CHAPTER-II

REVIEW OF LITERATURE

2.1. Subjective Ethnicity:

When an individual is born he inherits two aspects from his ancestors. One is culture and the other is religion which he absorbs in his cognitive self simultaneously (Sklare and Greenblum, 1967), and the correlation between the two depends on his ethnic group. Herman (1977) describes that Jewish ethnicity is influenced by culture and religion at single point of time, and because of the simultaneous inheritance of culture and religion, the normative influence on individual psychology becomes higher. Phinney (1990, 2000) describes that social identity depends on ethnic group membership which influences the concept of subjective identity.

Root (1994) described four basic characteristics related to individuals living in multi-ethnic groups which are listed as: “(1) One enhances his sense of security by understanding a distinct part of his ethnic heritage; (2) Parental influences stimulated by the encouragement of grandparents promote identity, thereby granting permission to the offspring to make a choice; (3) Racism and prejudice associated with certain groups lead to sharing experiences with family, thereby assisting the individual to develop psychological skills and defenses to protect himself (the shared experiences help to build self-confidence and create the sense that one can cope with the negative elements often associated with the group); (4) Gender alignment between parents and children may exert influence on ethnic and racial socialization particularly when they have good relationship and are mutually held in esteem” (Cited in Trimble and Dickson, 2004).

2.2. Cultural intelligence

The intelligence cannot be understood without analyzing it in its cultural context. It might be possible that a behavior in one culture is considered as smart and in other as stupid (Cole, et. al., 1971). It might be possible that the test of intelligence developed and
validated in one culture may or may not be equally valid, or not valid at all, in another culture. As organizations are expanding and hiring workforce from diverse cultures, it is required for the individual to work effectively in culturally diverse situations (Erez and Earley, 1993; Triandis, 1994). Earley and Ang (2003) drew a framework based on the multidimensional thought of intelligence which was later named as cultural intelligence (CQ). The cultural intelligence definition is consistent with Schmidt and Hunter’s (2000) definition which is stated as “the ability to grasp and reason correctly with abstraction and solve problems.”

Thomas, et. al., (2008) defined cultural intelligence as ‘a system of interacting knowledge and skills, linked by cultural meta-cognition, which allows people to adapt to, select, and shape the cultural aspects of their environment’. Cultural intelligence equips individuals to have a blend of cultural knowledge, self awareness, and behavioural aspects. It is the capability of an individual to be effective across and within culture (Ang and Earley, 2006), and helps him to develop awareness and skills within people or groups (Costa and McCrae 1992; Ang, et. al., 2007). When different cultures meet during cultural interaction, the concept of cultural distance exists, and its degree of influence depends on level of interaction between cultures (Earley and Ang, 2003; Brislin and MacNab, 2004). It does not require an individual to master norms, values, and practices of different cultures encountered, but it helps him to behave effectively in diverse cultural encounters. In cross-cultural interactions emotional intelligence focuses on emotion of self and others, whereas cultural intelligence focuses on effective functioning of individual dealing with people from different cultural backgrounds (Ang, et. al., 2007).

2.2.1. Cultural Intelligence (CQ) as Multidimensional Construct:

There are four types of multi-dimensions of CQ which include: (a) Meta-cognitive, (b) Cognitive, (c) Motivational, and (d) Behavioural (Earley and Ang, 2003). The multi foci concept of intelligence had been derived from the work of Sternberg and Dettermans (1986) and Sternberg, et. al., (2000), which further stated that meta-cognitive, cognitive and motivational CQ are mental capabilities and behavioural CQ connotes capabilities through actions.
2.2.1.1. Meta cognitive:

It refers to the cognitive processes which individuals use to acquire and retain the knowledge. It depicts individuals’s cultural awareness while interacting with people from different cultures. People high in metacognitive intelligence have great knowledge about their own cultural assumptions, and learn other cultural knowledge while interacting with people from other cultures. This knowledge acquisition helps individuals to develop new standards of social interaction, by squeezing out social clues at a deeper level (Flavell, 1979; Nelson, 1996). It evokes conscious thinking about people and situations in diverse cultural scenarios. It helps individuals to understand their cultural bonding, reframe their old concepts and polish them into a culturally more accepted mode, which is based on the learning from their own and other cultural values and norms. It focuses on mental framework of individuals to mould and rebuild their mental processes as per their cultural interactions (Flavell, 1979).

2.2.1.2. Cognitive intelligence:

It refers to individual perceptual structure of knowledge which is similar to the work of Ackermans (1996), and also lays emphasis on knowledge for richness in individual’s intellect. It focuses on norms, practices, and conventions in different cultures that have been acquired from educational and personal experiences. It refers to cultural environment knowledge with a focus on knowledge of one self. Triandis (1994) and Murdock (1987) describe that a higher level of thought and culture share some common features. This thought is further backed by the concept of cultural universals which emphasize that human beings have similar needs. Cultural universals include “technological innovations, methods of getting food, economic activity, patterns of social interaction, child rearing practices, belief and behaviours that relate humans to the universe (e.g. religion), aesthetic preferences, patterns of communication (language, gestures),” etc. (Ang and Dyne, 2007). To meet the psychological needs, societies have developed fundamental systems which include economic, educational, political, legal and social systems. Cognitive factors emphasize the role of culture on people’s thought and behaviour and further mould individual’s thinking about the causes which shape the
specific patterns of social interaction within a culture. Individuals who have strong cognitive intelligence are good in interacting with people from different cultures.

2.2.1.3. Motivational intelligence:

It directs individual focus and energy towards understanding and working in different situations in culture. Kanfeer and Heggestad (1997) described that motivational clues make an individual capable to handle its affect, cognition and behavior that facilitate goal accomplishment. The expectancy value theory of motivation prescribes that the interest of doing something is based on two parameters, namely: (a) probability of successfully getting the task done; and (b) benefit attached with and received after the accomplishment of task. Individuals having strong motivational CQ focus more on cross-cultural situations (Deci and Ryan, 1985) and repose trust in cross-cultural effectiveness because of their intrinsic interest (Bandura, 2002).

2.2.1.4. Behavioural Intelligence:

It refers to individual intention of behaving in cross-cultural interaction through varying degree of implementation of verbal and non-verbal actions. Hall (1959) described that the usage of verbal and non-verbal cues depend on individual understanding and motivation. Lustig and Koester (1999) described three behavioural variations in cultures: “(a) talk about the variation of behaviours performed by individual, (b) the situations in which specific behaviours are performed, and (c) non-verbal expressions required, preferred, permitted, or prohibited”, as discussed by Dyne, et. al., (2007). The usage of non-verbal cues in cross-cultural situations is very rare because cues have different meanings in different cultures (Hall, 1959).

2.3. Emotional Intelligence:

2.3.1. Conceptualization of emotional intelligence (EQ):

The idea of emotional intelligence was first introduced by Salovey and Mayer (1990). The concept stated that emotional intelligence “is a kind of social intelligence that
enables individuals to monitor the emotions of others and their own emotional status” (Cited in Moon, 2008). Goleman (1995) defined emotional intelligence as “being able to motivate oneself and persist in the face of frustrations; to control impulses and delay gratifications; to regulate one’s moods and keep distress from swamping the ability to think; to emphasize and to hope” (Cited in Moon, 2008). The two main emotional intelligence concepts are: (a) Salovey and Mayer’s (1990) ability model and (b) Goleman’s (1995) competence model. Goleman (1995, 1998) described that emotional intelligence had latent efficacy and performance which was positively influenced by individual’s skills and abilities. He categorised twenty one competencies into four groups. Boyatzis and Goleman (2002) described emotional competence inventory to access competence of individuals and organizations. The four groups of competencies of emotional intelligence were described as: (a) self awareness, (b) self management, (c) social awareness and (d) relationship management. ECI is based on individual traits, abilities, competencies and personalities, and focuses on intra-personal skills, inter-personal skills, adaptability, and general mood (Mayer, 2001; Brackett and Mayer, 2003). Emotional competence is “a learned capability based on emotional intelligence that results in outstanding performance at work” (Goleman, 1998b). The EI framework in Figure 2.1 describes how people can learn and develop their strengths in EI competences. The four neurological EI performance mechanisms focus on cognitive domain of ability. Research in affective neuroscience (Davidson, et. al., 2000) offers a magnified view to researchers who worked on EI based behaviours and built the way to understand the relation between brain functioning and behaviours in EI model. From the overview of affective neuroscience, the distinction between emotional intelligence and cognitive intelligence is defined as capabilities that are purely neocortical and integrated as neocortical and limbic circuitry. The intellectual ability of individual lies in IQ (neocortex) and when it is not working properly, the individual intellect becomes weak.
2.3.2. Emotional intelligence competence:

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| | | - Building bonds |
| | | - Teamwork and collaboration |

Figure 2.1: A framework of Emotional Competence (Boyatzis, Goleman, and Rhee, 2000).

