



Malaysian Chinese Consumers: Their Ethnic Attitudes and Shopping Orientations

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Abstract

The influence of cultural values on human behavior has been well documented. However, very limited research has been reported on the linkages between cultural values of the Chinese people and their behaviors as consumers. The exploratory study investigated (a) ethnic attitudes of Chinese consumers, (b) their shopping orientations and (c) relationships between their ethnic attitudes and shopping orientations. Subjects in a Chinese society were divided into high and low attitudes toward Chinese cultural values. Results of *t*-tests showed statistically significant differences in responses to two shopping orientation subscales (recreational shopping and confused by overchoice) between high and low groups. These findings suggest that certain shopping orientation constructs are more closely linked with ethnic attitude of Chinese consumers than other shopping orientation constructs.

Keywords: Ethnicity, Shopping orientations, Chinese, Malaysia

1. Introduction

Culture is defined as “the norms, beliefs and customs that are learned from society and lead to common patterns of behavior” (Assael, 1992, p. 319). McCracken (1986) argues that culture is the lens through which people see their world, and as a blueprint, it determines the coordinates of social action and productive activity. Central to any culture is a common set of values, ideals and assumptions about life which determine what is considered socially acceptable behavior. The values are transmitted from one generation to the next through the process of learning and interacting with one’s environment, rather than through the genetic process (De Mooij, 2004). These learned values influence the members of the society to behave and act in a particular way considered socially acceptable by the other members in the group. These values also determine forms of social organization (such as the family, education and social class system), habits and conventions, the communication system and roles and status positions for members of that society (Slowikowski & Jarratt, 1997).

One important element of a cultural phenomenon that has considerable influence on people’s values, habits and attitudes is ethnicity. The term “ethnicity” is generally agreed to refer to “people who perceive themselves as constituting a community because of common culture, ancestry, language, history, religion, or customs” (Riggins, 1992, p. 1). Thus ethnicity is both an automatic characteristic of racial group membership and a process of group identification (Rossiter & Chan, 1998). In the consumer behavior literature, ethnicity is recognized as a powerful force shaping consumers’ behavior. Ethnicity provides a vehicle for examination of culture difference in a systematic fashion across national boundaries by identifying similar subgroups in a variety of countries rather than by describing specific groups in selected environments (McCullough, Tan & Wong, 1986). Research in the USA, which has predominantly focused on retailing, has demonstrated that ethnicity is a significant predictor of various aspects of consumer behaviors, including how advertising is perceived; brand loyalty; consumer values; consumption patterns; family decision-making; word-of-mouth behavior and perceived risk, among others (Shaffer & O’Hara, 1995).

Researching the relationship between ethnicity and consumer behavior is a complex undertaking because of the uncertainty about how ethnic groups should be defined. The common assumption in most consumer behavior studies on ethnicity is that members of an ethnic group are alike in their cultural values and orientations and that they are different from the subjects of another ethnic group. However, the acculturation process through which members of an ethnic group learn about other cultures poses a challenge to this over simplistic assumption. As a result of cross-cultural influences, many ethnic groups are changing their cultural heritage, resulting in varying values, attitudes and beliefs among members of a society. Hence, it would be valuable for researchers interested in ethnicity to first study the within

group differences than the between groups differences (cf. Tan & McCullough, 1985).

Although numerous consumer behavior studies on ethnicity were done in the past, the evidence specifically pertaining to purchasing behavior-related aspects comes from studies conducted in the American context. With some notable exceptions, consumer behavior in developing countries with traditional value structures has received scanty attention from researchers. The overall purpose of this study was to investigate (a) ethnic attitudes of Chinese consumers in Malaysia, (b) their shopping orientations and (c) relationships between their ethnic attitudes and shopping orientations.

2. The Chinese Culture in Malaysia

In an Asian context, and even in an international context, Malaysia is unique. The outstanding characteristic of Malaysia is its highly variegated ethnic mix which makes it one of the classic examples of a multicultural society in the world (Ooi, 1999). Among examples of plural societies, Malaysia shows an unusually balanced ethnic structure of two dominant groups, the Malays who make up 53.4 per cent and the Chinese who make up 26 per cent. As well there are 7.7 per cent Malaysians of Indian ethnic origin (Department of Statistics Malaysia, 2005). Due to the cultural differences that exist in the origins of different communities, there is a noticeable absence of homogeneity in the behavior of consumers in Malaysia where the nature of its domestic market is highly characterized by the “ethnically segmented consumer markets” (Mohd. Salleh, Teo & Pecotich 1998, p. 481).

