CHAPTER-III
CONCEPTUAL FRAMEWORK

3. Conceptual Framework

3.1. Ethnic Marketing and Consumption:

Ethnic marketing is different from multicultural marketing (Nwankwo, 1996). The term ethnic marketing has been used in the study of Venkatesh (1995). There are companies those who have understood the role of ethnic marketing in USA (Rossman, 1994) in comparison to companies in Britain (Lindridge, and Nwankwo 1998). Albonetti and Dominguez (1989) considered subculture groups as important target segment which play crucial role in present segmentation. The market segmentation causes heterogeneity in consumer behaviour (Costa and Bamossy, 1995). In a multi ethnic culture it is required to segment the market based on ethnic groups (Nemetz and Christensen, 1997; Nwankwo and Lindridge, 1998). Ethnicity influence consumer leisure activities and way of thinking (Bocock, 1993). The social cultural variations draw differences between ethnic groups; and represent individuals as members of the group and others as outsiders (Fitzgerald, 1991; Meijer, 1998). The ethnicity can become the influential topic in relation to “advertising, brand-loyalty; consumer values; consumption patterns; family decision-making; word of mouth behaviour and perceived risk” (Shaffer and O’Hara, 1995 cited in Burton, 2000).

3.2. Ethnicity and Shopping Behaviour:

Ethnicity lays an impact on consumer behaviour, their preference for products and describes cultural norms of the family (Burton, 2000). Various researchers described the impact of ethnicity on the shopping behaviour of ethnic groups in US (Deshpande et al., 1986; Donthu and Cherian, 1994), but their focus was on Hispanic community in US. Some researchers also focus on shopping behaviour of bicultural ethnic groups like Asian-American and Japanese-American. Joy et al., (1991) studied French and English Canadians and suggested that acculturation has a strong impact on consumer behavior in comparison to ethnicity. Ownbby and Horridge (1997) described that market
segmentation of ethnic groups can be done on the basis of acculturation. The phenomenological approach is considered as the best approach in understanding the exploratory and descriptive nature of the study. The product involvement correlates significantly with subjective knowledge (Flynn and Goldsmith, 1999). The objective knowledge links consumer knowledge to what he knows about. In contrast, subjective knowledge emphasizes how much a person knows about something (Park et al., 1994). During product purchase and usage the subjective knowledge accumulated by consumers is supported by objective knowledge (Flynn and Goldsmith, 1999).

There is much marketing literature on ethnicity and identity for marketers. In Britain ethnic minorities are in small proportion that is why researchers don’t pay much focus on shopping patterns of ethnic groups (Owen, 1993). But in US the ethnic minority groups are in large proportion which generates a lucrative market for marketers and researchers as well, as a large number of groups are involved in jobs and they draw major proportion of income share in comparison to locals (Shaffer and O'Hara, 1995).

3.3. Subjective Ethnicity and Store Choice

A person tries to locate a store where he could get what he wants. This means he can satisfy his rational means along with deriving satisfaction of his socially connected needs (Leskinen, et al., 2013). The consumer depicts his consumption experiences through his subjective memories.

3.4. Shopping Behaviour and Store Choice:

People consider the malls for shopping and performing their recreational activities (Kowinski, 1985). Shoppers like to spend their time where they get best variety of stores and merchandise (Ashley, 1997). Some shoppers are quick in deciding where to shop and their decision is based on their attitude toward mix of stores (Gentry and Burns, 1977). Shopper’s involvement with shopping depends on the level of excitement at mall and desire to stay there. This further leads to mall patronage intentions (Wakefield et al., 1998).
3.5. Culture and Emotional Intelligence

Culture is composed of implicit and explicit features of behaviours which are conveyed through symbols (Kroeber and Kluckhohn, 1952). In India emotional expression on the culture pertaining to people who are highly intact with their culture, depend on external environment to exhibit emotions and use nonverbal cues to convey messages and interpret communications (Sharma, 2012). Therefore, there is high level of emotional competency in high context cultures. In such situations people are sensitive and give value to relationships and networks (Sharma, 2012). In individualism culture individuals focus on themselves and to some extent on their family members. Collectivism approach teaches individuals how to differentiate between in-group (relatives, caste and organization) and other groups (Sharma, 2012). Triandis (2002) described that in collective society individuals give priority to collective effort over personal achievements. Therefore, ECI works well in individualistic or collective society. In collective societies like India individual gives importance to the decision of the group over his beliefs and behaviours and individual learns those personal and social skills which are acceptable in his culture (Sharma, 2012).

Emotional intelligence received more attention in the recent years, which states a person’s ability to understand emotional state of others and to regulate one’s own emotional state. Emotional intelligence has been popularized by Mayer, Salovey, and colleagues (Salovey and Mayer, 1990). Emotional intelligence shares some resemblance with CQ such as intelligence is inherently multidimensional involving behavioral, as well as, cognitive facets. The emotional intelligence has relevance on different attributes in comparison to different cultures i.e. it is culture specific because different cultures have different rules and social skills for social interactions (Ruzgis and Grigorenko, 1994). It also helps to identify emotions which are influenced by culture (Ekman, 1982), and study of other researchers also revealed that cultural norms affect emotional experiences of individuals (Eid and Diener, 2001).

3.6. Relationships Between Emotional Intelligence and:
a). Cultural Intelligence

EQ is not a trait like construct, but it is a state like construct which is similar to CQ. The state like construct means that personality characteristics are developed over a period of time (Ang, et. al., 2006). Moon (2008) also discussed correlation between EQ and CQ. Emotional intelligence works in a single culture and describes individual, group and organizational performance (Salovey and Mayer, 1990), but still this concept is under-developed (Jordan, et. al., 2002).

Emotional intelligence depends on the familiarity with a specific context. Emotional intelligence has the capability to “perceive, assimilate, self-regulate, understand and respond to the affective states of culturally similar individuals (Earley and Ang, 2003). Thus, the individuals who score high in EQ in their own cultures may not score well in skills used in handling the interaction with individuals from other culture. But, CQ is culture free construct (Ang et al., 2007; Earley and Ang, 2003). Emotional intelligence has two factors which depict interpersonal and intrapersonal skills (Salovey and Mayer, 1990). Self awareness and self management come under intrapersonal skills whereas, social awareness and relationship management come under interpersonal skills, because it reflects emotions of people in different cultures (Goleman, 1998). Culturally intelligent people have to manage their emotions effectively while doing interactions in cross-cultures (Earley and Ang, 2003). On the other hand, in emotional intelligence people have to not only understand emotions of oneself but also of others, and these others might be the part of our group or other group (Ang et al., 2007). EQ is learning activity which has the capability to do contribution in cross-cultural interactions. The EQ capability of managing oneself and other’s emotions can be applied when individual interacts with people from different cultural backgrounds (Moon, 2008). The emotional expressions used by an individual during interaction with people from different cultures use their cultural norms (Hochschild, 1983). Emotional expressions also vary as per the culture of individuals. One requires both emotional intelligence and cultural intelligence while dealing with emotional expressions of individuals from other cultures (Moon, 2008).

Sharma (2012) used emotional intelligence in cross-culture Indian environment.

CQ is distinct from EQ because it deals with individual abilities rather than his ways of behaving (Mayer, et. al., 2000). EQ focuses on individual emotions and
managing emotions without giving priority to cultural contexts, and is similar to CQ because both work beyond the notions of academic and mental intelligence. Earley & Ang (2003) described that emotions are culture specific. So, a person having strong EQ in one culture might not express same EQ in other culture.

b). Practical Intelligence:

Individuals recognize their emotions and use them to solve problems. These abilities help individual to understand his own and others emotions, transform emotional experience into thoughts, and then recognize and reason the emotions and finally regulate oneself and others (Mayer, et. al., 2000).

3.7. Relation Between Emotional Intelligence and Culture Self:

Emotions regulate individual’s self (Le-Doux, 1987). Individual emotional experience depends on his culture (Lutz, 1988). When an individual mixes cognition and emotion, the result of this combination depends on individual self-system. Emotional experience acquired by the individuals in interpersonal relation should be viewed culturally, to understand how people are persuaded by others in relationship, or how an individual persuades others in relationship. Emotional meaning is transformed into social meaning during social interaction with others (Lutz, 1988). Social situations influence emotions and are influenced by self, others, and the relationship between the two.

3.8. Subjective Ethnicity and its Determinants:

There are five antecedents to subjective ethnicity gathered from qualitative study. Previous researches described correlation between practical intelligence and emotional intelligence (Smith, et. al., 2008) and also between cultural intelligence, emotional intelligence and practical intelligence in the nomological network (Ang and Dyne, 2007). Deshpande, et. al., (1986) described that ethnic identity is an important aspect in understanding subjective ethnicity. From the qualitative research, it is analyzed that ethnic identity plays an important role in describing subjective ethnicity. From the
qualitative research and literature review it is depicted that all the five determinants have strong relation with subjective ethnicity.