In contrast, emotional intelligence includes behavior of neurological circuitry which connects the limbic areas for emotions. The circuitry helps to understand the skills that remain confined in the four domains of emotional intelligence, viz., (i) self awareness, (ii) self management including motivation skills (iii) social awareness including skills like empathy, and (iv) relationship management including skills like verbal fluency and spatial reasoning (Damasio, 1994, 1999).

2.3.2.1. Emotional self awareness:

It focuses on knowing what one feels and it is also considered as meta-mood (Mayer and Stevens, 1994). The neural substrates of emotional self awareness need to be analyzed with precision. Damasio (1994) worked on the patients with brain lesions and described that such patients had problem in the ability to sense, articulate, and reflect their emotional state, because of improper functioning in neural circuits that run between prefrontal and verbal cortex, the amygdale and the viscera. Such patients could not give words to feelings that had caused alexithymia in them (Taylor, et. al., 1999). Goleman
(1998b) determined the importance of emotional self awareness in recognizing the importance of one’s own feelings and their effect on individual’s performance.

2.3.2.1. Self confidence:

The supervisors can easily identify high performing, self confident employees (Boyatzis, 1982). Saks (1995) described that employees who were self confident were high in performance than the skilled employees. Holahan and Sears (1995) describe that people who were self confident in the early stages of their life were bound to attain greater success in their careers.

2.3.2.1.1. Information acquisition:

During shopping, a consumer has to take a variety of decisions. He has to narrow down his focus on a product, a service or a brand during the process of information acquisition, and even use information acquisition process in selecting retail channels (Peterson, et. al., 1997). The information acquisition process might work in conscious or sub-conscious mind (Xia and Monroe, 2005). Other researchers describe that consumers are concerned about information acquisition related to retail channels, product characteristics and price of the product (Dholakia, et. al., 2003). The interest of collecting information gets generated among consumers while interacting with salesperson, by seeing the retail environment, at point of purchase, and by looking at advertisements (Gardner, 1985). Information acquisition process is also done by consumers in an indirect way, like, by window shopping, by searching for advertisements on websites or even while passing by the store. The information acquisition process can be done through two ways: one is searching and other is browsing. When information is required about the target, which might be product or service, it happens under searching conditions. In contrast, browsing occurs when information is required with regard to non-targets. The degree of recollection of information in memory is composed of searching and browsing process (Xia, 2007). Also people who have interest in the product have more information relating to it than others (Green and Morris, 1969). Among the various product dimensions which consumers consider before purchase, price and brand name come at higher priority (Stokes, 1973). Kakkar and Bettman (1977) used 2x2 matrix of brand and
attributes and described that consumers take one brand and analyze its attributes and then take the other brand and repeat the process of analysis, and this process is named as “Choice by Processing Brands and Attributes”.

2.3.2.1.2. Persuasion Knowledge:

The consumer immersion in the text narrated by salesperson in story form persuades them towards positive cognitive thoughts and causes strong responses from them. The more the consumer is lost in the story, the stronger is the effect it causes on his mind (Green and Brock, 2000). Friestad and Wright (1994) gave persuasion knowledge model which describes that consumers require little knowledge regarding tactics of advertising and defend themselves from persuasion influence; sometimes the tactic knowledge helps them to understand the persuasion attempts by salespersons. Consumers on their own develop concepts regarding the persuasion strategies done by marketers (Wright, 1986). The consumer knowledge includes knowledge about agent, which is related to its goals and traits, other is knowledge about topic, which is related to persuasion knowledge, and persuasion knowledge, which is related to agent’s motives and tactics (Friestad and Wright, 1994). Some persuasion tactics are simple, like, smiling and listening carefully (Brown, 1990), and others are covert because marketers do not want the consumer to make well programmed decisions (Petty and Andrews, 2008). In some situations consumer is swayed by interpersonal influence of peers, friends and other customers on shopping (Kurt, et. al., 2011; Main, et. al., 2007; DeCarlo and Ramaswami, 2001). But when the consumer understands the marketer’s tactics, the influence rate gets reduced (Cotte, et. al., 2005), and the persuasion techniques adopted by salesperson get less intense and the consumer’s focus shifts towards product’s rational evaluation (Kennedy, et. al., 2001). But when consumer is persuaded by salesperson’s tactics, the perception towards product quality increases as the positive attitude towards salesperson grows stronger (Decarlo, 2005). When the companies and marketers openly disclose their aim to consumers, the negative feeling towards their persuasion techniques gets reduced and consumer feels confident in the deal (Carl, 2008).

2.3.2.2. Emotional self management:
This concept discusses the individual’s ability to handle anxiety, anger and emotional impulsivity. It reveals that the differences in the metabolic activity in the amygdale are linked with levels of distress or dysphoria (Davidson, et. al., 2000). But at the same time, the level of amygdale is reciprocal to metabolic activity in the left medial prefrontal cortex. It has been seen that higher the level of left medial prefrontal cortex, higher is the person’s emotional state. Thus the area in brain which controls negative effects is the circuit between amygdale and the left prefrontal cortex. The circuitry is also involved in the motivational state of emotional self management. Researchers defined motivation as an effective network which depicts strength and importance towards something specific in individual mind (David Mc Clelland, 1975). The environment of those organizations is very pleasant and energetic where employees manage themselves efficiently and perform their work without anger and hatred (Rahim and Psenicka, 1996).

2.3.2.2.1. Trustworthiness:

It is the process of understanding one’s values and principles, intentions and feelings, and acting in appropriate way which is consistent with whom you interact. Trustworthy individuals are concerned about their misdeeds and deal directly with others who commit mistakes (Goleman, 1998b). Trust is considered as the main element in relationship between two parties (Baldwin, et. al., 1945). Trust builds interpersonal acceptance and mistrust enhances interpersonal rejection (Gibbs, 1961). Rogers (1961) considered that both the partners should feel and experience trust in order to get positive output from relationship. Trust enhances emotional stability, self-control and physiological arousal among individuals. Interpersonal trust also helps in solving problems in a group. The criticism in the group decreases the chances of augmenting good ideas (Parloff and Handlon, 1966). Deutsch (1962) defined trust in three steps as: (a) increased vulnerability; (b) controlled behavior; (c) work more beneficially if one applies in mistrusting situation, than in normal one.

2.3.2.2.2. Consciousness:

The conscious individuals are careful and self disciplined while dealing with others. The individuals who are conscious of their work perform better at their jobs
Barrick and Mount, 1991). Barrick, et. al., (1993) emphasized that organizations where people are conscious about their work, are high in sales. Consciousness among consumers can be generated in terms of value of the product, which describes the utility derived out of the product (Zeithaml, 1988). Monroe and Petroshius (1981) describe values in terms of the ratio of quality and price.

2.3.2.3. Social Awareness:
It includes the competency of empathy and amygdale. The patients in this category with discrete lesions are not able to read nonverbal cues regarding negative emotions like anger and fear and also cannot appropriately judge the trustworthiness of other people (David, et. al., 2000). The emotional recognition for circuitry has strong association with amygdale (Brother, 1989).

2.3.2.3.1. Empathy:
It gives people an edge to understand other’s emotions, concerns and needs. The individuals high in empathy can easily read emotional waves; understand non-verbal signs, such as, tone of voice or facial expressions. It requires self awareness in individuals which talks about the way people perceive other’s feelings and their concern for others. The sincere focus to others during interaction is important for superior job performance. Like physicians who know their patients better are more successful than their counterparts (Friedman and DiMatteo, 1982). The best managers have the ability to understand needs of others (Spencer and Spencer, 1993) and this skill correlates with effective sales achieved by both small and large format retailers (Pilling and Eroglu, 1994). It allows managers to understand their employees and develop a sporting capacity in them while dealing with their employees.