The Chinese is the second most dominant ethnic group in Malaysia. Numbering about 6 million, Malaysian Chinese are a unique breed of overseas Chinese who migrated to Peninsular Malaya in the 19th century during the British colonial administration. The Chinese were derived largely from South China and include Hakka, Teochew, Fuchow and Hainanese with the Cantonese and Hokkein forming the largest dialect groups (Abdullah & Pedersen, 2003). From the early days, they were mainly found in the urban areas, dominated the economic power and controlled the tin mining and rubber industries, which were the country’s main sectors.

Malaysian Chinese culture is derived from that of China from which their forefathers had migrated long before independence. The Chinese brought with them their distinctive identity and culture with its amalgam of Confucian, Taoist and Buddhist elements and various dialects with Mandarin as the language of the educated groups. To this day, they sponsor their own cultural and social activities, and hold on to their primary ties to the family and associations based on their dialectical or geographical origins in China. According to Wong (2007):

“The Chinese, who first settled in this country [Malaysia] many generations ago, though not well schooled in the Confucian classics, still live under the influence of Confucianism as their forefathers did for more than two thousand years. This influence has left its deep imprints at every level of Chinese society today and in the conduct of their daily life. In essence, the special traits of the spirit and character of the Chinese are largely shaped by the exposure to the teachings of Confucius and his disciples. Throughout its extended history, Confucianism has also been enriched by contributions from Chinese philosophers at different times.”

Living in a multi-ethnic society means exposure to other cultural values, besides the Chinese traditional culture. Generations of Chinese have infused Malaysian life with aspects of Chinese culture in a manner that is both spontaneous and dynamic. At the same time, elements of local culture have fused with the culture of Malaysian Chinese (Voon, 2007). In addition, the colonial rule expounded strong influence on the Chinese. In discussing the value orientation of the Chinese in Malaysia, Abdullah and Pedersen (2003, p. 118) explained:

“In general, the overseas Chinese in Southeast Asian countries were subjected to a variety of influences, directing them in a different and sometimes conflicting ways. The first of these influences has been towards adaptation, accommodation and even assimilation into local host society and culture. A second shift is the re-emphasis of a common Chinese culture while a third shift has been towards a more modern westernized model due to their exposure to an English type education.”

As a result, the Malaysian Chinese were characterized by an oriental focus as well as traces of Western values. The Chinese who have adopted strong Western values and lifestyle are regarded as having a weak identification with traditional Chinese cultural values. Conversely, the Chinese who remain very traditional and adhere strongly to the Chinese culture are considered to be strong in ethnic identification.

3. The Literature

3.1 Chinese cultural values

The Chinese exist as ethnic subgroups in most countries and as the dominant group in many parts of Asia. Although the Chinese are culturally diverse, comprising a wide variety of dialectically defined groups, there are some unique cultural characteristics to describe the values and behavior of the Chinese in general. According to Yau (1988), the Chinese cultural values are formed and created from interpersonal relationships and social orientations. Based on the value-orientation model, the Chinese cultural values can be described as follows (Yau, 1988):

- 1) *Man-Nature Orientation*: Man is part of nature and as such, man should not try to overcome or master nature but

has to learn how to adapt to it. In other words, the emphasis is on harmony.

- 2) *Man-Himself Orientation*: The Chinese are situation oriented and they regard circumstances as an important element which bear upon what is right and what is wrong. Compromise is inevitable.
- 3) *Relational Orientation*: History has great meaning to the Chinese. They tend to emphasize continuity. That is to say once a relationship is established, it is hard to break.
- 4) *Activity Orientation*: Based on the Confucian doctrine of the mean, a person has to impose moral self-control, at least in public.

A fundamentally important feature of traditional Chinese culture that shapes attitudes and behaviors is the notion of Confucian values, which derives from Confucius, Mencius, Lao Zi, and their followers (Walstedt, 1978). Confucianism is more of a philosophy than a religion. Chinese are deeply influenced by these codified values in the adoption of appropriate forms of conduct. Benevolence, propriety, wisdom and obedience are Confucian norms of human beings (Nivison & Wright, 1966). Central to Confucianism are human relationships: parent-child relations, sibling relations, marriage relations, clan relations and finally community relations and friendship. These five cardinal relations effectively control social behavior in society. Correct observance of these human relationships is regarded as integral to the proper functioning of society.

