

THE INFLUENCE OF MORAL EMOTIONS IN YOUNG ADULTS' MORAL
DECISION MAKING: A CROSS-CULTURAL EXAMINATION

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Dedication

This dissertation is dedicated to my parents, Subong Kim and Jungim Ha.

Abstract

Consumers in their everyday decision making concerning purchase of goods have opportunities to demonstrate their moral views. They can make consumption decisions that benefit other members of society or threaten sound business practices. A major limitation of existing research concerning the role of morality in decision making is that most researchers have focused solely on consumers residing in North America (Treviño, Weaver, & Reynolds, 2006). Another limitation is that previous researchers who examined factors influencing consumer's ethical behavior focused almost exclusively on the cognitive aspects of ethical beliefs as their key variable (Moore & Chang, 2006).

This research was designed to extend prior work on both moral decision making and moral emotions by investigating how cultural orientation (individualism, collectivism) influences moral emotions (e.g., ego-focused, other-focused) and subsequently, moral decision making in two different consumption situations (e.g., purchase of a counterfeit purchase, purchase of socially responsible products). In addition, I investigated whether an individual's self-construal explains any differences tied to cultural orientation and its influence on moral emotions and moral decision making.

An experiment was designed to test the hypotheses. A 2 (cultural orientation: individualistic culture versus collectivistic culture) \times 2 (self-construal: independent versus interdependent) \times 2 (moral consumption situations: counterfeit consumption scenario versus socially responsible products consumption scenario) between-subject design and scenario method was used. Data was collected from a convenience sample of

undergraduate students enrolled at a university in the U.S. ($n = 379$) and a sample of students enrolled at seven universities in Korea ($n = 399$).

As predicted, this study provided empirical evidence of cultural differences in consumer's moral emotions associated with their consumption act for counterfeits and socially responsible products. In addition, moral emotions influenced both moral judgments and purchase intentions. Moral emotions interacted with cultural orientation to influence moral judgments. Moral judgment influenced purchase intention. Furthermore, these results were replicated with self-construal suggesting that participant's self-construal was the factor underlying cultural differences.

This research contributed to both moral decision making and moral emotion theories by investigating the role of cultural orientation and self-construal. The findings of this study also provided important and relevant implications to retailers and policy makers in developing customer relationship programs, marketing strategies, and persuasive messages.

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CHAPTER I

This chapter provides general background on consumers' moral emotions and moral decision making in a cross-cultural context. The sections following cover the purpose and the significance of the study.

Introduction

Consumers in their everyday decision making concerning purchase, use, and disposition of goods have opportunities to demonstrate their moral views. They can make consumption decisions that benefit themselves as well as other members of society and the environment. For example, consumers at a grocery store make the simple decision of whether to have their groceries placed in paper bags or recycled plastic bags. One choice may be viewed as more environmentally beneficial than the other.

In addition to making daily decisions about what to purchase and who ultimately benefits from those purchases, consumers can make moral decisions that can threaten sound business practices. For example, consumers can engage in prohibited activities including reproducing copyrighted materials such as CDs and DVDs. In addition, consumers can say nothing when they are given more change for a purchase than they should or they can exploit a retailer's lenient return policies through merchandise borrowing (i.e., purchasing a product, using it, returning it).

Ethical consumer behavior is defined as "decision making, purchases, and other consumption experiences that are affected by the consumers' ethical concerns" (Cooper-Martin & Holbrook, 1993, p. 113). Consumers' ethics can serve as a foundation to bad behaviors as well as good ones. Thus, it is not surprising that research

addressing ethical consumer behavior can be divided into two areas. One area consists of research designed to answer questions concerning why consumers engage in fraudulent or immoral behaviors. For example, researchers have focused on investigating consumers' engagement in activities such as shoplifting (Babin & Babin, 1996; Cox, Cox, Anderson, & Moschis, 1993; Moore, 1984), retail fraud (Kallis, Krentier, & Vanier, 1986; Moschis & Powell, 1986), and counterfeit purchases (Cho, Yoo, & Johnson, 2005; Cordell, Wongtada, & Kieschnick, 1996; Ha & Lennon, 2006; Kim, Johnson, & Cho, in press; Tan, 2002). The other area is directed at understanding why consumers engage in socially conscious consumption or socially responsible consumption (Antil, 1984; Haldeman, Peters, & Tripple, 1987). Key to both types of behavior may be individuals' moral viewpoints.

Understanding how consumers' ideas about morality influence their decision making is important for businesses, policy makers, and our environment. Consumers' immoral consumption causes financial harm to businesses. For example, according to Business Software Alliance, the purchase of pirated software or the pirating of software represented approximately \$34 billion in losses to legitimate global software companies in 2005. The FBI and the Retail Federation estimated that the practice of shoplifting (i.e., the theft of merchandise by shoppers) represents about \$15 billion to \$30 billion in retail losses every year in the United States (Dugas, 2008).

It is important for policy makers to understand individual's ideas concerning moral consumptive behaviors because policy makers use consumer education campaigns as a tool to attempt to reduce the problems generated from consumer's immoral behaviors as well as to facilitate consumers' moral consumption.

Understanding consumers' morality is important for retailers and policy makers to design effective persuasive messages.

Understanding the role of morality in consumer decision making is also important to deterrence of serious social and environmental problems generated from violation of human rights in the production process, destruction of the physical environment, and cruelty to animals. Concerns over human rights violations, environmental sustainability, and animal welfare have resulted in increases in the sale of ethical products and increased concern over how products are made (Carrigan, Szmigin, & Wright, 2004). For example, the sale of ethical products and services in the UK was estimated to be £ 25.8¹ billion in 2004 (Osborne, 2005). One survey showed that over 50 percent of UK consumers considered the ethical reputation of products when they purchased or make recommendations to other consumers (Cowe & Williams, 2001).

A major limitation of existing research concerning the role of morality in decision making is that most researchers have focused solely on consumers residing in North America (Eisend, 2000). Another limitation is that previous researchers who examined factors influencing consumers' ethical behavior focused on the cognitive aspects of ethical beliefs as their key variable (Cho et al., 2005; Cordell et al., 1996; Ha & Lennon, 2006; Moores & Chang, 2006; Wagner & Sanders, 2001; Tan, 2002). Previous researchers found that emotion plays an important role in consumers' decision making (Edell & Burke, 1987; Holbrook & Batra, 1987). However, few researchers have considered the role of emotion in consumers' moral decision making (Gaudine &

¹ £ 25.8 billion is equal to \$48.1 billion as of August 2008.

Thorne, 2001; Treviño, Weaver, & Reynolds, 2006) and there has been no published research on the role of emotion in consumers' moral decision making across cultures.

Treviño et al. (2006) in their review of ethics in organizations asserted the need for cross-cultural research to examine cultural differences in understanding ethical consumer behavior because many multinational companies require information concerning which views on moral behavior relative to consumption are culturally specific and which are not. There are some researchers that have investigated cultural influences on moral decision making in consumption situations, however, most of them operationalized cultural differences by simply comparing individuals on the basis of their nationality (Kini, Ramakrishna, & Vijayaraman, 2004; Rawwas, 2001; Singhapakdi, Rawwas, Marta, & Ahmed, 1999). This approach fails to uncover any causal processes underlying cultural differences and leaves open the possibility of any cultural differences to be confounded with numerous unknown individual variables (Oyserman & Lee, 2008).

Important to understanding moral decision making across cultures may be the concept of self-construal. Markus and Kitayama (1991) introduced the psychological concept of self-construal and found it was useful in understanding cultural differences between individualistic and collectivistic cultures. Self-construal refers to the "constellation of thoughts, feelings, and actions concerning the relationship of the self to others and the self as distinct from others" (Singelis & Sharkey, 1995, p. 624). According to Markus and Kitayama, people can define themselves either as individuated entities (independent self-construal) or they can define themselves in relationship to others (interdependent self-construal). The self-construal one takes is

heavily influenced by one's culture (Markus & Kitayama). One's relationship to the self may influence moral emotions associated with consumption because self-construal encourages the expression of specific emotions (Aaker & Williams, 1998; Kitayama, Mesquita, & Karasawa, 2006; Markus & Kitayama, 1991; Matsumoto, 1989).

Purpose of Research

The purpose of this study was threefold. First, I plan to investigate what relationships exist between cultural orientation (individuals representing an individualistic culture vs. individuals representing a collectivistic culture) and moral emotions in two different consumption situations. Second, I plan to investigate whether cultural orientation moderates the relationship between moral emotion and moral judgment. Third, I attempt to investigate whether an individual's self-construal explains any differences tied to cultural orientation and its influence on moral emotions and moral judgments.

The research questions were as follows: 1) What differences exist in the experience of moral emotions between individuals from an individualistic culture versus a collectivistic culture? 2) How do moral emotions influence moral judgment? 3) How does cultural orientation moderate the relationship between moral emotions and moral judgment? and 4) whether self-construal is the mechanism underlying cultural differences in the association of moral emotions or the influence of moral emotions on moral judgment.

Significance of Research

From a theoretical standpoint, the contribution of this research is to extend prior work on both moral decision making and moral emotion by investigating how cultural

orientation influences moral emotion and subsequently, moral decision making in different consumption situations. Researchers interested in emotions in a cross-cultural context focused on various emotions experienced in daily life (Kitayama, Markus, & Kurosawa, 2000; Kitayama et al., 2006; Markus & Kitayama, 1994; Matsumoto, 1989) but did not include all moral emotions in their research. Thus, this study is designed to expand their research by investigating all of the moral emotions within a moral decision making context.

Another contribution of this study is practical. Growing numbers of firms have globalized their businesses by offering their products and services in multiple countries. This globalization led to the need to understand local consumers to be able to effectively meet their consumption requirements. Erffmeyer, Keillor, & LeClair, (1999) point out that understanding the role of emotions and values in each culture is important to the success of a business. More specifically, understanding differences in moral influences on decision making can provide useful information in the management of relationships with consumers as well as in the development of effective marketing strategies (Aaker & Williams, 1998; Bagozzi, Verbeke, & Gavino, 2003; Singhapakdi et al, 1999).

CHAPTER II

Theoretical Background

In this chapter the theoretical background for the research is presented first followed by a review of related research. The chapter ends with a presentation of the research hypotheses.

Moral Decision Making–Rationalist Approaches

Early moral decision making models were dominated by rationalist approaches in moral psychology (Haidt, 2001, 2007). The rationalist model focused on the cognitive processes involved in decision making concerned with moral dilemmas (Hunt & Vitell, 1986; Jones, 1991; Kohlberg, 1984; Rest, 1986). Examples of rationalist models include those developed by Rest (1986) and Kohlberg (1984).

Rest (1979, 1986) proposed a four-stage moral decision making sequence (See Figure 1) to explain individual's cognitive stages when they encountered moral problems. The first stage of the process starts with awareness of a moral problem. Individuals should be aware that it is a moral problem they have encountered that can affect others' welfare. In the next stage the individual makes a judgment concerning what behaviors are morally right or wrong. During the third stage, the individual establishes his or her moral intentions concerning the problem, and, finally implements moral behavior. After this decision making sequence was introduced, other researchers used it as the basis for their research (Hunt & Vitell, 1986; Jones, 1991).

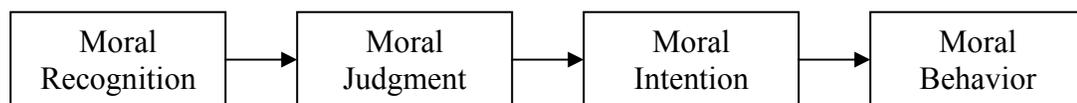


Figure 1. Rest's (1986) four-component model of moral decision making

As compared with Rest's sequence that focused on the cognitive processes underlying decision making concerning moral problems, Kohlberg (1969) theorized on the developmental perspectives of morality and proposed stages of cognitive moral development. He focused on how individuals make judgments concerning moral problems in different stages of life. He conducted interviews with individuals from middle childhood to adulthood and proposed three stages of moral development that were tied to age. The three stages were labeled pre-conventional (ages 1-9), conventional (ages 9-20), and post-conventional (ages over 20). During the pre-conventional stage, moral judgments were thought to be primarily based on rewards or punishments and one's immediate interests. During the conventional stage, individuals took into account the views of others. They made moral judgments based on the expectations of significant others concerning good behavior or society's rules or laws. During the post-conventional stage, moral right was determined by individuals using universal values of justice. According to Kohlberg, fewer than 20% of American adults reach the post-conventional stage.

Moral decision making is often situation-dependent. Jones (1991) further examined the contextual components that influenced ethical decision making and proposed the addition of a new concept he labeled moral intensity to Rest's (1979) moral decision making sequence (See Figure 2). According to Jones, moral intensity captures "the extent of issue-related moral imperative in a situation" (p. 372). The construct consisted of the magnitude of consequences (i.e., the degree of harm and benefit associated with the moral problem), probability of effect (i.e., the joint probability of happening and causing harms or benefits), temporal immediacy (i.e.,

temporal distance from present to the consequence of the moral problem), and social consensus (i.e., the degree of social agreement about the moral problem). For example, the moral intensity of a moral problem is higher when the act causes 1,000 people to suffer an injury as compared to 10 people.

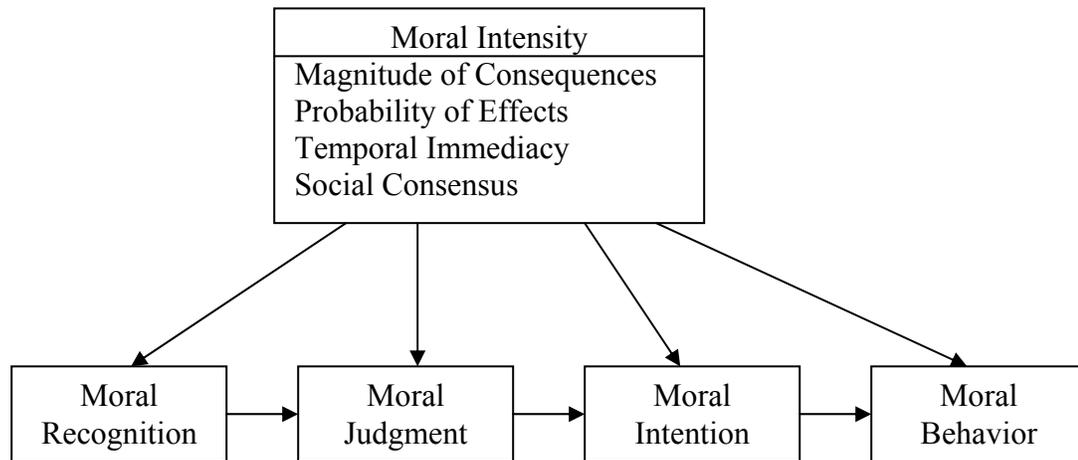


Figure 2. Jones's (1991) issue-contingent model of moral decision making

Based on the work of Rest (1986) and Kohlberg (1969), Hunt and Vitell (1986) and Treviño (1986) developed models to explain the moral behavior of individuals within business organizations. Hunt and Vitell (1986, 2006) suggested that personal experiences, organizational environment, industry environment, professional environment, and cultural environment affect ethical decision processes. They distinguished two types of philosophical evaluations: deontological (i.e., focuses on the specific actions and behaviors of an individual) and teleological (i.e., focuses on the consequences of the actions or behaviors). These evaluations were suggested as precursors to the ethical judgment-intention-behavior sequence (See Figure 3).

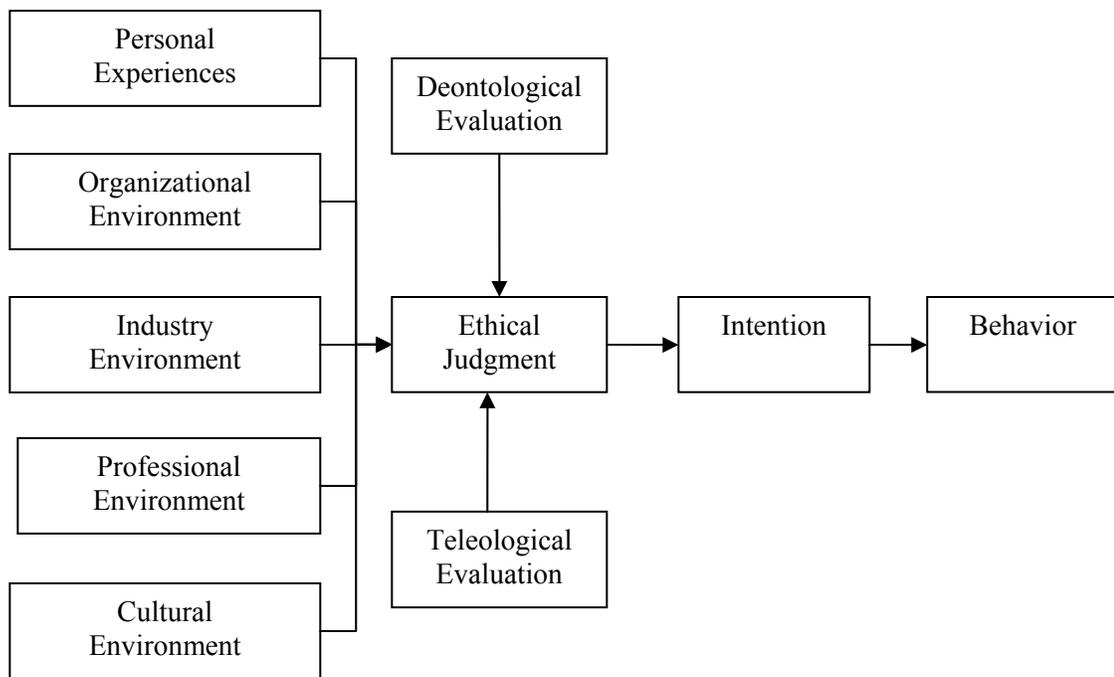


Figure 3. Hunt and Vitell's (1986, 2006) moral decision making model

Similarly, Treviño (1986) proposed a decision making process that emphasized the individual and the contextual components that can influence that individual's awareness concerning a moral problem. She suggested that individual factors such as ego strength, field dependence, and locus of control along with situational factors such as the immediate job context, organizational culture, and characteristics of the work interact with moral cognitions of right or wrong to determine moral judgment within the stage of cognitive moral development (See Figure 4).

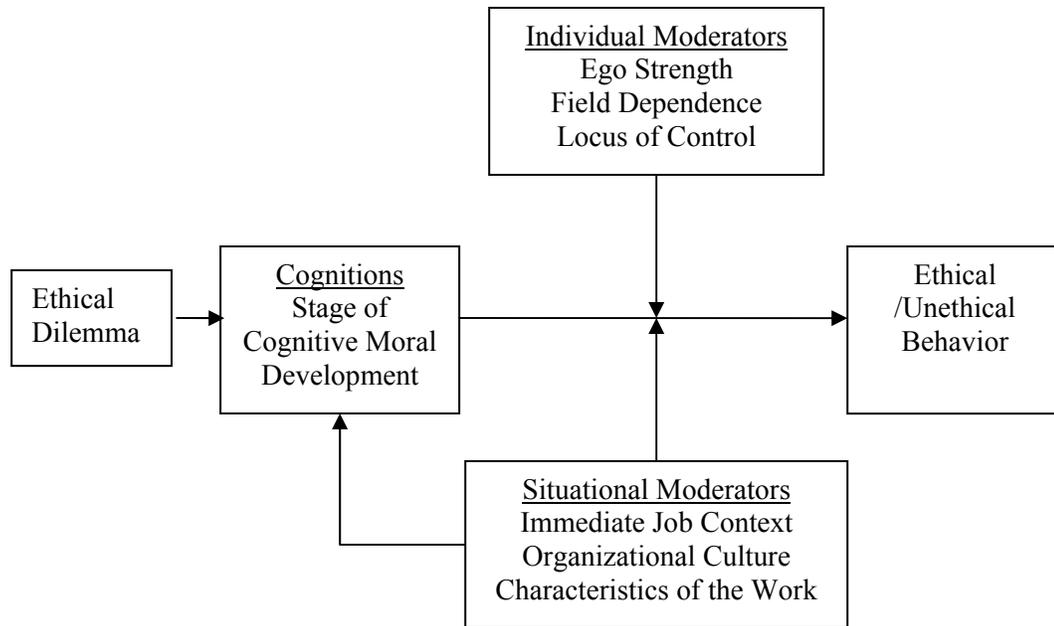


Figure 4. Treviño's (1986) interactionist model of ethical decision making in organizations

Moral Decision Making—Emotionalist Approaches

A few researchers have emphasized the role of emotion in understanding consumer decision making (Barbara & Schwarz, 2001; Edell & Burke, 1987; Holbrook & Batra, 1987). In research concerning moral decision making, emotionalists have highlighted the role of affect as a contributor to explain moral decision making (Greene & Haidt, 2002; Haidt, 2001, 2007; Monin, Pizarro, & Beer, 2007; Shweder & Haidt, 1993). They posit that quick, unintentional, automatic, and affect-laden moral intuition arises first and directly influences moral judgments and moral behaviors. In other words, people make moral judgments or engage in moral behaviors based on instant feelings of approval or disapproval. These instant feelings include a flash of negative or positive affect without any conscious level of searching or weighing evidence as indicated by cognitive- rationalist models (Haidt, 2001).