Cultural intelligence describes the role of cross culture awareness and interaction on subjective ethnicity of individual. Emotional intelligence describes the role of interpersonal and intrapersonal skills on subjective ethnicity. Practical intelligence described that “problem definition is a complex, psychological, subjective reality which, according to Berg, et. al., (1998), reflects the individual’s goals and expectations (Bandura, 1986) and determines the strategies to be used to meet these expectations and accomplish subjective goals (Vallacher and Wegner, 1987), also affects the outcome attribution and meaning of interpretation (Dodge, et. al., 1986), and induces the effective representation of the problem” (Fleeson and Cantor, 1995). Culture self depicts role of private self, interpersonal self and relational self on subjective ethnicity. Ethnic identity described the attitude of individual towards his group members, and the group membership cause an influence on subjective ethnicity.

3.9. Shopping Behaviour:

From the literature review (Childers and Peck, 2006) and qualitative research it is analyzed that shopping behaviour has three determinants named as status consciousness, need for touch and companion opinion.

3.10. Store Choice:

From qualitative research, it is depicted that store choice has three determinants named as perceived self congruity, perceived sensitivity to ethnic culture, and pragmatic legitimacy.

3.11. Relationship between Subjective, Shopping Behaviour and Store Choice

Subjective attributes played an important role on purchasing decisions than objective attributes. Subjective attributes include “quality, design (Grapentine, 1995), workmanship, durability and comfort” and emotional benefits (Lee and Um, 1992), and objective attributes include, “price, brand name, variety, information provided, antique value and country of origin” (Goode and Jamal, 2001).
Bitner (1992) described that various stimuli contribute to servicescape which included store objective, physical environment. In addition, the measureable stimuli lead to consumer approach/avoidance decisions, and also influence social interactions (Parich, et. al., 2008). Other researchers considered symbols and signs responsible for social interactions. The product symbolic attributes described the personality and status of the user (Brady and Cronin, 2001). Edvardsson, et. al., (2010) described that it was difficult to control subjective stimuli than the objective stimuli. Mexican consumers were store loyal, and their store selection was based on fixed and variable utilities of shopping; they did not bother much about price and ambiance of the store (Rajagopal, 2006).

Store image among consumers also lays an impact on the shopping patronage and store preference in consumer’s mind (King and Ring, 1980). Shopping experience gives a lot of cues to customers, the sources of which include advertising, peer reviews, etc (Hirschman, 1981). Store environment provides multiple positive or negative cues to consumers which have an effect on their information processing heuristics. The sensory visual cues play a significant role on consumer patronage behaviour and also effects on consumer subjective impressions developed towards the store (Baker, et. al., 1994).

Researchers also described that beliefs about the store correlate with loyalty intention and also indirectly influence on the shopping criteria, like, quality and price (Darden, Ordem and Darden, 1983). The above literature indirectly determines that ethnicity influences store choice and shopping behaviour has relation with store choice and subjective ethnicity.

3.12 Hypotheses Development

Subjective Ethnicity and Store Choice:

The socialization process causes interaction between individuals through socialization agents which includes parents and peers? Ethnicity impacts on socialization process, but its magnitude depends on its exposure to various agents. African-American adolescents have less exposure from parents in comparison to whites (Moschis, 1987). Weber (1968) described that ethnic groups have subjective beliefs in their ancestral norms, customs and rituals. Venkatesh (1995) ethnicity describe group through
inclusionary-exclusionary principle which includes inclusion or exclusion from other groups and difference-identity principle explains the individual or group perceptions towards real or perceived differences. The relationship of ethnicity and consumption behaviour is complex to understand. Jamal and Chapman (2000) described the British Pakistanis consumption experiences which were influenced by their in-group members and Host Caucasian culture, and their buying behaviour was influenced by their ethnic identity. Indians have collective nature towards their family (Sinha, 1969), and have individual behaviour outside their family units (Halman, 1996). The British Indian’s purchase decision was influenced by its culture (Dibb and Simkin, 1996). Ethnic identification directly develops linkage with both self-actualization and social affiliation (Shim and Eastlick, 1995).

Consumer purchase decisions were based on their previous knowledge and evaluation criteria. The criterion for evaluation was based on either subjective (emotional benefits) or objective (price and warranty) aspects (Jamal and Goode, 2001). Culture also influenced consumer priority for product evaluation and subjective meanings derived from symbolic meanings (Lee and Um, 1992). The objectification of values is a difficult task and it might be possible that one group is different from another group, but understanding subjectivity is a more difficult task than understanding objectivity (Strauss, 1950). Men and women differ in their responses, but some of their responses overlap. Torsheim, et. al., (2006) predict the subjective sex differences and described that sex differences exist in older adolescents and keep on increasing with age, and this difference appears to exist after the age group of 15 years. The sex difference might be because of biological or genetic factors (Freese, 2008). Researchers also described that people give benefit to in-group members not because they like in doing so, but because it helps them in achieving their long term goals, and sometimes they have to learn to favour in-group members (Yamagishi, 1986).

The consumers who have high subjective knowledge are more prone to group identification (Belk, 1988), and are concerned about the type of store (Walsh et al., 2003). The high consumer involvement with product increases its consumption, and the subjective knowledge also enriches its experience towards the product (Styven, 2010).
Symbolic experience connects conscious memories of people with their unconscious memories, and it also connects collective to the personal, social to the private, and symbolic experience also provides hedonic pleasure and well-being, and ethno pleasure (Gordon, 1977). On the basis of the preceding reasoning, we propose that:

H1: Subjective Ethnicity positively Influences Store Choice.

Ethnicity and Gender:

Women are more relational oriented, because they are grown up women, and they learn the norms of relationship and impart it further to generations also. In contrast, men have to make separate identity from their mothers, because for men masculine sexual identities represent effectiveness and relational aspects with others (Markus and Oyserman, 1989).

Mead (1935) determined the differentiation in male and female temperament while comparing three guinea groups. Gender is genetically defined as reproductive anatomy which is fixed during birth, and categorizes gender as male and female. It also determines its meaning with symbols, behaviours, roles, and statuses linked with males and females, which is culturally learned and is variable. Women usually perform subordinated role in domestic sphere and bear and rear children. Whereas, men show their presence in various spheres like, public sphere, which is cross cultural and maintain and perform important affairs (Rosaldo, 1974). Otner (1974) described Levi-Straussian structuralism, which linked women with nature, based on their body anatomy and functions (menstruation, pregnancy, and lactation), social roles, and psyche, and determine men as regulators, those who regulate including nature and women. Francoise Herritier (1996) considered gender as main social factor where Levi-Strauss put exchange. It is easy to make space by embedding gender asymmetries so deeply in the cognitive system. Sacks (1979) described the notion of gender inequality which was raised by many scholars of his period. Rosaldo (1974) described gender behavior in private and public sphere. Later researchers emphasized gender bonding and linked it with culture-bounding (Du, 2003). Rubins (1975) defined model of sex/gender which transformed social structure through its actions related to products, and its differentiation
was generally set by society. It usually happened through marriage, the exchange of women by men (Levi’s-Strauss’s theory). Orner (1996) described two kinds of gender systems in stratified societies: Matrilineal system which emphasized women as wives, and; bilateral system which emphasized women as kin and sisters, where women attained greater status. In broader perspective gender learning required understanding personal and social values. Abu-Lughod (1986) described that in Egyptian Bedouins, male honour was complementary to women honour. Butler (1993) lead researchers to rethink the relationship between gender, sex and subjectivity across many disciplines and also considered gender as a product of discourse and sex as the product of gender rather than its antecedent. Bourdieu (1977) considered “body hexis” (moments, expressions, decorations) as a prime vehicle of social and cultural capital. People generally lived through their body, constantly using their body as mnemonic device that reminds them how structure is organized. Foucault (1997) theorized bodies as “technologies of the self”, through which bodies represent themselves as thin, healthy, and moral in personal sphere. Bodies usually derived from humanistic approaches, with broader concern for their culture, and later anthropologist research them through ethnography. Now gender is researched as generative and reflective of social and cultural processes (Brownell and Besnier, 2013). On the basis of support from these research streams we hypothesize that:

H1a: The Relation of Subjective Ethnicity and Store Choice is Moderated by Gender.

**Ethnic Group Differences:**

Several researchers have described ethnic group differences in their cognitive abilities (Schmitt et al., 1997). Ethnic groups differ in their preference on certain product attributes, like, there is difference in the preference of Hispanic and Anglos for laundry detergents and television set, and other products like sunglass, alcohol, automobile, jeans and bags (Bristow and Asquith, 1999). In the present study, the focus of the researcher shifts from product to store. Therefore, the researcher predicts that ethnic groups moderate the relation between subjective ethnicity and store choice. On the preceding reasoning, we propose the hypothesis that:
H1b: The Relation of Subjective Ethnicity and Store Choice is Moderated by Ethnic Groups.