Face consciousness has been identified as one of the most robust cultural values that affect Chinese consumer behaviors (Wong, 1986; Wong & Ahuvia, 1998; Yau, 1988). The term refers to the emphasis on prestige, recognition, and status. The concept of “face” points to an inner sense of worth which is experienced by the ego (Wong, 1986; Wong & Ahuvia, 1998). According to Hu (1944), the emotional impact of the loss of “face” could constitute a real dread affecting the psyche of the ego more strongly than physical fear. Hence, the Chinese tend to place great importance on the protection of “face”.

3.2 Shopping orientation research

Shopping orientation is one of the most axiomatic concepts in consumer behaviour literature which has been widely used to classify consumers based on their shopping habits and styles. Past researchers have reached a consensus agreement that shopping orientation is a multi-dimensional concept that reflects a consumer’s view of shopping as a social, recreational or economic phenomenon, as well as individual’s motivations for shopping (Shim & Mahoney, 1992). The basic premise of this concept is that people take many different approaches to the act of shopping based on their past shopping experiences and personal-value systems (Darden & Dorsch, 1990). Thus, shopping orientations can be thought of as characterizing an individual’s general predisposition toward acts of shopping. It is a specific attitude structure about shopping as which has cognitive and affective characteristics (Sproles & Kendall, 1986).

Moschis (1992) defined shopping orientation as “mental states that result in various general shopping patterns” (p. 374). This includes consumer “activities, interests and opinions concerning the shopping process” (Moschis, 1992, p. 231). Shim and Kotsiopoulos (1993) define shopping orientations as categories of shopper styles with particular emphasis on certain activities. They note that shopping orientations also represents consumers’ needs for products and services. Visser and du Preez (2001) suggest that the concept of shopping orientation consists of a personal dimension (e.g. activities, interests, opinions, motives, needs and preferences) and a market behaviour dimension reflects the personal dimension and indicates needs and preferences for, *inter alia*, information sources, stores per se (patronage behavior) and store image (including store attributes).

Scholarly research into shopping orientation began in the mid-1950s with some early pioneers in patronage behavior research who attempted to explain shopping behaviour in terms of social-psychological concepts. Stone (1954) is the first researcher who pioneered the research on shopping orientation. In his seminal article, Stone suggests that as consumers gain experience in the marketplace, a fractionization of shopping orientation evolves. Stone interviewed 150 housewives in Chicago to determine their orientations towards shopping with local department merchants and large chain department stores. Stone categorised responses based on the question “why would you rather do business with local independent merchants or large chain stores?” (p. 38). His grouping resulted in four categories of shoppers: *economic shoppers* (35%), *personalizing shoppers* (29%), *ethical shoppers* (18%) and *apathetic shoppers* (18%).

Since Stone’s seminal work, numerous empirical studies have been conducted and many of these studies have attempted to develop typologies by using various products and consumer groups. Stephenson and Willett (1969) developed a four-way topology for six product categories. Consumers were classified into store-loyal, compulsive and recreational, convenience and price-bargain shoppers based on shopping processes. Darden and Ashton (1971) confirmed Stone’s propositions of shopper types for health and personal care products. William et al. (1978) classified grocery shoppers into apathetic, convenience, price or involved shoppers and found significant differences across groups in demographics and media usage. Lumpkin (1985) identified three groups of elderly shoppers (65 years and older) in general shopping orientations: active, economic and apathetic shoppers. Lumpkin et al. (1986) examined rural consumers in relation to outshopping orientations and identified three types of shoppers: inactive, in-shoppers, active out-shoppers and thrifty

innovators.

Other researchers have incorporated psychographics into shopping orientations and identified additional shopper types such as social shopper, quality shopper, problem-solving shopper, psycho-socializing shopper and brand-name shopper (Darden & Reynolds, 1971; Darden & Ashton, 1974-75; Moschis, 1976). Shopping orientations were further examined in relation to product usage rate, consumer information usage, in-home and outshopping, electronic shopping, lifestyle and self-concept, socialization effects of work experiences and store patronage (Darden & Reynolds, 1971; Moschis, 1976; Lumpkin et al. 1985; Darden & Howell, 1987; Gehrt & Shim, 1998; Vijayasarathy, 2003; Shamdasani et al. 2001; Moye & Kincade, 2003).