Moral emotions are defined as “those emotions that are linked to the interests or welfare either of society as a whole or at least of persons other than the judge or agent” (Haidt, 2003b, p.276). Moral emotions are different from basic emotions (e.g., joy, happy, surprise) in that moral emotions are linked to something external to the individual such as the welfare of society or individuals (Haidt, 2003a). Haidt (2003a) developed four categories of moral emotions:

1. Other condemning emotions: anger, contempt, disgust
2. Self-conscious emotions: guilt, shame, embarrassment, pride
3. Other suffering emotions: empathy
4. Other praising emotions: elevation, gratitude

Other condemning emotions refer to “the negative feelings about the actions or character of others” (p. 856). Anger, contempt, and disgust are included in other-condemning emotions. People tend to experience anger “when they appraise an event as personally relevant, inconsistent with their goals, and when the event appears to be caused” (Tangney et al., 2007, p.361). Disgust refers to something physically revolting and contempt falls in between anger and disgust with the blended characteristics of both (Haidt, 2003a).

Self-conscious emotions are evoked by self-evaluation or self-reflection. These emotions include guilt, shame, embarrassment, and pride (Tangney et al., 2007). Guilt is an emotional state related to a focus on specific behaviors that cause harm to someone or something (e.g., “*I hit the man*”) (Tangney et al., 1992). On the other hand, shame is a global, painful feeling focused on the self and not the behavior (e.g., “*I hit the man*”) (Tangney et al., 1992). Embarrassment is similar to shame. As compared to shame,

however, embarrassment is the least negative emotion that induces the least negative evaluation of self and the lowest interest in making changes (Eisenberg, 2000). Pride is defined as an emotion “generated by appraisals that one is responsible for a socially valued outcome or for being a socially valued person” (Mascolo & Fischer, 1995, p.66).

Other suffering emotions are evoked when others suffer. Empathy is included in this category. Empathy is defined as “taking another persons’ perspective and vicariously experiencing similar feelings of others” (Tangney et al., 2007, p. 363).

Other praising emotions are the bright side of moral emotions that are evoked when others praise (Haidt, 2003a). Elevation and gratitude are included in this category. These emotions motivate individuals to be engaged in admirable and respectful deeds in relationships with others (Tangney et al., 2007). Elevation is triggered “by seeing manifestations of humanity’s higher or better nature” (Haidt, 2003a, p. 864). Gratitude is an experience of appreciation that is elicited in response to benevolence (Tangney et al., 2007).

The study of moral emotions has taken place primarily within American cultures (Haidt, 2003a; Tangney et al., 2007). Those researchers investigating moral emotions across cultures have examined cultural differences in the tendency to experience moral emotions and in the intensity of the emotional experience (Kitayama et al., 2006; Singelis & Sharkey, 1995). These researchers have used the concept of self-construal to guide their research.

Emotions, Self-Construal, and Culture

Two concepts researchers have used to understand cultural variability in cross-cultural research are individualism versus collectivism (Hofstede, 1980). Hofstede

(1980) has defined individualism as relevant to “societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family.” Collectivism, as its opposite, is relevant to “societies in which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people’s lifetime continue to protect them in exchange for unquestioning loyalty” (Hofstede, 2003, p. 51). Individualism and collectivism are terms to characterize a society as a whole (Oyserman, Coon, & Kemmelmeier, 2002). To explain why individuals from different cultures tend to align themselves with one or the other of these cultural orientations, Markus and Kitayama (1991) identified the psychological construct self-construal.

In individualistic cultures (e.g., the United States, Canada), an independent self-construal is dominant. An independent self-construal is one where individuals tend to define themselves in terms of attributes that make them separate and unique from one another. This view includes mental representations of one’s own traits, abilities, motives, and values and the motivation to be independent (Markus & Kitayama, 1991; Lee, Aaker, & Gardner, 2000).

In contrast, an interdependent self-construal is dominant in collectivistic cultures (e.g., Korea, Japan, and China). Individuals tend to define themselves in the context of relationships and group memberships. This view of the self includes mental representations of social norms, group membership, and other’s opinions. An interdependent self-construal is linked to the motivation to adjust to the demands of others and to maintain harmony (Markus & Kitayama, 1991; Lee et al., 2000).

The dominant self-construal activates cultural variations in emotional expression including whether or not an emotion is experienced by members of the culture along with variation in the intensity and frequency an emotion is experienced (Aaker & Williams, 1998; Kitayama et al., 2006; Markus & Kitayama, 1991; Matsumoto, 1989). In line with ideas concerning self-construal, researchers have identified two types of emotions: ego-focused (or interpersonally disengaging) emotions and other-focused (or interpersonally engaging) emotions. These two emotions are differentiated based on “the extent to which they follow from, and also foster or reinforce an independent versus interdependent self” (Kitayama et al., 2006, p. 235).

Ego-focused emotions (i.e., emphasizing independent self-construal) are experienced or expressed by individualists because they are associated with an “individual’s internal state or attributes, to the exclusion of others, and are consistent with the need for individual awareness, experience, and expression” (Aaker & Williams, 1998, p. 241). Ego-focused emotions include feelings of pride, superiority, sulky feelings, frustration, happiness, and anger (Aaker & Williams, 1998; Kitayama et al., 2006; Markus & Kitayama, 1991). For example, the expression of anger or pride is encouraged in individualistic cultures because either expresses ones’ own individual attributes.

On the other hand, the expression of these emotions in collectivistic cultures is discouraged because their expression can create conflict and threaten the maintenance of harmonious interdependent relationships. Other-focused emotions are experienced or expressed by collectivists because they are “associated with others in a social context or close others and are consistent with the need for unity, harmony, and the alignment of

one's actions with those of another" (Aaker & Williams, 1998, p. 241). Other-focused emotions include respect, empathy, guilt, embarrassment, indebtedness, shame, and peacefulness (Aaker & Williams, 1998; Kitayama et al., 2006; Makus & Kitayama, 1991; Singelis & Sharkey, 1995). For example, the expression of empathy or shame is regarded as important in maintaining good relationships with others in collectivistic cultures. Thus, it is possible that the moral emotions that might influence decision making by individuals in one culture may not influence individuals in another culture.

Integrating the existing literature on moral emotions and cultural emotions (ego-focused, other-focused), ego-focused moral emotions include pride and anger. Other-focused moral emotions include empathy, guilt, shame, and embarrassment. In the existing literature, I could not find evidence that the moral emotions of contempt, disgust, elevation or gratitude had been studied in a cross-cultural context.

Review of Related Research

This section provides a review of relevant research addressing ethical consumer behaviors, cross-cultural research concerning ethical consumer behaviors, and cross-cultural research on emotion.

Ethical Consumer Behavior

Researchers have addressed various moral issues in the acquisition, use, and disposition of goods. Most of the researchers interested in moral decision making in these areas were concerned with consumers' engagement in negative behaviors. For example, consumer behaviors investigated have included changing price-tags, fraudulent returns, credit card fraud, loan fraud, insurance fraud, failure to report billing errors favorable to consumers, coupon misredemption, shoplifting, taking a souvenir from hotels or restaurants, recording or copying software or movies without paying for them, buying environmentally friendly products, and recycling materials, and eating items in grocery stores without paying for them (Fullerton & Punj, 2004; Vitell & Muncy, 1992, 2005; Wilkes, 1978). Terms that are sometimes used to describe these types of behaviors include "aberrant consumer behavior" or "consumer misbehavior." Aberrant consumer behavior or consumer misbehavior refers to "behavioral acts by consumers, which violate the generally accepted norms of conduct in consumption situations, and thus disrupt the consumption order" (Fullerton & Punj, 2004, p. 1239). In addition to investigating negative behaviors, a few researchers have investigated consumers in relation to their responsible consumption (Antil, 1984; Haldeman et al., 1987).

Consumer Fraud

There is limited research concerning the topic of consumer fraud (Fullerton & Punj, 2004). Cole (1989) investigated determinants of consumers' intention to engage in fraudulent behavior. Participants were 156 college students and they were asked to read scenarios describing seven fraudulent consumer behaviors (e.g., using an expired coupon, using a coupon for wrong brand, returning worn clothing, eating food without paying for it, taking a glass from a restaurant, shoplifting something worth less than twenty dollars, shoplifting something worth more than twenty dollars). She divided participants into four groups based on their past experience with fraudulent behaviors as well as their future intentions to engage in fraudulent behavior. The four groups were labeled strict conformists, potential offenders, prospective dropouts, and persistent offenders. She examined how these four groups were different in their perceptions concerning the probability of being caught, the seriousness of penalties associated with an act, perceived wrongness, and number of known adult offenders. Potential offenders and persistent offenders were more likely to indicate there was a low probability of their being caught, to perceive any penalties as minor, to perceive the level of wrongness of the behaviors as low, and to know a low number of other adult offenders in comparison to the strict conformists and prospective dropout groups.

Shoplifting

Researchers interested in shoplifting have focused their attention on the antecedents of consumers' shoplifting intentions or behaviors. Variables investigated included social motivations (Cox et al., 1993; Moore, 1984), moral beliefs (Babin & Babin, 1996), emotions (Babin & Babin, 1996), and demographics (Babin & Griffin,

1995; Cox et al, 1990). For example, Cox et al (1993) investigated the social influence of peers and parents on adolescents' shoplifting. They conducted a survey of male and female students from middle and high school and asked them about their previous shoplifting experience. Their findings revealed that frequent exposure to the shoplifting behavior of peers and weak attachment to parents increased adolescent's attempts to shoplift.

Babin and Babin (1996) examined the influence of moral beliefs and consumers' emotion on shoplifting intentions. They conducted a survey of high school students, university students, and local employers. Participants were asked to read a scenario that described shoplifting situations in an electronics store. They found the higher a participant's moral beliefs; the less likely the participant was to intend to shoplift. In addition, age moderated the relative influence of emotion on shoplifting intention. As younger participants (i.e., adolescents) felt less fear and more power, they indicated a higher intention to shoplift.

Counterfeits

Researchers interested in consumer behavior concerning counterfeits have examined antecedents that influence demand for counterfeit or pirated products. Numerous researchers have documented that price is the most important motive for purchasing counterfeit products (Albers-Millers, 1999; Bloch, Ronald, & Campbell, 1993; Lau, 2006; Wee, Tan, & Cheok, 1995). Some researchers have investigated non-price antecedents including personality, demographic factors, product specific attributes, and perceived risk. For example, Wee et al. (1995) explored the influence of psychographic variables (i.e., attitude towards counterfeiting, brand status, and novelty-

seeking), product attributes (i.e., appearance, durability, image, perceived fashion content, purpose, and quality), and demographic variables (i.e., age, education, and household income) on consumers' intentions to purchase counterfeit products. The researchers found that individuals who held a favorable attitude toward counterfeiting and who reported low household incomes indicated more often that they intended to purchase counterfeit products than individuals who held negative attitudes and had high household incomes. Product characteristics that promoted intention to purchase a counterfeit included that the counterfeit products were comparable to originals in appearance and quality, had high perceived fashion content, and had a similar purpose to the original products.

In similar research, Tan (2002) examined the influence of moral intensity, moral judgment, and perceived risk on purchase intentions for pirated software. He had male and female adults read a scenario describing a purchase of pirated software and indicating their purchase intentions. He showed that moral intensity and moral judgment negatively influenced intention to purchase pirated software. In other words, when purchasing pirated software was regarded as morally wrong, as immoral by members of a group, and as generating harmful consequences, participants were less likely to intend to purchase a pirated software item. Consumers' low risk perceptions (i.e., financial, performance, prosecution, and social risk) concerning pirated software also contributed to higher intention to purchase.

Socially Responsible Consumption

The term "socially conscious consumption" or "socially responsible consumption" has been used by researchers interested in understanding relationships

between purchase decisions and consumers' concerns for the environment (Cooper-Martin & Holbrook, 1993; Smith, 1990). A socially conscious consumer is defined as "a consumer who takes into account the public consequences of his or her private consumption or who attempts to use his or her purchasing power to bring about social change" (Webster, 1975, p. 188).

Previous researchers have investigated characteristics that influence consumers' engagement in socially responsible consumption. Anderson and Cunningham (1972) investigated socio-psychological variables for their influence on consumers' social responsibility. They conducted a survey with adult males and females. The dependent variable was a socially responsibility scale developed by Berkowitz and Daniels (1964). Independent variables included six socio-psychological variables: alienation (i.e., a feeling of isolation from community), dogmatism (i.e., the degree of close-mindedness), conservatism (i.e., adherence to traditional values), status consciousness (i.e., a concern for social recognition or prestige), and cosmopolitanism (i.e., global orientation). As participants reported being less alienated, less dogmatic, less conservative, less status conscious, and more cosmopolitan, they indicated higher intention to engage in social responsibility consumption.

In subsequent research, Kinnear, Taylor, and Ahmed (1974) examined the influence of demographic and psychological variables on consumers' ecological concerns. They measured consumers' ecological concerns by combining consumers' attitudes and behaviors. Participants were male and female adults living in Canada. Personality variables included aggression, desirability, dominance, harm avoidance, play, sentience, self-esteem, tolerance, anxiety, rebelliousness, depression, and

perceived consumer effectiveness. The results showed that perceived effectiveness, openness to new ideas, need to understand how things work, and need to obtain personal safety positively influence consumers' socially conscious attitudes and behavior.

Diamantopoulos, Schlegelmilch, Sinkovics, and Bohlen (2003) identified socio-demographic variables that influenced socially responsible consumption. They conducted a survey with a nationwide sample of male and female British consumers. The socio-demographic variables were gender, marital status, age, number of children, education, and social status. Five different aspects of socially responsible consumption were measured including environmental knowledge, environmental attitudes, recycling behavior, political action, and purchasing behavior. They found that individuals who were likely to purchase environment friendly products were females, married, young, had few children, and were high in social class.

Cross-Cultural Research Concerning Ethical Consumer Behaviors

Previous researchers suggested that the culture where an individual is raised (i.e., cultural orientation) can influence his or her views when making decisions involving moral problems (Ferrell & Gresham, 1985; Singhapakdi et al., 1999). A few researchers compared cultural differences in ethical beliefs. Several of these researchers used the Consumer Ethics Scale developed by Muncy and Vitell (1992) and Vitell and Muncy (1992). The scale measures "the extent to which consumers believe that certain questionable behaviors are either ethical or unethical" (Vitell & Muncy, 2005, p. 35). Participants were asked to rate a series of behaviors in terms of how ethical or unethical they were. Vitell and Muncy (1992) found the questionable behaviors could be divided

into four groups based on participant's ratings. These groups were: "actively benefiting from illegal activities" (i.e., consumer did something and got benefits at the expenses of sellers), "passively benefiting" (i.e., consumer did nothing but got benefits at the expenses of sellers), "actively benefiting from deceptive practices" (i.e., consumers' deceptive behavior resulted in some benefit but the behaviors are not regarded as illegal), and "no harm/no foul" (i.e., a consumer does not give any direct harm to sellers but potential indirect harm can occur).

In subsequent research, Chan, Wong, and Leung (1998) used the consumer ethics scale to investigate whether Chinese consumers would rate the behaviors in a similar way. Participants were college male and female students in Hong Kong. The results revealed that participant's ratings of the ethical or unethical nature of these behaviors also supported the four groups of behaviors originally identified by Muncy and Vitell (1992) and Vitell and Muncy (1992). The students rated "actively benefiting from deceptive practices" as less morally wrong behaviors as compared to the other types of behaviors.

Rawwas (2001) conducted a survey of male and female adults from eight different countries to compare their ethical beliefs. Participants represented the following countries: U.S., Ireland, Austria, Egypt, Lebanon, Hong Kong, Indonesia, and Australia. Participant's ratings also supported the four groupings of behaviors. However, the ratings for the behaviors in the group "actively benefiting from deceptive practices" were different across countries. Individuals from the U.S., Australia, and Ireland were more likely to perceive these behaviors as less morally wrong than

individuals from Egypt and Lebanon. Individuals from Hong Kong and Austria rated these behaviors as moderately morally wrong.

Other researchers examined the role of culture in identifying moral issues. Singhapakdi et al. (1999) compared consumers from Malaysia to U.S. consumers on the basis of moral intensity, attitude toward business and salespersons, and moral philosophies. They collected their data through a self-administered questionnaire completed by U.S. and Malaysian consumers who were randomly selected from a household research panel. The participants were asked to read four different scenarios and to respond to questions measuring moral intensity, attitude toward business and salespersons, and moral philosophy. The different scenarios addressed the following topics: failure to honor a warranty, withholding information, over-eager salesperson, and misleading consumers. As compared to U.S. consumers, Malaysian consumers perceived the harmfulness of the moral issues as greater, their attitude was more negative toward salespersons and businesses, and their philosophy was more relativistic.

Shen and Dickson (2001) examined the role of culture in consumers' acceptance of unethical clothing consumption activities. They conducted a survey with college students representing the U.S. and students representing China. The independent variables investigated were consumers' ethnicity, cultural identification, and Machiavellianism. Cultural identification had a main effect on unethical clothing consumption. As compared to identification with Chinese cultural values, greater identification with U.S. cultural values was associated with greater acceptance of unethical clothing consumption activities. In addition, consumers' ethnicity moderated the influence of cultural identification on unethical clothing consumption. When U.S.

participants identified themselves as holding individualistic cultural values, they were more likely to accept unethical clothing consumption activities as compared to U.S. participants who held collectivistic cultural values.

Cross-Cultural Research Concerning Emotion

Previous researchers have examined cultural differences in the experience of emotions (Kitayama et al., 2000; Kitayama et al., 2006; Markus & Kitayama, 1994; Matsumoto, 1989). For example, Kitayama et al. (2006) examined how good feelings are experienced differently or similarly across cultures. They asked college students in the U.S. and in Japan to remember the most emotional episode of the day and report how strongly they experienced each of the emotions in that episode. The emotions included socially engaging positive and socially engaging negative feelings as well as socially disengaging positive and socially disengaging negative feelings. The Japanese participants reported stronger experiences of socially engaging emotions such as friendly feelings, close feelings, respect, empathy, guilt, indebtedness, shame, and afraid of causing trouble to another. On the other hand, participants in the U.S. reported stronger experiences of socially disengaging emotions such as feelings of pride, superiority, self-esteem, sulky, frustration, and anger.

Singelis and Sharkey (1995) examined cross-cultural differences in embarrassability (i.e., susceptibility to being embarrassed). They conducted a survey and measured participants' self-construal (i.e., interdependent versus independent) and their embarrassability. Independent self-construal was negatively correlated with embarrassability and interdependent self-construal was positively correlated with embarrassability.

In addition, Aaker and Williams (1998) examined cultural differences in the relative impact of emotional appeals on the persuasiveness of an advertisement. They conducted experiments with male and female undergraduate students in the U.S. and compared them to a similar group in China. Their goal was to examine the influence of two different emotional appeals on the persuasiveness of an advertisement for members of these two cultures. They showed that an advertisement that evoked pride (i.e., ego-focused emotion) had a greater influence on attitudes for people living in individualistic cultures than collectivistic cultures. On the other hand, an advertisement that evoked empathy (i.e., other-focused emotion) had a greater influence on attitudes for people residing in collectivistic cultures as compared to individualistic cultures.

Recently Kim et al. (in press) examined the influence of moral emotion, shame and guilt on the purchase of three different types of illicit products (e.g., counterfeits, imitation, gray-market) with U.S. college students. They conducted an experiment where participants were asked to read a scenario describing a situation concerning the purchase of a counterfeit, imitation, or gray-market good. For both the counterfeit and imitation products, moral judgment had a significant negative effect on purchase intentions. As individuals rated higher in their belief that the purchase of counterfeit or imitation products was morally wrong, they were less likely to intend to buy those products. Moral intensity had a significant positive influence on moral judgment for all product types. When purchasing counterfeits, imitations, and gray-market goods were viewed as more harmful, with more immediate impact, and more direct consequences to the manufacturers, participants were more likely to judge the purchase of these products as morally wrong. Guilt had a significant negative influence on purchase intentions for

gray-market products and a positive influence on moral judgment for all product types. The more the participant was prone to feel guilt with the purchase of a counterfeit, imitation, and gray-market good, the more likely they were to judge their purchase as morally wrong. In addition, participants prone to feel guilt with the purchase of gray-market good were less likely to intend to purchase it.

Hypotheses Development

Hypothesis 1 was developed to investigate the influence of culture on moral emotions (ego-focused, other-focused) that individuals would experience in each consumption situation. Markus and Kitayama (1991) argued that in individualistic cultures an independent self-construal tended to be fostered and in collectivistic cultures interdependent self-construal tended to be fostered. This distinct self-construal results in cultural variations in the experience and the intensity of emotions. Researchers showed that members of individualistic cultures tend to experience or express ego-focused emotions such as pride and anger because these emotions affirm an individual's internal state, experience, and expression. On the other hand, members of collectivistic cultures tend to experience or express other-focused emotions such as shame and empathy because these emotions are related to social context or close others, need for unity, and harmony (Aaker & Williams, 1998; Kitayama et al., 2000; Kitayama et al., 2006; Markus & Kitayama, 1991; Matsumoto, 1989). Based on the previous literature concerning the relationship between culture and emotion, hypothesis 1 proposed that cultural orientation would influence the moral emotions (ego-focused, other-focused) experienced in a moral consumption situation.