**Subjective Ethnicity and Shopping Behaviour**

Ethnicity puts emphasis on consumption behaviour of ethnic groups (Jamal and Chapman, 2000). Consumers are social in nature and consumption behaviour should be considered in social context, which predicts that social interaction influence on consumer behavioural choices, because consumers look for social ties which shows resemblance in their behaviour with others behaviour (Chung and Fisher, 1999). Consumer behaviour is the totality of decisions made by individuals which include acquisition, consumption and disposition of services and goods. The consumer behaviour is also influenced by social factors which include family and community (Macinnis and Hoyer, 2008). The advertiser’s focus on Hispanic cultures care about the way the Hispanic show their retail shopping behaviour (Menendez, 1989). Various researchers from 1960’s onwards were interested in finding the relationship between purchasing behaviour of few minorities which includes Afro-American, Hispanics and Asians (Jamal, 2005). Mehta and Belk (1991) described that ethnicity was considered as social process which builds cultural differences. Consumption was considered as a formative indicator of ethnicity. Sekhon and Szmigin (2005) described that it was not enough to focus on the combination of objective and subjective characteristics of ethnicity; one should also include ethnic identification. Other researchers also considered ethnicity as a strong indicator which influences consumption decisions (Costa and Bamossy, 1995). In grocery food consumption studies ethnicity showed linkages with consumer behaviour (Bojanic and Xu, 2006). Most of the studies which focused on ethnicity and consumption happened in North America and Britain. Ghert and Shim (1996) also predicted that ethnic group membership had an impact on consumer shopping behaviour. Indian consumers were influenced by the desire of wealth and prosperity (Sinha, 1982). Other researchers reveal that Indians immigrants were more materialistic minded (Dholakia and Joy, 1991). In contrast, British Indian’s transformation from working to middle class laid an impact on their shopping behaviour, and middle class consumer had less materialistic behaviour than working class (Dittmar and Pepper, 1994). Ethnicity had both elements, one
described as objective group membership which included last name (Phinney, 1991), and the other included subjective feelings, attitudes and behaviour (Phenney, 1992). Mokhlis (2009) described that ethnic attitudes of Chinese consumers affect their shopping orientation. On the basis of the preceding reasoning, we propose that:

H2: Subjective Ethnicity positively influences Shopping Behaviour.

Ethnic Group Moderation:

Ethnic identity describes the ethnic affiliation of group members (Keefe, 1992), and the symbolic cultural tie with members of ethnic groups. Some Researchers observed heterogeneity among group members (Donthu and Cherian, 1994), while others found homogeneity among in-group members, and also found similarities in their consumption behaviour (Lim, et. al., 1997). Those researchers “who try to hypothesize ethnicity to retail shopping behaviour must be moderated by how strongly the consumer feels affiliated to the ethnic groups” (Donthu and Cherian, 1994). In France ethnic groups showed their identity through their shopping behaviour, i.e., by shopping particularly at ethnic stores (Mehta and Belk, 1991). On the basis of the preceding reasoning, we propose that:

H2b: The Relation of Subjective Ethnicity and Shopping Behaviour is Moderated by Ethnic Groups.

Shopping Behaviour and Store Choice:

The shopping orientation is an outcome of socialization process, because of two factors. The first one includes cognitive aspects of shopping behaviour, and this cognitive approach develops consumer choice in making decisions in the marketplace. Wittmayer, et. al., (1994) described that consumer behaviour related to products depends on symbolic and social significance, and this behaviour gets boosted because of consumer cultural obligations. Indians also believe that status gives them prestige in the society, and their shopping behaviour is collective in nature. In today’s competitive arena survival for shopping malls is tough, as the number of shopping malls increases, the competition among them also increases, and it is challenging for retailers to attract customers by
creating a strong theme and showing consumer their functional needs (Carlson, 1991). In a short span of time it becomes a regular activity for mall to attract customers. Malls also focus on attracting consumer not only through their functional needs but also through other motives (Roy, 1994). Shim and Eastlick (1998) described that “mall shopping behaviour was defined as the extent to which consumers shopped at regional malls”.

Personal values influence consumer retail shopping behavior. The personal values are the effect of causes like culture and ethnicity (Phinney, 1992). The perception towards shopping centre attributes determined consumer patronized behaviour towards shopping malls (Bellenger, Roberstson, and Greenberg, 1977). Researchers also verified the impact of values on shopping behaviour on malls. Social affiliations impact shopping mall attitudes through the medium of self-actualization (Shim and Eastlick, 1998). Researchers also predict that there is a significant relationship between store environment and shopping behaviour, and also described that there is a variety of shopping behaviour in diverse retail formats (Turley and Milliman, 2000).

The retail store environment impacts number of consumer emotions which includes the mediating effect of environment (Sherman, et. al., 1997) or consumer shopping styles (Babin and Darden, 1995), and this mediation generate different effects from different segments of consumers. Shim and Gehrt (1996) demonstrated that ethnicity plays an important role on retail marketplace, and also suggested how Hispanics, Native Americans and Whites differentiate themselves in terms of shopping orientation and socialization process. The Malays ethnic group differs in their shopping behaviour. The Malays people are perfectionistic and impulsive in their shopping behaviour (Kamaruddin and Kamaruddin, 2009). The Chinese consumers with high ethnic attitude have less confusion of over choice in comparison to Chinese consumers with low ethnic attitude. The three ethnic groups (Indians, Chinese, and Malays) in Malaysia have different preference for banks, which means that the criteria for bank choice depend on ethnic backgrounds (Mokhlis, et. al., 2009). The Chinese consumers have different shopping practices than American consumers. The prices of Chinese products are lower than American products in supermarkets in California (Tellis and Ackerman, 2001). In addition, Hispanic consumers have different preference for different type of stores (specialty store, department store and merchant store) (Seock, 2009).
Therefore, in the present study we propose that six ethnic groups selected for the study influence on the relationship between shopping behaviour and store choice. On the basis of the preceding reasoning, we propose two hypotheses that:

H3: Shopping Behaviour positively influences Store Choice.

H3b: The relation of shopping behaviour and store choice is moderated by ethnic groups.

**Role of Gender as Moderator:**

The gender differences might be based on biological sex (Chang, 2006) which describes the difference between males and females (Kolyesnikova, *et. al.*, 2009), and gender identity (Gould and Weil, 1991), which describes psychological sex, where feminine traits are different from masculine traits. In most of the previous studies, it was found that significant gender identity contributions were very rare (Palan, 2001). The gender identity also influences consumer attitudes (Worth, *et. al.*, 1992). It was also found that biological sexes proved more helpful than gender identity in explaining the relationship between brand and consumer (Kahle and Homer, 1985). Moreover, biological sex segment male and female vary easily (Palan, 2001). So, in the present study gender has been used as moderating variable on the basis of biological sex.

The gender differences were least researched by researchers in the early 1990s (Costa, 1994). Various researchers study gender differences in different ways, like, some judge male and female differences in processing things (Dube and Morgan, 1996), some work on information processing by males and females (Darley and Smith, 1995), some checked the risk perceived by males and females in online purchase decisions (Garbarino and Strahilevitz, 2004), and decision making by males and females on shopping (Mitchell and Walsh, 2004). In consumer shopping behaviour gender also plays a significant role (Dholakia, 1999). There is a difference in consumer behaviour regarding males and females. There is difference even in males and females way of doing shopping or effective shopping (Bakewell and Mitchell, 2004, 2006). Males do shopping in less time, usually they do shopping in a grab and go manner, less involved in shopping, and invest minimum efforts in shopping. In contrast, females do shopping with enjoyment, invest maximum time in shopping, and check the product deliberately (Dholakia, 1999).
Females are more interested in hedonic way of shopping in comparison to utilitarian ways of shopping, whereas men are mostly involved in utilitarian ways of shopping (Gasiorowska, 2003). These findings show that men and women have difference in shopping style and behaviour, which may moderate the impact of subjective ethnicity on shopping behaviour, and shopping behaviour on store choice. On the basis of the preceding reasoning, we propose two hypotheses that:

H3a: The relation of shopping behaviour and store choice is moderated by gender.

H2a: The Relation of Subjective Ethnicity and Shopping Behaviour is Moderated by Gender.

**Drivers of Subjective Ethnicity**

**a) Cultural Intelligence:**

Many authors believe that there is interaction of culture, intelligence, and education (Mayer, Tajika, and Stanley, 1991). Sternberg (2004) believed that culture and intelligence also interact. Berry, Poortinga, Segall and Dasen (1992) described six uses of culture as: “descriptively to define a culture, historically to describe the traditions of a group, normatively to express rules and norms of a group, psychologically to emphasize how a group learns and solves problems, structurally to emphasize the organizational elements of a culture, and genetically to describe cultural origins”. Sternberg (1999) described the theory of successful intelligence which is focused on elements required to get success in life, within one’s sociocultural context. Individuals require to understand the problem, allocate resources to solve the problem, and use the skills and knowledge, and improve its strengths and correct its weakness, and mould itself according to the environment, by balancing it’s analytical, creative and practical abilities, and then monitor the solution, and evaluate the results of the solution. People develop the intellectual skills to achieve their goals whether they are tennis player or violinist, all need to develop intellectual skills as per their field requirements. The main focus of tacit knowledge is to get success in the field in which one works, it cannot be taught through verbalized form (Sternberg, et. al., 2000). Murtaugh (1985) uses the concept of arithmetic mean for grocery shoppers in American supermarket. The shoppers use the arithmetic
operation when they have to do addition, subtraction, multiplication, or division. Shoppers use the arithmetic operation to compare prices. An example is quoted from Murtaugh (1985) as:

“I just keep putting them in until I think there's enough. There's only about three or four at home, and I have four kids, so you figure at least two a piece in the next three days. These are the kind of things I have to resupply. I only have a certain amount of storage space in the refrigerator, so I can't load it up totally... Now that I'm home in the summer time, this is a good snack food. And I like an apple sometimes at lunchtime when I come home”. On the basis of the preceding reasoning, we propose that:

H4: Culture Intelligence positively Influence Subjective Ethnicity

b). Emotional Intelligence:

Culture is influenced by ego focused emotions and other focused emotions. The ego focus emotions include internally focused emotions like anger, frustration, pride and others like sympathy, interpersonal communion and shame (Markus and Kitayama, 1991). Ego focused emotions work well in individualistic cultures and other–focused emotions work well in collective cultures (Ekman and Friesen, 1971). The emotional intelligence increases when individuals depend on others to get the job done (Guion, 1998). Emotional intelligence is considered as a combination of cognitive, motivational and affective constructs, and categorizes itself under trait and state measures (Petrides and Frunham, 2001). On the basis of the preceding reasoning, we propose that:

H5: Emotional Intelligence positively influences Subjective ethnicity.

c). Practical Intelligence:

In India due to political conflict, there is formation of small elite groups in every region across whole social structure. The modern intellectual elite are more attached to traditional ideas. Shills E. (1961) describes that Brahmans occupy a strong position among Indian intellectuals, and the legacy is carried on through hereditary transformation. The process of negotiation is as old as human beings on earth. In negotiation every party tries to achieve its goal and solve problems. The negotiation
communication process includes four steps: (a) preparation, (b) information exchange, (c) explicit bargaining, and (d) commitment. People do negotiation at every sphere of life as children or as adults, and most of the time we do not consciously negotiate with others. Level of negotiation varies with situation and cause. Like, bargaining with family members and friends over issues like schedules and duties is a kind of problem solving aspect. In other aspects of life we do negotiation with banks, retail stores, hotels and many other organizations and events with which we deal in our life span (Shell, 1999). The symbolic gift giving gestures and welcoming statements make others aware that the person wants cooperation to achieve the deal. We do negotiation in professional lives especially in handling co-workers, bosses and suppliers, and also in personal lives in handling parents, wife and kids. The negotiation of interpersonal conflicts includes five types: (a) competitors, (b) problem solvers, (c) compromisers, (d) accommodators, (e) conflict avoiders. The avoiders avoid the situation of negotiation. The compromisers try to maintain their relation with others and make a favourable situation for each party in negotiation. The accommodators solve the conflict with reference to the problem of other person in negotiation. The problem solvers make space and opportunity for others in the negotiation. The last approach is of competitors, where each party in the negotiation wants to win the agreement. To get better negotiations one has to think carefully about all the alternative solutions. The listening skills help in getting good bargaining, because information based bargaining increases the power of negotiator. It helps one to get better deals for himself and for others by providing information to them, which usually lay behind practices and situations. In relation oriented cultures like Asia, information exchange is very important and common practice to get successful deals. In collective cultures, if relationship is weak between parties, then the chances of getting good negotiation deals are very limited. Knowledge and skills help the individual to understand others in a better way (Shell, 1999). On the basis of the preceding reasoning, we propose that:

H6: Practical Intelligence positively influences Subjective Ethnicity
d). Culture-self:

Individuals in Eastern culture focus on inter-personal relations, and give preference to others' opinions or reactions, and try to positively maintain their social image (Aaker and Lee, 2001). In cross-cultural consumer research independent/interdependent self is necessary to understand people’s social connections (Kastanakis and Balabanis, 2012). Individual relations with group or others are influenced by cultural values (Yamaguchi, 1994). Yang (1981) predicted that in collective Eastern cultures people’s actions are influenced by in-group image and collective well-being.

In collective culture people also have holistic environmental perspective (Nisbett and Masuda, 2003). Hall (1990) described identity on the basis of three dimensions: personal, relational, and communal. Communal identity talks about individual attachment to ethnicity, gender and religion. Relational identity emphasizes on one’s relationship with others which include husband, professional friends, and professional officials. Personal identity emphasizes on individual’s unique identity. In contrast, social identity is based on our membership in “demographics categories (e.g., nationality, ethnicity, gender, age, social class), the roles we play (e.g., student, professor, parent), our membership in formal or informal organizations (e.g., political parties, social clubs), our associations or vocations (e.g., scientists, artists, gardeners), or our memberships in stigmatized groups (e.g., homeless, people with AIDS)”(Gudykunst and Ki (1997) cited in Eporter, et. al., (2009)).

Vries (2003) conducted a study on Fiji people to know their opinion towards the self, in-group and out-group members and their relation towards it. Vries (2003) also considered the role of ethnicity in identifying in-group and out-group relationship along with variable like collective self-esteem which emphasized that collective self-esteem played a significant role on in-group and out-group evaluations, but only when it was considered with a combination of culture specific variables. Vries considered that Fiji people were notable for their hospitality towards out-group members, and their social norms prevented them to see out-group members with unfavorable attitude. High status groups avoid out-group members because of losing privilege, and low status group people are more open to out-group members in comparison to high status in-group
members (Jost and banaji, 1994). Hortacsu (2000) described that predictors of in-group evaluation were present in in-group identification and in-group homogeneity. In contrast, the predictors of out-group, inter-group evaluation were present in intergroup competition and out-group homogeneity. On the basis of the preceding reasoning, we propose that:

H7: Culture self positively influences Subjective Ethnicity.

e). Ethnic Identity:

The identity of consumer is defined through limitless categories which include his mental picture and represent individual physical appearance, his feeling, thinking and his activities (Oyserman, 2009). Some categories of identity are objective while others are subjective. Every individual has different combinations of identities which define his self (Kihlstrom, 1992). Identity can be considered in five ways (a) Identity salience: which talks about the identity likelihood of commitment across situations. People give importance to situation as per their commitment towards it. The subjective ranking given by individuals is free from likelihood of enactment. Salience also effects on individual attitude and behavior (Wheeler, DeMarree, and Petty, 2007). Brenner (2011) argued that symbolic interactions confuse the difference of importance and salience, but Gecas and Seff (1990) considered salience and importance as the same process. Thoit (2012) considered that salience had subjective importance, which an individual applied to various roles to define itself, (b) Identity association: which explains that individuals behave positively to in-group individuals and have positive self-concept towards the stimuli associated with it (Pelham, Carvallo, and Jones, 2005), (c) Identity relevance: stimuli show desirable self-image, or symbolize itself as per its role model and think and feel according to it (Belk, Mayer and Bahn, 1982). Such identity dependent attitudes and behaviours make the way easier for consumers to be like according to their reference groups (White and Dahl, 2007). The importance of identity information gathering depends on identity application to domain of evaluation; such identity information depends on object relevance and symbolic relevance, (i) Object relevance: depends on symbolic relevance of products that indicate its identity (Reed, 2004). (ii) Symbolic relevance expresses the possession of something and also expresses one’s identity in others eyes (Shavitt and Nelson, 2000), (d) Identity verification: explains that consumers
always try to maintain their true or ideal self, and as the distance between the actual and ideal self increases, the consumers want to reach back to its ideal self (Heggins, 1986). As one loses its cloth size from large size to small, it gets the feeling of thin identity (Hoegg, et. al., 2012); (e) Identity conflict: It explains that consumers want to maintain harmony in various identities which they possess (Arnold and Thompson, 2005).

Gardiner and Kosmitzki (2008) defined identity as individual self-definition which includes individual behavior, belief and attitude. Ting Toomey (1985) considered identity as individual perception toward its culture, ethnicity, gender, family and social circle. Martin and Nakayama (1997) considered identity as self-concept. Other researchers define cultural identity as “The identification of communications of a shared system of symbolic verbal and nonverbal behaviour that are meaningful to group members who have a sense of belonging and who share traditions, heritage, language, and similar norms of appropriate behavior. Cultural identity is a social construction’ (Fong (2003) cited in Eporter, et. al., (2009)). Turner (1975) defined identity through three dimensions: human identities, social identities and personal identities. Human identities link human ideology with humanity; Social identities describe the distinction between in-group and out-group membership, and; Personal identity describes the individual unique personality. Ethnicity has a strong affect on one’s sense of self-identity (Greenhaus, Parasuraman, and Wormley, 1990). On the basis of the preceding reasoning, we propose that:

H8: Ethnic Identity positively Influences Subjective Ethnicity

Gender Moderation on Drivers of Subjective Ethnicity:

a). Cultural Intelligence:

The female consumers while shopping have the ability to calculate on their tips to maximum accuracy the discount, rebate and the special offers made by the stores on different products, but if the same calculations women have to do in classroom, they are not able to do so. In the above quoted example women use their intuitive sense to solve the issue of buying apples. The shopper has balanced two things, her needs and storage space. Sometimes shoppers also use arithmetical operation to consider the best buy from
supermarket by finding out the unit price of the product (Sternberg and Grigorenko, 1999).

b). Emotional Intelligence:

Alonso et al., (2004) conducted a study in emotional intelligence and predicted differences in gender, ethnicity and age and also suggested that minority groups had higher emotional intelligence than majority groups (Alonso et al., 2004). Results predicted that females had higher emotional intelligence than males, and females were good in handling emotional and interpersonal relations than males in a better way (Van Rooy and Viswesvaran, 2003).

c). Practical Intelligence:

The women might face gender factor in negotiation (Linn, 1986). But the variation caused on the basis of class, culture and race may not be same for all women (Krieger, 1987). In salary negotiation men get higher salary than women (Womack, 1987). Women when dealing with other women behave in a cooperative manner (Putnam and Jones, 1982). They are more responsive to men towards interpersonal and situational cues (Rubin and Brown, 1975). They also take more time to seal the deal during negotiation with others (Greenhaigh and Gilkey, 1985). Gilligan (1982) described that women show more sensitivity to a relationship than men. They live in every spheres of life with negotiations. Women mostly use dialogue to solve problems, and consider and resolve the problem through communication and interaction. They are more peaceful and socialized than men (Northrup, 1987). At cognitive level, men and women recognize other people’s feelings equally and the only difference lies in women’s personal touch to the other’s feeling (Jordan, 1984).