2.3.2.3.2. Social organization awareness:
It builds ability to handle emotions and political relations in groups and also develops smooth networking among individuals who indulge in communication and build strong bonds. High performers apply this strategy to build social awareness. It boosts managers to understand situations objectively (Boyatzis, 1982).
2.3.2.4. Relationship Management:

It describes the ability of an individual to influence emotions of another person. If one wants to maintain good relations, one has to impart oneself the ability to control emotional outburst and empathy. Researchers also gather evidence that empathy and self management are basis for social effectiveness which also finds support at the neurological level. Patients with lesions in the prefrontal-amygdale are not good at handling relations (Damasio, 1994). It discusses about people’s social skills, by understanding their needs and by boosting their capabilities as supreme leaders. Spencer and Spencer (1993) considered it as a trait of superior sales managers. This is also applicable to those who work at front line in organizations (Goleman, 2000b).

2.3.2.4.1. Relationship effect:

People use the power of influence when they have to handle emotions of others, while they indulge in interaction. The people who have good sense of understanding emotions of others are persuasive in nature and develop the managers as star performers (Spencer and Spencer, 1993). The managers who understand the need of persuasion give importance to impression management, find out logic in interactions and give importance to reasons while giving logic to reactions. At the same time, managers have to direct interaction on a genuine and collective path, where the interest of both the parties should be taken care, otherwise persuasions done by managers are considered as manipulation done by them for their own interest. In today’s competitive environment networking is crucial for success; everyone likes to do business with expertise and resources which boost the networks in a positive direction (Kelley, 1998). Bright performers raise cautious speculation in creating networks; try to develop goodwill in people while improving the quality standards. The benefit of attaining good relations is to attain trust and goodwill, which acts as a catalyst in maintaining healthy relationship between groups for a longer period of time (Kaplan, 1991). These efforts help managers to lead both parties towards common goal. Both the parties share the need which binds them to come into interaction and act positively to get better performance. Better performance combines emotions with realities to build beneficial strategies which seem meaningful and reasonable to others.
The positive thinking of managers towards the group makes positive synchronization in the group (George and Bettenhausen, 1990) and the softer tone used by managers creates a motivational and enthusiastic affect on other’s mind and generates positive environment for everyone connected with the group (Bachman, 1988).

2.3.2.4.2. Store Familiarity:

To achieve organizational success it is required to create open and flexible atmosphere. The organizations which have achieved effective communication can easily build emotional information, by welcoming others in a humble way and creating confidence in them. Such positive vibes create emotional environment for groups acting in dialogues (Goleman, 1998b). Baker, et. al., (1986) describe that familiarity increases purchasing behaviour among consumers and also improves reliance (Richardson, et. al., 1996) and consumer perception towards quality of the store (Dick, et. al., 1995). Keller (2003) perceived that store name strength in consumer’s mind also determined its familiarity towards the store. The store name equity was influenced by its image and familiarity (Levy and Weitz, 2004). Both familiarity and image were important dimensions of consumer based equity (Keller, 2003). Store familiarity generated positive memory in consumer’s mind towards the store, and that positive image helped consumer to develop priority towards one store over another (Alba and Hutchinson, 1987). High familiarity and positive store image helped retailers to build faith in consumer’s mind even when consumer heard negative message towards particular retailer (DeCarlo, 2007). Store familiarity had positive relation with store reputation and purchasing behaviour (Park and Stoel, 2005). Store familiarity not only helped consumer to develop positive cognitive structure towards the store, but also built their ability to analyze available information (Park and Lessig, 1981), and also increased their exposure towards the store. During shopping in a store, consumers usually used their internal memory and external resources to define their goal of visiting the store (Chebat, et. al., 2005).

2.4. Culture self:

In homogenous societies theories of self are focused on individual self-concept. But with the introduction of cross-cultural societies, the focus of individual self is extended to
relationship with others and to other social groups (Markus and Kitayama, 1991; Triandis, et. al., 1988). The cross-cultural theory differentiates self from individual approach to interpersonal approach (Brewer, 1991; Markus and Kitayama, 1991; Singelis, 1994; Trafimow, et. al., 1991). The researchers believe that people have all the identities, but their activation varies from situation to situation, and also express that sometimes status is also attached with this human motivation (Baumeister and Leary, 1995; Brewer, 1991). When an individual becomes member of the group, he evaluates himself through its social identity (Breckler and Greenwald, 1986; Greenwald and Breckler, 1985). The individuals also want to belong to a group to get their collective identities. So individuals have personal self which differentiates them from others and relational self which assimilates them with others in their social life (Baumeister and Leary, 1995). The social relation which individual makes is of two levels: one talks about interpersonal relation and the other about interdependent relation. The social relations are there either because of personal attachment or impersonal bonds. The person has two extended self identities. One is interpersonal identity which is derived from dyadic relationships between parent-child, lovers, and friends and the other is collective identity which does not require that every individual in the group should know other members of the group on personal basis. Such identities make person feel that it is not a single and unique identity (Turner, et. al., 1987). Prentice, et. al., (1994) describe the differences in common bonds which are feelings with other group members and uncommon bonds which give an individual a feeling of collective identity. The interpersonal relations are based on mutual trust and affection and collective identities are based on cognitive relations. An individual plays different roles in his social life which include the relationship of parent-child and doctor-patient. Millward (1995) takes the example of the nurse to classify her relationship with patients as communal interpersonal relationship, and those with group of nurses as professional intergroup distinctions. Other researchers, like, Triandis (1989), Greenwald and Breckler (1985) focused on the differences between interpersonal and collective selves as private, public and collective self. The public self is related to an individual relationship with significant others. The collective self explains an individual relationship with its group members and private self is focused on individual unique identity. Caporael (1995) described interpersonal self as dyads which
consist of two person relationship, or as team which consists of face to face social and working groups, bands which consist of small communities and collective self as tribal relationship which consists of shared identity and this goes on in the evolution of human communities for years. Each form has its own way of working which individuals follow to improve their psychological way of doing things.

Turner, et. al., (1994) described the relationship between self and collective self through self-categorization theory. Self categorization theory considers personal and social identity as two different levels of self-categorization. Individuals cognitively self-categorize themselves as part of the group and differentiate themselves from others. Individuals with personal identity consider themselves as a unique identity even from their in-group members. In contrast, individuals who prefer social identity, categorize themselves as part of the group with specific norms and practices and differentiate themselves from other social categories, like, in-group vs. out-group, and women vs. men, and Whites vs. Black. The group comparison at gender level can be understood as women consider themselves more intelligent than men, and at individual level as ‘me’ is more intelligent than other women. The self can be understood subjectively as a ‘social collective identity’. Sometimes it happens that self is considered as ‘identical, equivalent, or similar to a social category’ of people in comparison to other social categories. In group comparison individual depersonalizes himself from other group members. A social group has unique social norms which give unique identity to group in comparison to other social groups.

Culture influences an individual psychology which includes his thinking, feeling and behavior, and acts as a foundation stone for the self (Markus and Kitayama, 1991). Researchers also believe that there is less consistency in self concepts in Eastern culture, like people behave as extrovert at home, but introvert at school (Suh, 2002). English and Chen (2007) also describe that the consistency in behavior in Eastern cultures is weak in comparison to American culture. The three sub-dimensions of culture self are:
2.4.1. Individual self:

It is considered as an idiocentric self where an individual is considered as an autonomous body (Bakan, 1996; Loevinger, 1976; Markus and Kitayama, 1991). Individual self supports individual achievement and independence from social group. Individuals with independent mind set do not care much about communities, family or work groups, and care much for their success (Triandis, *et. al.*, 1988). It also “reflects the subjective features of a person and consists of the constellation of aspects (e.g., characteristics, traits, interests, roles, goals, experiences) that differentiate the person from others” (Simon, 1997 cited in Gaertner, *et. al.*, 2012; Luke, 2013).

In individual self focus is on self-concept clarity, self-esteem, self-knowledge and personal goals (Gidron, *et. al.*, 2011). In individual self an individual avoids unfavourable feedback (Markus, 1977; Sedikides, 1993) and tries to protect and maintain his individual self, and considers it better than other selves. Its definition by Gaertner, *et. al.*, (2012) stresses that “The individual self is a form of self that differentiates a persona from others in terms of unique traits, experiences, and characteristics. It is the self that is separate and independent from others”.

2.4.2. Collective self:

It is considered as socio-centric self or allocentrism. The individual is influenced by group affiliation, in-group norms, and roles and status defined by collectives (Hofstede, 1980; Tajfel and Turner, 1979; Triandis, 1992). Individuals with collective self are concerned about their community and in-group achievements. “It also reflects membership in and identification with core social groups and consists of those aspects that are shared with in-group members and differentiate the in-group from relevant others” (Simon, 1997 cited in Gaertner, *et. al.*, 2012). It has tendency to focus on group membership and belongingness to the group (Hawkley, *et. al.*, 2005), and people also have positive attitude and behavior towards the group (Boldry and Gaertner, 2006). Its definition by Geartner, *et. al.*, (2012) states that “The collective self is a form of self that is derived from membership in important groups and represents aspects of self that are shared with group members and differentiates members from non-members. It is the self that is based on identification with important groups”.

