UNIVERSIDADE FEDERAL DO RIO GRANDE DO SUL

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DEPARTAMENTO DE CIÊNCIAS ADMINISTRATIVAS

BÁRBARA SCHONS BOLLER

PERSONAL VALUES AND THE STATUS PERCEPTION: A CROSS-CULTURAL STUDY.

PORTO ALEGRE

2016

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Personal Values and the Status Perception: A Cross-Cultural Study.

Dissertação de Mestrado a ser apresentado ao Departamento de Ciências Administrativas da Universidade Federal do Rio Grande do Sul, como requisito parcial para a obtenção do grau de Mestre em Administração.

Orientador: Prof. Dr. Walter Meucci Nique.

Porto Alegre, outubro de 2016

CIP - Catalogação na Publicação

Dedico este trabalho aos meus pais, Jurema Schons e Walter Boller, meus maiores exemplos de perseverança na busca de sabedoria e apoiadores em todos os momentos.

AGRADECIMENTOS

Não poderia iniciar meus agradecimentos de outra maneira, que não agradecendo aos meus pais. Por serem meus maiores exemplos de perseverança na vida, de luta, de superação, por serem meus maiores apoiadores e compartilharem meus sonhos comigo, meu muito obrigada.

Aos professores, ainda da graduação, por instigarem em mim o espírito acadêmico e me provocarem a buscar sempre mais, mostrando como este universo do ensino e aprendizagem é rico e satisfatório. Também, aos professores do PPGA, pela disposição de compartilharem da sua sabedoria de forma construtiva, me auxiliando no desenvolvimento do meu conhecimento e na busca pelo constante aprendizado. Obrigada.

Por fim, ao meu orientador, Prof. Dr. Walter Nique, por ter me acolhido desde as primeiras semanas de aula e trabalhado de perto, me auxiliando na construção e desenvolvimento desta pesquisa. Por ter sido não apenas um orientador, mas um verdadeiro mestre, me ensinando e guiando para o caminho da busca constante pelo conhecimento. Obrigada, Nique!

"A tarefa não é tanto ver aquilo que ninguém viu, mas pensar o que ninguém ainda pensou sobre aquilo que todo mundo vê". (Arthur Schopenhauer)

RESUMO

A expansão e intensificação das relações sociais numa perspectiva mundial impulsionou o processo de internacionalização. Junto com isso, não apenas marcas e empresas começaram a se posicionar no mercado global, mas também os consumidores começaram a procurar novas opções fora dos seus próprios países. Com esta nova prática, muitos autores escreveram sobre a "ocidentalização" do mundo e a possível verticalização das culturas, enquanto outros afirmam que as culturas permaneceriam as mesmas e ainda mais fortes com estas novas conexões globais. Com isto em mente, o objetivo desta pesquisa foi o de investigar, usando valores pessoais, se a percepção de status é diferente em culturas distintas, com base nos países com baixa e alta distância ao poder. A coleta de dados ocorreu em quatro países, dois deles com baixa distância ao poder (Itália e Alemanha) e os outros dois com alta distância (Brasil e México). Esta se justifica pelo fato de que poucos estudos comparam o comportamento do consumidor e seus valores em diferentes países e nenhum estudo comparativo sobre a relação de status e valores pessoais fora encontrado. A coleta de dados resultou em 879 alunos e os resultados, impressionantemente, mostram que há um novo padrão de comportamento crescente da interação dos entrevistados com esta sociedade global.

Palavras-chave: Valores Pessoais, Status, Distância ao Poder, Marketing, Marketing Cultural.

ABSTRACT

The expansion and intensification of social relations in a worldwide perspective boosted the process of internationalization. Along with that, not only brands and companies started to position themselves in the global market, but also the consumers began to look for new options outside their own countries. With this new practice, many authors wrote about the "westernization" of the world and the possible verticalization of the cultures, while others affirm that the cultures will remain the same and even stronger with this new global connections. With this is mind, the purpose of this research was to investigate, using personal values, if the status perception is unalike others in different countries, regarding those with low and high power distance. The data collection took place in four countries, two of them with low power distance (Italy and Germany) and the other two with high power distance (Brazil and Mexico). This research justifies the main reason which few studies compare the consumer behavior and their values in different countries and no culture comparative study was found regarding the status construct. The data collection resulted on 879 students and the results impressively shows that there is a new behavior pattern rising from the interaction of the respondents with this global society.