H1: Cultural orientation will influence moral emotions. Specifically, (a) the association of ego-focused moral emotions with the consumption act will be stronger for members of an individualistic culture, and (b) the association of other-focused moral with the consumption act will be stronger for members of a collectivistic culture.

Hypothesis 2 was developed to investigate the role of emotion on moral judgments in a moral consumption situation. Previous researchers found that emotion plays a significant role in consumer's judgments concerning products or advertisements (Barbara & Schwarz, 2001; Edell & Burke, 1987; Holbrook & Batra, 1987). For example, Edell and Burke (1987) found that the emotion generated by advertisements positively influences consumers' attitude toward the advertisement and attitude toward the brand. Furthermore, Haidt, Koller, and Dias (1993) showed that moral affect positively influenced moral judgment using different scenarios that reflected moral issues. Kim et al. (in press) also found that one moral emotion, guilt, influenced moral judgments concerning the purchase of counterfeits, gray-market goods, and imitations. Based on these findings, hypothesis 2 was proposed.

H2: Moral emotions will influence moral judgment.

A hypothesis 3 was developed to examine whether cultural orientation moderates the relationship between moral emotions and moral judgments. Building on hypothesis 1, expecting that ego-focused moral emotions would be dominant in a moral consumption situation for the members of individualistic cultures, I hypothesized that the influence of ego-focused moral emotions on moral judgments will be higher for members of an individualistic culture than for members of a collectivistic culture. Similarly, because I predicted that other-focused moral emotions would be dominant in a moral situation for the members of a collectivistic culture, I hypothesized that it will be other-focused emotions that will influence their moral judgments.

For example, in consumer situations that present an opportunity to purchase counterfeit products, independent individuals may decide not to purchase counterfeits

because engaging in this behavior would cause them to feel anger or frustration. These emotions might result from the disruption of their personal beliefs. On the other hand, interdependent individuals may decide not to purchase counterfeits because this behavior causes them to feel shame or guilt. These emotions might be generated from violating the moral views of relevant others.

Likewise in a consumption situation that offers consumers the opportunity to select socially responsible or environment friendly products, independent individuals may decide to purchase the products because they would feel proud of themselves and their behavior. On the other hand, interdependent individuals could be motivated to purchase due to feeling empathy as they help others and society at large with their behavior. Based on this reasoning, I hypothesized the following.

H3: The influence of moral emotions on moral judgment will be moderated by cultural orientation. Specifically, (a) the influence of the association of ego-focused moral emotions on moral judgments will be higher for members of individualistic cultures than members of collectivistic cultures, and (b) the influence of the association of other-focused moral emotions on moral judgments will be higher for members of collectivistic cultures than members of individualistic cultures.

Hypothesis 4 was developed to investigate the influence of moral emotions on purchase intention. Kim et al. (in press) found that guilt had a direct influence on purchase intention concerning the purchase of gray-market products. Hypothesis 5 was developed to investigate the influence of moral judgment on purchase intention. Researchers have found moral judgment has a direct influence on individual's moral

behaviors or their moral intentions in consumption situations (Moores & Chang, 2006; Tan 2002; Wagner & Sanders, 2001). For example, Moores and Chang (2006) found that individuals who judge the act of pirating software or purchasing pirated software as morally wrong are unlikely to indicate that they intend to pirate or purchase such items. Thus, I hypothesized the following.

H4: Moral emotions will influence purchase intention.

H5: Moral judgment will influence purchase intention (See Figure 5 for diagram of all hypothesized relationships).

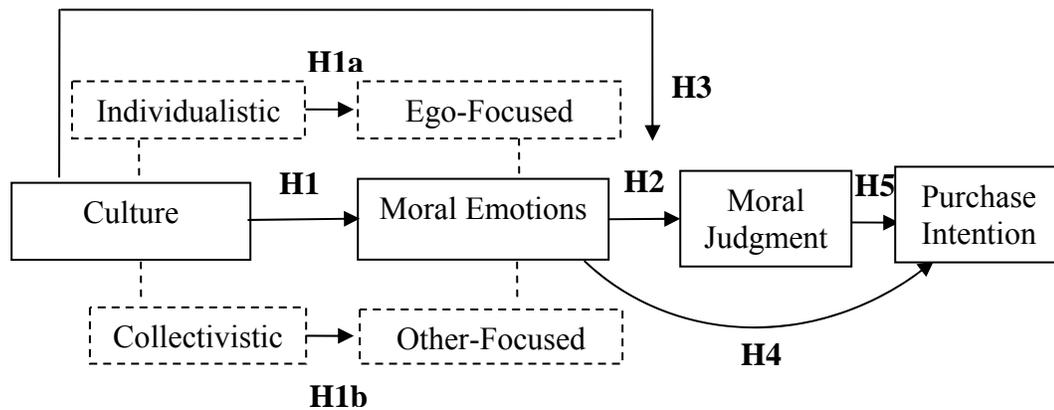


Figure 5. Diagram of the hypothesized relationships between culture, moral emotions, moral judgment, and purchase intention.

Hypotheses 1, 2, 3, 4, and 5 concerning the influence of cultural orientation on moral emotion and the moderating role of cultural orientation in the relationship between moral emotions on moral judgment were developed based on the basic assumptions of Markus and Kitayama's (1991) independent and interdependent self-construal theory. They argued that differences between individualistic versus collectivistic cultures are based in self-construal. Culture determines self-construal and

individuals from different cultures have reliable differences in self-construal (Matsumoto, 1999).

However, hypotheses 1 to 5 do not provide direct evidence of self-construal on moral decision making. In addition, when a variable such as cultural orientation is used as a proxy for self-construal, it is possible that measured this way it could be confounded with other unknown variables. Therefore, the following hypotheses were developed to test whether it is specifically self-construal that influences moral emotions and moderates the relationship between moral emotions and moral judgment. Previous researchers noted that there is considerable variation within North American culture with respect to self-construal. Members of many ethnic groups and religious groups tend to perceive themselves as interdependent (Allen, Dawson, & Brown, 1989). Therefore, measuring self-construal within a single culture and comparing between interdependent versus independent individuals, provides direct evidence of self-construal as the underlying variable that explains any cultural differences (Ahluwalia, 2008; Lee et al., 2000). The following hypotheses developed.

H6: Self-construal will influence moral emotions. Specifically, (a) the association of ego-focused moral emotions with consumption act will be stronger for the independents than interdependents, and (b) the association of other-focused moral emotions with consumption act will be stronger for the interdependent than independents.

H7: Moral emotions will influence moral judgment.

H8: The influence of moral emotion on moral judgment will be moderated by self-construal. Specifically, (a) the influence of the association of ego-focused

moral emotions on moral judgments will be higher for the independents versus interdependents, and (b) the influence of the association of other-focused moral emotions on moral judgments will be higher for the interdependents versus independents.

H9: Moral emotions will influence purchase intention.

H10: Moral judgment will influence purchase intention (See Figure 6)

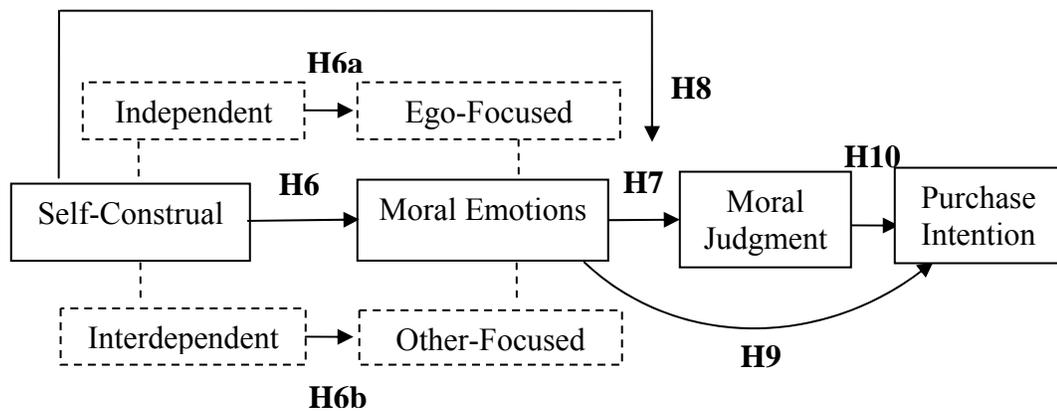


Figure 6. Diagram of the hypothesized relationships between self-construal, moral emotions, moral judgment, and purchase intention.

CHAPTER III

Methodology

This chapter provides a description of the research methodology. Included is a description of the pilot test, the data collection procedure, the questionnaires, and data analysis technique used to test the hypotheses.

Pilot Test

A pilot test with 10 volunteer students who grew up in the U.S. or who grew up in Korea was conducted to develop scenarios. The scenarios developed were examined in a pilot test to verify that the situations described in the scenarios were realistic and the product chosen (i.e., t-shirt) was relevant in the situation described (See Appendix A for the pilot questionnaire). Pilot test showed the two scenarios were realistic (counterfeit: $M = 6.1$, socially responsible consumption: $M = 5.9$) and that a t-shirt was relevant in the situation described (counterfeit: $M = 5.3$, socially responsible consumption: $M = 6.0$).

Main Test

Research design

An experiment was designed to test the hypotheses. A 2 (cultural orientation: individualistic culture versus collectivistic culture) \times 2 (self-construal: independent versus interdependent) \times 2 (moral consumption situations: counterfeit consumption scenario, socially responsible products consumption scenario) between-subject design was used. Dependent variables were moral emotions, moral judgment, and purchase intention.

Data was collected from a convenience sample of undergraduate students enrolled at a university in the U.S. and a sample of students enrolled at universities in Korea. Previous researchers have suggested that individuals from the U.S. are highly independent and individuals from Korea are highly interdependent (Markus & Kitayama, 1991). Thus, drawing a sample from each country facilitated inclusion in the study of individuals reflecting two different cultural orientations.

Procedure

Instructors of undergraduate courses in the department of Design, Housing, and Apparel, in the college of Business, in the department of Family Social Science, and in the department of Psychology were asked permission to recruit participants from their courses. Once an instructor gave permission to come to their course, I arranged for a time and date to introduce the research project and invited individuals to volunteer to participate. The procedure followed was to introduce the research and distribute the consent form. After reading the consent form, the questionnaire containing either the counterfeit consumption scenario or the socially responsible consumption scenario was randomly distributed to those individuals who volunteered to participate. Participants were instructed to read the scenario and then to imagine that they were in the purchase situation described. After reading the scenario, participants responded to the scales.

Questionnaire

In order to generate participant's experience of a moral dilemma in a consumption situation, a scenario method was used. The scenario method is useful in triggering participants' ethical decision-making processes (Moore & Chang, 2006; Tan, 2002). In addition, researchers have suggested the use of multiple scenarios to

represent various sides of a moral issue (Fritzsche & Becker, 1984; Reidenbach, Robin, & Dawson, 1991). In order to represent variability in morality in a consumption situation, two scenarios were developed. One scenario involved a consumption situation where a consumer's decision could be detrimental to a business. The other scenario involved a consumption situation where a consumer's decision could benefit society as a whole (See Appendix B and C for questionnaire).

The first scenario involved a consumption situation where consumers were given an opportunity to purchase counterfeit t-shirt. The scenario was modified from Kim et al. (in press) and Ha and Lennon (2006). The second scenario outlined a consumption situation where consumers were given an opportunity to purchase a t-shirt indicating a percentage of the profit will go to the Global Fund to Fight Aids, Tuberculosis, and Malaria in Africa. The second scenario was developed for this study. The questionnaires were drafted in English and the English version was translated to Korean. The Korean version was again back-translated to English to verify the equivalence of translation (Hui & Triandis, 1985). The scenarios for the counterfeit and socially responsible product are presented below.

[Counterfeit consumption version] Canal Street in New York is a famous shopping location where a variety of counterfeit luxury brands are offered for sale. Products offered include clothing, handbags, and accessories. Imagine that you are shopping there. You see these famous branded products that look identical to originals in all aspects but the brand names and logos of the originals have been used without permission. While you are shopping, you find a counterfeit of an original t-shirt that you have thought about purchasing in the

past. The price of the counterfeit is 20% of the cost of the original. You carefully examine the counterfeit and you cannot tell the difference between the counterfeit and the genuine t-shirt that you thought you would purchase.

[Social responsibility consumption version] The Mall of America in Minnesota is a famous shopping mall where a variety of fashion products are offered for sale. Products offered include clothing, handbags, and accessories. Imagine that you are shopping here. While you are shopping, you find two t-shirts that you like equally. One t-shirt is your favorite style and is in a color you like. The other t-shirt is also your favorite style and color but it has a label that indicates if you purchase it a percent of the profits will go to the Global Fund to Fight Aids, Tuberculosis, and Malaria in Africa. The price of the second t-shirt is 10% higher than the first one. You can only purchase one t-shirt.

The questionnaire consisted of four parts. The first part of the questionnaire contained the self-construal measure. Singelis's (1994) Independent-Interdependent Scale was used. This scale consisted of 24 items. Participants responded to items using seven-point scales ranging from 1 = strongly disagree to 7 = strongly agree. Sample independent items included "I'd rather say 'No' directly than risk being misunderstood" and "I am comfortable with being singled out for praise or rewards." Sample interdependent items included "I have respect for the authority figures with whom I interact," and "It is important for me to maintain harmony within my group." The scale has reported reliability of $\alpha = .70$ and $\alpha = .73$ for the independent self-construal and

interdependent construal respectively (Singelis & Sharkey, 1995).

In the second part, participants were asked to read one of the two scenarios and to imagine being in the situation described. Next, participants were asked to indicate their moral judgments and purchase intentions relative to the situation described in the scenario. Moral judgments were measured directly by asking participants to judge the morality of purchasing a counterfeit (or socially responsible product). The measures of moral judgment were adapted from Vitell, Singhapakdi, & Thomas (2001) and Tan's (2002) scales. The four items included were "I consider the purchase of fashion counterfeit products to be very ethical," "Most people would consider the purchase of fashion counterfeit product to be very ethical," "In your opinion, the act of buying a counterfeit fashion product rather than an original one is very morally wrong," "In your opinion, it is morally wrong to buy a counterfeit fashion product." Participants indicated their degree of agreement with each of these statements using seven-point scales (1 = strongly disagree, 7 = strongly agree). The reported reliability coefficient for Tan's scale was $\alpha = .86$. There was no reliability reported by Vitell et al. (2001).

Purchase intentions were measured by modifying Gill, Grossbart, and Laczniak's (1988) scale to be relevant to either the counterfeit shopping or socially responsible shopping situation. Purchase intention was measured by asking participants to indicate how likely it is that they would buy the counterfeit t-shirt (or the socially responsible t-shirt) in the situation. Purchase intention was assessed using two seven-point scales anchored on one end with very unlikely (very impossible) to very likely (very possible) at the other. The scale has a reported reliability coefficient of $\alpha = .86$.

Participants' moral emotions were measured in the third part of the questionnaire. Various emotional scales were scanned for relevance to a moral decision making situation (Aaker & Williams, 1998; Haidt, 2003a; Izard, 1977; Holbrook & Batra, 1987; Richins, 1997; Smith, Webster, Parrott, & Eyre, 2002). Participants were asked to close their eyes and think about making a counterfeit purchase (or socially responsible product). Then they were asked to rate how strongly they would feel each of several moral emotions if they purchased products described in the scenarios (Babin & Babin, 1996; Kitayama et al, 2006).

Multiple-item indicators of moral emotions were adapted from various emotional scales developed by Aaker and Williams (1998), Holbrook and Batra (1987), Izard (1977), Richins (1997), and Smith et al. (2002). Integrating information on moral emotions and cultural emotions (ego-focused, other-focused), ego-focused moral emotions included pride and anger. Other-focused moral emotions included empathy, guilt, shame, embarrassment, elevation, and gratitude.

Moral emotions that were not included in the categories of ego-focused and other-focused moral emotions by previous researchers were contempt, disgust, elevation, and gratitude. Even though these emotions have not been investigated in a cross-cultural context, it is valuable to include them in a study examining the influence of culture. Thus I included these emotions in the study. Disgust is a very negative emotion involving feelings of being physically revolted. It is mostly experienced in reaction to a physical object or extremely serious social violation (Haidt, 2003a). Therefore, it is unlikely to be related to a moral consumption situation. On the other hand, contempt falls in between anger and disgust and it is experienced when an

individual feels morally superior (Haidt, 2003a). Therefore, it is possible that this emotion may be experienced by an independent individual because independent individuals may associate contempt when the purchase of a product violates their ethical standard.

Gratitude is thankfulness and appreciation for benefits received (Tangney et al., 2007). Elevation is emotion experienced by behaving or observing virtue (Haidt, 2003). According to Haidt (2003b), elevation commonly appears in individuals from Asian cultures rather than those from American cultures. It is possible that elevation might be experienced because a highly interdependent person might experience elevation for having opportunities to help other people by purchasing products or to contribute to the betterment of society.

Three items were used to assess each emotion. For example, to assess anger the terms frustrated, angry, and irritated were used. Each participant was asked to indicate how strongly they would experience each emotion by rating each item using a six-point scale ranging from 0 = would not experience at all to 5 = would experience very much. The reported reliabilities of the emotion scales ranged from $\alpha = .56$ to $\alpha = .93$ (Aaker & Williams, 1998; Holbrook & Batra, 1987; Izard, 1977; Richins, 1997). Emotion measures used in the study are listed in Table 1.

In the last part of the questionnaire, participants were asked to indicate their demographic information. Included were questions concerning income, previous experience with buying counterfeits (or socially responsible products), gender, age, ethnicity, and major.

Previous researchers examined the influence of demographic characteristics on the purchase of counterfeit products or on socially responsible consumption (Kim et al., in press; Moores & Chang, 2006; Tom, Garibaldi, Zeng, & Pilcher, 1998; Wee et al., 1995). They found that individuals who hold positive attitudes or who intend to purchase counterfeits tend to be less educated, low income, young, male, and have previous experience purchasing counterfeits. Researchers also found that demographic variables such as gender and age influenced socially responsible consumption (Diamantopoulos et al., 2003). Individuals who were likely to purchase socially responsible products were young women. Thus, demographic variables were measured to control for their influence on the dependent variables investigated.

Table 1

Measures of Moral Emotions

Emotions	U.S.	Korea
Anger	Frustrated Angry Irritated	실망스러운 화난 짜증나는
Contempt	Contemptuous Scornful Disdainful	모욕적인 경멸하는 무시받는
Shame	Bashful Shy Sheepish	부끄러운 수줍은 겸연쩍은
Guilt	Repentant Guilty Blameworthy	뇌우치는 죄책감이 생기는 비난받는
Embarrassment	Embarrassed Humiliated Awkward	당황스러운 창피한 어색한
Pride	Proud Confident Excited	자랑스러운 자신감 있는 들뜬
Empathy	Warmhearted Moving Empathetic	인정많은 감동적인 공감하는
Elevation	Exalted Dignified Respected	고귀한 품위있는 존경받는
Gratitude	Grateful Thankful Appreciative	감사하는 고마운 고맙게 여기는

Data Analysis

The statistical package for social sciences (SPSS) software was used for data analysis. The characteristics of demographic information were reported using descriptive statistics. The reliabilities of the measures were assessed using Cronbach's alpha coefficient. To examine hypothesis 1 and hypothesis 6, I used multivariate analysis of variance (MANOVA) and analysis of variance (ANOVA). Hypotheses 2, 3, 4, 5, 7, 8, 9, and 10 were tested using multiple linear regression analyses.

CHAPTER IV

Results

This chapter consists of three sections. The first section provides a description of participant characteristics. This section is followed by a presentation of the results of preliminary data analysis. The last section contains a presentation of the results of hypotheses testing.

Preliminary Data Analyses

Participants' Characteristics

Participants were undergraduates recruited from a U.S. university ($n = 403$) located in the Midwest and seven Korean universities located in Seoul ($n = 407$). The primary qualifier for participation was that an individual needed to have been primarily acculturated in either the U.S. or Korea. In order to be included in the final data set, participants' responses to the cultural orientation questions were reviewed. For these questions, participants were first asked to identify their ethnicity and then identify the country where they spent most of their lives. The participants who indicated they spent most of their lives in countries other than the U.S. or Korea were excluded from further data analysis. Out of the 403 individuals who participated in the U.S., 24 participants indicated that they spent most of their life in countries other than the U.S. In addition, of the 407 individuals who participated in Korea, 8 participants indicated that they spent most of their lives outside of Korea. This qualifying process resulted in a total of 379 U.S. participants (271 women and 107 men) and a total of 399 Korean participants (316 women and 82 men).

The majority of U.S. participants were European American (88.9%) and all

Korean participants were Korean of Asian descent (100%). 72% of the U.S. participants were female and 79% of the Korean participants were female. The U.S. participants' ages ranged from 18 to 32 years ($m = 20.7$). Korean participants' ages ranged from 17 to 30 years ($m = 21.3$). Participants' personal income levels were generally under \$10,000 (U.S.: 76.5%, Korea: 86%). Participants' academic backgrounds included design (U.S.: 30.9%, Korea: 24.1%), family social science (U.S.: 7.1%, Korea: 28.3%), business (U.S.: 39.3%, Korea: 13.3%), liberal arts (U.S.: 11.9%, Korea: 31.3%), and technology (Korea: 2%).