3.3 Previous research on Chinese shopping orientations

Previous studies on Chinese shopping orientations are limited but recently they have been increasing in number. Fan and Xiao (1998) reported a study on the applicability of Consumer Style Inventory (CSI) to Chinese consumers and identified the following shopping orientations: brand conscious, time conscious, quality conscious, price conscious, and information utilization. The results are similar to American and Korean college student sample reference of those studies. The application of the CSI in a Chinese context was further refined and validated by the findings of Hiu et al. (2001), which confirmed five shopping orientations of Chinese consumers: perfectionist, novelty-fashion conscious, recreational, price conscious and confused by overchoice. More recently, Radder et al. (2006) examined the cross-cultural applicability of the CSI using samples of Chinese, Motswana and Caucasian undergraduate students in South Africa. As a result of factor analysis, five decision-making characteristics of young Chinese consumers were identified: perfectionist shopper, hedonistic/recreational shopper, impulsive/confused shopper, image/quality conscious shopper and habitual shopper.

To date, no major studies are reported in the scholarly literature that investigate the relationships between ethnic values and shopping orientations of Chinese consumers. In an unpublished doctoral dissertation, Ownbey (1991) reported a study of personal values and shopping orientations of Chinese-Americans in California. Hai (2008) investigated the relationships between dimensions of personal values and shopping orientation of working adults in Shanghai, Taipei, and Hong Kong. Clearly, the lack of quantifiable research data related to shopping orientations of Chinese consumers in general and Malaysia in particular, the rapid growth of the Chinese population segment worldwide and the logic of possible relationships between consumers' cultural values and shopping orientations all provide justification for the current study.

4. Methods

4.1 Measurements

A survey format was employed and, following the directives of Churchill (1995) and others in the marketing arena, multi-item measures were developed. The questions were organized into three sections as follows:

Chinese cultural values. The Chineseness construct was conceptualized according to the method proposed by Tan and McCullough (1985). Respondents were asked to respond to 20 statements reflective of one's attitudes toward tradition and Confucian norms. All scales were measured on a 5-point Likert-type scales ranging from 1 (strongly disagree) to 5 (strongly agree). The inventory parallels the AIO inventory; a research measure commonly used in lifestyle research (Wells, 1975).

Shopping orientations. A total of 40 shopping orientation statements was adopted from Consumer Style Inventory (CSI) developed by Sproles and Kendall (1986). This scale was employed in this study because: (1) it was developed with young consumers in mind and (2) it effectively reconciles and summarizes much of the extant research. Respondents were asked to indicate the degree to which they agreed with each statement as a description of themselves as consumers. The statements were measured on a 5-point Likert-type scale (1 = strongly disagree; 5 = strongly agree). The reliabilities of the CSI Scale, according to Sproles and Kendall (1986), ranged from 0.48 to 0.76.

Respondents' background. To obtain personal background of the respondents, questions regarding their gender, age, religion, faculties and course studied were included in the last part of the questionnaire.

Following the recommendation of Churchill (1995), the survey instrument was pre-tested with 20 undergraduate students to check for possible problems with statement clarity and respondent understanding as well as ability to complete the survey instrument. Participants were encouraged to be very free with their responses, make suggestions for improvement and delineate any difficulties they found. The pilots indicated no serious problems with the survey instrument and minor amendments were made to the questions based on the feedback received.

4.2 Sampling and data collection

The sample for the study comprised of Chinese undergraduate students from one public university at the northeast of Malaysia, majoring in various field of studies. Given the nature of the study, a non-probability (convenience) sampling was chosen. Data collection was conducted in classrooms at the beginning of the class period. Of 150 questionnaires

distributed, a total of 115 responses deemed valid for data analysis, yielding a response rate of 76.7 per cent. This relatively high response rate was attributed to the self-administered approach undertaken in distributing the questionnaires. Table 1 shows the profile of respondents included in the study.

5. Results and Discussion

5.1 Shopping orientation factors

In the first instance, factor analysis (principal components followed by varimax rotation) was conducted on the shopping orientation scale items to reduce the numerous variables to a manageable number of components. Factor analysis is a technique which is used to “reduce a large number of variables to some smaller number by telling us which belong together and which seem to say the same thing” (Emory & Cooper, 1991). Such factors are not single measurable entities but are constructs of a number of other directly observable variables. By factor analysis, these observable variables can be clustered into factors, each reflecting an underlying property, which is commonly shared by a certain group of variables (De Vaus, 2002). It also helps to validate that respondents are able to distinguish between the various variables despite the similarity of the items questioned.