Keywords: Personal Values, Status, Power Distance, Marketing, Cultural Marketing.

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1.   INTRODUCTION

The internationalization and expansion of global brands in the last century as well as the intensification of social relations worldwide boosted the process known as "worldlization" (Giddens, 2000; Ortiz, 1994).

This practice brought many positive connotations related to economic engagement and acceleration of industrial development of countries, however, currently it is known that the phenomenon was responsible for verticalizing many cultural aspects, making the world as we know it "westernized" (Viertler, 1999). However, there are aspects related to culture and personal values of individuals in a society that remain unchanged and also increasingly strengthened according to their social and cultural context, as a local strength arising from the global (Iani, 1998). These values come together in the training of concepts and ideas of individuals in a society about various topics, also affecting their consumption behavior.

One of the concepts that can be observed from different perspectives in diverse cultures is the status concept. According to Solomon (1999), status can be defined as a function that expresses the sense of wonder and prestige of a consumer to be using certain brand. For Vigneron and Johnson (1999), this function is based on five characteristics of a brand: (1) the symbol of power and social status that will be added to the consumer, (2) the reflection of social approval, (3) the uniqueness or limitation of those products offers to a small number of people, (4) the contribution of emotional experience and, finally, (5) the technical superiority of the product or service. In this sense, the disclosure of the status function occurs due to the need of the individuals to communicate certain impressions to people in their social environments.

This construct is often related to luxury markets (Strehlau & Aranha, 2004), since one of the intentions to purchase luxury goods is the pursuit of social differentiation (Richou & Lombard 1999). Furthermore, the degree of engagement of the consumer with a specific brand also influences this sort of use, since it perceives as a personally relevant purchase (Fonseca & Rossi, 1999). Usually a purchase involving status relates to these degrees of personal involvement with the brand (Strehlau & Aranha, 2004). In the consumer environment, the search for status aims to get recognition from a certain group and get a certain position in the social hierarchy. Thus, the goods are used to make such distinctions (Featherstone, 1995).

For Strehlau and Aranha (2004), the status can be defined as the position that an individual has in society from the judgment of others. This position may be distinguished

into three types: (1) the status by definition: one inherited from birth, relates to the luxury founded on the values of the aristocracy, (2) the originating status of realization: conquered by the social recognition of knowledge, power, and respect for the individual and, finally, (3) status by consumption: originates from consumer products and symbols that brings a feeling of status to its users (Eastman, Goldsmith and Flynn 1999). For this research the third category will be used, the status for consumption.

Dubois and Paternault, (1995) proposes that there is a paradox in the marketing of goods bearing status. This occurs because once the "dream" of the acquisition of certain product is held, the intangibility and the special aura involved in this purchase begins, gradually, to fade, transferring it to another desired product. However, in this sense, Strehlau and Aranha (2004) state that the consumption desire for a specific product can be satisfied, but the need of the status consumption will remain. This means, the product that will provide the condition changes, but the desire to be in the status condition does not. Thus, it is very important to understand the relationships of the status consumption with the values present in the society in which an individual belongs.

The search for status comes from the individual and the conditions imposed to them by the society. Among these conditions are the cultural values of a society, that is the inherited values of a given culture and the personal values of each individual that emerges from the same social interaction with the society. In this sense, it is clear that the personal values of individuals are great influencers of their behavior throughout their lives (Knafo & Schwartz, 2001). To Gouveia (2003), researches have been using personal values to characterize and differentiate societies, nations and groups, since its construction depends on the sociocultural context of the individual. In this perspective, Bearden, Netemeyer and Teel (1989) bring the proposition that in the social sciences and consequently in the marketing studies, personal values enable a greater understanding of consumer behavior, since it is based on individual beliefs and values that affect their ways of thinking and, therefore, to consume.