Less than half of the U.S. participants had previous experience in purchasing counterfeits (46.7%). In contrast, more than half of the Korean participants had previous experience with purchasing counterfeits (56.9%). Previous experience with purchasing socially responsible products varied greatly between the groups. Three fourths of the U.S. participants had previous purchase experience with socially responsible products (82.1%) while less than half of the Korean participants had similar experience (43.9%). Details of participant characteristics are provided in Table 2.

Table 2

Demographic Characteristics of Participants

Characteristics		U.S.		Korea	
		Frequency	Percent (<i>n</i> = 379)	Frequency	Percent (<i>n</i> = 399)
Ethnic group	European American	337	88.9	-	-
	African American	4	1.1	-	-
	Hispanic	2	0.5	-	-
	Asian American	29	7.7	-	-
	Native American	1	0.3	-	-
	Native Hawaiian	1	0.3	-	-
	Other	3	0.8	-	-
	Korean	-	-	399	100
Gender	Female	271	71.5	316	79.2
	Male	107	28.2	82	20.6
Age	18-19	76	20.1	92	23.1
	20-24	284	74.9	273	68.5
	25-30	15	4.0	33	8.3
	> 31	3	0.8	-	-
Major	Design	117	30.9	96	24.1
	Family Social Science	27	7.1	113	28.3
	Business	149	39.3	53	13.3
	Liberal Arts	45	11.9	125	31.3
	Technology	-	-	8	2.0
	Other	36	9.5	-	-
	Income	Under \$10,000	290	76.5	355
	\$10,000 - \$20,000	52	13.7	10	2.5
	\$20,000 - \$30,000	12	3.2	12	3.0
	\$30,000 over	21	2.4	18	4.5
Purchase Experience	Counterfeits				
	Yes	177	46.7	209	52.4
	No	201	53.0	188	47.1
	Socially Responsible				
	Yes	331	82.1	175	43.9
	No	67	17.7	221	55.4

Reliabilities

The reliabilities of all measures were calculated using Cronbach's alpha.

Nunnally and Bernstein (1994) suggested that a Cronbach's alpha coefficient value of .70 and above is satisfactory for social science measures. The test of reliability showed the overall Cronbach's alpha coefficients of moral emotions, moral judgment, purchase intention, and self-construal were in an acceptable range (See Table 3 for the details). These measures were later averaged to construct a composite index of each variable.

Table 3

Cronbach Alpha Reliabilities

Measures	Number of Items	U.S.	Korea	Overall
Anger	3	.87	.85	.86
Contempt	3	.78	.89	.85
Pride	3	.80	.82	.81
Shame	3	.88	.74	.82
Guilt	3	.83	.82	.82
Embarrassment	3	.87	.84	.86
Empathy	3	.78	.80	.79
Gratitude	3	.88	.88	.88
Elevation	3	.68	.88	.82
Moral Judgment	4	.81	.78	.80
Purchase Intention	2	.92	.88	.90
Independent self-construal	12	.70	.70	.70
Interdependent self-construal	12	.70	.74	.69

Cluster Analysis

Although there is good theoretical and empirical support to believe that the categorization of moral emotions into two categories (e.g., ego-focused, other-focused) is appropriate within different cultures, I wanted to verify the assumption that the moral emotions would be grouped together as suggested (Aaker & Williams, 1998; Kitayama et al., 2006; Makus & Kitayama, 1991). To meet this objective, I conducted a hierarchical cluster analysis. A hierarchical cluster analysis is essentially a set of rules for dividing up a proximity matrix to form groups of similar objects (Hair, Anderson, Tatham, & Black, 1995). Applied in this instance, cluster analysis would result in one indication of which moral emotions participants deemed to be similar to others or to be dissimilar.

Dendrograms from cluster analyses reveal the relative size of the proximity coefficients among variables (Hair et al., 1995). Moral emotions with low distance scores suggest likeness while moral emotions with high distance scores indicate unlikeness. As shown in Figures 7 and 8, for both U.S. and Korean groups, two clusters of positive and negative moral emotions emerged at the highest levels. These findings are consistent with the results of previous researchers (Kitayama et al., 2006; Matsumoto, 1989; Scollon, Diener, Oishi, & Biswas-Diener, 2004). Both U.S. and Korean participants clearly grouped positive moral emotions together versus negative emotions.

In terms of ego-focused versus other-focused moral emotions, analyses revealed some differences between cultures. For U.S. participants, anger and contempt were clustered together representing negative ego-focused moral emotions. Shame,

embarrassment, and guilt were clustered together representing negative other-focused moral emotions as predicted. In addition, gratitude clustered with pride representing positive ego-focused moral emotions. Elevation clustered with empathy representing positive other-focused moral emotions. Contempt, gratitude, and elevation reflected emotions that were not clearly identified as either ego or other-focused emotions by other researchers.

On the other hand, results from Korean participants did not show a similar pattern. Contempt, guilt, and anger were clustered together representing ego-focused negative moral emotions. Embarrassment and shame were linked with them at a greater distance suggesting that the later emotions might be other-focused negative moral emotions. Unlike U.S. participants, guilt was not clustered as other-focused moral emotions for Korean participants. For positive moral emotions, empathy and elevation were clearly clustered together as other-focused moral emotions. Pride and gratitude were affiliated with them at a greater distance representing that those emotions might be indicating ego-focused moral emotions. Generally, Korean participants did not provide as clear groupings as did U.S. participants. Therefore, it was not appropriate to aggregate the data into categories of moral emotions (e.g., ego-focused, other-focused). Rather I tested the influence of each moral emotion on the variables of interest for hypotheses testing.

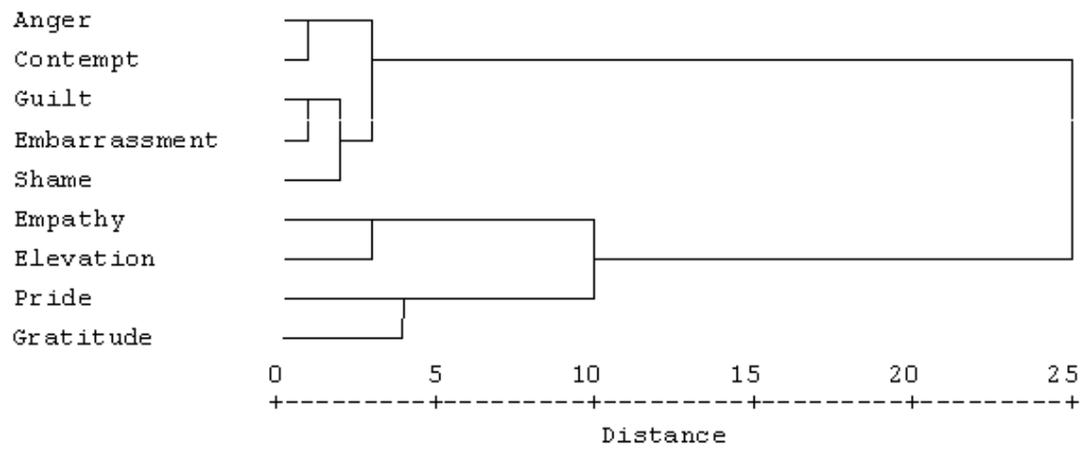


Figure 7. Dendrogram of cluster analysis of U.S. students' moral emotions
 Note. Cluster method was complete linkage.

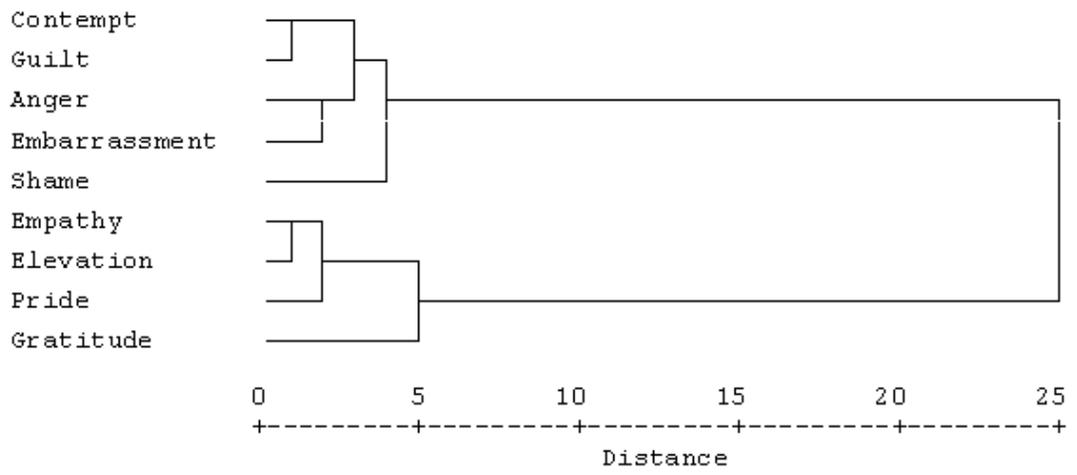


Figure 8. Dendrogram of cluster analysis of Korean students' moral emotions
 Note. Cluster method was complete linkage.

Hypotheses Testing

Hypotheses 1, 2, 3, 4, and 5 were tested by comparing responses from individuals representing an individualistic culture (U.S.) to those representing a collectivistic culture (Korea). Hypotheses 6, 7, 8, 9, and 10 were tested by measuring the effect of self-construal using both U.S. and Korean participants.

Hypothesis 1

Hypothesis 1 tested the influence of cultural orientation on moral emotions. Multivariate analysis of variance (MANOVA) was used to test for differences in respondents' moral emotions between cultures. If the MANOVA analysis showed significant differences, then analysis of variance (ANOVA) was used to investigate the differences. Hypotheses were tested for each scenario individually (i.e., counterfeit consumption scenario, socially responsible consumption scenario) and the results are reported for each scenario.

Counterfeit consumption scenario. MANOVA analysis showed that cultural orientation had a significant influence on participants' moral emotions (Wilks's Lambda = .12, $F(9, 388) = 21.09, p < .01$). Concerning ego-focused moral emotions, ANOVA revealed U.S. participants reported higher likelihood of experiencing pride than Korean participants ($F(1, 400) = 4.10, p < .05$). Korean participants reported higher likelihood of experiencing both anger and contempt than U.S. participants (anger: $F(1, 404) = 34.18, p < .01$; contempt: $F(1, 402) = 34.65, p < .01$). These later findings were opposite to the direction hypothesized. Thus, hypothesis 1a was partially supported (See Table 4 for means).

For other-focused moral emotions, Korean participants reported higher likelihood of experiencing shame ($F(1, 404) = 86.37, p < .01$), embarrassment ($F(1, 404) = 39.03, p < .01$), empathy ($F(1, 404) = 29.91, p < .01$), and elevation ($F(1, 404) = 5.22, p < .05$) than U.S. participants. Thus, hypothesis 1b was supported (See Table 4 and Figure 9 for means). Korean participants were likely to associate other-focused moral emotions with the purchase of a counterfeit as predicted.

Socially responsible consumption scenario. MANOVA analysis revealed that cultural orientation had a significant effect on moral emotions (Wilks's Lambda = 1.31, $F(9, 357) = 27.41, p < .01$). Subsequent ANOVA analysis revealed that for ego-focused moral emotions Korean participants were significantly higher in pride than U.S. participants ($F(1, 369) = 5.23, p < .05$). Hypothesis 1a was not supported because the difference was in the opposite direction from what was hypothesized. For other-focused moral emotions, Korean participants reported higher likelihood of experiencing shame ($F(1, 369) = 81.14, p < .01$), embarrassment ($F(1, 369) = 22.39, p < .01$), empathy ($F(1, 369) = 10.92, p < .01$), and elevation ($F(1, 369) = 63.93, p < .01$). Thus, hypothesis 1b was supported (See Table 5 and Figure 10 for means). As predicted, Korean participants were more likely to associate other-focused moral emotions including shame, embarrassment, empathy, elevation with the purchase of socially responsible products than U.S. participants.

Table 4

Means and Standard Deviations for Counterfeit Consumption Scenario

Moral Emotions	U.S. (<i>n</i> = 198)		Korea (<i>n</i> = 208)	
	M	SD	M	SD
Anger	1.07 ^a	-1.27	1.82	-1.31
Contempt	0.91 ^a	-1.07	1.59	-1.23
Pride	1.73 ^b	-1.24	1.49	-1.19
Guilt	1.47	-1.29	1.56	-1.18
Shame	1.15 ^a	-1.23	2.25	-1.15
Embarrassment	1.62 ^a	-1.37	2.43	-1.23
Empathy	0.68 ^a	-0.77	1.18	-1.03
Elevation	0.72 ^b	-0.8	0.93	-1.01
Gratitude	1.66	-1.36	1.68	-1.34

Note. All variables measured on 6-point scales anchored with 0 = *not experience it at all* and 6 = *experience it very strongly*.

^aMeans for U.S. versus Korea different at $p < .01$. ^b Means for U.S. versus Korea different at $p < .05$.

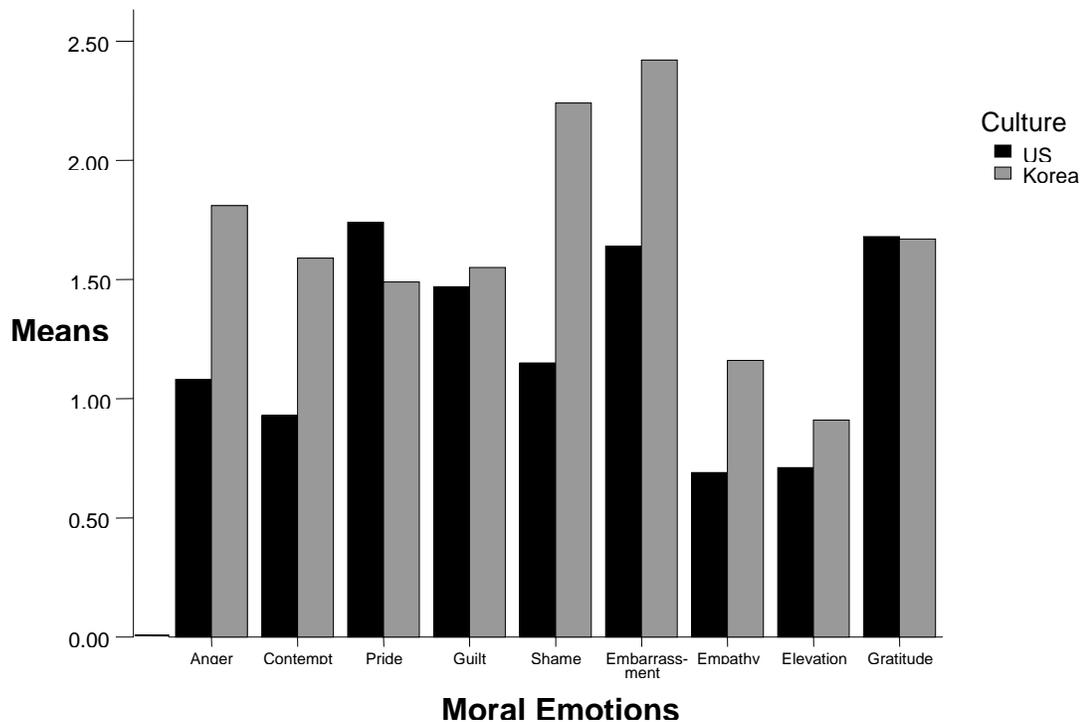


Figure 9. Means of moral emotions reported by cultural group in counterfeit consumption scenario.

Table 5

Mean and Standard Deviations for Socially Responsible Consumption Scenario

Moral Emotions	U.S. (<i>n</i> = 180)		Korea (<i>n</i> = 191)	
	M	SD	M	SD
Anger	0.48	0.81	0.60	0.88
Contempt	0.36	0.64	0.32	0.70
Pride	2.52 ^b	1.37	2.83	1.22
Guilt	0.39	0.74	0.57	0.88
Shame	0.32 ^a	0.60	1.01	1.03
Embarrassment	0.32 ^a	0.60	0.70	0.89
Empathy	2.38 ^a	1.22	2.79	1.18
Elevation	1.46 ^a	1.09	2.42	1.22
Gratitude	2.38	1.39	2.39	1.25

Note. All variables measured on 6-point scale anchored at 0 = *not experience it at all* and 6 = *experience it very strongly*.

^a Means for U.S. versus Korea different at $p < .01$. ^b Means for U.S. versus Korea different at $p < .05$.

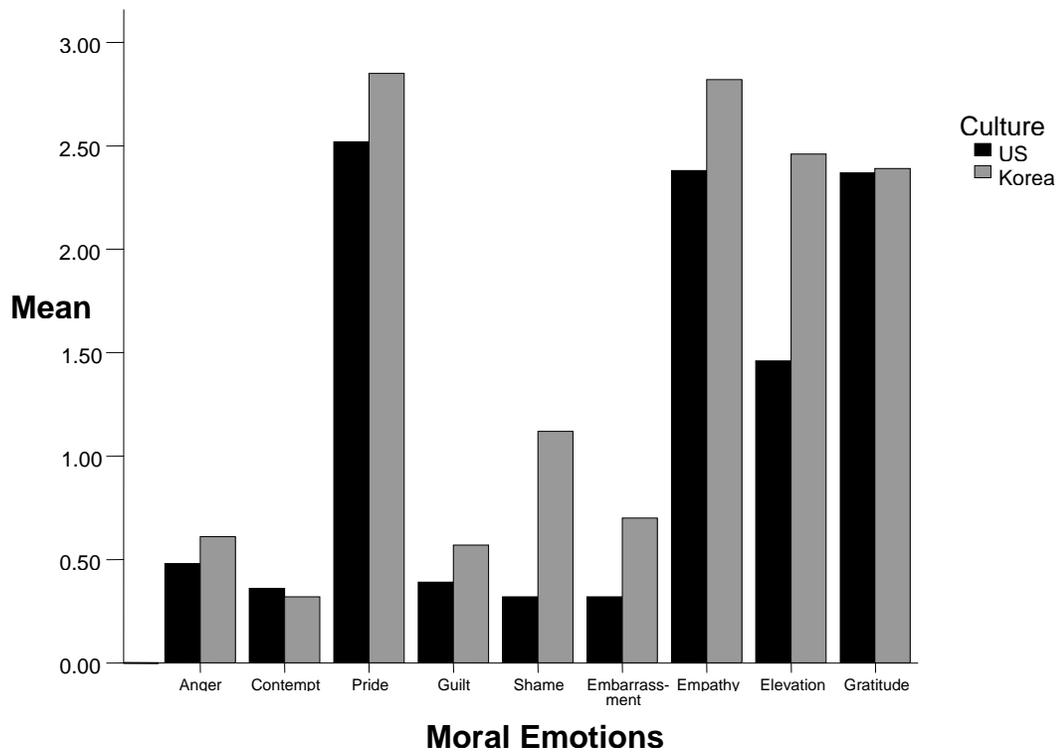


Figure 10. Means of moral emotions reported by cultural group in socially responsible consumption scenario.

Hypothesis 2

Hypothesis 2 tested the influence of moral emotions on moral judgment (H2) while controlling for the influence of other variables including age, gender, fashion involvement, fashion spending, purchase experience, and culture. Multiple linear regression analysis was used to test this hypothesis. In order to use multiple linear regression, assumptions were verified.

Assumption tests for multiple linear regression. The assumption testing process included verifying normality of residuals, independence of residuals (Durbin-Watson statistic), linearity, and constant variance of the residuals (homoscedasticity). Furthermore, the presence of multicollinearity and outliers was investigated.

The normality of the residuals was checked by constructing a probability plot. The results confirmed the assumption that the residuals were normally distributed for each scenario (counterfeit consumption scenario, socially responsible consumption scenario). A Durbin-Watson statistic close to 2 is generally considered acceptable. The Durbin-Watson statistics (1.77 ~ 2.0) showed that residual errors were independent, thus, the independence of residuals assumption was not violated. The assumption of linearity was also met as several scatterplots of the relationships between variables looked linear. The homoscedasticity assumption was satisfied because when standardizing the residuals and plotting the standardized residuals against the standardized predicted values, the residual errors were randomly scattered and the variability was not similar across all values along the X-axis.

In order to assess multicollinearity which represents the intercorrelation of the independent variables, VIF scores (variance inflation factor) were reviewed.

Collinearity statistics showed a small VIF (variance inflation factor) ranging from 1.09 to 4.02. Generally, higher values of variance inflation (VIF) indicate greater multicollinearity and a value greater than 10 indicates the presence of multicollinearity (Hair et al., 1995). The results showed low variance inflation factors ($VIF < 4.02$), indicating that each independent variable had weak associations with the other independent variables. Finally, no outliers were found based on the casewise plot of the studentized residuals.

Counterfeit consumption scenario. Multiple linear regression was used to assess the effect of anger, contempt, pride, guilt, shame, embarrassment, empathy, elevation, gratitude on moral judgment. Control variables including fashion involvement, age, gender, fashion spending, purchase experience, and culture were also added. The regression model was significant ($F = 11.37, p < .01$) and the R^2 value was 0.32. There were significant effects for two moral emotions, pride and guilt. Pride (ego-focused moral emotion) had a significant negative effect on moral judgments ($\beta = -.26, p < .01$) and guilt (other-focused moral emotion) had a significant positive effect on moral judgment ($\beta = .40, p < .01$) (See Table 6). Participants who associated a feeling of pride with the purchase of counterfeits were unlikely to judge the consumption act as morally wrong. In addition, participants who associated a feeling of guilt with the purchase of counterfeits were likely to judge the consumption act as morally wrong. Thus, hypothesis 2 was supported. In addition, there was a significant positive effect associated with one control variable, fashion involvement. As participants' involvement with fashion increased they were likely to judge the consumption of a counterfeit as morally wrong.