To test the appropriateness of factor analysis, Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy and Bartlett’s Test of Sphericity were assessed while the factor analysis was run. The value of KMO statistic was higher than the acceptable limit of 0.50 (Hair, Anderson, Tatham & Black, 1998) and Bartlett’s test was significant, indicating the suitability of data for factor analysis. Items that had a factor loading less than 0.4 on its primary factor and items that had substantial cross-loading(s) were removed. This resulted in the removal of 11 items. The remaining 29 items were then factor analyzed again. The result shows that the items included in the questionnaire can be grouped in eight factors with eigenvalues ranging from 1.11 to 5.24. The eight-factor solution extracted 62.7 percent of the variance, which satisfies the percentage of variance criterion for social science research (Hair et al. 1998). Table 2 presents the eight retained shopping orientation factors, which are labeled: (a) brand conscious, (b) shopping enjoyment, (c) confused by overchoice, (d) novelty-fashion conscious, (e) quality conscious, (f) shopping avoidance, (g) price conscious, and (h) impulse shopping.

5.2 Reliability of shopping orientation subscales

As documented in Table 2, the shopping orientation subscales generating scores with the highest alpha coefficients were (a) brand conscious (0.77), (b) shopping enjoyment (0.61), (c) confused by overchoice (0.76), (d) novelty-fashion conscious (0.74), (e) quality conscious (0.58) and (f) shopping avoidance (0.66). According to Kerlinger and Lee (2000), these reliability levels are acceptable for the type of research conducted in this study.

5.3 Shopping orientation differences between low- and high-ethnicity groups

To investigate relationships between ethnicity levels and shopping orientations, *t*-tests were employed. Low- and high-ethnic value groups were established based on the respondents’ Chineseness scores. Chineseness scores were divided into three groups; the middle group was dropped, leaving lowest and highest scores for use in conducting *t*-tests. *t*-tests were run to identify differences in shopping orientations between low- and high-ethnicity groups.

The six shopping orientation factors meeting the reliability test (Cronbach’s alpha > 0.5) were included in the *t*-test analyses (Table 2). Significant differences ($p < 0.05$) were shown for two shopping orientations, recreational and confused by overchoice, between the low and high attitude groups (Table 3). For both factors, responses of the high attitude group generated low means than responses of the low attitude group. A lower means represents less of the shopping orientation characteristic, whereas a higher mean represents more of the shopping orientation characteristic. These findings suggest that certain shopping orientation constructs are more closely linked with ethnic attitude of Chinese consumers than other shopping orientation constructs.

Consistent with the expectation, it is found that the Chinese who scored highest mean on Chineseness scale (as such they tend to place greater emphasis on traditional values) are less likely to enjoy shopping than those who scored lowest mean on Chineseness scale. One plausible explanation for this finding may come from the view that the Chinese tend to be past-orientated and place greater value on tradition (Yau, 1988). The doctrine of “mean” may also influence the Chinese consumers’ attitudes towards shopping activity. The concept stresses that the Chinese believe in the importance of exercising self-control and not letting oneself go to the extremes. In addition, the concept of “abasement” is also likely to reinforce this more conservative consumption behavior, since this concept tends to make the Chinese perceive “modesty” to be important (Yau, 1988).

The findings that indicate a significant difference in confused by overchoice orientation between high and low attitude groups may be explained in terms of relationship between face consciousness, risk aversion and information search. According to Yau (1988), the Chinese tend to be risk averse and as such they would conduct extensive information acquisition to decrease uncertainty associated with purchases. In addition, making a mistake in purchasing due to confusion by overchoice can be regarded as a loss of “face” to the Chinese consumers and is to be avoided (Kindel,

1982).

6. Conclusions and Recommendations

Consumers of different ethnic attitude were studied in this research. Of interest here is the traditional attitude of Chinese consumers in Malaysia and its influence on their shopping orientations. The findings suggested that differences in ethnic attitude were found to bring about differences in certain aspects of shopping orientations. The Chinese with high ethnic attitude is less likely to enjoy shopping activities and less likely to experience confusion by overchoice compared to those with low ethnic attitude. This finding tentatively suggests that within the same culture, ethnic attitude segmentation may be useful as the means towards more effective marketing strategies.

As with most studies, this study has limitations that call for caveats in generalizing the findings to a wider context. First, the survey was conducted in a university setting, using a student population sample selected on a convenience basis rather than a probabilistic-based sample. Researchers have raised concerns about the generalizability of student-based findings across the consumer population (Burnett & Dunne, 1986; Park & Lessig, 1977; Szymanski & Henard, 2001). In general, responses of college student subjects tend to be slightly more homogeneous than those of non-student subjects (Peterson, 2001). These sampling issues may influence how students evaluate each construct, and the relationships among constructs. As research with a theoretical nature, the use of college students is supported (Calder, Philips & Tybout, 1981; Peterson, 2001) but caution must be exercised when generalizing findings from this study to the whole population of consumers.