Killoran (1998) in her study on women identity negotiation proposed that women don’t like to do negotiation on sexual and religious fronts because the negotiation causes conflicts within ethnic communities. But men go on negotiation and such happening in the society damaged the system. In social world people have social identities which link individuals to their group based on their gender or ethnicity which are developed through their social representation (Duveen, 2001).
d). Culture Self:

Social roles differ on the basis of gender, because main task of men is to gather the means of sustenance, in contrast the women have to bear and rear the offsprings, and both these roles differ on division of labour (Eagly, 1987). Other researchers supported that women’s nature is more relational than men’s (Josephs, et. al., 1992). They found that Japanese people give more positive information to in-group people than out-group people, and also give monetary rewards to in-group people than out-group people (Jin, et. al., 1998).

e). Ethnic Identity:

In case of automobiles, the working mothers prefer car which has high standard of safety and practicality (Stokburger-Sauer, Ratneshwar, and Sen, 2012). The social representations are challenged through symbolic resources used by an individual in constructing an identity (Zittoun, et. al., 2003). Different cultures have difference in gendered meanings which represent social identity of an individual (Duveen and Lloyd, 1986). The social representations impose various obligations on individuals during their development of social identities. The imperative and contractual obligations imposed by society, develops societal pressure on individual which leaves less choice for doing things on its own (Duveen, 2001). In multicultural societies ethnicity plays crucial roles as an aspect of social identities (Jenkins, 2007). There is a relationship between ethnic identity and gender. Gender also varies across groups in defining their ethnic identity (Nandi and Platt, 2009).

Some researchers described that black females are less concerned about socio-cultural criteria set by society than white females (Sapolsky, 2006). Ethnic categories based on descent based attributes, like gender, causes changes when linked with ethnic identities. Gender based ethnic identities create different type of emotional attachment toward the group members and others. The difference in ethnic identities based on gender is clearly visible in comparison to other descent based categories (Chandra, 2006). In Ireland, there seems difference in gender for racial ethnic identity. But there is no difference in African-American men and women. With the advancement in individual
academic self-concept, it seems that boys have high attrition rate for racial ethnic identity than females (Cokley, 2001). Chavous, et. al., (2008) also suggested that there is no difference in gender for racial ethnic identity. But some difference is found in African American and Latino high school adolescents for racial ethnic identity (Pahl and Way, 2006). The identity theory described that an individual gives different level of importance to gender (Stryker, 1987). Women is interdependent in nature and concerned more about maintaining relationship than focusing on ‘agentic’ pursuit which males usually does (Cross and Madson, 1997). Females are more connected with home and traditions in comparison to males (Foust, et. al., 2009). Other researchers have found that there is gender difference in racial ethnic identity (Maywalt Scottham, et. al., 2008). Other researchers found that gender moderates for ‘centrality’-which demonstrates the importance of race and ethnicity to an individual (Chavous, et. al., 2008). Previous studies also demonstrate that adolescent girls are strongly related to their ethnic identity than boys (Romero and Roberts, 1998). Plummer (1995) also suggested that African American men are more ‘race-less’ than women of the same ethnic group. Grossman and Charmaraman (2010) demonstrated that gender difference exists for ethnic identity in several groups under study.

On the basis of the support from these research streams we hypothesize that:

**H9:** The mean (a) Cultural intelligence, (b) emotional intelligence, (c) practical intelligence, (d) culture self and (e) ethnic identity is statistically not equal across male and female.

**Ethnic Groups Moderation on Drivers of Subjective Ethnicity:**

**Cultural Intelligence:**

The development of cultural intelligence help individual to understand rules, which are unspoken and are behind the behaviour and assumption of a particular culture, which shows variations in ethnic groups. “There is difference in culture of Zulus and Afrikaans in South Africa; ethnic Chinese, Indians, and Malays in Malaysia; African American and Hispanics in the United States. Even in a single country there is diversity in ethnic culture. In order to understand the difference in cultures one has to understand the values,
behavior and customs” (Livermore, 2015). There is also difference in opinion of ethnic groups in Britain and United States (Raven, 1989). Okagaki and Sternberg (1993) describes that there is difference in child rearing practices on Cambodian, Mexico, Philippines and Vietnam parents.

**Emotional Intelligence:**

Macro level culture influences emotional expressions and responses of ethnic groups. The macro level cultural beliefs, values, symbols and emotional patterns develop collective sense in ethnic groups which comes through shared historical experiences, which means it gives rise to collective reality and behaviour (Emmerling et al., 2008). The emotional intelligence in white ethnic students is higher than other ethnic students (Case, 2008).

**Practical Intelligence**

The difference in practical intelligence is because of difference in genes of ethnic groups (Goldsten and Hersen, 2000). People use practical intelligence for their daily grocery shopping, and also do arithmetic logics to purchase the right quantity of the product (Lave et al., 1984). Other researchers have found that the performance of Brazilian children living on streets, can easily solve arithmetical problems in their daily life activities, but cannot solve the same level of problem with a piece of paper and pencil (Nunes, 1994; Carraher et al., 1985). Other researchers have also found that Western drug dealers are good in abstract memory test than Moroccan dealers (Wagner, 1978).

**Ethnic Identity**

Ethnic affiliations influences the consumption behavior of ethnic groups like Hispanic consumers behavior is different from non-Hispanic consumers (Deshpande et al., 1986). The White Americans and African Americans are more strongly associated with their ethnic groups American in general (Lind et al., 1996). The European American living in USA does not have strong attachment with ethnic identity (Phinney, 1989). But, Indian and Pakistani adolescents are conscious about ethnic identity (Phinney, 1992).
**Culture Self**

Asian American students have relational self, and have more positive attitude than other ethnic groups. They have stronger family learned values (Uba, 1994; Yeh, 2000). The American has more individualistic self than people of South Africa, New Zealand, Finland, Italy or Bulgaria. But, they are less individualistic than Latin Americans (Markus et al., 2002). There is difference in handling relational self by an Indian, American and British (Chatman and Spataro, 2005). The Hispanic ethnic groups are more conscious in seeking opportunity and less relational than Whites and African American (Riordan and Shore, 1997). African American is more independent than Latino, but Asian American are more interdependent than African American and Latino (Coon and Kemmelmeier, 2001).

On the basis of the support from these research streams we hypothesize that:

H9a: The mean (a) Cultural intelligence, (b) emotional intelligence, (c) practical intelligence, (d) culture self and (e) ethnic identity is statistically not equal across ethnic groups.

**Drivers of Store Choice:**

a). **Perceived Self-Congruity:**

Researchers perceived that consumer self-concept is influenced by symbolic signs, and these signs develop a stereotype image in consumer’s mind related to store, and later it converts into store patronage based on store patron (Sirgy, et. al., 2000). The stronger the relationship between store image and consumer self concept, the greater is the tendency that consumers have positive image toward the store. The combination of store patron image and shopper’s self-concept leads to self congruity. The retail patron image is influenced by retail environment which includes “atmospheric cues, location cues, merchandise cues, price cues, and promotion cues”. The relationship of self-congruity and retail patronage is influenced by consumer’s knowledge about store, its characteristics, experiences and time pressure (Sirgy, et. al., 2000). Based on their self congruity the consumers build different images toward different stores, i.e., consumers...
consider some stores for upscale shoppers, some stores for working class, and some for senior citizens, bargain seekers or for executives (Onkvisit and Shaw, 1994). Every store provides various types of cues which consumers give a symbol or sign to remember stores in their cognitive structure. Later these cues affect consumer retail patron images. Some cues are controllable which includes four P’s and some are uncontrollable cues such as consumer’s distinctiveness (Sirgy, et. al., 2000). The self congruity matches the four self-concept images, like, actual self image, ideal self image, social self image and ideal social self image (Sirgy, 1985) with patron image (Sirgy, et. al., 2000). “A store that is conspicuous is a store in which shoppers believe that they can be readily seen and judged by their significant others, which include friends, relatives, neighbors, associates, co-workers and others who can impress or dis-impress the shoppers” (Johar and Sirgy, 1991 cited in Sirgy, et. al., 2000). So, people are more public conscious when they are surrounded by significant others, and think about private self when they are not surrounded by significant others (Sirgy, et. al., 2000). The stores which impress consumer’s four self concepts achieve high self-congruity and patronage among consumers (Sirgy, et. al., 2000).