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Collectivist societies give preference to values and norms. People take care of their normative bonds with members of the group. All members of the group are bound to each other through emotional predisposition and common interest (Etzioni, 1968). They focus on shared social responsibilities and no one considers himself as a unique identity with unique attributes (Turner, et. al., 1987). In collective societies individuals do not require to interact with each one of the members of the group, but rely on the shared symbols and cognitive representations of the group (Etzioni, 1968; Turner, et. al., 1987). Every member of the group has to establish mutual cooperation with the group, and obey obligations imposed by the group (Levine & Campbell, 1972; Summer, 1906). Collective societies make distinction between in-groups and out-groups in cross-cultural societies rather than individualists (Bond and Hewstone, 1988). Brown, et. al., (1988) describe that even individualist cultures favour their in-groups and promote them more than out-groups products. In collectivist societies people have a sense of clans or community which makes mechanical solidarity between in-group members (Earley and Gibson, 1998). An individual adopts the traditions of the group, because at some point of time individual enters in a specific culture, to become the part of social unit, by adopting ethnic group culture and practices (Morris, 1991; Sampson, 1988; Taylor, 1989).

2.4.3. Relational self:

James (1980) describes that individual social cognitive interpersonal life exists everywhere; at work, at play, or in theory. An individual has many significant persons who play an influential role in his life. They may include parents, siblings, members outside of family and friends. Every individual has different level of relations with others which depend on their inner attributes, like, thoughts, feelings, motives and self-regulatory strategies (Baldwin, et. al., 1990). The relational self is further divided into three sub-dimensions.

2.4.3.1 Personal relational self:

It focuses on dyadic bonds and attachments (Hawkley, et. al., 2005). In interpersonal relationships people may suffer psychological breakups, and sometimes
consider their attachments better than others (Chen, et. al., 2006). Its definition by Geartner, et. al., (2012) states “The relational self is a form of self that is derived from close relationships (e.g., friendship, romantic relationship, parent-child relationship) and represents aspects of self that are shared with relationship partners and define a person’s role or position within important relationships. It is the self that is based on attachment to important relationship partners”. Styker and Statham, (1985) consider relational self as symbolic interaction in which an individual builds relation with society which is based on mutually constructed beliefs in the course of social interaction. Mead (1934) believes that individual preference and psychology is developed through projected and observed responses of others, which include social groups and society. Baldwin (1897, 1911) considers relational self as ‘a give and take process’. In contrast, Sullivan (1953) states that individual personality is developed through interpersonal interactions with significant others. Triandis (1989) describes that there exist interpersonal differences in cross-cultures. Tapias, et. al., (2006) describe relational self as “significant others we mean actual (vs. hypothetical) individuals whom one knows (vs. just met), with whom one feels some degree of closeness, and usually with whom one shares a relationship that can be normatively (e.g., friend) or idiosyncratically labeled (e.g., my closest high school friend). On a phenomenological level, a person’s relational self with, for example, his or her mother is the “me when I’m with mom”. In more concrete terms, the relational self “(a) is self-knowledge that is linked in memory to knowledge about significant others, (b) exists at multiple levels of specificity, (c) is capable of being contextually or chronically activated, and (d) is composed of self-conceptions and a constellation of other self-aspects that characterize the self when relating to significant others”. The relational social knowledge remains stored in individual memory (Smith and Zarate, 1992). An individual develops relations at multiple levels which are linked with specific significant others. In contrast, generalized relational self provides overview of the self in relation to multiple relations. “These relationships may involve either single, normatively defined relationship domain (e.g., “me when I’m with family members”) or idiosyncratic groupings of relationships (e.g., “me when I’m with close others of my same age” or “me when I’m with my poker buddies”), or “a phone call from significant others, a whiff of the perfume or cologne of the other, or facing circumstances (e.g., threat) that call for the
support of the others may all serve as contextual activators of relational self”. The relational self is composed of self-evaluations which might be positive or negative in nature (e.g., “I am worthy”). It effects emotions which one might have while interacting with others and also helps in building goals, self-regulating strategies and behavior which one may apply while interacting with others involved in interpersonal relationships (Tapias, et. al., 2006). An individual comes into interaction with others when he feels that others have similar mental traits and likes. Sometimes people build images of ‘me’ and others in the relationship (Ogilvie and Ashmore, 1991). The relational self includes idiosyncratic grouping (anyone outside family members) and normative grouping which include family members (Tapias, et. al., 2006). Baldwin (1992) described relational self as a schema which includes ‘if-then’ contingencies like (e.g., “If I assert myself, then my mother will treat me with respect”). Schemas in relational self have multiple roles: (a) act as basic foundation of relational self, (b) have multiple levels of specificity, and (c) link self knowledge with others knowledge (Cited in Tapias, et. al., 2006).

2.4.3.2. Store relationship:

Individual daily experiences are based on emotions and affect. Different individuals have diverse emotional attachments, which might be expressive or suppressive in nature (Bartholomew and Horowitz, 1991; Fraley and Shaver, 1997). On the other hand, schemas influence affect (Mikulincer, et. al., 2001), and ‘if-then’ contingencies (Tapias, 2006). Frijda, et. al., (1989) describe that emotions are judged in the light of individual characteristics, values and goals during interaction with significant others. Andersen and Chen (2002) describe that goals are stored in individual memory which later transform into emotions. During interaction the self-evaluative motives give direction to the individual to gather knowledge from significant others. Those individuals who have high motives and emotions involve in their social interaction and put their utmost effort to achieve the goal with commitment and persistence (Shah, 2003a). Mikulincer, et. al., (1998c) describe that goals might be related to trust. The positive direction of trust in social interaction leads individuals towards ‘approach behavior’ which builds strong relation with significant others. The involvement of goals in social interaction develops self-regulation and defense mechanism. The role of self-regulation
in women is higher than in men. Berk and Andersen (2000) describe that interpersonal relations activate beliefs and expectations which individual has while interacting with new person. If the beliefs and expectations with significant other become stronger, it leads to long term interpersonal relationship. In women, if beliefs and expectations become weaker, they try to avoid the partner in interaction more than their male counterparts. Simons (1999) described self-aspects through places which give meaning to individual in social world. Such place relations provide an individual a sense of feeling which might be positive or negative towards that place; positive approach towards place imparts homely feeling in an individual’s mind. In general, people like respected places and avoid bad places. The individual wants respect not only within in-groups and out-groups, but also with significant others (Simon, 1999 cited in Tapias, 2012). Whenever an individual indulges in interpersonal situation, he has some objective situations (Andersen and Chen, 2002). In such situations mind works as a cognitive-affective unit. In relational self a sense of authenticity generates in people’s mind (Harter, et. al., 1997). The relations where individual enjoys authenticity, it is easy to show his true self to significant others, and where there is less freedom to show thoughts and opinions, there is less chance to express true self. Sense of authority provides an opportunity to individuals to express their objective, trust, motives, feelings and desires (Kernis, 2003).

2.4.3.3 Relational selves with significant others or (Companion relationship):
In relational self the personality of an individual is built through interaction with others. The influence of other’s personality on individual psychology depends on their emotional and motivational level attached to it (Andersen, et. al., 1998; Higgins, 1987). The Figure 2.2 shows the linkages between the self and significant others. The level of interaction between self and significant others varies from individual to individual, which depends on his idiosyncratic and normative (idiographic self representations) attachment to significant others.

The other members in the society become significant others for the individual because they exercise influence on his life. The previous researchers found that it was difficult for the individual to explain relevance and provide name of significant others, but he could characterize the variability in his interpersonal relationships (Andersen, et. al., 1996; Baum and Andersen, 1999; Baldwin, et. al., 1996).
The interpersonal relations generate a sense of belongingness and connectedness with significant others (Baumeister and Leary, 1995). The significant others are chosen by the individual in due course of life and they are distinct from non-selected significant others (Conway and Ross, 1984; Loftus, 1982; Loftus and Greene, 1980). The role of significant others may change over time, but the time spent with them remains stored in the memory of an individual (Demo, 1992; Greenwald, 1980; Rosenberg, 1979; Strauman, 1996).