Because this study was an initial effort to link ethnic cultural values and shopping orientations, further investigation of the ethnicity issue as it relates to shopping orientations may be warranted. In addition, there may be other shopping orientations not addressed in the current study that are influenced by ethnicity level; these orientations should be identified and investigated in the future studies. The concept of market segmentation by ethnicity level for ethnic population provides interesting potential for future study because ethnicity is a unique phenomenon believed to be composed of and influenced by various demographic and psychographic traits.

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Table 1. The profile of respondents

Characteristics	Category	n	%
Gender	Male	45	39.1
	Female	70	60.9
Religion	Buddhist	95	82.6
	Christian	13	11.3
	Others	7	6.1
Faculty	Management and Economics	45	39.1
	Science and Technology	24	20.9
	Agro-Technology and Food Science	35	30.4
	Maritime and Marine Science	11	9.6
Age	Mean	21.37	
	Standard deviation	0.977	

Table 2. Factor analysis of the shopping orientation scale

Items	Factor Loadings	Eigenvalue	% of variance
<i>Factor 1 – Brand conscious ($\alpha = 0.77$)</i>			
The well-known national brands are best for me	.691	5.24	9.91%
I prefer buying the best selling brands	.669		
The higher the price the better its quality	.667		
The most advertised brands are usually very good choices	.652		
The more expensive brands are usually my choices	.584		
Nice department and specialty stores offer me the best products	.547		
<i>Factor 2 – Shopping enjoyment ($\alpha = 0.61$)</i>			
Shopping is not a pleasant activity to me	-.833	2.89	9.57%
Shopping the stores wastes my time	-.741		
Going shopping is one of the enjoyable activities of my life	.707		
Its fun to buy something new and exciting	.585		
I enjoy shopping just for the fun of it	.510		
<i>Factor 3 – Confused by overchoice ($\alpha = 0.76$)</i>			
The more I learn about products, the harder it seems to choose the best	.795	2.37	9.19%
There are so many brands to choose from that often I feel confused	.681		
Sometimes its hard to choose which stores to shop	.672		
All the information I get on different products confuses me	.671		
<i>Factor 4 – Novelty-fashion conscious ($\alpha = 0.74$)</i>			
I keep my wardrobes up to date with the changing fashions	.824	2.14	8.76%
Fashionable attractive styling is very important to me	.707		
I usually have one or more outfits of the very newest style	.703		
<i>Factor 5 – Quality conscious ($\alpha = 0.58$)</i>			
Getting very good quality is very important to me	.713	1.71	7.46%
I make special effort to choose the very best quality products	.611		
In general I usually try to buy the best overall quality	.587		
I take time to shop carefully for best buys	.528		
I carefully watch how much I spend	.504		
<i>Factor 6 – Shopping avoidance ($\alpha = 0.66$)</i>			
I shop quickly, buying the first products or brand I find that seems good enough	.852	1.44	5.84%
I make shopping trips fast	.744		
<i>Factor 7 – Price conscious ($\alpha = 0.38$)</i>			
The lower the price products are usually my choice	.776	1.29	5.65%
I look carefully to find the best value for the money	.522		
<i>Factor 8 – Impulse shopping ($\alpha = 0.29$)</i>			
Often I make careless purchases I later wish I had not	.697	1.11	5.28%
I should plan my shopping more carefully than I do	.622		

Table 3. Differences in shopping orientation between high- and low-ethnic value groups

Shopping orientations	Low ethnic value ^a		High ethnic value ^b		t-value	p
	M	SD	M	SD		
Brand conscious	2.98	0.87	3.02	0.63	-0.23	0.818
Shopping enjoyment	3.36	0.46	3.04	0.42	2.94	0.004*
Confused by overchoice	3.39	0.52	3.09	0.75	2.16	0.038*
Novelty-fashion conscious	3.14	0.95	2.88	0.72	1.15	0.264
Quality conscious	4.03	0.44	3.83	0.53	1.15	0.124
Shopping avoidance	3.00	0.97	2.96	0.92	1.64	0.870

^aRespondents who scored lowest on the Chineseness scale

^bRespondents who scored highest on the Chineseness scale

* $p < 0.05$