In cultural terms, in societies where individual values are characterized as distinct between their individuals one can observe a higher search for status and consequently a different importance of this construct than in cultures where these values are homogeneous. In this regard, Hofstede (1985) points to the existence of cultural, national and regional groups, which affect the behavior of companies and organizations.

In a survey conducted, initially, with 40 countries and later expanded its base to 66 countries (Hofstede, Hofstede and Minkov, 2010), the author was responsible for

evaluating how the values in the workplace are influenced by culture and how they differ from one country to another (Hofstede, 1983). One of the concepts of this study derives from the concept of power distance. This refers to the index that measures how much people of the same society feel distinct from each other, i.e., how much the richer feel distant from the poorer and vice versa (Apendix A). In countries with low Power Distance Index (PDI), people tend to feel in an egalitarian society where everyone has the same rights and the changes occur through a natural evolution of people and society. On the other hand, in countries with a high PDI, social inequality is high and accepted by society, moreover, the most privileged social layer tends to seek more differentiation than the underprivileged layer and changes occur through revolutions (Hofstede, 1985).

Still according to Hofstede (1983), this dimension, then, comes to how society deals with the fact that their individuals are different from each other. Some societies let these inequalities develop, becoming power and possessions inequalities, the last of which can become hereditary and no longer related to intellectual capacities of individuals, as in the case of countries like India, where individuals are born condemned to sustain a certain social hierarchy. However, other societies try to reduce these inequalities of power and possession as much as possible, as these are extremely strong determinants in the perpetuation of social and cultural inequalities. For the author, all societies are unequal; however, some are more than others. To measure this level of inequality, the author developed a scale of power distance, ranking from 0 - Low distance - to 100 - High distance - (Hofstede, 1983), later becoming a reference index of inequality between societies.

Mexico and Brazil are examples of countries that have high PDI, that is, countries where distances between individuals are greater than in countries like Germany or Italy, for example (Hofstede et al., 2010). Data from Euromonitor (2015) indicates that Mexico has 37.8% of its population concentrated in the lower-income class, followed by 23.6% in the middle-income class – according to the country's income segmentation. It assumes that the country will remain in this position until 2030, due to the great inequalities it faces. In this sense, according to Hofstede et al. (2010), Mexico is a hierarchical society. This means that people accept the social order in which each individual has its place and where they do not require further explanation. The hierarchy in organizations is perceived as a reflection of inequalities present in society, where the centralization of power occurs and subordinates expect their bosses to tell them what to do.

Similarly, in Brazil the social classes D and E - lower-income classes - represent 41% and 32.3% of the population, respectively (Euromonitor, 2015). Still according to the

authors, Brazil's position in the index reveals a society that believes that the hierarchy must be respected and inequalities between people are accepted. The different distribution of power justifies the fact that those who have it also get more benefits than the less powerful members of society. Finally, the authors state that the status and the power symbol are very important to indicate a social position and communicate the respect that should be shown to a particular individual (Hofstede et al., 2010).

On the other hand, in Germany, the majority of the population is concentrated in the middle-income class - according to the country's income segmentation - with 36.2% of the population. A similar condition is presented in Italy as well, where the middle-income class represents 32.7% of the population - according to the country's income segmentation. Although, it is known that the concentration on the considered "average-income class" in both countries is due to the fact of an aging population, which is composed largely of retirees, causing the concentration in the higher-income classes not as evident (Euromonitor, 2015). According to the studies of Hofstede et al. (2010), Germany is, not surprisingly, among the countries with the lowest power distance. With a society supported by a strong middle-income class, the joint determination of rights is comparatively large compared to other countries and should be taken into consideration. A direct and participatory communication in meetings and business decisions is common. The centralization and control by one person is not perceived as something positive, moreover, leadership is challenged to show expertise and leaders are better accepted when based on concrete and empirical knowledge to take their attitudes. Similarly, in Italy, the survey data shows that in the north of the country equality and decentralization of power in decision-making is essential, especially among young people, who prefer to work in teams and have an open and transparent management model (Hofstede et al., 2010).