2.5. Practical Intelligence:

It is considered as the ‘ability to solve real world everyday problems’ and most importantly, ‘the ability to adapt to, shape, and select everyday environments’ (Sternberg,
et. al., 2000). The IQ is only limited to academic problems, but practical intelligence provides practical actions for real world problems. Practical intelligence refers to solving individual problems through one’s problem recognition and formulation process. It is a process through which an individual brings in multiple solutions, and learns from his everyday experiences, which requires motivation and personal involvement. The practical intelligence has two aspects: one focuses on practical problem solving and the other on tacit knowledge (Sternberg, 1985, 1987). The practical intelligence shows the capability of the individual to solve one’s real life everyday worldly problems. It also focuses on results when the components are applied to experience for purposes of adaptation, shaping and selection (Baltes, et. al., 1984; Scribner, 1984, 1986; Sternberg, et. al., 2000).

2.5.1. Negotiation:

There are two main elements of negotiation which include transactional (with buyer and seller) or dispute resolution. These types of negotiations have two possible outcomes, viz., distributive and integrative. It is believed that when an individual has information regarding the power of other person, then he uses tactic knowledge to deal with the powerful person, and tries to get concessions and offers from him. The sense of power of other negotiator comes through his persuasion, ingratiation, substantiation and sympathy. Brett (2000) described that negotiation can be performed through face to face interaction, electronic medium or through agent. Both types of negotiations are focused on goals of each party; the negotiators involved in the negotiation process are always in search of getting benefit out of the deal. On the other hand, dispute resolution comes into picture when both the parties are not ready to accept offers made by each other, and the deal comes under conflict zone where the interests of both parties clash. Sometimes, to make the transaction smooth, the negotiators use emotion parameters to influence outcomes. The outcome of a transactional or conflict resolution results into distributive or integrative agreements. In the distributive agreements the negotiators split fixed set of resources into equal or unequal parts and the negotiation shapes into competitive rivalry. Distributive bargaining can be profitable when one party dominates the negotiation and maximizes its value from a single deal. On the other hand, in integrative negotiation
situations each negotiator brings new issues in negotiation to get maximum pie of resources (Brett, 2000; Lewicki, et. al., 2004).

In the process of negotiation, information acquisition is also important. The individual has to build the capability to filter the necessary information, and match the gathered information with the existing knowledge, and then interpret the information to understand the real meaning. There are two types of information important in negotiation. First is the information about the other party and the second is information about his interest or motive in the deal (Brett, 2000). But the process of getting useful information is very tough, because each negotiator has to read the mind of the other through his psychological representation.

Culture also plays an important role in negotiation. Stevens and Greer (1995) defined Individualist vs Collectivist societies, and specified that it depends on whether individual is considered as independent of or dependent on his group. In individualistic culture, self sufficiency of the individual matters the most, whereas in collectivist culture, in-group association to family members and work mates is important (Drake, 2001). In-groups consist of people who belong to one’s own culture and out-groups consist of people who belong to other groups (Brett, 2000). Individual negotiators focus more on short time benefits, and collectivist negotiators focus more on long term benefits (Lewicki, et. al., 2004). Individualistic negotiators are less cooperative than the collectivist ones. No doubt, the collectivists are sensitive to achievement but they also consider other’s opinion (Brett, 2000). The individualist society focuses more on their self-interest, but collectivist society focuses more on social obligations. When both the parties in negotiation are individualistic in nature, self-interest acts like a bridge for negotiation, but if self-interest of one party mismatches, then one negotiator gets the maximum benefit, and as the goal is achieved the negotiation ends too early for the weaker party (Brett and Okumura, 1998).

2.5.2 Information processing:

Practical intelligence can be described in two ways: a) first, intelligence is mechanics in which the individual applies his cognitive skills and consumes the resources
for information processing; b) second path explains pragmatics which take the mechanics for better cognitive performance as per the demand of the environment (Baltes, et. al., 1989). The interpretation of problem takes place when there is interaction between the context and the individual. The problem definitions highlight only those features of the self and context, which are evoked during a particular interaction in particular situation (Berg and Calderone, 1994). Aaker and Sengupta (2000) described that Eastern consumers have holistic thinking and are interested in sorting out the issue of contradictory information. In collective culture, the individual estimates information by using an indirect or implicit style (Hall, 1976). Consumers also use six-steps of decision making process to satisfy attribute values either in memory or in environment. The available information is judged through predefined rules, and after selection procedure is concluded, it motivates consumer to purchase the item (Blackwell, et. al., 2006). It is a kind of process which provides information to others about consumption domains or buying behavior. It is also influenced by social ties between two parties. People in collective society share more information than in individualistic society (Webster, 1994).

2.5.3 Apathy:

The other aspect in relation to cultural values and goals is described as approach and avoidance motivation. Approach motivation is defined by motivational experience and provides positive outcome whereas avoidance motivation is caused by something which is less encouraging and provides negative outcome. In individualistic culture people are recognized by others through their personal accomplishment, whereas in collectivist culture people try to eliminate negative characteristics. Collectivist strategies are based on avoidance approach and are more cooperative in negotiations due to which they have to suffer loses more than people with individualistic approach (Elliot, et. al., 2001). In collective culture people emphasize more on value relationship and social networks.

2.6. Ethnic identity:

The term ethnic identity is coined as the sameness of a group who share common traditions, customs and history (Simpson and Weiner, 1989). The ethnic affiliation
depends on symbolic and cultural factors (Cheung, 1993). It leads to psychological attachment with the group. Sawiti Saharso (1989) understood ethnic identity through social processes, like, the choice of friends, and partners in social environment. Such psychological perceptions develop the thinking of in-group and out-group members.


Tajfel (1981) described ethnic identity as social identity and defined it as “that part of an individual’s self-concept which derives from [his] knowledge of [his] membership of social group (or groups) together with the value and emotional significance attached to that membership”. Individuals get their ethnicity by birth but they have choice towards their ethnic identity (Cited in Phinney, et. al., 2007). Ethnic identity is considered as etic perspective which described ethnic identification as static (Hirschman, 1981, 1983).

Ethnicity is a socio-psychological process or social phenomena which generates urge in an individual for his identity and belonging towards his ancestral group. Ethnic identity provides group membership to an individual to understand his uniqueness in comparison to others. Every individual has his own ethnic origin which gives symbolic
meaning to the individual, and this way helps him to live a life based on the norms of his ethnic communities (Isajiw, 1990).

In the last decade, mass communication enhanced the interaction of behaviours existing within ethnic groups, with out-groups through mediums, like, fax, telephone and computers. Such facilities may intensify the social contact between one’s own group and with other groups. The interaction between ethnic groups spreads positive social system and enhances interdependence. Like, in Sri Lanka, in case of trade in gems, Muslim groups control the middle level of distribution of gems while Sinhalas control its retailing (Barth, 1969). Epstein (1978) described that ethnic identification was a sense of identity, cognitive and affective nature of ethnicity, and it was important for an individual to have a strong identification with the ethnic group and with others in the society. Isaacs (1975) emphasized that the affective and emotional sense of identity was an important part of ethnicity. The linkage of self to an ethnic group can project certain behaviours. Sometimes customers prefer to shop at stores which belong to their ethnic identity on the basis of product assortment. De Vos and Romanucci-Ross (1975) described that ethnicity was a symbolic activity, and ethnic identity included language, customs, representation of the past, religious beliefs, a sense of common origin, behaviours that are in contrast with those of outsiders, a sense of inclusion and exclusion, levels and modes of belonging, etc.

2.6.1. Pride and desire to maintain ethnic identity:

Rex (1996a) disintegrated ethnic identity in to two parts. First part links ethnic identity to individual cultural norms and social identity. Second, it indicates the involvement of emotions in individual sense of identification or belonging. In the USA, large-scale intermarriage among people of European descent has led to a symbolic form of ethnic identity that is characterized by ‘a nostalgic allegiance to the culture of the immigrant generation, or that of the old country; a love for and pride in a tradition that can be felt without having to be incorporated in everyday behaviour’ (Guans, 1979).

2.6.2 Ethnic attachment:

Ashmore, et. al., (2004) defined group identity as effective commitment or attachment. It shows psychological attachment, personal investment or degree of
commitment with the group (Roberts, *et. al.*, 1999). The level of commitment an individual has towards his ethnic group determines his level of attachment and self identification through his group norms, and his attitude and behaviour is influenced by his group traditions (Barth, 1969; Glazer and Moynihan, 1975; Davidowicz, 1977). It is believed that more the individual shows attachment to his group, more is the difference seen in his behavior in comparison to other groups. Deshpande, *et. al.*, (1986) tried to understand Hispanic group affiliation and identified the attachment of group members towards their group norms by segregating the group members as ‘strong Hispanic identifiers’ and ‘weak Hispanic identifiers’. The exposure of multi-ethnic group influences people and moulds them more towards their ethnic identity (Stephan, 1991).