Socially responsible consumption scenario. The regression model was significant ($F = 9.46, p < .01$) and the R^2 value was 0.30. The regression analysis revealed that two moral emotions influenced moral judgment. Anger had a significant negative effect on moral judgment ($\beta = -.17, p < .05$) and elevation had a significant positive effect on moral judgment ($\beta = .24, p < .01$). Participants who strongly associated anger with the purchase of socially responsible products were more unlikely to judge the consumption act as morally right. In addition, participants who associated the feeling of elevation with the purchase of socially responsible product were likely to judge the consumption act as morally right. Thus, hypothesis 2 was supported. In addition, there were significant negative effects for two control variables: culture and age. Compared to older participants, those who were young were more likely to evaluate the consumption of socially responsible products as morally right. U.S. participants were likely to judge the consumption of socially responsible products as more morally right than were Korean participants (See Table 7).

Table 6

Multiple Regression Analysis on Moral Judgment for the Counterfeit Consumption Scenario

Dependent Variable	Independent Variables	β	<i>p</i> -value	
Moral Judgment	Anger	0.06	0.42	
	Contempt	0.00	0.98	
	Pride	-0.26	0.00**	
	Guilt	0.40	0.00**	
	Shame	-0.10	0.19	
	Embarrassment	0.00	1.00	
	Empathy	0.05	0.50	
	Elevation	-0.10	0.16	
	Gratitude	0.01	0.89	
	<u>Control Variables</u>			
	Fashion Involvement	0.18	0.00**	
	Age	0.06	0.17	
	Gender	-0.04	0.40	
	Fashion Spending	0.04	0.47	
	Purchase Experience	0.03	0.47	
Culture	-0.01	0.81		

Note. $R^2 = .32$, $F(15, 369) = 11.37$, $p < .01$

* $p < .05$. ** $p < .01$.

Table 7

Multiple Regression Analysis on Moral Judgment for the Socially Responsible Consumption Scenario

Dependent Variable	Independent Variables	β	<i>p</i> -value	
Moral Judgment	Anger	-0.17	0.03*	
	Contempt	-0.10	0.21	
	Pride	0.10	0.18	
	Guilt	0.00	0.99	
	Shame	0.05	0.44	
	Embarrassment	-0.05	0.51	
	Empathy	0.10	0.23	
	Elevation	0.24	0.00**	
	Gratitude	0.04	0.52	
	<u>Control Variables</u>			
	Fashion Involvement	0.05	0.48	
	Age	-0.11	0.02*	
	Gender	0.00	0.93	
	Fashion Spending	0.07	0.25	
	Purchase Experience	0.00	0.94	
Culture	-0.28	0.00**		

Note. $R^2 = .30$, $F(15, 337) = 9.46$, $p < .01$

* $p < .05$. ** $p < .01$.

Hypothesis 3

Hypothesis 3 tested interaction effect between culture and moral emotions on moral judgment. Multiple linear regression analysis² was used to test for interaction effects between moral emotions and cultural orientation on moral judgments. The interaction terms were calculated by multiplying moral emotion and culture (coded -1 for U.S. and 1 for Korea).

Counterfeit consumption scenario. The results of hypothesis 2 for the counterfeit consumption scenario showed that both pride and guilt had significant influences on moral judgment. Based on these findings, pride and guilt were tested for interaction effects with cultural orientation. Hypothesis 3 predicted that the influence of ego-focused moral emotions on moral judgments would be higher for U.S. participants than for Korean participants. Likewise, the hypothesis predicted that the influence of other-focused moral emotions on moral judgments would be higher for Korean participants than U.S. participants. The regression analysis revealed that the interaction between culture and pride was significant ($\beta = .15, p < .05$). Thus, hypothesis 3a was supported. The influence of pride on moral judgments was higher for U.S. participants than Korean participants. However, the interaction between culture and guilt was not significant, thus hypothesis 3b was not supported (See Table 8).

To further decompose the interactions, I conducted separate regression analyses for U.S. and Korea groups. In line with my initial prediction, pride had a significantly stronger negative effect for U.S. participants ($\beta = -.46$) than Korean participants ($\beta = -$

²To conduct this test, assumptions concerning the normality of residuals, independence of residuals, linearity, and the constant variance of the residuals (homoscedasticity) were verified and all assumption tests met requirements.

.21) ($z = -3.33, p < .01$). This analysis further supported the interaction effect between pride and cultural orientation. In order to pictorially depict the effect of pride on moral judgment between U.S. participants and Korean participants, I dichotomized pride using median splits and conducted analysis of variance (ANOVA). The results indicated a significant interaction between pride and culture ($F = 10.75, p < .01$). The influence of pride on moral judgments was higher for U.S. participants than Korean participants (See Figure 11).

Socially Responsible consumption scenario. Based on the results of hypothesis 2 for a socially responsible consumption scenario, anger and elevation were tested for interaction effects with cultural orientation. The results of the regression analysis revealed that the interaction between culture and anger ($\beta = .05, p > .05$) and the interaction between culture and elevation ($\beta = -.05, p > .05$) were not statistically significant. Thus, hypothesis 3a and 3b were not supported (See Table 9).

Table 8

Multiple Regression Analysis on Moral Judgment for the Counterfeit Consumption Scenario

Dependent Variable	Independent Variables	β	p -value
Moral Judgment	Pride	-0.31	0.00**
	Guilt	0.35	0.00**
	Culture	-0.06	0.50
	Culture \times Pride	0.15	0.04**
	Culture \times Guilt	-0.10	0.13
	Fashion Involvement	0.17	0.00**

Note. $R^2 = .31, F(6, 391) = 29.20, p < .01$

* $p < .05$. ** $p < .01$.

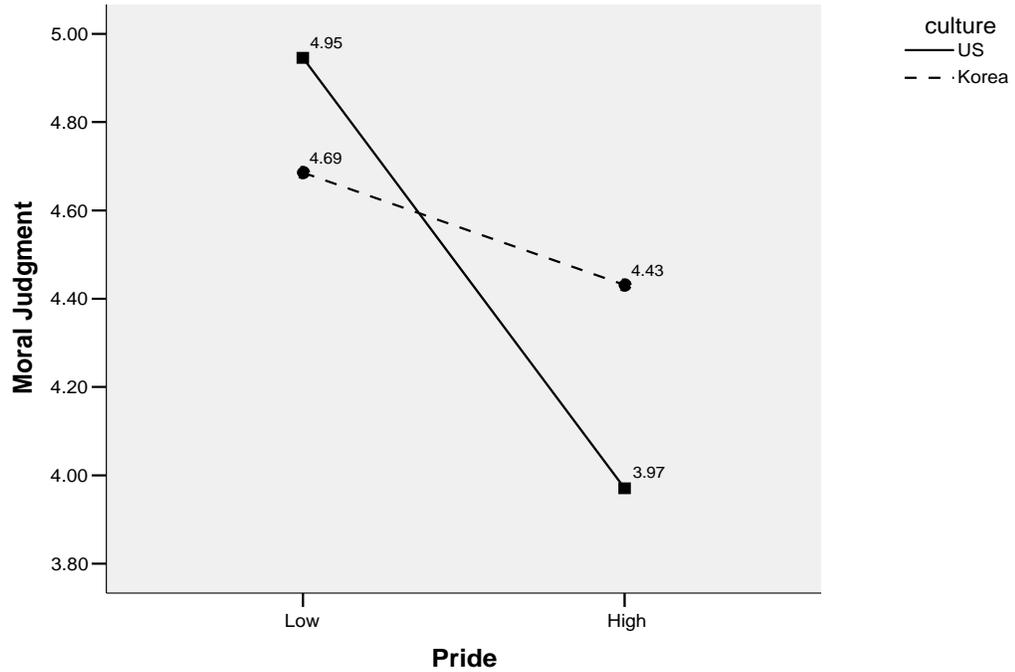


Figure 11. Moral judgment as a function of culture and pride for the counterfeit consumption scenario.

Table 9

Multiple Regression Analysis on Moral Judgment for Socially Responsible Consumption Scenario

Dependent Variable	Independent Variables	β	<i>p</i> -value
Moral Judgment	Anger	-0.29	0.00**
	Elevation	0.42	0.00**
	Culture	-0.27	0.00**
	Culture \times Anger	0.04	0.49
	Culture \times Elevation	-0.03	0.70
	Age	-0.13	0.01**

Note. $R^2 = .27$, $F(6, 361) = 22.38$, $p < .01$

* $p < .05$. ** $p < .01$.

Hypotheses 4 and 5

Hypothesis 4 tested the influence of moral emotions on purchase intentions. Hypothesis 5 tested the influence of moral judgment on purchase intentions. Control variables were fashion involvement, age, gender, fashion spending, purchase experience, and culture. Multiple linear regression³ was used to assess the hypotheses.

Counterfeit consumption scenario. The regression model was significant ($F = 27.82, p < .01$) and the R^2 value was 0.55. There were significant effects for four moral emotions: anger, shame, embarrassment, and gratitude. Anger, shame, and embarrassment had significant negative effects on purchase intention (anger: $\beta = -.14, p < .05$, shame: $\beta = -.11, p < .05$, embarrassment: $\beta = -.20, p < .01$) and gratitude had a significant positive effect on purchase intention (gratitude: $\beta = .35, p < .01$). Thus, hypothesis 4 was supported. Participants who associated anger, shame, and embarrassment with the purchase of counterfeits were unlikely to intend to purchase them. Participants who associated gratitude with the purchase of counterfeits were unlikely to intend to purchase them.

There was a significant negative effect of moral judgment on purchase intentions, thus hypothesis 5 was supported ($\beta = -.08, p < .05$). As participants evaluated the purchase of counterfeit as morally wrong, they were unlikely to intend to purchase counterfeit products. In addition, there were significant positive effects associated with three control variables including fashion involvement ($\beta = .16, p < .01$),

³ To conduct this test, assumptions concerning the normality of residuals, independence of residuals, linearity, and the constant variance of the residuals (homoscedasticity) were verified and all assumption tests met requirements.

age ($\beta = -.08, p < .05$), and previous purchase experience ($\beta = -.18, p < .01$). As participants' involvement with fashion increased, they were likely to intend to purchase counterfeits. As age increased, participants were unlikely to intend to purchase counterfeits. As participants' previous experience with purchasing counterfeits increased so did their purchase intentions (See Table 10).

Socially responsible consumption scenario. The regression model was significant ($F = 15.94, p < .01$) and the R^2 value was 0.43. The multiple regression analysis revealed that five moral emotions influenced purchase intention. Pride, guilt, and gratitude had significant positive effects on purchase intentions (pride: $\beta = .19, p < .01$, Guilt: $\beta = .16, p < .01$, gratitude: $\beta = .16, p < .01$). Anger and embarrassment had significant negative effects on purchase intentions (anger: $\beta = -.26, p < .01$, embarrassment: $\beta = -.16, p < .05$). Therefore, hypothesis 4 was supported. Participants who associated pride, guilt, and gratitude with the purchase of socially responsible products revealed high intention to purchase those products. Participants who associated anger and embarrassment with the purchase of socially responsible products revealed low purchase intentions.

There was a significant positive effect of moral judgment on purchase intentions, thus hypothesis 5 was supported ($\beta = .20, p < .01$). The more participants evaluated the purchase of socially responsible products as morally right, the higher the likelihood they intended to purchase them. In addition, there was a significant positive effect associated with one control variable: previous purchase experience ($\beta = -.19, p < .01$). As participants' previous purchase experience increased, so did their purchase intention (See Table 11).

Table 9

Multiple Regression Analysis on Purchase Intention for Counterfeit Consumption Scenario

Dependent Variable	Independent Variables	β	<i>p</i> -value	
Purchase Intention	Anger	-0.14	0.03*	
	Contempt	0.02	0.74	
	Pride	0.03	0.66	
	Guilt	-0.04	0.49	
	Shame	-0.11	0.09*	
	Embarrassment	-0.20	0.00**	
	Empathy	0.01	0.92	
	Elevation	0.04	0.52	
	Gratitude	0.35	0.00**	
	Moral Judgment	-0.08	0.049*	
	<u>Control Variables</u>			
	Fashion Involvement	0.16	0.00**	
	Age	-0.08	0.03*	
Gender	-0.06	0.10		
Fashion Spending	-0.06	0.16		
Purchase Experience	-0.18	0.00**		
Culture	0.02	0.63		

Note. $R^2 = .55$, $F(16, 357) = 27.82$, $p < .01$. * $p < .05$. ** $p < .01$.

Table 10

Multiple Regression Analysis on Purchase Intention for Socially Responsible Consumption Scenario

Dependent Variable	Independent Variables	β	<i>p</i> -value	
Purchase Intention	Anger	-0.26	0.00**	
	Contempt	0.09	0.23	
	Pride	0.19	0.00**	
	Guilt	0.16	0.01**	
	Shame	-0.01	0.87	
	Embarrassment	-0.16	0.03*	
	Empathy	0.13	0.08	
	Elevation	-0.12	0.11	
	Gratitude	0.16	0.01**	
	Moral Judgment	0.20	0.0**	
	<u>Control Variables</u>			
	Fashion Involvement	-0.02	0.77	
	Age	0.06	0.20	
Gender	-0.01	0.80		
Fashion Spending	0.08	0.17		
Purchase Experience	-0.19	0.00**		
Culture	-0.02	0.68		

Note. $R^2 = .43$, $F(15, 334) = 15.94$, $p < .01$. * $p < .05$. ** $p < .01$.

Hypothesis 6

Hypotheses 6 through 10 tested the influence of individuals' self-construal controlling for cultural orientation. Markus and Kitayama (1991) proposed that one's self-construal is heavily influenced by one's culture and it is self-construal that accounts for differences across cultures. In order to verify this proposition, I first had to be certain that self-construal varied significantly across the two cultures represented. In other words I needed to show that not all U.S. participants had independent self-construals or that all Korean participants had interdependent self-construals. To achieve this end, I conducted a chi-square test to compare the percentage of interdependent versus independent participants within a culture. More U.S. participants were categorized as having an independent self-construal (59.3%) than an interdependent self-construal (40.7%). In contrast, more Korean participants were categorized as having an interdependent self-construal (59.3%) than an independent self-construal (40.7%) ($\chi^2(1) = 26.06, p < .01$). This result excludes the possibility of a confounding effect between self-construal and culture and allows testing for their individual influence.

Empirical evidence for self-construal as an important explanation for any cultural differences was sought from hypothesis 6 through 10. To test these hypotheses I pooled all the data from both cultures and divided participants into two groups: strong independent self-construal and strong interdependent self-construal. To divide participants into independent versus interdependent, group difference scores between independent self-construal and interdependent self-construal were calculated (Lee, Aaker, & Gardner, 2000). When the difference scores (independent – interdependent)

were higher than zero, the participants were coded as having an independent self-construal ($M = .74$). When the difference scores were lower than zero, the participants were coded as having an interdependent self ($M = -.71$) When the difference scores were equal to zero, the data was not included for the analysis. Hypothesis 6 was developed to investigate the influence of self-construal on moral emotions.

In order to control for the influence of cultural orientation on moral emotions and examine only the influence of self-construal on moral emotions (hypothesis 6), I followed the procedure outlined by Okazaki (1997) and Norasakkunkit and Kalick (2002) and used hierarchical multiple regression analyses. To test if it is self-construal that is responsible for differences between participants and not culture, first I need to enter cultural orientation into the regression to examine whether it significantly influences moral emotions. If it is significant, in the second step self-construal is entered to test for its effect. If both are significant, I will need to run regression analysis again but with the variables in the reverse order (i.e., self-construal first, followed by cultural orientation). If in this second regression the results show that self-construal has a significant effect but any significant effects tied to cultural orientation are eliminated, I can conclude that it is self-construal that is causing any differences and not cultural orientation. If both variables continue to demonstrate significance, I can conclude that it is both cultural orientation and self-construal that is influencing moral emotions.

Counterfeit consumption scenario. For the moral emotions of anger, contempt, and pride hierarchical multiple regression analysis indicated that the F change statistics for the change in R^2 were significant for cultural orientation (entered in step 1) but insignificant for self-construal when cultural orientation was controlled (entered in step

2). Thus, hypothesis 6a proposing that self-construal would influence ego-focused moral emotions was not supported.

For the moral emotions of embarrassment, empathy, and elevation hierarchical multiple regression analysis indicated that the F change statistics for change in R^2 were significant for cultural orientation (entered in step 1) but insignificant for self-construal when cultural orientation was controlled (entered in step 2). For the moral emotion of shame, hierarchical multiple regression analysis indicated that the F change statistics for change in R^2 were significant for both cultural orientation (entered in step 1) and for self-construal when cultural orientation was controlled (entered in step 2). To test whether the difference credited to cultural orientation may be accounted for by self-construal, the hierarchical regression analysis was repeated, entering in self-construal into the regression equation prior to entering cultural orientation. When self-construal was entered in step 1, the change in R^2 was statistically significant. In the second step, when culture was added to the regression model, culture still emerged as significant and the statistics for the change in R^2 was also significant. Both cultural orientation and self-construal accounted for variance in the moral emotion of shame.

For the remaining moral emotion (gratitude), hierarchical multiple regression analysis indicated that the F change statistics for change in R^2 were insignificant for cultural orientation (entered in step 1) but significant for self-construal when cultural orientation was controlled (entered in step 2). Thus, only self-construal accounts for the variance in gratitude. Overall, the findings were significant for two other-focused moral emotions (i.e., shame, gratitude), thus hypothesis 6b was only partially supported (See Table 12).

Socially responsible consumption scenario. For the moral emotions of anger, contempt, and pride hierarchical multiple regression analyses indicated that the F change statistics for change in R^2 were insignificant for both cultural orientation (entered in step 1) and self-construal when cultural orientation was controlled (entered in step 2). Thus, hypothesis 6a proposing that self-construal would influence ego-focused moral emotions was not supported.

For the moral emotions of guilt, shame, embarrassment, and elevation hierarchical multiple regression analyses indicated that the F change statistics for change in R^2 were significant for cultural orientation (entered in step 1) but insignificant for self-construal when cultural orientation was controlled (entered in step 2). For empathy, hierarchical multiple regression analysis indicated that the F change statistics for change in R^2 were significant for cultural orientation (entered in step 1) and also significant for self-construal when cultural orientation was controlled (entered in step 2). To test whether the differences associated with cultural orientation may be accounted for by self-construal, the hierarchical regression analysis was repeated entering in the self-construal variable into the equation prior to entering cultural orientation. When self-construal was entered in step 1, the change in R^2 was statistically significant. In the second step, when cultural orientation was added to the regression model, culture still emerged as significant and the statistics for the change in R^2 was also significant. Both cultural orientation and self-construal accounted for variance in the moral emotion of empathy.

Finally, for gratitude, hierarchical multiple regression analysis indicated that the F change statistics for change in R^2 were insignificant for cultural orientation (entered

in step 1) and significant for self-construal when cultural orientation was controlled (entered in step 2). This result indicates only self-construal accounts for the variance in gratitude. Overall, the findings were significant for two other-focused moral emotions (i.e., empathy, gratitude). Therefore, hypothesis 6b proposing that other-focused moral emotions would be predicted by self-construal was only partially supported (See Table 13).

Table 12

Results of Hierarchical Multiple Regression Analyses Predicting Moral Emotions for Counterfeit Consumption Scenario

Dependent Variables	Independent Variables	β	Incremental R^2	F change	p-value
Anger	Model 1				
	Step1				
	Culture	0.28**	0.08	34.18	<.01
	Step2				
	Self-construal	-0.01	0.00	0.02	ns
Contempt	Model1				
	Step1				
	Culture	0.28**	0.08	34.65	<.01
	Step2				
	Self-construal	0.06	0.00	1.69	ns
Pride	Model 1				
	Step1				
	Culture	-0.10*	0.01	4.10	<.05
	Step2				
	Self-construal	0.01	0.00	0.03	ns
Guilt	Model 1				
	Step1				
	Culture	0.03	0.00	0.48	ns
	Step2				
	Self-construal	0.05	0.00	1.00	ns
Shame	Model 1				
	Step1				
	Culture	0.42**	0.18	86.37	<.01
	Step2				
	Self-construal	0.12**	0.01	6.70	<.01
	Model2				
Step1					
Self-construal	0.19**	0.03	14.58	<.01	
	Step2				
	Culture	0.40**	0.15	76.97	<.01

(table continues)

Table 12 (Continued)

Dependent Variables	Independent Variables	β	Incremental R^2	F change	p -value
Embarrassment	Model 1				
	Step1				
	Culture	0.30**	0.09	39.03	<.01
	Step2				
	Self-construal	0.04	0.00	0.77	ns
Empathy	Model 1				
	Step1				
	Culture	0.26**	0.07	29.91	<.01
	Step2				
	Self-construal	0.08	0.01	2.41	ns
Elevation	Model 1				
	Step1				
	Culture	0.11*	0.01	5.22	<.01
	Step2				
	Self-construal	0.00	0.00	0.00	ns
Gratitude	Model 1				
	Step1				
	Culture	0.01	0.00	0.01	ns
	Step2				
	Self-construal	0.11*	0.01	5.12	<.05

Note. Culture: 0 = U.S.; 1 = Korea, * $p < .05$. ** $p < .01$.