From this perspective, it is possible to characterize Mexico and Brazil as countries where the search for the maintenance of this power distance is greater. Thus, the search for the status consumption and luxury goods also reflects a feature of these societies. In this respect, data indicate that the Mexican market set the record of luxury consumption in 2014 (Euromonitor, 2015). In addition, with the inclusion of new brands in the market these consumers have become more discriminating in their buying process, not only evaluating the product, but the origin of the brand and other attributes that can provide the consumer a sense of uniqueness. Similarly, in Brazil, luxury goods are consumed mainly by its prestige and high prices, as also to other emotional attributes of the product that can be transferred directly to the consumer's personal image (Euromonitor, 2015).

Finally, these searches for major and minor differentiation of consumers within a society can also be influenced by the consumer's personal values that, in turn, influence the perception of constructs such as status.

With this in mind, this research aims to connect these theories and understand **how does personal values, in cultures with different power distances, relates to the status perception?**

2. OBJECTIVE

Aiming to answer and develop this research problem, this study determined the following objectives:

2.1   MAIN OBJECTIVE

Investigate the relations of personal values with the status perception in cultures with different power distances.

2.2   SPECIFIC OBJECTIVES

- Identify the relations of personal values with the status perception in Brazil;
- Identify the relations of personal values with the status perception in Mexico;
- Identify the relations of personal values with the status perception in Italy;
- Identify the relations of personal values with the status perception in Germany;
- Identify the differences in the status perception between high x low PDI countries.

3   THEORETICAL BACKGROUND

The theoretical background of this research presents fundamental theories of Personal Values, Status and theories related to Culture and Power Distance.

3.1 PERSONAL VALUES

A value can be characterized as a belief pertaining to desirable end states or modes of conduct, knowing that it transcends specific situations, guides the selection or evaluation of behavior, people and events and is sorted by importance qualified to other values in forming system priorities (Schwartz, 1992; Schwartz & Bilsky, 1987, 1990). These are the basic characteristics that distinguish values, needs and attitudes, allowing the conclusion that security and independence are values, as thirsty and preference for a certain color are not (Schwartz, 1994).

Values are usually defined with reference to other constructs. These, in turn, have their own and well-defined meaning (Gouveia, 2003). The values may be the needs, as explained by Maslow (1954), attitudes (Levy, 1990) and beliefs (Rokeach, 1973). Still, the values can express goals, preferences and human needs (Dose, 1997) or a combination of beliefs and conceptions that one wants to understand (Schwartz & Bilsky, 1987). Sometimes the word "value" relates to valuable properties, such as family, home, money and labor (Gouveia, 2003). However, in this study the prospect of values of which are spoken are addressing situations, ideas and perceptions of individuals in their societies.

A value system, according to Rokeach (1968; 1969), is nothing more than a hierarchical array of values, an intercept values classification over a continuous importance. Values necessarily imply a preference, a distinction between what is important and what is secondary, among the things that have value and things that do not.

The values can be divided into experimental values - involving the discovery of new stimulus - and achieving values - new stimuli that are beyond experimentation. In this sense, the human being has the need to feel important. Similarly, Vallette-Florence and Rapacchi (1991), say that the term personal values refer to the fact that these values are primarily oriented to the individual and its relationship with the environment around it. Therefore, this construct measures the self-direction, success, power, prestige and the privacy of individuals (Gouveia, 2003).

According to Gouveia (2003), there is a set of 24 primary values aiming to represent the human needs and their preconditions. From these values, the author built a model relating them to the needs of individuals, where the so-called basic values are the categories of direction that are desirable, based on human needs and their satisfactory preconditions. These conditions are adopted by individuals in society and may vary according to their experience, having aspects such as orientation categories, the fact that they are seen as desirable and based on human needs. This model forms a value system which is based on three main criteria orientation, they are: personal - experimentation and realization - central - existence - and social - interactional and normative (Gouveia, 2003).

With a broader cultural perspective, there is Inglehart's scale (1990) which is limited to a dichotomous dimension: materialism and post-materialism, with the purpose to compare cultures. For the author, there are several evidences that indicate that the visions of the world are changing. The most important evidence comes from the scale developed by him, called the World Value Surveys (WVS). This scale aimed to measure the values and beliefs of individuals in all six continents from 1981, 1990 and 1995, expanding to a fourth wave between 1999 and 2000 (Inglehart, 2000).