The consumer’s subjective experiences also influence their choice towards the store (Babin and Attaway, 2000). There are various types of environmental cues which influence consumer perception towards a store but social factors are least searched among other environmental cues (Turley and Milliman, 2000). Along with environmental cues salesperson’s role plays a significant role on consumer experiences towards the store (Reynolds and Arnold, 2000). In retail environment, consumer comfort or discomfort also plays a significant role in store choice (Darden and Babin, 1995). In stores those people who monitor themselves, are more aware of their social context or norms which ever suits well in the current situation (Gangestad and Synder, 2000). Some consumers are high self monitors and some are low self monitors (Ratner and Kahn, 2002).

Along with, self congruity talks about resemblance of customer identity or perception with other user or person coming in the store (Sirgy, et. al., 1991) or comparison between individual images with symbolic image of the store. The symbolic image represents the positive or negative image made by the consumer towards a
particular store (Sirgy, *et. al.*, 2000). In contrast, functional congruity focuses on the relationship between customer and salesperson in the store, which seems fashionable when salesperson image resembles with the image of the store (Deshpande, *et. al.*, 2007). People regard those salespersons that are similar in characteristics and attitude, which means image of salesperson matches with his actions (Bryne, 1971). Value congruity also describes the similarity in values held by individuals and organizations (Chatman, 1989). Even customer mood make congruence with sales staff (Deshpande, *et. al.*, 2007). Das (2014) moderated gender between self congruity and store loyalty, and described its relevance that gender differentiates on the relations between self congruity and store loyalty. Dolich (1969) described that gender play a significant role in differentiating the behaviour of male and females in brand choice. On the basis of the preceding reasoning, we propose that:

H10: Perceived self-congruity positively influences store choice

b). Pragmatic Legitimacy:

The products which have symbolic nature in it have strong relationship with quality (Shavitt, *et. al.*, 1992). The products which relate itself to symbolism have strong relationship with it (Shavitt, *et. al.*, 2013). The consumers, who have more knowledge in comparison to novice consumer (Alba and Hutchinson, 1987), are more conscious about acquiring new information, because new information satisfies the utilitarian factors of the consumer (Brucks, 1985). In contrast, novice consumers go for simple cues about store (Sujan, 1985). The pragmatic legitimacy defines the organization’s capability to solve consumer problems and satisfy their needs. Huang, *et. al.*, (2013) described pragmatic legitimacy in retail context and determined the preference or re-patronage of Chinese ethnic community towards similar ethnic store. Chinese shoppers were pragmatic shoppers and were conscious about price and service, and were less conscious about store atmosphere and accessibility (Handelman and Arnold, 1999). Bianchi and Arnold (2004) determined that “consumers legitimize retailers that adhere to norms of low prices, convenience, assortment, quality, and service. Pragmatic legitimacy focuses on the favourable exchange between organization and audience. Consumers like those organizations which “have best interest at heart for consumers, share consumer values,
are honest, and trustworthy” (Suchman, 1995). The consumer is a part of community, nation and family, so it wants low price, wide assortment and convenient location (Handelman, Arnold and Tigert, 1996). On the basis of the preceding reasoning, we propose that:

H11: Pragmatic legitimacy positively influences store choice

c). Perceived Sensitivity to Ethnic Culture:

The social legitimacy or perceived sensitivity to ethnic culture defines moral legitimacy of the organization. Store legitimacy in the present context determines the compatible perception with social actors whose cognitive legitimacy is based on norms, beliefs and values (Suchman, 1995). For perceived sensitivity to ethnic culture ethnic related attributes play a significant role (Haung, et al., 2013).

Both ethnic retailers (which resembles with consumer ethnicity) and main stream retailers, attract ethnic consumer by focusing on ethnic related attributes. Even the social activities done by retailers improve their attractiveness (Haung, et al., 2013). The institutional norms describe the acceptable behaviour by social actors in institutional environment. The institutional norms are non-verbal or unwritten rules which organizations have to follow to become legitimate (Scott, 1987). Every country has its own idiosyncrasies and cultural values which have been linked to institutional norms established by social actors (Bianchi and Arnold, 2004).

The companies have to maintain moral legitimacy with “key publics such as consumers, professionals, public opinion holders, and regulators” (Kates, 2004). Moral legitimacy increases the consumer perception towards the role of store for the progress of community (Handelman and Arnold, 1999). In social legitimacy the consumer is not concerned about benefits gained from the organization but, the moral benefits gained by the community (Huang, et al., 2013). Social legitimacy is concerned about the consumer beliefs and societal welfare. Social legitimacy is defined in four constituents; (a) consequential legitimacy: which talks about company’s concern related to output which affects consumer socially, (b) procedural legitimacy: Companies are focused on social values, socially recognized techniques and consequences (Scott, 1977). When
organizations use proper measures and sound practices, it is considered by the consumers that organizations take care of moral values (Berger, Berger and Kellner, 1973). Such things happen when organizations take care of cultural beliefs and rituals followed by consumers (Abbott, 1981). People lose interest in organizations when they lose legitimacy, like a hospital loses legitimacy when patients are dying, after operations (Suchman, 1995); (c) Structural legitimacy: It is also termed as categorical legitimacy (Zucker, 1986). Audience considers organization worthy and valuable, because it achieves priority in the cognitive structures in audience mind. So, the ranking in the structures determine the value and capability of organizations (Scott, 1992). Institutionally determined structures describe the collective value conscious approach adopted by organizations (Meyer and Rowan, 1991). In large ecology, the structural approach determines the position of organizations with whom they are competing (Suchman, 1988). The competitive position achieved by organizations will be diluted in the sphere of social norms and values adopted by the organizations (Dowling and Pfeffer, 1975); (d) Personal legitimacy: It focuses on individual organization’s transitory activities. Sometimes morality adopted by organization (either good or bad) influence institutions and forces them to leave traditional rituals (DiMaggio, 1988). The consumer is a part of community, so it demands community and national norms. The retailer not only has to focus on performative actions, but also take care of symbolic actions, but it wants legitimacy from consumers. So, symbolic actions also affect consumer choice process (Reddy, Holak, and Bhat, 1994). On the basis of the preceding reasoning, we propose that:

H12: Perceived sensitivity to ethnic culture positively influences store choice.

**Gender Moderation on Store Choice Drivers:**

**a). Pragmatic Legitimacy:**

The pragmatic legitimacy is considered through three ways: (a) Influence legitimacy, (b) dispositional legitimacy, and (c) exchange legitimacy (Suchman, 1995). Very few researchers try to understand the female and male difference on pragmatic organization legitimacy. Arnold *et. al.*, (1996) studied females which are head of their
family and understand their retail store choice legitimacy toward Wal-Mart. The findings revealed that married female heads prefer those stores which provide value for money, price, location convenience, fast services, and beneficial advertisements. The females also like to purchase on those stores who symbolically relate female’s perception with their community norms, and this action indirectly enhances their legitimacy and patronage. Different stores have a different legitimacy strategy which varies on the basis of gender, socio-economic strata, and age. Like, Kmart focus on “female, family and low-mid social economic strata”, Sears focus on “family, youth, low-mid socio-economic strata, and Target focus on “family, female, mid socio-economic strata” (Arnold, et. al., 2001). Females like to use strong words of promise than males. Females like words of connection and confirmation, also like inclusive words and avoid arguments. In contrast, males like to hear words of status and independence, and also like to hear the words which exhibit knowledge and skill. Moreover males like to use more nonverbal behaviour than females (Ariff, et. al., 2013). Gender influence on female identity and feminist post-structuralism support the concept of female subjectivity. The identification is built in biological and social differences (Silverman, 2006). In the study of pragmatic development gender plays an important role. In comparison to males the female are very good in learning pragmatic moves, especially to get out of humiliating social encounters with polite educated young men, and females also know very well to get themselves at home after escaping their self from unwanted advantages. Females learn pragmatic skills to get themselves free from unwanted traps and to get entrance in social networks (Polanyi, 1995). To learn and to speak in a language which is culturally accepted, females have to change their pitch to match the standards of the local language and this process requires lots of pragmatic competence (Ohara, 2001). In the gaming world there is very much requirement of pragmatic competence, so male gamers don’t prefer to play female character and female gamers don’t prefer to play male characters (Soares, 2008).