Table 13

Results of Hierarchical Multiple Regression Analyses Predicting Moral Emotions for Socially Responsible Consumption Scenario

Dependent Variables	Independent Variables	β	Incremental R^2	F change	p-value
Anger	Model 1				
	Step1				
	Culture	0.07	0.01	1.94	ns
Contempt	Model1				
	Step1				
	Culture	-0.03	0.00	0.27	ns
Pride	Model 1				
	Step1				
	Culture	0.12*	0.01	5.23	<.05
Guilt	Model 1				
	Step1				
	Culture	0.11*	0.01	4.51	<.05
Shame	Model 1				
	Step1				
	Culture	0.42**	0.18	81.14	<.01
Embarrassment	Model 1				
	Step1				
	Culture	0.24**	0.06	23.39	<.01
	Step2				
	Self-construal	-0.03	0.00	0.30	ns
	Self-construal	0.05	0.00	0.92	ns
	Self-construal	-0.05	0.00	0.77	ns
	Self-construal	0.05	0.00	0.40	ns
	Self-construal	0.05	0.00	1.12	ns
	Self-construal	-0.02	0.00	0.21	ns

(table continues)

Table 13 (continued)

Dependent Variables	Independent Variables	β	Incremental R^2	F change	p -value
Empathy	Model 1				
	Step1				
	Culture	0.17**	0.03	10.92	<.01
	Step2				
	Self-construal	0.14*	0.02	7.31	<.05
	Model2				
Elevation	Step1				
	Culture	0.38**	0.15	63.93	<.01
	Step2				
	Self-construal	0.07	0.01	2.24	ns
	Model 1				
	Step1				
Gratitude	Culture	0.00	0.00	0.01	ns
	Step2				
	Self-construal	0.13*	0.01	5.51	<.05

Note. Culture: 0 = U.S.; 1 = Korea, * $p < .05$. ** $p < .01$.

Hypothesis 7

Regression model for hypothesis 7 was the same as hypothesis 2 except for one control variable, self-construal. In the hypothesis 7, self-construal was added as new control variable instead of cultural orientation.

Counterfeit consumption scenario. Multiple linear regression analysis was used to assess the effect of moral emotions on moral judgment. Control variables were fashion involvement, age, gender, fashion spending, purchase experience, and. The regression model was significant ($F = 11.37, p < .01$) and the R^2 value was 0.32. Pride had a significant negative effect on moral judgment ($\beta = -.26, p < .01$). Guilt had a significant positive effect on moral judgment ($\beta = .40, p < .01$). Participants who associated a feeling of pride with the purchase of counterfeits were unlikely to judge the consumption act as morally wrong. In addition, participants who associated a feeling of guilt with the purchase of counterfeits were likely to judge the consumption act as morally wrong. Thus, hypothesis 7 was supported (See Table 14).

Socially responsible consumption scenario. The regression model was significant ($F = 9.46, p < .01$) and the R^2 value was 0.30. Multiple regression analysis showed that anger had a significant negative effect on moral judgment ($\beta = -.17, p < .05$). Elevation had a significant positive effect on moral judgment ($\beta = .24, p < .01$). Participants who strongly associated a feeling of anger with the purchase of socially responsible products were unlikely to judge the consumption act as morally right. In addition, participants who associated elevation with the purchase of counterfeit were likely to judge the consumption act as morally right. Therefore, hypothesis 7b was supported (See Table 15).

Table 11

Multiple Regression Analysis on Moral Judgment for the Counterfeit Consumption Scenario

Dependent Variable	Independent Variables	β	<i>p</i> -value	
Moral Judgment	Anger	0.06	0.42	
	Contempt	0.00	0.98	
	Pride	-0.26	0.00**	
	Guilt	0.40	0.00**	
	Shame	-0.10	0.19	
	Embarrassment	0.00	1.00	
	Empathy	0.05	0.50	
	Elevation	-0.10	0.16	
	Gratitude	0.01	0.89	
	<u>Control Variables</u>			
	Fashion Involvement	0.18	0.00**	
	Age	0.06	0.17	
	Gender	-0.04	0.40	
	Fashion Spending	0.04	0.47	
Purchase Experience	0.03	0.47		
Self-construal	-0.01	0.81		

Note. $R^2 = .32$, $F(15, 369) = 11.37$, $p < .01$. * $p < .05$. ** $p < .01$.

Table 12

Multiple Regression Analysis on Moral Judgment for Socially Responsible Consumption Scenario

Dependent Variable	Independent Variables	β	<i>p</i> -value	
Moral Judgment	Anger	-0.17	0.03*	
	Contempt	-0.10	0.21	
	Pride	0.10	0.18	
	Guilt	0.00	0.99	
	Shame	0.05	0.44	
	Embarrassment	-0.05	0.51	
	Empathy	0.10	0.23	
	Elevation	0.24	0.00**	
	Gratitude	0.04	0.52	
	<u>Control Variables</u>			
	Fashion Involvement	0.05	0.48	
	Age	-0.11	0.02*	
	Gender	0.00	0.93	
	Fashion Spending	0.07	0.25	
Purchase Experience	0.00	0.94		
Self-Construal	-0.28	0.00**		

Note. $R^2 = .30$, $F(15, 337) = 9.46$, $p < .01$. * $p < .05$. ** $p < .01$.

Hypothesis 8

Multiple linear regression analysis⁴ was used to test for the interaction effects between moral emotions and self-construal on moral judgment. The interaction terms were calculated by multiplying moral emotion and self-construal (coded -1 for independent self-construal and 1 for interdependent self-construal).

Counterfeit consumption scenario. The result of hypothesis 7 for a counterfeit consumption scenario showed that both pride and guilt had significant influence on moral judgment. Based on these findings, pride and guilt were tested for interaction effects with self-construal. Hypothesis 8a predicted that the influence of ego-focused moral emotions on moral judgments will be higher for independents than interdependents. Likewise, hypothesis 8b predicted that the influence of other-focused moral emotions on moral judgments will be higher for interdependents than independents. The result of multiple regression revealed that the interaction between self-construal and pride was significant ($\beta = .17, p < .05$). Thus, hypothesis 8a was supported. The influence of pride on moral judgments was higher for independents than interdependents. However, the interaction between self-construal and guilt was not significant, thus hypothesis 8b was not supported (See Table 16).

To further decompose the interactions, I conducted separate regression analyses for independents and interdependents. In line with my prediction, pride had a significantly stronger negative effect for independents ($\beta = -.46$) than interdependents ($\beta = -.25$) ($z = -2.50, p < .05$). This analysis provides further support for the interaction

⁴ To conduct this test, assumptions concerning the normality of residuals, independence of residuals, linearity, and the constant variance of the residuals (homoscedasticity) were verified and all assumption tests met requirements.

effect between pride and self-construal. In order to pictorially depict the effect of pride on moral judgment between independents and interdependents, I dichotomized pride using median splits and conducted ANOVA. The results indicated a significant interaction between pride and self-construal ($F = 10.75, p < .01$). The influence of pride on moral judgments was higher for independents than interdependents (See Figure 12). This finding paralleled the previous finding of difference between participants representing a collectivistic culture versus an individual culture in hypothesis 3.

Socially Responsible consumption scenario. Based on the results of hypothesis 7 for the socially responsible consumption scenario, anger and elevation were tested for interaction effects with cultural orientation. The results of multiple regression revealed that the interaction between self-construal and anger ($\beta = .23, p > .05$) as well as the interaction between self-construal and elevation ($\beta = .20, p > .05$) were not statistically significant. Thus, hypotheses 8a and 8b were not supported (See Table17).

Table 13

Multiple Regression Analysis on Moral Judgment for Counterfeit Consumption Scenario

Dependent Variable	Independent Variables	β	p-value
Moral Judgment	Pride	-0.33	0.00**
	Guilt	0.35	0.00**
	Self-construal	-0.11	0.23
	Self-construal \times Pride	0.17	0.02**
	Self-construal \times Guilt	-0.04	0.62
	Fashion Involvement	0.15	0.00**

Note. $R^2 = .31, F(6, 373) = 27.90, p < .01$

* $p < .05$. ** $p < .01$.

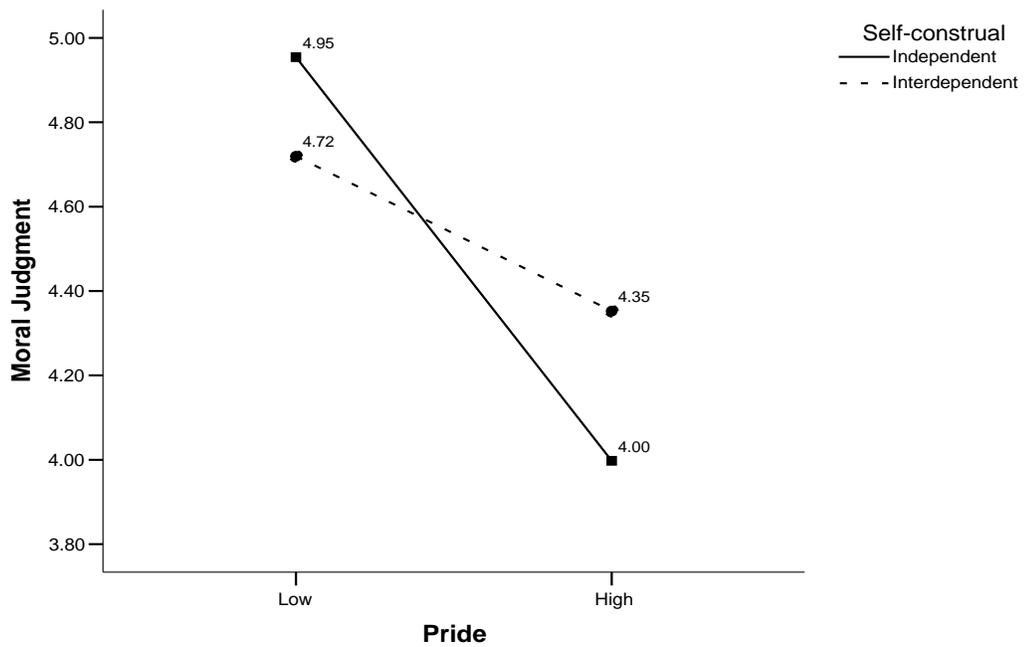


Figure 12. Moral judgment as a function of culture and pride for the counterfeit consumption scenario.

Table 14

Results of Multiple Regression Analysis on Moral Judgment for Socially Responsible Consumption Scenario

Dependent Variable	Independent Variables	β	p-value
Moral Judgment	Anger	-0.30	0.00**
	Elevation	0.31	0.00**
	Self-construal	-0.10	0.26
	Self-construal \times Anger	0.09	0.12
	Self-construal \times Elevation	0.10	0.27
	Age	-0.14	0.00**

Note. $R^2 = .21$, $F(6, 354) = 16.06$, $p < .01$

* $p < .05$. ** $p < .01$.

Hypotheses 9 and 10

Hypothesis 9 tested the influence of moral emotions on purchase intentions. Hypothesis 10 tested the influence of moral judgment on purchase intentions. Control variables were fashion involvement, age, gender, fashion spending, purchase experience, and self-construal. The regression model for hypothesis 9 and 10 was the same as hypothesis 4 and 5 except for one control variable, self-construal. In this analysis, self-construal was added as new control variable instead of cultural orientation.

Counterfeit consumption scenario. Multiple linear regression⁵ was used to assess the effect of moral emotions on purchase intention. The regression model was significant ($F = 28.76, p < .01$) and the R^2 value equaled 0.58. There were significant effects for four moral emotions, anger, shame, embarrassment, and gratitude. Anger, shame, embarrassment had a significant negative effect on purchase intention (anger: $\beta = -.14, p < .05$, shame: $\beta = -.13, p < .05$, embarrassment: $\beta = -.21, p < .01$). Gratitude had a significant positive effect on purchase intention (gratitude: $\beta = .35, p < .01$). Participants who associated anger, shame, and embarrassment with the purchase of counterfeits were unlikely to intend to purchase them. Participants who associated gratitude with the purchase of counterfeits were likely to intend to purchase them.

There was a significant negative effect for moral judgment on purchase intentions, thus hypothesis 10 was supported ($\beta = -.09, p < .05$). As participants evaluated the purchase of counterfeit as less morally wrong, they were more likely to intend to purchase. In addition, there were positive and significant effects associated

⁵ To conduct this test, assumptions concerning the normality of residuals, independence of residuals, linearity, and the constant variance of the residuals (homoscedasticity) were verified and all assumption tests met requirements.

with three control variables including self-construal ($\beta = .08, p < .05$), fashion involvement ($\beta = .16, p < .01$), age ($\beta = -.08, p < .05$), and previous purchase experience ($\beta = -.18, p < .01$). Interdependents revealed higher intention to purchase counterfeits than independents. Participants' high involvement with fashion increased the purchase intention for counterfeits. As participants' age increased their purchase intention was lower. Participants' previous purchase experience increased their purchase intention (See Table 18).

Socially responsible consumption scenario. The regression model was significant ($F = 15.94, p < .01$) and the R^2 value was 0.43. The analysis revealed that five moral emotions influenced purchase intention. Anger and embarrassment had a significant negative effect on purchase intention (anger: $\beta = -.26, p < .01$, embarrassment: $\beta = -.16, p < .05$). Pride, guilt, and gratitude had significant positive effects on purchase intention (pride: $\beta = .21, p < .01$, guilt: $\beta = .16, p < .01$, gratitude: $\beta = .16, p < .01$). Thus, hypothesis 9 was supported. Participants who strongly associated anger and embarrassment with the purchase of socially responsible products did not tend to purchase them. Participants who strongly associated pride, guilt, and gratitude with the purchase of socially responsible products indicated a high purchase intention.

There was a significant positive effect for moral judgment on purchase intentions, thus hypothesis 10 was supported ($\beta = .20, p < .01$). As participants evaluated the purchase of socially responsible products as morally right, they intended to purchase them. In addition, participants' previous purchase experience increased their purchase intentions ($\beta = -.19, p < .01$) (See Table 19).

Table 18

Results of Multiple Regression Analysis on Purchase Intention for Counterfeit Consumption Scenario

Dependent Variable	Independent Variables	β	p-value	
Purchase Intention	Anger	-0.14	0.03*	
	Contempt	0.04	0.59	
	Pride	0.03	0.63	
	Guilt	-0.03	0.58	
	Shame	-0.13	0.03*	
	Embarrassment	-0.21	0.00**	
	Empathy	0.01	0.87	
	Elevation	0.05	0.39	
	Gratitude	0.32	0.00**	
	Moral Judgment	-0.09	0.03*	
	<u>Control Variables</u>			
	Fashion Involvement	0.15	0.00**	
	Age	-0.09	0.01**	
Gender	-0.06	0.11		
Fashion Spending	-0.06	0.20		
Purchase Experience	-0.18	0.00**		
Self-construal	0.08	0.03*		

Note. $R^2 = .58$, $F(16, 339) = 28.76$, $p < .01$. * $p < .05$. ** $p < .01$.

Table 19

Multiple Regression Analysis on Purchase Intention for the Socially Responsible Consumption Scenario

Dependent Variable	Independent Variables	β	p-value	
Purchase Intention	Anger	-0.26	0.00**	
	Contempt	0.09	0.18	
	Pride	0.21	0.00**	
	Guilt	0.16	0.01**	
	Shame	-0.02	0.75	
	Embarrassment	-0.16	0.03*	
	Empathy	0.13	0.11	
	Elevation	-0.13	0.08	
	Gratitude	0.16	0.01**	
	Moral Judgment	0.20	0.00**	
	<u>Control Variables</u>			
	Fashion Involvement	-0.26	0.77	
	Age	0.09	0.27	
Gender	0.21	0.80		
Fashion Spending	0.16	0.21		
Purchase Experience	-0.02	0.00**		
Self-construal	-0.16	0.81		

Note. $R^2 = .43$, $F(15, 327) = 15.51$, $p < .01$. * $p < .05$. ** $p < .01$.

CHAPTER V

This chapter presents discussion, implications, limitations, and directions for future research. The first section of the chapter provides an explanation of the results. The limitations of the study are then presented. This is followed by a discussion of the theoretical and practical implications of this research and suggestions for future research.

Discussion

Researchers interested in the role of morality in consumers' decision making mainly have focused on investigating cognitive aspects of ethical beliefs to explain consumers' engagement in ethical or unethical consumption (Treviño, Weaver, & Reynolds, 2006). The participants of most of their studies were consumers or students residing in North America (Eisend, 2000). I applied the moral decision making model (Rest, 1986) in a cross-cultural context by adding the influence of moral emotions in the moral decision making model. My findings supported most of the hypotheses proposed in this study.

Culture and Moral Emotions

As predicted in hypothesis 1, cultural orientation had an influence on moral emotions. Specifically, U.S. participants associated pride (ego-focused) with the consumption of counterfeits. Korean participants associated shame, embarrassment, empathy, and elevation (other-focused) with the consumption of counterfeits. Similarly, concerning socially responsible products Korean participants associated shame, embarrassment, empathy, and elevation with the purchase of socially responsible products as compared to the U.S. participants. These findings were consistent with

those of previous researchers who found ego-focused emotions are experienced or expressed from individualists and other-focused emotions are experienced or expressed from collectivists (Kitayama et al., 2006; Markus & Kitayama, 1991; Scollon et al., 2004).

However, inconsistent with my prediction, it was Korean participants that associated anger and contempt (ego-focused) with the purchase of counterfeit and pride (ego-focused) with the purchase of socially responsible products. This unexpected outcome is possible because counterfeits are more prevalent and much easier to access in Asian countries than in the U.S (Wang, Zhang, Zang, & Ouyang, 2005). Korean participants might have had more chance to observe the counterfeit products that were usually sold in unpleasant store environments or observe many people who use counterfeit products. These opportunities might contribute to stronger feelings of anger and contempt than for U.S. participants. In addition, Korean participants reported a stronger association of pride concerning their purchase of socially responsible products. This might be related to significant difference of purchase experience for socially responsible products between U.S. and Korean participants (88 % vs. 44 %). If the consumption of socially responsible products is relatively uncommon in a country then they may be more likely to be considered as a better person for making the purchase and this in turn may generate a strong feeling of pride in one's behavior (See Figure 13 and 14).

Culture and Moral Decision Making

As predicted in the hypotheses, moral emotions influenced moral judgment (H2) and purchase intention (H4). This finding was consistent with previous researchers who

also found moral emotions influenced moral judgment or purchase intention (Haidt et al. 1993, Kim et al., in press). For example, Kim et al. (in press) found that guilt proneness had an influence on moral judgment in a counterfeit consumption situation and guilt proneness had an influence on purchase intention concerning a gray-market product consumption situation. For the counterfeit consumption situation, pride and guilt significantly influenced moral judgment. On the other hand, when the dependent variable was purchase intention, it was anger, shame, embarrassment, and gratitude that were important moral emotions that directly influenced individuals' purchase intention. Similarly, for the socially responsible consumption situation, anger and elevation significantly influenced moral judgment. Anger, pride, guilt, embarrassment, and gratitude had significant influence on purchase intention for socially responsible products. Thus, it is possible that each type of moral emotion has a different effect on outcome variables.

In addition, cultural orientation was added as a moderator to explain the influence of moral emotions on moral judgment. As predicted the role of pride (ego-focused) was significantly stronger for the U.S. participants than the Korean participants. U.S. participants were more likely to judge the counterfeit consumption as less morally wrong when they associate the feeling of pride with the purchase of counterfeit than were Korean participants. However, I did not find significant moderating effect of culture for guilt. The moral emotions in this study were indirectly measured by asking participants to imagine the situation rather than exposing them to a real situation. Perhaps the association of guilt with the counterfeit was not strongly reported because the participants were in a hypothetical situations. Thus, the influence

of guilt on moral emotions could have been weakened in this study (See Figure 13 and 14 for the summarized results).

Self-Construal, Moral Emotions, and Moral Decision Making

Self-construal was conceptualized as one possible avenue through which cultural difference in the association of moral emotions with consumption acts may be understood. The association of shame with the consumption of counterfeits was significantly influenced by cultural orientation as well as by self-construal. The association of gratitude with counterfeit consumption was only explained by self-construal. The association of empathy with the consumption of socially responsible products was significantly influenced by cultural orientation as well as by self-construal. The association of gratitude with the consumption of socially responsible products was only explained by self-construal. These findings are consistent with those of previous researchers who noted self-construal as the underlying variable to explain cultural differences (Aaker & Williams, 1998; Kitayama et al., 2006; Lee et al., 2000; Matsumoto, 1989). However, I found that differences in the association of several moral emotions (anger, contempt, pride, embarrassment, elevation) with consumption acts were explained by cultural orientation rather than by self-construal. Thus, self-construal appears to be useful in explaining differences in the association of other-focused moral emotions such as shame, empathy, and gratitude with consumption but not for ego-focused moral emotions. (See Figures 15 and 16 for the summarized results).