2.7. Shopping Behaviour:

Shopping involves high level of regularity and involvement. Modern day shopping is a private pursuit, involving the experience of wandering among the crowd and responding to a wide range of stimuli. Shops are places where the ordinances of everyday life are transformed into a series of fragmented stimuli (Tauber, 1972; Elliott, 2002). In different situations consumers had different decision making styles, like: a) extended problem solving: having high level of risk, uncertainty, time investment, b) limited problem solving: having some experience, moderated risk involved, moderate time involvement, and c) habitual decision making: involving little or no conscious effort (Levy, 2004). In the present study, the focus of shopping behaviour was on three variables which the researcher got after qualitative survey. Those variables were named as: (a) status conscious consumers; (b) companion opinion; and (c) need for touch. As per previous literature it is seen that these three variables have relation with shopping behaviour. Researchers described that companion not only assists in shopping, but also increases the time and money spent on shopping (Granbois, 1968; Sommer, *et. al.*, 1992). Sometimes interpersonal or product touch also influences purchase decision. People who are high in need for touch would purchase in impulsive manner. Even at the point of purchase if consumer feels delighted with signs and freshness of the product, he will certainly go for high impulsive purchase (Childers and Peck, 2006). Most of the purchase by socially aware consumers is to achieve status among others (Goldsmith, *et. al.*, 1996).
2.7.1. Companion opinion:

Shopping works like a social experience. The shoppers either go alone or with a companion for shopping. A companion usually helps shopper by his experience and assists the shopper in decision making. Companion provides emotional and fearless support to shopper. Companion also delivers psychological support of societal acceptance of their decision during shopping and free shopper from loneliness (Riesman, et. al., 1950; Matzler, et. al., 2005). Companion also provides advice and opportunity of social exchange with others (Tsai, 2003; Goby, 2006). The companion may be parent (Isler, et. al., 1987) or a friend (Hartman and Kiecker, 1991) who influences the decision or gets influenced by others and later influences the decision of shopper (Wang, et. al., 2007). Shoppers ask for help from a variety of persons especially the ones they usually interact with in daily life; who may also include salespersons (Crosby, et. al., 1990), strangers (McGrath and Otens, 1995), and sometimes even third parties (Miniard and Cohen, 1983; McGuire, 1968). Third parties are individuals who control either sender perception or receiver perception towards purchase, and sometimes those individuals who influence both the parties in the social network. Social networks provide sender and receiver opportunity to get information from others easily (Milardo and Erikson, 2000). The gift received by receiver not only presents the dyad network of sender and receiver, but in reality it is triadic network. Other researchers describe that sometimes personal becomes social interaction between receiver and sender (Milardo and Wellman, 1992; Lowrey, et. al., 2004), because of market mavens (Feick and Price, 1987) and stand-in (surrogate) consumers (Solomon, 1986). Consumers usually like to get opinion of others when they feel vulnerable during shopping, and are not able to achieve consumption goals on their own, or when the conceptualization to achieve goals is not clear in shopper’s mind and requires knowledge and skill of others (Baker, et. al., 2005, 2007). Researchers also describe that when shopper gets confused in taking decisions then, he takes help of those, who can provide information which is linked to gender, because linkage gives him confidence in taking decision, like, Nivea for men (which means if male shopper gets advice from same sex that Nivea is for male, then male shopper becomes more confident in purchasing Nivea) (Datamonitor, 2006). French people rely more on others for information which includes celebrity endorsements. In contrast, Anglo people are
sensitive towards message content provided by others (Heon, 1990). In the era of technology, opinion based blogs and websites guide people to take decision before purchasing anything. In the private blogs, people post opinion related to all products of which they have knowledge acquired from others or gathered information by using the product itself (Lee and Pang, 2008).

2.7.2. Need for touch:

In restaurants, those servers who touch consumer’s heart by their good service get higher tips in comparison to other servers (Hornik, 1992). But those who were touched negatively wrote complaint petitions against the service (Willis and Hamm, 1980). Those consumers who feel appreciated and get importance during mall intercept interviews, get touched and try to give best responses they can possibly have (Hornik and Ellis, 1988). People gather information from their environment through sensory channels, like, touch which navigates the signals to brain for further storage and evaluation, and human cognition plays an important role in accumulating information in human brain (Neisser, 1976). The object information is decoded by touching the product in a specialized way (Klatzky, et. al., 1987; Lederman, et. al., 1986). Previous research shows that consumers take seriously intrinsic cues related to product, like, its colour, smell by touching then its extrinsic cues, like, its price and brand name (Szybillo and Jacoby, 1974). The self schema of relational and separateness builds cognitive thoughts among humans in all spheres which includes objects, events and situations (Kernberg, 1976). People interested in music prefer to have CDs, because they like to have physical records instead of downloading music online, people feel proud of having the physical copy of music, which they can show to others of importance (Kunze and Mai, 2007). The consumers who love music are concerned about the type of store they shop at (Walsh, et. al., 2003). The product tangibility enhances the product experience among consumers (Freiden, et. al., 1998). The physical format of store provides the chance of touch to consumers, which increases their confidence in the product (Styven, 2010). The need for touch provides opportunity of instrumental judgment where one can check hepatic opportunities through “product texture, hardness, temperature, or weight” (Childers and Peck, 2006b), and the other opportunity learned from need for touch is auto-telic factor. It focuses on hedonic
perception of consumers where touching the product is for fun and enjoyment (Holbrook and Hirschman, 1982). The sense of touch reduces the misperceptions and illusions related to the product (Heller and Clark, 2008), and helps consumers to get relevant information related to the product (Schifferstein, 2006). The nature of touching objects provides consumers a sense of information, impression, experience and knowledge about the product (Underhill, 2000). Sometimes information cannot be gathered by vision only; touching of the product provides information and generates confidence in the consumer (McCabe and Nowlis, 2003). Sometimes the way the consumers touch the product can alter the product choice, and sometimes the individual differences also become the cause in variation in product choice due to touching it (Peck and Chidlers, 2007). The process of touching products provides information regarding “texture, hardness, temperature, volume, weight, and shape” (Lederman and Klatzky, 1987).

2.7.3. Status Consumption:

Status defines individual “prestige, esteem, power, wealth” (Donnenwerth and Foa, 1974), respect, admiration (Balkin, 1997) and group membership (Hyden, 1942). The uniqueness and differentiation enjoyed by the brand, develops a sense of status in consumers. The sense of status develops sense of relationship between consumers and the brand (O’Cass and Ewen, 2006). Status brands have high quality and class (Shermach, 1997). High class brand reveals one’s status or at least vision of status among others (Trigg, 2001; Mason, 1992). Consumers always have a desire to gain status through the consumption of products (Goldsmith, et. al., 1996). Highly status conscious consumers always have high desire to consume products which reveal status symbols (Eastman, et. al., 1999). Products which reveal status among significant others, boost the self confidence of individuals in social standing (Kilsheimer, 1993). To gain status in one’s group one has to understand the group’s objective demands (Bourdieu, 1984). When the individual identity is based on status, the consumers indulge in more status conscious consumption. The expensive brands symbolize luxury and provide prestige to consumers. O’Cass and Ewen (2006) empathized on gender as strong antecedent of status, because it is believed that there is difference in consumer awareness and status consciousness based on gender (Goldsmith, et. al., 1996; O’Cass, 2001). The status conscious consumers are
more interested in social relationships (Kilsheimer, 1993). Every group builds its image and in order to get into it, one has to socially fit himself into that group. Researchers also believe that in every class people try to gather social status (O’Cass and Ewen, 2006). The degree of attachment to status symbols varies in accordance with social class, gender and age (Levine, 1997). O’Cass and Ewen (2006) described that young consumers are more status conscious and get more affected by interpersonal influences, and they also become soft target of brands which try to communicate status through their product. Consumers also discriminate one group from the other on the basis of status, class and gender (McCracken, 1986). Among children the status acquisition improves their goals, values and beliefs (Dittmar, et. al., 2013). Duesenberry (1949) described that individual spending is not absolute in nature, but it depends on the spending power and nature of significant others. Veblen (1967) described that consumption might be the cause for social visibility or for status desirability. Status conscious consumers do not care much about objective income or social class (Eastman, et. al., 1999). Shukla (2010) described that status conscious consumption is same in all cultures, but the key constituents of status consumption may vary in degree in some cultures. Liu and Eastman (2012) described that behaviour of status consumption differs in generational cohorts, which includes generation Y, X and Baby boomers. Some consumers are conscious about status because they want group membership, and some want status to get recognition and uniqueness in the group (Burn, 2004; Scitovsky, 1992). In transitional economies, markets provide consumers motivation and opportunity to look for status consumptions (Belk, 1999). Transitional economies would also give rise to middle and upper class in the society (Wong and Ahuvia, 1998).