Kates (2004) proposed brand legitimacy, and the term legitimacy denotes social fitness. The article talks about brand legitimacy, but the central focus is on uncovering meanings and socio-cultural processes which effect the gay consumer’s perception toward the brand. In the present hypotheses, the researcher is focused on understanding store pragmatic legitimacy, which focuses on utilitarian benefits provided by the store.
Women are good in utilitarian shopping than men, in which the focus is to get what is needed, like, Christmas shopping (Babin, Darden and Griffin, 1994). In online shopping female put more emphasis on hedonic attributes, and male focus more on utilitarian attributes (Chun and Hung , 2010). Another study conducted by Kim (2006) predicted that males are functional shoppers in comparison to female shoppers. From the above reasoning from previous literature, it is derived that gender influences pragmatic legitimacy, and there is difference in male and females related to pragmatic legitimacy. Therefore, it is proposed that gender moderates the relationship between store choice and pragmatic legitimacy.

b). Perceived Self Congruity:

Self-congruity is considered as “the match between consumer’s self-concept and the image created by consumer related to store, brand etc” (Kressmann, et. al., 2006). When the image of the product (store is considered in the present paper) resembles with the image of the consumer self-concept, then there is a positive image or preference developed for the product (Mannetti, et. al., 2004). Snygg (1941) suggested that people respond to situations as per their interpretations or feelings. People have different motives and their basic purpose is to maintain and protect their symbolic self (Hayakawa, 1963). The self-congruity talks about hedonic dimensions of congruity (Kressmann, et. al., 2006). Rocereto and Mosca (2012) predicted that gender moderates for hedonic products. Das (2014) suggested that gender moderates the relationship between self congruity and store loyalty. In that study, the female influenced more on the relationship between self-congruity and store loyalty than males. The personal self consist of self-image and identity of self which is denominated by gender (James, 1962). Worth, et. al., (1992) found that central aspect of gender in individual’s self concept activate positive feelings due to gender-congruent advertisement. Mazodier and Merunka (2014) proposed that gender significantly influences self-congruity, and male and female show significantly different behaviour for self-congruity. Sirgy, et. al., (2000) suggested that various situational factors and shopper characteristics moderate the relationship between self-congruity and retail patronage. In the present study, the researcher proposed that gender
(as shopper characteristics) moderates the relationship between self-congruity and store choice.

c). Perceived Sensitivity to Ethnic Culture (Social Legitimacy):

Parsons defined the term legitimacy in late 1960s and Weber (1978) relates legitimacy with social values. It is believed that females have less social sense in comparison to males while doing business (Kenneby and Laura, 2012). In social arena, females give more preference to values than males (Beutel and Marini, 1995). Other researchers found that there is difference in male and female consideration to ethics in social arena (Smith and Oakley, 1997). Meyer and Rowan (1977) suggested that those organizations that are serious about rules and regulations are considered as legitimate. Those organizations that are concerned about their customers and provide values to them get competitive advantage in comparison to their competitors (Fan, 2005). Such organizations give more preference to non market actors (social legitimacy) while interacting with their customers (Hawn, et. al., 2011). No organization can possess legitimacy, but it is considered as a condition which organization has to fulfill by concentrating on culture, norms, rules and laws in the respective markets (Scott, 1995). The social norms are not same for daughter and sons, social norms are not very strict for daughters, and provide freedom of choice to daughters (Valian, 1999). During stable social norms males show changes in attitude, but females do not (Miller and Prentice, 1993). Considering of social practices by organizations creates a social relationship between individual and organizations, and such practices cause mutual adaptation of social actors (Giddens, 1984). In this phenomenon, the organizations first sense the environment and respond to the society while understanding the social realities, like, in a reflexive self-regulatory manner (Staber and Sydow, 2002). Social practice is a continuous process, where organization continuously creates and maintains its relationships and does mutual adjustments in practices and behaviours with its social players (in present study consumers are considered as social players) (Golinelli, 2010). Females are more curious to take mentoring relationships in organization in comparison to males (Ragins and Scandura, 1994). For the neo-institutionalist firms the focus should be more on social and cultural demands (Meyer and Rowan, 1997). To gain legitimacy in
music festivals companies focus on social environment and also differentiate themselves in order to compete with others (Andersson and Getz, 2008). Now-a-days companies adopt social legitimacy to gain financial stability and economic performance (Larson and Wikstrom, 2001). Therefore, we propose that gender moderates the relationship between store choice and social legitimacy.

On the basis of the above reasoning from the literature, it is proposed that gender moderates the relationship between store choice and (a) pragmatic legitimacy, (b) perceived self congruity, and (c) perceived sensitivity to ethnic culture. Therefore, we propose the following hypotheses:

H13: The mean (a) pragmatic legitimacy, (b) perceived self congruity, and (c) perceived sensitivity to ethnic culture is statistically not equal across male and female.

Gender Moderation on Shopping Behaviour Drivers:

a). Status Consciousness:

The individual’s behaviour is highly influenced by his status consciousness (Frank, 2007). In the middle class women are more willing to upgrade themselves than men, and status consciousness is also higher in women (Martin, 1954). In communication and language usage women are conscious about their status in comparison to male communication behaviour (Bernstein, 1972). Trudgill (1978) suggested that socio-economic criteria also build status consciousness in women, as it develops status consciousness in men. Lakoff (1975) found that women use more questions tags than men to show their importance, and also proposed that status is a major component for the difference in male and females. Men have high social and economic status in comparison to women, which means that women are powerless in social status. The low social status in women causes low vitality. Women usually are more flexible and focus more on affective areas in the interaction more usually than men (Holmes, 1998). Tannen (1990) determined that gender hierarchy strongly influences social status hierarchy. Status also causes interruption in communication. It has been observed that men interrupt more in communication than women (Eakins, 1976). In a doctor-patient conversation, it is seen that female doctors are interrupted more than male doctors (Holmes, 1992).
Labov (1990) proposed that women are more social status conscious in society than men. Homes and Sigley (2002a, b) determined that girls, regardless of their age, are considered in female category, and are respected and get status equivalent to females. But boys are not respected and given status as men in the male category. The status and respect gained by male and females in society is influenced by its identity is social arena. In military, it is seen that female cadets get less status than male cadets, in sports, especially in basketball, the cheerleaders get less status than male basketball players (Aries, 1976). Family status and employment status are an important factor for women, and women who are staying at home act similarly as a working women do. In contrast, men do the opposite (Heermann, 2010). Therefore, we predict that gender moderate the relationship between status consciousness and shopping behaviour.

b). Need for Touch:

Touch develops relational messages and interpretation (Burgeon, 1991). Women engage more in same sex touch than males (Major and Williams, 1981). Touch also exercises a feeling of status or power (Henley, 1977). Male limit their touch to ritualistic behaviour which represent status equality, for example, handshake (Greenbaum and Rosenfeld, 1980). Different consumers have different ways of communication. Women like to touch the product before they purchase it. The habit of touch provides a feeling of ‘what to do with the product, how much product is safe or comfortable’. Some consumers prefer the communication in terms of visual, verbal and through touch. Male and female’s opinion and behaviour differ in all the three types of communication. The differences in male and female behaviour force companies to design strategies as per the requirement of their target market. The companies need to understand the difference in male and female behaviour and develop strategies which are attractive enough to cater the target group (male and female) (Joy, 2006).

Women prefer polite and softer language and men prefer short verbal communication (Heermann, 2010). The men and women purchasing decisions are very different. Women opt for long term needs and men go for short term needs (Baker, 2012). Women prefer relaxed place to check merchandise, compare prices, ask questions, try things and then finalize the purchase decisions. Women consumers prefer to purchase the
best product (Moore, 2008), and their purchase decisions are influenced by their emotions (Shayon, 2011). Women consumers also do not like to do online shopping because they cannot experience the product by touching it (Hui and Wan, 2007). Male consumers also trusted their judgments through feel and touch (Sondhi and Singhvi, 2006). Women consumers are more tactile than men in touching, and this behaviour of women is more ritualistic in comparison to utilitarian (Vankatesh and Morris, 2000). Male care givers use more touch while caring for children, in comparison to female counterparts (Lee, et. al., 2012). Therefore, we propose that gender moderates the relationship between shopping behaviour and need for touch.

c). Companion Opinion:

Women prefer to take companion opinion or other people opinion (friends, salesperson and family members) to make final decisions in purchasing products. If in the mind of women companion opinion product looks good on women, then the percentage of women purchasing that product is very high (Sondhi and Singvi, 2006). In contrast, men use other people decisions, so that they can develop their own opinion. Women are curious to know what other women have purchased, and also like to know why other women are purchasing the same product what they have purchased. In contrast, men feel happy when they see other men to make the same decision what they take (Baker, 2012). Men have narrow range of opinions. Older men like to share their attitudes and opinions with an older lady, but women cannot share much of their attitudes and opinions with a lady of the same age (Heermann, 2010).

Men like to take independent and careless decision on shopping. Males are not much influenced by friend or companion opinion (Bakewell and Mitchell, 2006). Female prefer more to go on shopping with friends and companion. Sometimes, men also go to shopping with friends, but during shopping both of them visit to their favourite items at separate sections. Men usually go on shopping with one companion, but women prefer to take more than one member as companion. Women like to spend more time and money on shopping, if they have any companion with them (Underhill, 1999).
On the basis of the above reasoning for status consciousness, need for touch, and companion opinion, it is assumed that gender moderates the above variables relationship with shopping behaviour. Therefore, we propose the following hypotheses:

H14: The mean (a) status consciousness, (b) need for touch, and (c) companion opinion is statistically not equal across male and females.