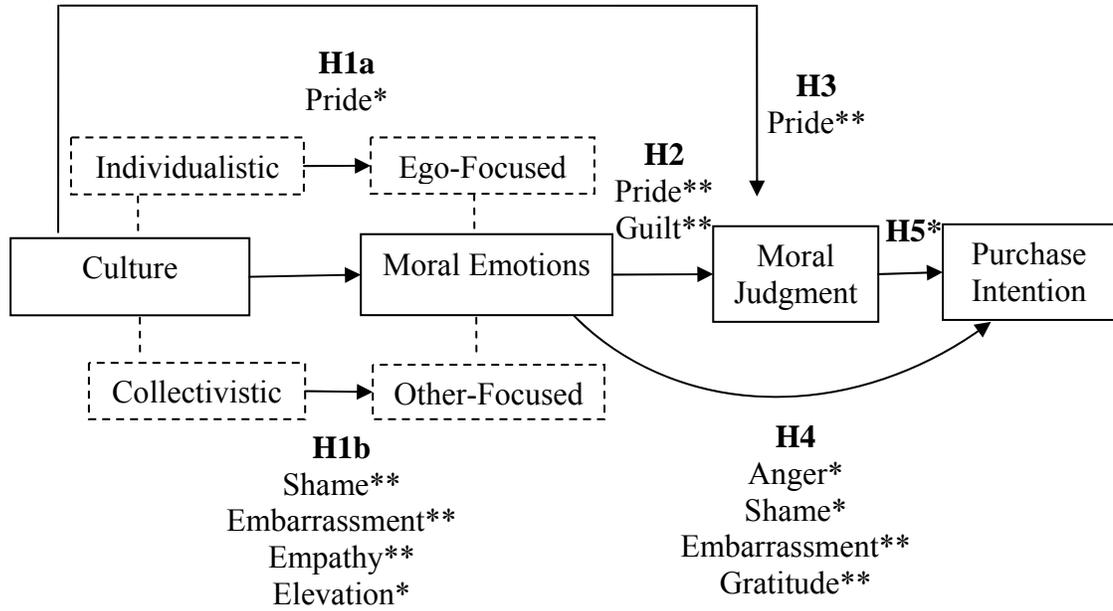


Figure 13. Summaries of results for the hypothesized relationships between self-construal, moral emotions, moral judgment, and purchase intention in counterfeit consumption scenario.
 Note. * $p < .05$. ** $p < .01$.

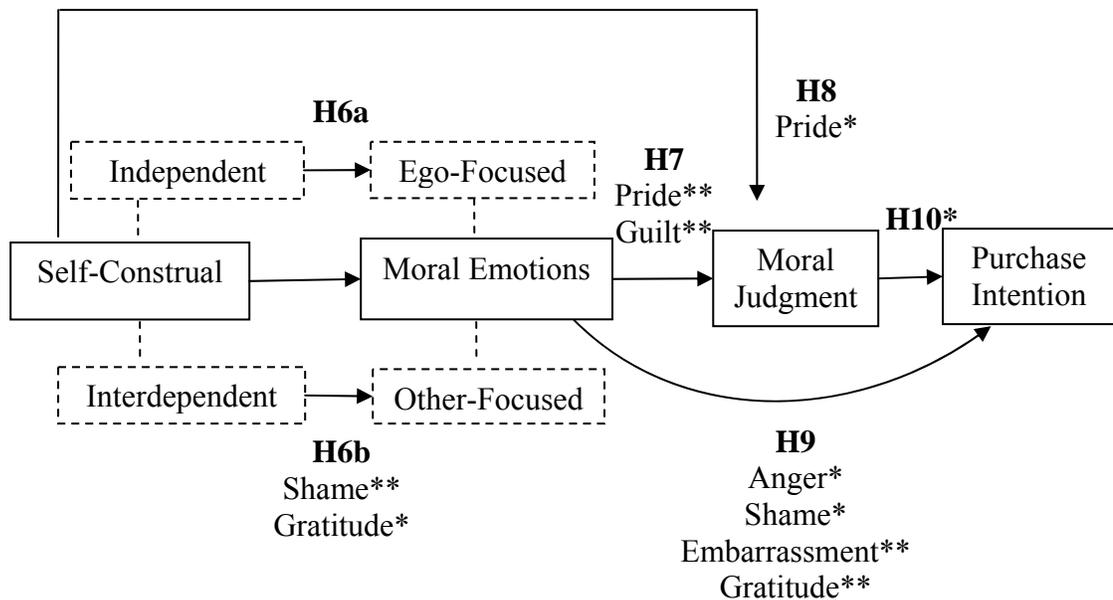


Figure 14. Summaries of results for the hypothesized relationships between self-construal, moral emotions, moral judgment, and purchase intention in counterfeit consumption scenario.
 Note. * $p < .05$. ** $p < .01$.

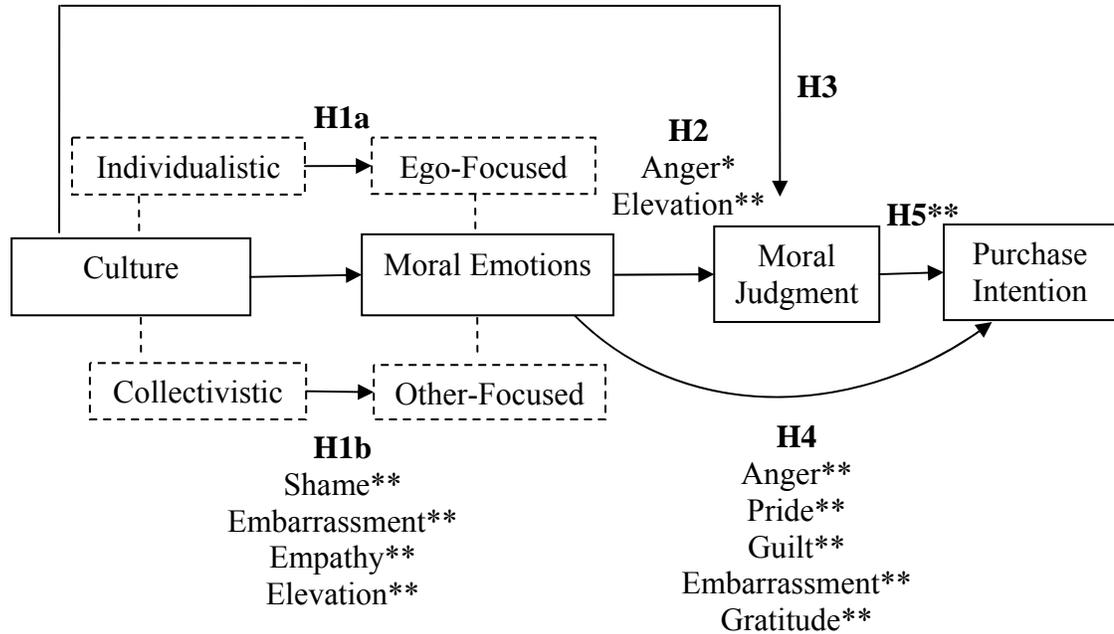


Figure 15. Summaries of results for the hypothesized relationships between culture, moral emotions, moral judgment, and purchase intention in socially responsible consumption scenario.

Note. * $p < .05$. ** $p < .01$.

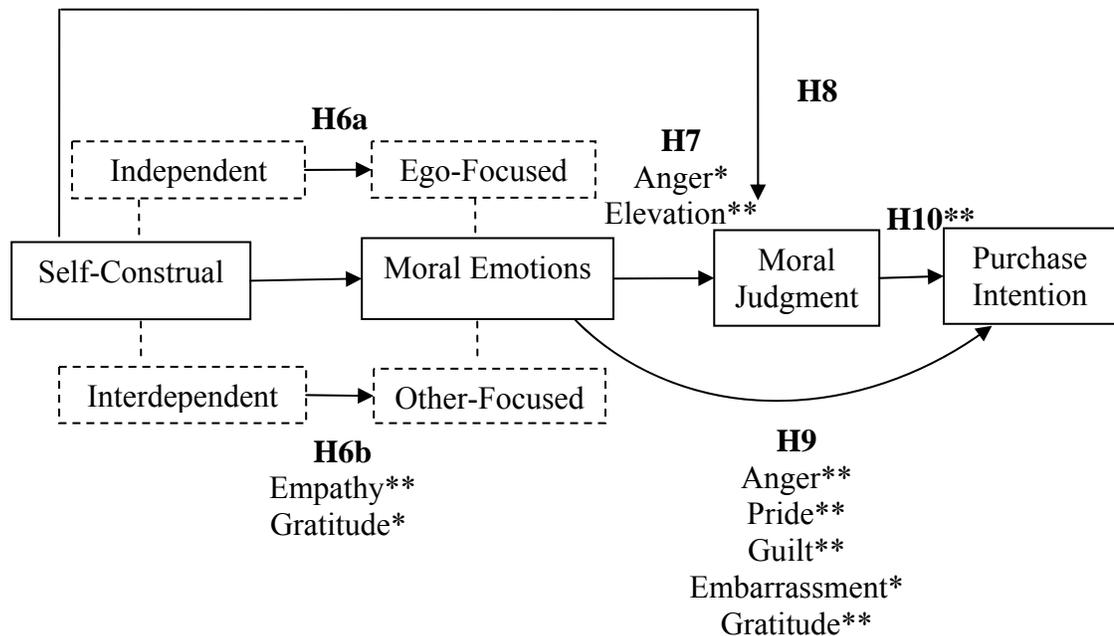


Figure 16. Summaries of results for the hypothesized relationships between self-construal, moral emotions, moral judgment, and purchase intention in socially responsible consumption scenario.

Note. * $p < .05$. ** $p < .01$.

Implications

Theoretical Implications

From a theoretical standpoint, this research contributed to both moral decision making theories and moral emotion theories by investigating how cultural orientation influences moral emotions and subsequently, moral decision making in different consumption situations. The foremost contribution of this research to academia is to expand understanding of prior work on consumer's engagement in ethical or unethical consumption by investigating this behavior in a cross-cultural context. This study provided evidence that cultural orientation influenced moral emotions associated with both the good and the bad consumption act. Further I showed that cultural orientation moderated the relationship between moral emotions and moral judgment.

In addition, this study contributed to the existing research on moral emotions in a cultural context. Existing research on emotions in a cross-cultural context mainly focused on various emotions experienced in daily life (Kitayama, Markus, & Kurosawa, 2000; Kitayama et al., 2006; Markus & Kitayama, 1994; Matsumoto, 1989). These researchers did not integrate the research on moral emotions and emotions in cross-cultural context. Thus, this study contributed to the body of literature on moral emotions and cultural studies in ethical consumer behavior.

Finally, this study contributed to the existing cross-cultural studies by providing the underlying mechanisms of the variability in individualistic versus collectivistic cultures. Most previous researchers treated national or regional differences as the cultural differences. In addition, these researchers did not provide a theoretical explanation concerning why the differences occur (Kini, Ramakrishna, & Vijayaraman,

2004; Rawwas, 2001; Singhapakdi, Rawwas, Marta, & Ahmed, 1999). This approach failed to uncover any causal processes underlying cultural differences and raised some issues concerning the possibility of confounding variables with a cultural variable (Oyserman & Lee, 2008). Theoretically this study contributed meaningfully to the understanding of cultural differences by providing consistent results with a cultural variable as well as an individual variable.

Practical Implications

The findings of this study provided important and relevant implications to retailers and policy makers.

Implications for Retailers

International expansion of retailers is an important market strategy and many retailers are expanding their business multiple countries. International expansion can be risky because retailers need to deal with cultural traditions (Levy & Weitz, 2008). Understanding differences in moral influences on decision making can provide useful information in the management of relationships with consumers as well as in the development of effective marketing strategies (Aaker & Williams, 1998; Bagozzi, Verbeke, & Gavino, 2003; Singhapakdi et al, 1999). When retailers develop customer relationship management programs or advertising strategies, it would be effective to generate consumers' feelings of empathy or shame in collectivistic cultures because individuals in these cultures are prone to experience emotions evoked in their relationship with others. On the other hand, within individualistic cultures, it would be effective to encourage consumers' feelings of pride. For example, when sales associates located in collectivistic cultures interact with their customers, they could be empathetic

and demonstrate compassion when interacting with customers. In individualistic cultures, sales associates may want to demonstrate confidence when helping and responding to customer's requests.

Implications for Policy Makers

The findings of this study can contribute to the policy makers who design consumer education campaigns to reduce the problems generated from consumers' unethical behaviors as well as to facilitate consumers' ethical consumption. For example, when retailers and manufacturers design persuasive advertising messages to be shown in individualistic cultures to reduce counterfeit consumption, they might highlight the fact that counterfeit consumption is nothing to be proud about. In contrast, an example of a possible persuasive message against the purchase of counterfeits in a collectivistic culture could be "buying counterfeits is *shameful*." On the other hand, in order to facilitate consumer's socially responsible consumption, retailers could encourage feelings of pride with both types of cultures. A good example of effective persuasive message could be "Be proud, you buy responsibly."

Limitations and Future Research

Despite the strengths of the findings, this study has some limitations. First, participants were all college students. If we accept that student samples tend to be more individualistic and have been exposed to Western cultures more than other samples, it is possible that Korean participants might have been more individualistic than members of a range of participants from other stages of life. Future research should cover a wider range of the life cycle to increase the generalizability of the findings to non-college populations.

Second, even though the distinction between ego-focused versus other-focused moral emotions were theoretically suggested and empirically supported by the previous researchers (Aaker & Williams, 1998; Kitayama et al., 2006; Makus & Kitayama, 1991), the categories of ego-focused versus other-focused were not clearly clustered for Korean participants. Therefore, care must be taken as to which emotions belong to these categories by other researchers interested in moral emotions.

Third, participants' moral emotions were measured by asking them to imagine that they were in the situation described. Moral emotions reported were not physically felt emotions related to the consumption act. It is possible that the strength of moral emotions indicated might be weakened or be influenced by individual differences in the ability to image the situation. Therefore, future researchers could directly measure emotions generated in the consumption act. In addition, future research could design a field study or experiment wherein actual purchasing behavior could occur. This type of follow-up would serve as replication of these findings to be able to assess whether imagined emotions and experienced emotions are similar and validate the use of imagined scenarios.

Fourth, I did not assess participants' feelings during the experiment. We assessed proneness to experience guilt or shame. It would be valuable to design a study in which some level of guilt or shame was evoked and see if the experience of either emotion influenced behavioral intent concerning unethical products. It might also be possible to test the influence of moral affect on behavioral intent concerning illicit products by having participants share what emotions they are experiencing as they respond to different consumption scenarios concerning unethical products.

Fifth, this study uncovered interesting findings that the significant impact of each moral emotion was different depending on the dependent variables. The moral emotions that influenced moral judgments were not consistent with the moral emotions that influenced purchase intentions. This study does not provide the reasons underlying that behavior. It is possible that some moral emotions such as anger and embarrassment are stronger motivational forces on behavior or behavioral intention rather than other moral emotions. Therefore, future research should address this issue by addressing the different role of moral emotions on individuals' judgment and behavior.

Finally, this investigation was limited to a fashion product. Further research could be directed to use various product types by using highly priced goods (e.g., electronics, handbag) or by using less visible products (e.g., shampoo, software).

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APPENDIX A: QUESTIONNAIRE FOR PILOT STUDY

Section 1: Scenario (counterfeit)

This is a description of a real-life situation that could happen to you. Please read this scenario very carefully and think about **what you would** do in the situation described.

Canal Street in New York is a famous shopping location where a variety of counterfeit fashion products are offered for sale. Products offered include clothing, handbags, and accessories. Imagine that you are shopping there. You see famous branded products that look exactly identical to originals in all aspects but the brand names and logos of the originals have been used without permission. While you are shopping, you find a counterfeit of an original t-shirt that you seriously considered purchasing previously. The price of the counterfeit is 20% of the original. You carefully examine the counterfeit and you cannot tell the difference between the counterfeit and the genuine t-shirt that you thought you would purchase.

1. In reading the scenario, how easy was it for you to see yourself in that situation?
Very difficult 1 2 3 4 5 6 7 Very easy
2. To what extent was the scenario described realistic?
Very unrealistic 1 2 3 4 5 6 7 Very realistic
3. To what extent was the product described in the scenario relevant to you?
Very irrelevant 1 2 3 4 5 6 7 Very relevant
4. Have you ever purchased a fashion counterfeit product? ____ Yes ____ No
5. If you have purchased a fashion counterfeit product, please indicate the type of product purchased . _____
6. Please write down your thoughts or suggestions concerning the scenario described. Does it seem realistic to you? Could you relate to the situation described? Did you have difficulty imagining yourself in the situation described? Have you had an experience similar to the one described?

7. Indicate the country where you have spent most of your life. (Where you grew up).

8. Indicate your gender: _____ Male _____ Female
9. Indicate your age: _____

Section 1: Scenario (social responsibility)

This is a description of a real-life situation that could happen to you. Please read this scenario very carefully and think about **what you would** do in the situation described.

The Mall of America in Minnesota is a famous shopping mall where a variety of fashion products are offered for sale. Products offered include clothing, handbags, and accessories. Imagine that you are shopping here. While you are shopping, you find two t-shirts that you like equally. One t-shirt has a cute design and is in a color you like. The other t-shirt is also cute but it has a symbol and a label that indicate if you purchase it a percent of the profits will go to the Global Fund to Fight Aids, Tuberculosis and Malaria in Africa. The price of this t-shirt is 10% higher than the first one. You can only purchase one t-shirt.

1. In reading the scenario, how easy was it for you to see yourself in that situation?
Very difficult 1 2 3 4 5 6 7 Very easy
2. To what extent was the scenario described realistic?
Very unrealistic 1 2 3 4 5 6 7 Very realistic
3. To what extent was the product described in the scenario relevant to you?
Very irrelevant 1 2 3 4 5 6 7 Very relevant
4. Have you ever purchased a socially responsible product? ____Yes ____No
5. If you have purchased a socially responsible product, please indicate the product. _____
6. Please write down your thoughts or suggestions concerning the scenario described. Does it seem realistic to you? Could you relate to the situation described? Did you have difficulty imagining yourself in the situation described? Have you had an experience similar to the one described?

7. Indicate the country where you have spent most of your life. (Where you grew up).

8. Indicate your gender: _____ Male _____ Female
9. Indicate your age: _____

APPENDIX B: QUESTIONNAIRE FOR MAIN STUDY (U.S. VERSION)

Consumers' Buying Behavior Research

Thank you for agreeing to participate in this research. This research project is designed to investigate your shopping preferences and willingness to purchase products. You will be asked to read a scenario, and then you will be asked to answer some questions concerning the situation described. Please respond to all of the questions. There are no right or wrong answers. Please be as honest and accurate as you can.

If you have any questions while completing the questionnaire, please raise your hand and I will help you. Do not discuss the questionnaire while you are completing it.



Section 1: Thoughts about yourself

The following set of questions is concerned with your thoughts and behaviors as you interact with others. Please answer the following questions by marking the number that best reflects you.

Strongly Disagree

Strongly agree

1

2

3

4

5

6

7

- _____ I have respect for the authority figures with whom I interact.
- _____ My happiness depends on the happiness of those around me.
- _____ I prefer to be direct and forthright when dealing with people I've just met.
- _____ I enjoy being unique and different from others in many respects.
- _____ My personal identity, independent of others, is very important to me.
- _____ I value being in good health above everything.
- _____ I would offer my seat in a bus to my professor.
- _____ Being able to take care of myself is a primary concern for me.
- _____ I act the same way no matter who I am with.
- _____ I feel comfortable using someone's first name soon after I meet them.
- _____ I respect people who are modest about themselves.
- _____ I will sacrifice my self-interest for the benefit of the group I am in.
- _____ I often have the feeling that my relationships with others are more important than my own accomplishments.
- _____ I should take into consideration my parents' advice when making education/career plans.
- _____ It is important for me to maintain harmony within my group.
- _____ I will stay in a group if they need me, even when I am not happy with the group.
- _____ If my brother or sister fails, I feel responsible.
- _____ Even when I strongly disagree with group members, I avoid an argument.
- _____ I'd rather say "no" directly than risk being misunderstood.
- _____ Speaking up during a class (or a meeting) is not a problem for me.
- _____ It is important to me to respect decisions made by the group.
- _____ Having a lively imagination is important to me.
- _____ I am comfortable with being singled out for praise or rewards.
- _____ I am the same person at home that I am at school.

Section 2: Scenario I (Counterfeit Consumption Scenario)

This is a description of a real-life situation that could happen to you. Please read this scenario very carefully and think about **what you would** do in the situation described.

Canal Street in New York is a famous shopping location where a variety of counterfeit luxury brands are offered for sale. Products offered include clothing, handbags, and accessories. Imagine that you are shopping there. You see these famous branded products that look identical to originals in all aspects but the brand names and logos of the originals have been used without permission. While you are shopping, you find a counterfeit of an original t-shirt that you have thought about purchasing in the past. The price of the counterfeit is 20% of the cost of the original. You carefully examine the counterfeit and you cannot tell the difference between the counterfeit and the genuine t-shirt that you thought you would purchase.

Close your eyes and think about what you would feel if you purchased the counterfeit t-shirt in this situation. Indicate how strongly you would experience *each of the following emotions* by circling the appropriate number. Please rate all emotions listed.

For example:

If I purchased the counterfeit t-shirt in this situation, I would feel _____.