2.8. Store choice:

The choice of store is similar to the choice of a brand. The previous studies focused on the location of the store (Fotheringham, 1998 and Meyer and Eagle, 1982), format of the store (Dash, et. al., 1976), type of risk involved (Hisrich, et. al., 1972), distance from the store, type of shopping trip (Kahn and Schmittlein, 1989), urgency of purchase (Kenhove, et. al., 1999) and many more dimensions. The researchers found that store choice behaviour was based on socioeconomic strength of consumers and their
personality (Dodge and Summer, 1969; Aaker and Jones, 1971). In the present study, the
author derived perceived pragmatic legitimacy, perceived sensitivity to ethnic culture and
perceived self congruity as variables for store choice from qualitative research.

2.8.1 Perceived sensitivity to ethnic culture:

Rapoport (1990) studied the wine servicescape used for consumers from different
ethnic groups and predicted that Taiwanese consumers did not like the service of a
restaurant which German consumers visited for drinking wine because of different
cultural preferences. Ethnic servicescapes provided comfort and fulfilled desires of ethnic
communities, and ambience, signs, symbols, facility layout and perceived quality
influenced the holistic perception of consumer (Bitner, 1992; Wakefield and Blodgett,
1994). Cultural metaphors identify consumer preference for tangible aspects which is
based on consumer culture and further recognise consumer’s emotional and cognitive
identity (Gannon, 2002). Cultural metaphors “are instantiated in social action through
behavior, speech, organization, artifacts, and thoughts” and work on relationship between
servicescapes and pleasure (Denny and Sunerland, 2005, cited in Elliot, et. al., 2013).
Rosenbaum (2005) predicted that in collective culture, consumers’ response to signs,
symbols, objects and artifacts was similar to their ancestral practices and memories. The
symbolic responses also influence consumer emotions and lead consumer towards
exploration. Ryu and Jang (2008) envisaged that pleasure in servicescape provides a
feeling of perception, and reason to organize to consumer. The pleasure servicescape
develops a feeling of loyalty and satisfaction in consumer (Bitner, 1992). Jordan (1999)
categories pleasure into four parts: (a) physio-pleasure, (b) social-pleasure, (iii) psycho-
pleasure, and (d) ideo-pleasure. Elliot, et. al., (2013) link hedonic enjoyments with ethnos
and describe it as ethnic pleasure.

The perception and cognition of individuals depends on sensory inputs, which
involve top-down process and develop conscious perception towards input (Kitayama, et.
al., 2003). The individual perception includes exogenous sensory inputs, like, sound,
colour, etc., and endogenous sensory inputs which include cultural expectations,
internalized values, emotions, and needs (Bruner, 1957). In Eastern tradition people enter
in a relation, which is based on cost and benefit analysis, and group member’s focus is to
maintain peace and harmony (Wong and Ahuvia, 1998). In collective culture individual memories depend on others, and interdependent memories play a significant role in collective culture than independent memories (Conway, et. al., 2005). In collective culture social harmony and conformity depends on the type of the product (Han and Shavitt, 1994). Cho, et. al., (1999) describe that mood and tone of others plays a significant role in collective culture. McDonald in China provides safe and clean sitting arrangement for grandmothers, where they can sit for longer, chat with each other and drink tea, and wait for their children to come out of the school, and also considers hungry children as their future prospects. So, culture sensitivity is very important in understanding customer preferences (Watson, 1997). Researchers describe that reviving experiences energize people’s spirit, psychology and behavior (Deci and Ryan, 2008), and reviving experiences (“acceptance, approval, worth and passing scrutiny”) make consumer feel appreciated and respected by people from all ethnic groups in the store. “The murals in the supermarket talk about our culture, the way that our parents lived, the way that we live, the way that we would like our kids to live… Symbolism of culture is courtesy, which shows that they want you here. Shows people are friendly – they are not going to bother you… If you are Mexican, you are born with a cactus… It gives me assurance – you are okay, our culture is okay” (Elliot, et. al., 2013).

2.8.2 Pragmatic legitimacy:

Pragmatic legitimacy is concerned about the audience and its self-interest. The exchange between organization and consumers involves various institutions - political, social and economic, and all these institutions affect the efforts of organization for the well being of consumer (Suchman, 1995). Sometimes consumers also become agents who scrutinize the practical usage of organization’s efforts (Wood, 1991). Practical legitimacy has three variants: (a) Exchange legitimacy: it states that the exchange between organization and consumer should not look like bribes, but it should be like an appropriate exchange which is cultural in nature and materialistically develops relationship between both the parties in exchange (Emerson, 1961; Pfeffer and Salancik, 1978); (b) Influence legitimacy: it is more concerned about social constituents, i.e., it not only cares about profitable exchanges but is also concerned about the social interest of
audience at large. Influential legitimacy generally happens when companies are concerned about standards of policies and their performance. Such commitment of consumer well being on the part of organization relinquishes consumer cognitive thoughts against organization’s efforts (Meyer and Rowan, 1991); (c) Dispositional legitimacy: it focuses on exchange and influence effects. Various institutional actors force organization to be aware about audience and also care about moral needs of consumers (Horowitz, 1986). So, both consumers and organization behave like individuals having their own goals, tastes, styles and personalities (Tuzzolino and Armandi, 1981). “Thus constituents are likely to accord legitimacy to those organizations that have our best interest at heart, that share our values, or that are honest, trustworthy, decent and wise” (Suchman, 1995).

2.8.3 Perceived Self Congruity:

Servicescape of the retail store influences consumer approach and avoidance behavior (Turley and Milliman, 2000). Bitner (1992) focuses on elements like space, signs, artifacts and symbols. Tombs and McColl-Kennedy (2003) focus on social servicescape in consumption settings, and other researchers predict that customer approach is a decision based on their interaction with employees (Baker, et. al., 1992; Beatty, et. al., 1996). Montoya, et. al., (2007) extend the work of Bitner (1992) and Tombs and McColl-Kennedy (2003) and represent congruity between place and identity. They describe the relevance of place identity, place liking, non-verbal cues and verbal negativity to understand the relation of ethnicity and consumption. The conceptualization of self congruity as a combination of self image and product image was done by Landon (1974). Other researchers conceptualize this theory as: (a) consumer behaviour expresses their personality to others to convey the kind of person they are; (b) consumers build self-images which are the reflection of brands, products, and suppliers; (c) it is up to the consumer for which product or brand he develops his preference (Goh, et. al., 2000). This viewpoint of self-congruity model is also supported by others (Dolich, 1969; Ross, 1971). Self-image congruity influences consumer’s self perception and also builds motivation during purchase decision (Epstein, 1980). Consumer purchase decisions are dependent on his beliefs and psychological comforts in which he can see himself, otherwise it creates
personality and product dissonance (Sirgy, 1985). Consumers in the marketplace are not rationally motivated, but are influenced by symbols in the form of products and brands (Levy, 1959), and symbolic meanings are seen in consumption through several cues and artifacts (McCracken, 1986). Consumer’s self perception to buy a product or shop in a store depends on the consistency with their personality (Britt, 1960). Symbols help consumers to express their social identity through products (Ericksen, 1996), and the purchase process done by consumers always resembles their self concept (Graeff, 1996). Self-image congruity determines the consumer’s actual self image and store image (Sirgy, et. al., 2000).