**Ethnic Group Moderation on Shopping Behaviour Drivers**

a). Status Consciousness:

For Latin American consumer status is the main issue before selecting a store. There are various ethnic groups, who suffered humiliation in the past, so, they want to shop at store which provides status to them, like, the presence of security personnel at the front gate of the store, resembles a symbol of status to them (Retail research council, 2010). In health sector, hospital selection is also a matter of status for the people. Social status causes social inequalities in the society. People considered that the health services they are enjoying should be related with their status in society (Wilkinson, 2005). The non English women working in Australia are conscious about their status, and looking for jobs which are similar to their status (Harrison and Alcorso, 1993). Other researchers also propose that Chinese immigrants living in USA are concerned about their social status, while adopting American practices (Kasinitz, et. al., 2008). Individuals from various ethnic groups, give importance to their ancestral heritage, and link their ancestral heritage perception with ethnic status (Sykes, et. al., 1996). British English are conscious about their status, and learn others British English status through their conversation (Watanabe, 1977). In Nigeria, the ethnic groups are based on race and ethnicity, and major ethnic groups enjoy status in the society through their numbers (Lergo, 2011). The German and American people having lower status in the society are highly conscious about their status (Senter and Laumann, 1976). Therefore, we predict that ethnic group moderates the relationship between shopping behaviour and status consciousness.
b). Companion Opinion:

The utilitarian view suggests that individual has a purpose in developing a relationship and considering animal as companion. White American considers animal companion as humanistic and the animal presence also arouse their sentiments. The attitude of considering animal as companion differs along racial group, gender and socio-economic level (Kellert, 1996). In contrast, African American have less attachment with pet, and don’t consider pet much as good companion (Brown, 2002). In hospitals, Black patients take companion with them because they are less educated, so, they prefer to take companion to hospital to understand medical procedures suggested by doctors, in comparison to white patients (Gordon, et. al., 2006). People have a habit of searching things through the help of companion, like, in music stores people like to find CDs of a particular singer in stacks, through searching in similar singer companion stacks (Britland and Cunningham, 2003). Hispanics consider shopping as a social activity, and like to take companion with them on shopping. They like to take children, spouse and other family members on shopping (Ruiz, 2012). Malaysian older adults usually go for shopping alone or with spouse, but, Malaysian women like to take companions, like, spouse, children or friends (Phillips and Ong, 2007). Iowa women prefer to take companion with them for safety and adventure (Faye, 1993). Negro students during shopping for fashion rely on companion opinion and sales clerk (Ryan, 1953). Therefore, we predict that ethnic groups moderate the relationship between companion opinion and store choice.

c). Need for Touch:

Marketing in a multicultural society, require marketers to capture the essence of ethnic multicultural segments and develop emotional connection with shoppers. Marketing in a multicultural society, requires touching those chords of individuals, which they inhabited through their childhood (Latinos and Davila, 2001). People give preference to touch the product before purchasing it, like, Spanish people like to touch the products in physical channels (Manzano, et. al., 2013). Malaysian people also prefer to touch the product before purchasing it (Haque, et. al., 2006). In today’s competitive world companies try to touch the cultural points of all ethnic groups, and various companies are involved in this process, like, McDonald’s and General Mills (Roberts
and Cunningham, 2012). Chinese speaking consumers prefer to touch the product (fruit) more often than English speaking consumers. In additions, Chinese consumers touched the product (bananas) four times in comparison to American consumers (Ackerman and Tellis, 2001).

On the basis of the above reasoning for status consciousness, need for touch and companion opinion. We propose the hypotheses that:

H15: The relationship of (a) status consciousness, (b) need for touch, and (c) companion opinion and shopping behaviour is moderated by ethnic groups.

**Ethnic Group Moderation on Store Choice Drivers:**

a). Perceived Sensitivity to Ethnic Culture (Social Legitimacy):

Legitimacy is a dynamic process in which companies first build a state of consonance and then resonance. The stage of consonance happens when both the parties involved in transaction communicate through a common language and share emotions/passions toward each other (In the present study the stage of consonance arrives when store owners understand the feelings of each ethnic group under study). In contrast, the state of resonance exists when both the parties create opportunities for each other to achieve common goal (in the present study, the stage of resonance arrives when store owner gives respect to customers from all ethnic groups coming to his store for shopping, and create opportunity in terms of sales for himself and for consumers by giving equal treatment and acceptance to all ethnic groups to his store) (Golinelli, 2010). In the first stage the aim of the organization is to satisfy social norms, values, beliefs, rules and meanings that exist in the society and then built reputation (in terms of tangible or intangible assets) among his customers related to his behaviour (Thornton, 2002). The social norms of different groups are different which causes differences among ethnic groups (Wetzel and Enzmann, 2003). The change in fashion cause change in ethnic humour which reflect in social norms, values and beliefs, and such change causes social stratification in ethnic groups (Foot and Champan, 1977). The company sensitivity to ethnic culture has been represented through the example of Nike, as it was blamed that it
used children for the manufacturing of their products in underdeveloped countries. To solve the conflict the company takes care of job agreement, establish standard of occupation safety, and politicized the campaign of re-use of rubber of shoes to donate it to running tracks to enhance its social legitimacy and reputation. This example is a good case of conversion of un-sensitivity to sensitivity by company toward its previous un-sensitivity issue to poor ethnic groups residing in underdeveloped countries, and sensitivity toward his customers. In the competitive world companies try to maintain both rational and irrational behaviour (to gain competitive advantage) which is aligned towards normative and cultural expectation of stakeholders (customers). So, to exist the companies follow cognitive, coercive and normative isomorphism. The cognitive isomorphism focuses on interpretation of cultural meanings (social beliefs). The normative isomorphism focuses on new know-how and on other practices which help organization to survive. The coercive isomorphism focuses on laws and regulation. In the present study, the focus is on cognitive isomorphism (Basile, et. al., 2014). In the past, several researches proposed that black and other minorities are not treated well in retail stores, and companies like Denny (Adamson, 2000) and Cracker Barrel (Harris, 2003) are the stores who have been charged with racial lawsuit. The African Americans are commonly harassed by store/sales clerks and security personnel (Crockett, Grier and Williams, 2003). Therefore, we propose that ethnic group moderate the relationship between perceived sensitivity to ethnic culture and store choice.

b). Pragmatic Legitimacy:

Different ethnic consumers have different expectation from stores. Chinese consumers are recreational, price conscious (Hiu, et. al., 2001), Radder, et. al., (2006) image conscious, and utilitarian in comparison to Thai shoppers (Cai and Shannon, 2010). English Canadian consumers are more utilitarian than French Canadian shoppers (Chebat and Michon, 2004). In the previous researches it was found that western culture is also utilitarian in shopping motives (Fuan, et. al., 2004). Today luxury stores try to attract consumers, like, Bloomingdale in New York City try to attract Chinese consumers during Lunar New Year through various pragmatic features (Bates, 2013). In a trade example of three south Indian communities, it is found that Marwari is more profit
seeker, and does not prefer to pay money in advance to sellers in comparison to other communities, like, Tamilian and Andhrite (Iyer, et. al., 2008). For ambiance of the store middle age Asian Americans have high preference than mature Asian American shoppers. The older Korean American shoppers give more preference to price than younger Korean American. The African American prefers more store convenience, in comparison to Hispanic Americans (Kim, et. al., 2004). Therefore, the researcher proposed that ethnic group moderate the relationship between pragmatic legitimacy and store choice.

c). Perceived Self Congruity:

An American businessman conducts business with Tokyo businessman, but it proves fatal, because American businessman takes the card of Tokyo businessman casually with one hand and puts it in his pocket, and because of this, the relationship with Japanese firm turns fatal and he loses contract. Cultural ignorance may cause loss of business and interethnic tension (Griswold, 2008). This instance perceived that Japanese businessman tries to see the world in a way, which seems suitable to him as per his image developed through his culture, and American businessman, perceived the image of interaction as per his learned culture. So, it is concluded that both the persons involved in interaction perceived the world as per their own cultural image. The human interaction patterns and behavior denote their culture. The black women shopping in stores, face racial discrimination from American white women, in their self image (Berger, 1969).

In an ethnically mixed country self-concepts play a significant role, which is similar to the study of Huang, et. al., (2013) and McGuire, et. al., (1978). In retail service scape, if there is congruity between consumer and environment cues which is based on objects, artifacts (Rosenbaum, 2005), ethnicity, verbal and non-verbal cues (Fowler, et. al., 2007), then it is considered as successful interaction between consumer and retailer. On these observations, it is presumed that environmental cues and ethnic related cues increase compatibility between consumer and retailer. In selecting a retail store consumer ensures the behaviour of the retailer towards consumers of his ethnic group, and also checks the congruity of retailers toward them. For product categories selection there is difference among Australian and Malaysian towards actual self image (Quester, et. al.,
Self congruity also influences the Tunis consumer shopping behaviour in retail stores, and the influence varied among actual, ideal, social and ideal social self congruity (Najjar and Ibrahim, 2007). The Australian consumers shopping for luxury brands (CK and Chanel) are also influenced by self congruity (“user and usage imagery congruity”) (Liu, et al., 2012). Jie, et al., (2012) suggested that when marketers have to understand the Chinese youth consumer self congruity, they have to adopt the American brand personality scale in comparison to Japanese scale. In a study conducted on European consumers in understanding their self image/product image towards American automobiles in Europe, it is predicted that self congruity influence the purchase of American automobiles by European consumers (Erikson, 1996). In a study on Chinese consumers self congruity and gift giving approach shows that cultural values moderate the relationship between gift buying attention and gift giving image, and those consumers who are conscious about their image, maintain consistency between self image and receiver’s image (Lu, et al., 2010). Therefore, in the present study the researcher proposes that ethnic groups moderate the relationship between self congruity and store choice. On the basis of the preceding reasoning, we propose that:

H16: The relation of (a) pragmatic legitimacy, (b) perceived self congruity, and (c) perceived sensitivity to ethnic culture and store choice is moderated by ethnic groups.
Figure 3.1: Conceptual Framework of reflective Consumer Store Choice Behaviour