0	1	2	3	4	5
Not experience it at all			Experience it very strongly		

	0	1	2	3	4	5
	Not experience it at all					Experience it very strongly
Frustrated:	0	1	2	3	4	5
Awkward:	0	1	2	3	4	5
Grateful:	0	1	2	3	4	5
Irritated:	0	1	2	3	4	5
Embarrassed:	0	1	2	3	4	5
Disdainful:	0	1	2	3	4	5
Bashful:	0	1	2	3	4	5

	Not experience it at all				Experience it very strongly	
	0	1	2	3	4	5
Warmhearted:	0	1	2	3	4	5
Proud:	0	1	2	3	4	5
Guilty:	0	1	2	3	4	5
Dignified:	0	1	2	3	4	5
Appreciative:	0	1	2	3	4	5
Humiliated:	0	1	2	3	4	5
Repentant:	0	1	2	3	4	5
Confident:	0	1	2	3	4	5
Excited:	0	1	2	3	4	5
Shy:	0	1	2	3	4	5
Sheepish:	0	1	2	3	4	5
Moving:	0	1	2	3	4	5
Contemptuous:	0	1	2	3	4	5
Exalted:	0	1	2	3	4	5
Blameworthy:	0	1	2	3	4	5
Angry:	0	1	2	3	4	5
Thankful:	0	1	2	3	4	5
Scornful:	0	1	2	3	4	5
Shameful:	0	1	2	3	4	5
Empathetic:	0	1	2	3	4	5
Respected:	0	1	2	3	4	5

Please list all the emotions you indicated that you would experience strongly in the previous questions. Then *explain the reason why* you indicated that you would strongly experience the listed emotions.

Section 3: Opinions about purchasing counterfeit products

The following questions deal with your opinions concerning the scenario you just read. Please answer each question by circling a number that best reflects your opinion and intention concerning *the purchase of the counterfeit t-shirt described in the scenario.*

1. In this scenario, how likely do you think it is that you would buy the counterfeit t-shirt?

very unlikely	1	2	3	4	5	6	7	very likely
very probable	1	2	3	4	5	6	7	very improbable
very impossible	1	2	3	4	5	6	7	very possible

2. What do you think about the purchase of the counterfeit t-shirt in the scenario? (check one)

very wrong _____	a little wrong _____	a little right _____	very right _____
------------------	----------------------	----------------------	------------------

3. I consider the purchase of the counterfeit t-shirt to be very moral. (Reversed)

	Strongly disagree		Strongly agree
1	2	3	4
5	6	7	
4. Most people would consider the purchase of the counterfeit t-shirt to be very moral. (Reversed)

1	2	3	4	5	6	7
---	---	---	---	---	---	---
5. The act of buying the counterfeit t-shirt rather than original product is wrong.

1	2	3	4	5	6	7
---	---	---	---	---	---	---
6. It is morally wrong to buy the counterfeit t-shirt.

1	2	3	4	5	6	7
---	---	---	---	---	---	---

Section 2: Scenario I (Socially Responsible Consumption Scenario)

This is a description of a real-life situation that could happen to you. This scenario is not related to the first scenario that you read. Please read this new scenario very carefully and think about **what you would** do in the situation described.

The Mall of America in Minnesota is a famous shopping mall where a variety of fashion products are offered for sale. Products offered include clothing, handbags, and accessories. Imagine that you are shopping here. While you are shopping, you find two t-shirts that you like equally. One t-shirt is your favorite style and is in a color you like. The other t-shirt is also your favorite style and color but it has a label that indicates if you purchase it a percent of the profits will go to the Global Fund to Fight Aids, Tuberculosis, and Malaria in Africa. The price of the second t-shirt is 10% higher than the first one. You can only purchase one t-shirt.

Close your eyes and think about what you would feel if you purchased the t-shirt that supports the Global Fund in this situation. Indicate how strongly you would experience each of the following emotions by circling the appropriate number. Please rate all emotions listed.

For example:

If I purchased the t-shirt contributing to the Global Fund in this situation, I would feel _____.

0	1	2	3	4	5
Not experience it at all			Experience it very strongly		

	Not experience it at all			Experience it very strongly		
Frustrated:	0	1	2	3	4	5
Awkward:	0	1	2	3	4	5
Grateful:	0	1	2	3	4	5
Irritated:	0	1	2	3	4	5
Embarrassed:	0	1	2	3	4	5

	Not experience it at all			Experience it very strongly		
Disdainful:	0	1	2	3	4	5
Bashful:	0	1	2	3	4	5
Warmhearted:	0	1	2	3	4	5
Proud:	0	1	2	3	4	5
Guilty:	0	1	2	3	4	5
Dignified:	0	1	2	3	4	5
Appreciative:	0	1	2	3	4	5
Humiliated:	0	1	2	3	4	5
Repentant:	0	1	2	3	4	5
Confident:	0	1	2	3	4	5
Excited:	0	1	2	3	4	5
Shy:	0	1	2	3	4	5
Sheepish:	0	1	2	3	4	5
Moving:	0	1	2	3	4	5
Contemptuous:	0	1	2	3	4	5
Exalted:	0	1	2	3	4	5
Blameworthy:	0	1	2	3	4	5
Angry:	0	1	2	3	4	5
Thankful:	0	1	2	3	4	5
Scornful:	0	1	2	3	4	5
Empathetic:	0	1	2	3	4	5
Respected:	0	1	2	3	4	5

Please list all the emotions indicated that you would experience strongly in the previous questions. Then *explain the reason why* you indicated that you would strongly experience the listed emotions.

Section 3: Opinions about purchasing socially responsible products

The following questions deal with your opinions concerning the scenario you just read. Please answer each question by circling the number that best reflects your opinion and intention concerning *the purchase of the t-shirt contributing to the Global Fund* described in the scenario.

1. In this situation, how likely do you think it is that you would buy the t-shirt contributing to the Global Fund?

very unlikely	1	2	3	4	5	6	7	very likely
very probable	1	2	3	4	5	6	7	very improbable
very impossible	1	2	3	4	5	6	7	very possible

2. What do you think about the purchase of the t-shirt in the scenario? (choose one)

very right _____ a little right _____ a little wrong _____ very wrong _____

- | | Strongly disagree | 1 | 2 | 3 | 4 | 5 | 6 | 7 | Strongly agree |
|-------------------------------------------------------------------------------------------------------------------|-------------------|---|---|---|---|---|---|---|----------------|
| 3. I consider the purchase of the t-shirt contributing to the Global Fund to be very moral. | | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
| 4. Most people would consider the purchase of the t-shirt contributing to the Global Fund to be very moral. | | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
| 5. The act of the purchase of the t-shirt contributing to the Global Fund rather than the other product is moral. | | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |

Section 4: Your Background

These final questions will help us describe the people who participated in this study.

1. Have you ever purchased a fashion counterfeit product? Yes No
2. Have you ever purchased a socially responsible product? Yes No
3. What is your approximate annual income?
 Under \$10, 000 \$10,000-\$20,000 \$20,000-\$30,000
 \$30,000-\$40,000 \$40,000-\$50,000 \$50,000 over
4. In general, you would describe your annual spending on fashion items as:
 Spending very little 1 2 3 4 5 6 7 Spending a great deal
5. To which ethnic groups do you belong? (check all that apply)
 White or European Black or African American Hispanic or Latino
 Asian American Native American
 Native Hawaiian or Pacific Islander Other (Please specify _____)
6. Indicate the country where you have spent most of your life (Where you grew up).

7. Indicate your gender: Male Female
8. Indicate your age: _____
9. Indicate your major: _____
10. Indicate your year in college: _____

Please indicate your opinions on each of the following by circling the number that best reflects your view.

11. To me fashion items are:
 very boring 1 2 3 4 5 6 7 very interesting
 very unimportant 1 2 3 4 5 6 7 very important
 involving 1 2 3 4 5 6 7 not involving
12. To me luxury brands are:
 very boring 1 2 3 4 5 6 7 very interesting
 very unimportant 1 2 3 4 5 6 7 very important
 involving 1 2 3 4 5 6 7 not involving
13. Do you consider yourself to be a religious person?
 Strongly disagree 1 2 3 4 5 6 7 Strongly agree
14. In reading the scenario, how easy was it for you to see yourself in that situation?
 very difficult 1 2 3 4 5 6 7 very easy
15. To what extent was the scenario described realistic?
 very unrealistic 1 2 3 4 5 6 7 very realistic
16. As you completed the tasks included in this questionnaire, you were:
 not at all interested 1 2 3 4 5 6 7 extremely interested
 not at all involved 1 2 3 4 5 6 7 extremely involved

APPENDIX C: QUESTIONNAIRE FOR MAIN STUDY (KOREAN VERSION)

소비자의 구매에 대한 설문지



본 연구는 미네소타 대학교 의류학 박사 과정의 김재은과 지도교수 김 존슨 교수에 의해 실시되는 연구입니다. 본 연구는 소비자들의 쇼핑 선호도와 제품 구매에 대한 의견을 얻기 위해 다음의 설문 조사를 실시하고자 합니다. 본 설문지에 응답하는데 약 15분이 소요될 것입니다.

본 설문지는 가상의 시나리오와 그에 따른 질문으로 구성되어 있습니다. 문항들에는 맞거나 틀린 답이 없으므로 문제를 읽고 평소에 생각하는대로 자신의 경우를 가장 잘 반영하여 답해 주시면 감사하겠습니다. 모든 문항에 빠짐없이 답하여 주시면 감사하겠습니다.

이 연구는 귀하에게 어떠한 신체적 또는 정신적 위험을 유발하지 않습니다. 이 연구에 관한 귀하의 모든 기록은 비밀이 보장되며 어떠한 개인정보도 따로 저장되지 않습니다.

만약 설문지 응답 후 질문이 있을 시 김재은 (이메일: kimxx603@umn.edu 혹은 전화 1-612-518-3893), 김 존슨 교수 (이메일: kjohnson@umn.edu 혹은 전화 1-612-624-3687), 혹은 인하대학교 이미영 교수 (이메일: miyoung@inha.ac.kr 혹은 전화 032-860-8137) 에게 연락해 주십시오.

I. 자신에 대한 생각

아래 문장들은 다른 사람을 상대하는 동안 나타나는 자신의 행동에 관한 것입니다. 아래 문장을 잘 읽고 자신의 생각과 같거나 자신을 가장 잘 나타낸다고 생각되는 번호를 기입해 주십시오.

	1	2	3	4	5	6	7
	전혀 아니다			보통이다			매우 그렇다

- _____ 나는 일상 생활에서 상급자의 의견을 존중하는 편이다.
- _____ 나의 행복은 나를 둘러싼 사람들의 행복에 의해 결정된다.
- _____ 처음 만난 사람을 대할 때 나는 분명하고 솔직한 편이다.
- _____ 나는 많은 측면에서 다른 사람과 다르거나 특이하게 보이는 것을 좋아한다.
- _____ 다른 사람과는 독립적인 내 개인의 정체성을 가지는 것은 나에게 매우 중요하다.
- _____ 나는 다른 무엇보다 건강에 최상의 가치를 둔다.
- _____ 나는 버스에서 내가 아는 교수님을 만나면 자리를 양보할 것이다.
- _____ 내 자신을 돌볼 수 있을 지가 나에게는 큰 걱정거리이다.
- _____ 나는 누구와 함께 있던지 상관없이 같은 방식으로 행동한다.
- _____ 나는 만난 지 얼마 되지 않은 동년배의 사람에게 말을 놓는 것이 편하게 느껴진다.
- _____ 나는 자신에 대해 겸손할 줄 아는 사람을 존경한다.
- _____ 나는 내가 소속된 그룹의 이익을 위해서라면 내 개인의 이익을 희생할 것이다.
- _____ 나는 내 자신의 성취보다도 다른 사람과의 관계가 더 중요하다고 자주 느끼는 편이다.
- _____ 나는 교육/진로 계획을 세울 때 부모님의 조언을 고려해야 한다.
- _____ 내가 속한 그룹 속에서 다른 사람과 조화를 유지하는 것은 나에게 중요하다.
- _____ 나는 비록 내가 속한 그룹이 마음에 들지 않더라도 나를 필요로 한다면 그 그룹에 계속 속해 있을 것이다.
- _____ 만약 나의 형제 혹은 자매가 실패를 하면 나는 책임감을 느낄 것이다.
- _____ 나는 그룹 구성원과 의견이 다를 때 그 논쟁을 피한다.
- _____ 나는 오해를 받기 보다는 확실히 “아니요” 라고 말하는 편이다.
- _____ 나는 수업시간에 어려움 없이 내 의견을 말할 수 있다.
- _____ 그룹에 의해 결정된 사항을 존중하는 것은 나에게 중요한 일이다.
- _____ 생동감 넘치는 상상력을 가지는 것은 나에게 중요한 일이다.
- _____ 나는 그룹에서 뽑혀서 칭찬이나 상을 받을 때 마음이 편하다.
- _____ 나는 집에서나 학교에서나 똑같이 행동한다.

	전혀 그럴 것 같지 않다					매우 그럴 것 같다
자랑스러운	0	1	2	3	4	5
죄책감이 생기는	0	1	2	3	4	5
품위 있는	0	1	2	3	4	5
불편한	0	1	2	3	4	5
고맙게 여기는	0	1	2	3	4	5
굴욕감의	0	1	2	3	4	5
뉘우치는	0	1	2	3	4	5
자신감 있는	0	1	2	3	4	5
들뜬	0	1	2	3	4	5
수줍은	0	1	2	3	4	5
겸연쩍은	0	1	2	3	4	5
감동적인	0	1	2	3	4	5
모욕적인	0	1	2	3	4	5
고귀한	0	1	2	3	4	5
비난 받는	0	1	2	3	4	5
화난	0	1	2	3	4	5
고마운	0	1	2	3	4	5
정멸하는	0	1	2	3	4	5
공감하는	0	1	2	3	4	5
존경 받는	0	1	2	3	4	5

이전 시나리오에서 당신이 강하게 느꼈던 감정들을 나열해 보십시오. 그리고 난 후 왜 당신이 그러한 감정을 강하게 느낄 것이라고 체크했는지 그 이유를 설명해 주십시오.

III. 패션 복제품 구매에 대한 의견

다음의 질문은 방금 읽은 시나리오 대한 귀하의 의견을 알아보기 위함입니다. 다음의 항목을 읽고 진품을 복제한 티셔츠를 구매하는 것에 대한 자신의 의견을 가장 잘 반영하는 곳에 체크하여 주십시오.

1. 이 시나리오에서 당신은 얼마나 진품을 복제한 티셔츠를 살 것이라고 생각합니까?

전혀 그럴 것 같지않은	1	2	3	4	5	6	7	매우 그럴 것 같은
전혀 있음 직 하지 않은	1	2	3	4	5	6	7	매우 있음 직한
전혀 불가능한	1	2	3	4	5	6	7	매우 가능한

2. 이 시나리오에서 복제된 티셔츠를 구매하는 것은 (택일)

매우 그르다 _____ 약간 그르다 _____ 약간 옳다 _____ 매우 옳다 _____

3. 나는 진품을 복제한 티셔츠를 구매하는 것이 매우 도덕적이라고 생각한다.

전혀 아니다 1 2 3 4 5 6 7 매우 그렇다

4. 대부분의 사람들은 복제된 티셔츠를 구매하는 것을 매우 도덕적이라고 생각할 것이다.

전혀 아니다 1 2 3 4 5 6 7 매우 그렇다

5. 진품이 아닌 복제된 티셔츠를 구매하는 행동은 매우 나쁘다.

전혀 아니다 1 2 3 4 5 6 7 매우 그렇다

6. 진품을 복제한 티셔츠를 구매하는 것은 도덕적으로 올바르지 않다.

전혀 아니다 1 2 3 4 5 6 7 매우 그렇다

	전혀 그럴 것 같지 않다					매우 그럴 것 같다
자랑스러운	0	1	2	3	4	5
죄책감이 생기는	0	1	2	3	4	5
품위 있는	0	1	2	3	4	5
불편한	0	1	2	3	4	5
고맙게 여기는	0	1	2	3	4	5
굴욕감의	0	1	2	3	4	5
뉘우치는	0	1	2	3	4	5
자신감 있는	0	1	2	3	4	5
들뜬	0	1	2	3	4	5
수줍은	0	1	2	3	4	5
겸연쩍은	0	1	2	3	4	5
감동적인	0	1	2	3	4	5
모욕적인	0	1	2	3	4	5
고귀한	0	1	2	3	4	5
비난 받는	0	1	2	3	4	5
화난	0	1	2	3	4	5
고마운	0	1	2	3	4	5
정멸하는	0	1	2	3	4	5
공감하는	0	1	2	3	4	5
존경 받는	0	1	2	3	4	5

이전 시나리오에서 당신이 강하게 느꼈던 감정들을 나열해 보십시오. 그리고 난 후 왜 당신이 그러한 감정을 강하게 느낄 것이라고 체크했는지 그 이유를 설명해 주십시오.

V. 사회적 기여도가 있는 제품 구매에 대한 의견

다음의 질문은 방금 읽은 시나리오 대한 귀하의 의견을 알아보기 위함입니다. 다음의 항목을 읽고 글로벌 펀드에 기여하는 제품 구매에 대한 자신의 의견을 가장 잘 반영하는 곳에 체크하여 주십시오.

1. 이 시나리오에서 당신은 얼마나 글로벌 펀드에 기여하는 티셔츠를 살 것이라고 생각합니까?

전혀 그럴 것 같지않은	1	2	3	4	5	6	7	매우 그럴 것 같은
전혀 있음 직 하지 않은	1	2	3	4	5	6	7	매우 있음 직한
전혀 불가능한	1	2	3	4	5	6	7	매우 가능한

2. 시나리오에서 글로벌 펀드에 기여하는 티셔츠를 구매하는 것은 (택일)
 매우 그르다 _____ 약간 그르다 _____ 약간 옳다 _____ 매우 옳다 _____

3. 나는 글로벌 펀드에 기여하는 티셔츠를 구매하는 것이 매우 도덕적이라고 생각한다.
 전혀 아니다 1 2 3 4 5 6 7 매우 그렇다

4. 대부분의 사람들은 글로벌 펀드에 기여하는 티셔츠를 구매하는 것을 매우 도덕적이라고 생각할 것이다.
 전혀 아니다 1 2 3 4 5 6 7 매우 그렇다

5. 다른 제품보다 글로벌 펀드에 기여하는 티셔츠를 구매하는 행동은 매우 올바르다.
 전혀 아니다 1 2 3 4 5 6 7 매우 그렇다

6. 글로벌 펀드에 기여하는 티셔츠를 구매하는 것은 도덕적으로 올바르다.
 전혀 아니다 1 2 3 4 5 6 7 매우 그렇다

VI. 인적 사항에 대한 질문

다음의 귀하의 일반적인 인적사항에 대한 질문입니다. 해당하는 곳에 체크해주시시오.

1. 당신은 패션 복제품을 구매한 경험이 있습니까?
예, 구입한 경험이 있습니다_____ 아니요, 구입한 경험이 없습니다_____
2. 당신은 사회적 기여도가 있는 제품을 구매해 본 적이 있습니까?
예, 구입한 경험이 있습니다_____ 아니요, 구입한 경험이 없습니다_____
3. 귀하 (가족이 아닌 본인의 수입)의 대략적인 연평균총수입은 얼마입니까?
100 만원 이하 _____ 100 만원 - 500 만원 _____ 500 만원 - 1000 만원 _____
1000 만원 - 2000 만원 _____ 2000 만원 - 3000 만원 _____ 3000 만원 이상 _____
4. 평균적으로 귀하의 연평균 패션제품에 대한 지출은?
매우 적다 1 2 3 4 5 6 7 매우 많다
5. 귀하의 국적 : _____
6. 귀하가 지금까지 가장 오래 살아온 국가: _____
7. 귀하의 성별 : 남_____ 여 _____
8. 귀하의 연령 : 만 _____ 세
9. 귀하의 전공명 : _____
10. 귀하의 학교명 : _____
11. 귀하의 학년 : _____

다음의 질문을 읽고 당신의 현재 상태와 의견을 가장 잘 반영해 주는 번호에 체크를 해 주십시오.

12. 나에게 패션 제품은
매우 지루하다 1 2 3 4 5 6 7 매우 흥미롭다
전혀 중요하지 않다 1 2 3 4 5 6 7 매우 중요하다
관심이 없다 1 2 3 4 5 6 7 관심이 있다
13. 나에게 럭셔리 제품 (명품)은
매우 지루하다 1 2 3 4 5 6 7 매우 흥미롭다
전혀 중요하지 않다 1 2 3 4 5 6 7 매우 중요하다
관심이 없다 1 2 3 4 5 6 7 관심이 있다
14. 본인이 종교적인 사람이라고 생각하십니까?
매우 그렇지 않다 1 2 3 4 5 6 7 매우 그렇다
15. 시나리오를 읽는 동안 그 상황 속에 당신을 반영하는 것이 얼마나 쉬웠습니까?
매우 어려웠다 1 2 3 4 5 6 7 매우 쉬웠다
16. 기술된 시나리오가 얼마나 현실적이었습니까?
매우 비현실적 1 2 3 4 5 6 7 매우 현실적
17. 설문지에 포함된 항목들에 응답을 하면서 당신은
전혀 흥미롭지 않았다 1 2 3 4 5 6 7 매우 흥미로웠다
전혀 관여되지 못했다 1 2 3 4 5 6 7 매우 관여되었다