Both local and multinational firms need to acknowledge the Unengaged consumers. These young adults are not engaged in the marketplace and do not use global or local brands as signals of self-identity or quality when making brand choices; they also appear to be unresponsive to nationalistic rhetoric. Our results indicate that this segment purchases the same percentage of global brands as other segments, yet these purchases may be convenience-based rather than preference-based. Consequently, if quality local brands become available, their purchase patterns may shift. It may be that these young adults deny that there are unfolding economic and globalization processes, are cynical about them, or rely on alternative consumption cues. Their response to branding appears to be similar to that of “glalientated” consumers (Steenkamp & de Jong, 2010) who are generally uninterested in consumption and may buy whatever is available in the marketplace.

Furthermore, as the marketplace in emerging countries converges and consumption levels become comparable to those in the developed markets (Dholakia & Talukdar, 2004), consumers' glocal cultural identities are likely to evolve. Thus, both multinational and domestic firms will need to keep the pulse of consumers' beliefs in global citizenship through global brands, nationalism, and consumer ethnocentrism, and assess how to best manage their portfolio of global and/or local brands. Our work suggests that a glocalised brand approach (Douglas & Craig, 2011; Kapferer, 2001) may be an effective strategy to reach a consumer base that varies on glocal cultural identity.

## 8. Future research directions

Our research extends the current work on glocal cultural identity with a specific focus on the young adult cohort in emerging markets, and we draw attention to several avenues of research that might be pursued to develop and elucidate additional insights on this domain.

First, we conceptualized glocal cultural identity based on an individual's global–local identity beliefs of global citizenship through global brands, consumer ethnocentrism, and nationalism. We examined consumer use of global and local brands as signals, global and local brand involvement, and purchases of global and local brands. A broader explication of the glocal cultural identity nomological network is warranted. Specifically, it would be valuable to understand how glocal cultural identity relates to ideological beliefs, such as cosmopolitanism, and consumption traits, such as materialism and innovativeness. Moreover, research is needed to provide a deeper understanding of the socio-historical and political ideological effects on the development and evolution of glocal cultural identity, as well as understanding the personal experiences of consumers reinventing their identities (Coulter et al., 2003).

Second, our work provided insights about glocal cultural identity as related to involvement with brands, the use of brands as signals, and the purchase of global and local brands. Other brand-related

variables, such as loyalty, ownership, and the use of brands to signal other meanings, such as traditions or social values, are also of interest. Future research might also investigate the extent to which glocal cultural identity segments use other (non-brand related) consumption cues, such as reliance on peers, family influence, importance of product and ingredient information, and price. Future research could also investigate the potential moderating effects of product category knowledge. Also, to have a better understanding of how glocal cultural identity provides a lens for interpreting marketing stimuli, future work might experimentally examine advertising messages that incorporate different types of globally and/or locally relevant information and symbolism.

Finally, there are several straightforward extensions of our work. For example, researchers might consider glocal cultural identity in other emerging markets. Research has identified similar glocal–local identity belief structures operating in the two other BRIC countries, India and China (Dong & Tian, 2009; Fong, 2004; Kinra, 2006), and based on their economic and political histories and market structure, we speculate that glocal cultural identity segments in India may be more closely aligned with those in Brazil and those in China may span the four segments that we observed across our pooled Russian and Brazilian data. A comparison with consumers in larger or smaller emerging nation-states with weaker protectionist and nationalistic discourses are also of interest and may yield divergent findings. Our focus was on the young adult cohort, but work to systematically sample the population at large would provide insights about the existence and size of these glocal segments within a country. Research has suggested that age is a key variable that affects consumer attention to globalization in emerging markets (Coulter et al., 2003; Steenkamp & de Jong, 2010), and so we would expect larger Globally-engaged and Glocally-engaged segments among younger populations and larger Nationally-engaged and Unengaged segments among older populations.

## 9. Conclusion

As emerging nations build their economic power, they are also empowering their national identity in a world filled with global cooperation, global alliances and global media. Nationalistic overtones are frequently mixed with global integration and openness in political and economic dialogues within these emerging markets, impacting the transformation of consumer cultural identity. This domain of research and the examination of these transformations as they relate specifically to glocal cultural identity, as well as variations in meanings of global and national citizenship, will be of growing interest as these emerging countries and their brands take the global stage.

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