The WVS has identified a pattern of systematic changes in values and motivations among the industrially developed societies. These changes reflect economic and technological changes that have dramatically reduced the possibility of people to die prematurely from disease or starvation. The author's scale was also responsible to measure the level of happiness and life satisfaction of individuals surveyed. Not surprisingly, countries with the highest income levels had individuals with higher levels of happiness, which relates also with high economic development index (Inglehart, 2000).

Another widely used scale is the scale of values of Rokeach (1973). Part of its popularity is due to the success that the researchers obtained in its usage, finding specific values that distinguish political, religious, economic, generational and cultural groups (Feather, 1975).

The author defines values as constructs that transcend specific situations and are personally and socially preferable (Rokeach, 1973). The author states that the major criteria employed in selecting the 36 values included in his research were the comprehensive reasonableness and the fact that they can be universally applicable. The purpose of developing an intercultural research was to allow comparison of values from one culture to another. For Schwartz (1994), cross-cultural comparison is also seen as a key to the development of a theory of human values, and can be applied in social issues.

3.1.1   Schwartz Basic Values

Schwartz (1994) defines values as desired trans-situational goals, which vary in importance and serve as a guide in the life of a person or social entity. Implicit in this definition of values and goals is the fact that they serve the interests of some social organizations, motivate actions, act as standards to judge and justify action and are developed both by socialization as for the learning through individual experiences. The author notes that frequently, basic values are seen as a given opinion about a particular issue instead of a value that a person holds. It is important to know the difference between these opinions and values, noting that opinions are justified by a person's personal value (Schwartz, 2006).

According to Schwartz (1994), there is an agreement in the literature regarding five characteristics of values. These statements show that a value is a:

> "(1) belief, (2) pertaining to desirable end states or modes of conduct, that (3) transcends specific situations, (4) guides selection or evaluation of behavior, people, and events, and (5) is ordered by importance relative to other values to form a system of value priorities" (Schwartz, 1994, p. 20).

The author still made an effort to classify and characterize those values, defining them as desirable situational goals that (1) serve the interest of some social entity, (2) motive an action (3) works as standards for judging and justifying action and (4) are acquired through socialization with groups (Schwartz, 1994). Wiling to deal with reality in a social context, groups and individuals cognitively transform the inherent needs of human existence and express it in the language of specific values in which they can communicate. Specifically, values represent, in the form of conscious goals, answers to three universal requirements with which all individuals and societies must deal: (1) the need of individuals as biological organisms; (2) social interaction requirements and (3) requirements for gentle operation and survival of groups (Schwartz & Bilsky, 1987). The author's intention was to delineate how people guide their own actions and how they set their objectives based on ten distinct motivational values that can be found in every culture.

The characteristics mentioned by Schwartz has an implicit idea of the crucial content aspect that will differentiate the values. This idea is called by the author as a motivational goal, expressed by the values. From the three universal requirements

mentioned before, Schwartz developed ten distinct motivational types of values (Schwartz, 1994). These values are:

1) Power – related to social status and acquired from interaction with society;

2) Achievement – related to personal success and capabilities, acquired through interactions with society;

3) Hedonism – related to pleasure and gratification being its source the organism;

4) Stimulation – regarding excitement and challenges in life, acquired also through organism;

5) Self-direction – related to independent thought and acquired through organism interaction;

6) Universalism – understanding of the welfare of all people, related to freedom and acquired both through interactions and organism;

7) Benevolence – stated as the preservation of the welfare and honesty, acquired from organism and interaction group;

8) Tradition – related to respect and commitment, acquired in group;

9) Conformity – defined as the restraint of actions, acquired in interaction groups;

10) Security – regarding the national security and safety developed through the organism and group interactions (Tamayo & Schwartz, 2012).

These motivational values, their examples and sources are better explained in figure 1.