2.9 Retail Economy:

India has witnessed rapid urbanization and changing consumption patterns. After the liberalization of Indian economy in 1990, a changing trend observed in consumer buying behaviour. This has led retailers to harness to untapped potential in Indian market. The modern retailing in India seen a rapid penetration, along with modern retailing also develops supply chains in varying degrees. In India the retail industry is estimated to be US $470 billion. The organized retail contains a share of 6% and having a value of US $26 billion. The organized retail expected to reach at US $ 107 billion at 2018 and US $ 1.3 trillion by 2018. By 2016 the modern retail industry covers 19.3 % share of the total retail market. Introduction of different formats of retailing changes consumer buying habits. India has its own geographical spread and cultural diversity. Retailers are developing infrastructure at a very high pace. The modern retailing in India evoked many choices for consumers. The modern retail introduce many changes in technology transfer, enhanced quality of products, better services and good employment opportunities. The modern retail. The modern retailing captures 10% of Indian retail industry. While 90% is captured by traditional retailing. The modern retailing is gaining its popularity in India. While traditional kirana stores have strong hold in Indian retailing. The main factors for the success of kirana stores are convenience of access, credit, availability of home delivery, and a trusted relationship between customer and retailer. The modern retailing is rapidly booming in middle class instead of bottom of pyramid group (Sinha et al., 2012).
2.10 Jammu Retail Economy:

Shopping in air conditioned malls for daily grocery needs shows prosperity in economic sense. The international and national retail chains providing quality products at lowest prices and comfort during shopping. The mega mart culture picking up its pace in Jammu region, which gives a new face to retail business and also boosted the economy. In Jammu the retail economy is growing. Future groups found enormous growth in Jammu retail economy. The Big Bazaar believed that Jammu retail economy is of $10 million in 2015. To lure customer Biz Bazaar introduce various schemes like “Sabse Saste Din”, “Maha Bachat”, “Wednesday Bazaar” and “Monthly Bazaar”. The Jammu has only 10% of organized market and 90% is unorganized market (Ahuja, 2014). The big chains like Big Bazaar give tough competition to local retailers on fronts like grocery, fruits and vegetables, readymade garments etc. Such competitive strategies adopted by modern retailers attract big chunk of local people and a the same time give tough competition to local retailers (Shekhar, 2011).

2.11 Research Gap

Socio-cultural units and social relations are considered as ethnic. The words “ethnicity” and “ethnic” was previously considered under culture or tribal terms. Now, the ethnic proliferation provide new terms like ethnic groups, ethnic stratification and ethnic boundaries. In analyzing ethnicity various researchers highlight the issue of subjective and objective ethnicity. The objective ethnicity emphasizes on categorization (naming the tribe) by nonmembers (outsiders), and subjective ethnicity focused on ethnic identification. Some researchers highlight the importance of subjective ethnicity, and others highlight the importance of the combination of objective and subjective ethnicity (Handleman, 1977; Kuper, 1978). Barth (1969) suggested that ethnicity should be view in subjective terms to understand ethnic labels provided by ethnic groups. Southall (1976) determined that ethnic labels provide a solution for socio-cultural differences. Ethnicity helps researchers to understand cultural histories, culture growth and change. The solution of context ethnicity lies in behaviour, culture, values, beliefs and taboos. The term ethnic describes terms like “non-isolated, contemporary, universally applicable, subjectivist emphasis or both objectivist and subjectivist, a unit only in relation to others,
boundaries shift, degree of systemic quality varies” (Cohen, 1978). Weber (1961) defines ethnicity as “common descent extending beyond kinship, political solidarity vis-à-vis other groups, and common customs, language, religion, values, morality, and etiquette. Barth (1) summarizes anthropological definitions as usually having four elements: 1. A biological self-perpetuating population; 2. A sharing of culture values and forms; 3. A field of communication and interaction; 4. A grouping that identifies itself and is identified by others as constituting a category different from other categories of the same type” cited in Cohen (1978). Kunstadter (1978) differentiate ethnicity on three dimensions like ethnic groups (mutual interest and shared understandings), ethnic identity (process of identification of ethnic groups) and ethnic category (differentiate people on the basis of cultural features, but categorization cannot lead to ethnic group differentiation). In anthropology, ethnicity determines multiethnic interactions with focus on ethnic groups, and ethnic groups maintain their ethnic boundaries are of major concern (Cohen, 1978). Isaacs (1975) determined that ethnicity in modern world focus on “physical appearance, name, language, history, religion, nationality” Cited in Cohen (1978). The ethnicity concepts basically do nesting of people into groups through inclusiveness and exclusiveness, and uses subjective and objective approach to nest people into groups. The term ethnicity is a quite lively concept to study multi-ethnicity in plural society (Despres, 1975). Plural society defines ethnicity as ethnically stratified ethnic groups and each group have separate socio-cultural institutions.

**Subjective Ethnicity:**

The subjective notion is a socio-psychological perception of in-group and out-group members (in ethnic group membership) and lies in one’s feelings toward one’s own identity. The retention of subjectivity varies among generations for in-group and out-group members.

The variation in subjective components causes variation in subjective approach adopted by members of ethnic groups named as ritualistic ethnic identity (high in practicing ethnic traditions and low in feeling of obligations), ideological identity (high in feeling of obligations and low in practicing ethnic traditions), rebelling identity (weak image towards ethnic group and high awareness toward ethnic ancestry), ethnic rediscovery
(strong image towards ancestral group and high practice of selected tradition by consecutive generation), and fringe identity (strong image towards selected tradition practiced occasionally and have low feeling of obligation) (Isajiw, 1993).

**Store Choice:**

To determine store choice institutional theory and congruity theory (Sirgy, 1985) has been adopted in the present study. The institutional theory explains social networks (Granovetter, 1985), and institutional norms. Norms help the consumers to determine that services of service firm are reasonable (DiMaggio and Walter, 1991). Task related norms determine performative actions. In contrast, institutional norms determine institutions cultural and moral demands (Scott, 1987). In case of ethnic community, performative actions determine the economic benefits for same community person (Pan and Zinkhan, 2006).

On the other hand, institutional actions represent consumer ethnic related attributes performed by retailers (Giles et al., 1991). The accommodation can be embedded in intercultural marketing in many ways (Holland and Gentry, 1999) which represents ethnic language, ads, art, cultural symbols (Huang, et al., 2013), locating the outlet near the ethnic community or providing support to the community (Holland and Gentry, 1999). Previous researchers used institutional theory in retail context by using pragmatic and social legitimacy (Bianchi and Arnold, 2004). Legitimacy is gained objectively, but thought subjectively. Legitimacy is a collective social entity.

In the present study the term social legitimacy is also understood as perceived sensitivity to ethnic culture as used by Huang et al., (2013). On the other hand, perceived self-congruity determines psychological feelings of consumer during shopping in a retail store, and this construct helps to determine the compatibility of consumer with the scenario in the retail store.

**Shopping Behaviour:**

Consumer behaviour is social in nature, and the social interaction influences their choices, whenever consumers go for social ties with others (Chung and Fisher, 1999).
The symbolic and social influences define consumer’s self concepts, which are influenced by cultural obligations (Wittmayer, et. al., 1994).

The perception of an individual is subjective which is governed by individual values, beliefs, needs, experiences and environment. “The cognitive map of the individual is not a photographic representation of the physical world… every perceiver is, as it were, to some degree a non-representational artist, painting a picture of the world that expresses his individual view of identity” (Robertson et al., 1981). Ethnic group position towards a store defines objectivity (functional) attributes in relation to other ethnic groups. Perception of ethnic groups on the other hand determines subjective attributes. The perceived image of the store is explained not only through ethnic group identification but through mental perceptions of ethnic groups as well.

Till now subjective ethnicity has been studied as a single construct and there is a great need to understand it for recognizing the store choice pattern in a multicultural society, like, India along with the notion of ethnic in-group and out-group membership. To clearly understand its effect in store selection by different ethnic groups, there is need to know all the dimensions of it, which is easy to gather in multicultural society. One needs to understand the influence of subjective ethnicity not only on store choice but also on shopping behaviour, because the existing studies show that this area remained untouched by most of the researchers. In previous studies, ethnicity has been judged through single dimension, like, surname or religious group affiliation (Deshpande et al., 1986). The Western societies do not have a long history of multiculturism based on caste dimensions as they exist in India. The component of race plays a major role in understanding ethnicity in Western society whereas it is the caste and religion which depict ethnicity in Indian context. Therefore, one needs to understand ethnicity from a different perspective to cover all the dimensions which can possibly effect store choice criteria.) It is not a right view to apply some western and old way of measuring ethnicity in a multicultural society in India. Both subjective ethnicity, which is influenced by culture, emotional norms, calculative judgements (for social acceptance), self concept, and its identity and shopping behaviour (social and symbolic ties) help to explain the opinion and behaviour of consumers in selecting a store.
In the present study, the first focus is on understanding subjective ethnicity through multiple constructs, like, cultural intelligence, emotional intelligence, practical intelligence, culture self and ethnic identity, and understand the importance of subjective ethnicity as a multiple construct. The second, focus is on understanding the combined importance of subjective and objective ethnicity, and to predict their influence on store choice and shopping behaviour.