Definition	Exemplary Values	Sources
Power: Social status and prestige, control over people and resources	Social power authority, wealth	Interaction Group
Achievement: Personal success through demonstrating competence according to social standards	Successful, capable, ambitious	Interaction Group
Hedonism: Pleasure and sensuous gratification for oneself	Pleasure Enjoying life	Organism
Stimulation: Excitement, novelty and challenge in life	Daring, varied life, exciting life	Organism
Self-direction: Independent thought and action – choosing, creating, exploring	Creativity, curious Freedom	Organism Interaction
Universalism: understanding, appreciation, tolerance and protection for the welfare of all people and for nature	Broad-minded, social justice, equality, protecting the environment	Group Organism
Benevolence: Preservation and enhancement of the welfare of people with whom one is in frequent personal contact	Helpful Honest Forgiving	Organism Interaction Group
Tradition: Respect, commitment and acceptance of the customs and ideas that traditional culture or religions provide	Humble, devout Accepting my portion in life	Group
Conformity: Restraint of actions, inclinations and impulses likely to upset or harm others and violate social expectations or norms	Politeness, obedient Honoring parents and elders	Interaction Group
Security: Safety, harmony and stability of society, of relationships and of self	National security Social order, clean	Organism Interaction Group

Figure 1: Motivational Types of Values.
Source: adapted from Schwartz (1994).

The first column shows the motivational types of values and their brief definition. In the second column, it illustrates specific values representing primarily each type of value. Finally, the third column lists the universal requirements of human existence of each of the types of column 1 values. Schwartz's basic values can be found, as said before, in every culture. It is known that an individual's culture and the context it is inserted affect both their personal values and their perception of aspects of life. In this sense, it is clear that the personal values of individuals are great influencers of their behavior and judgements during their lives (Knafo & Schwartz, 2001).

For Rokeach (1973) at least some types of values must be interdependent because they are in opposition to one another. So one of the goals of Schwartz's theory (1994) is to specify a set of dynamic relationships between motivational types of values that enable to relate the values of other variables in an integrated manner. For example, possession of tradition values may have conflicts with possession of stimulation values - to accept cultural and religious customs and ideas of the past inhibit the search for new features, challenges and excitement. This way, basic values explicit constructs that goes beyond the culture where people are included in (Schwartz, 1994, 2006). These relations of conflict and compatibility between the values are represented in Figure 2. The figure shows that the competing value types will emanate oppose to the center, as compatible types are close relations around the circle.
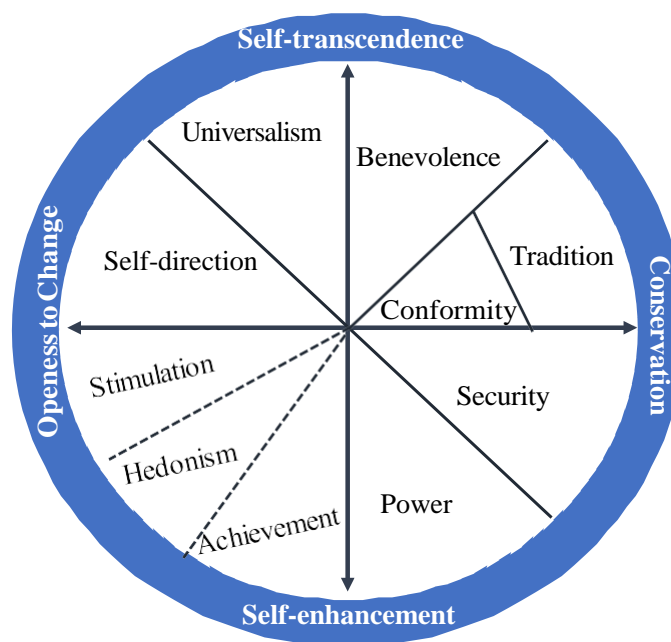

Figure 2: Motivational Values Scturcture.
Source: Adapted from Schwartz (1992).

As postulated by Schwartz (1994), these personal values will express an individual's personality. This personality is built within the culture that the individual is inserted and is influenced by one's culture. A person's personality will say a lot about its perceptions over constructs. This study suggests that one of them is the status construct.

3.2 STATUS

The theory of commodities addresses the psychological effects of scarcity. In this context, the possession of rare commodities leads to feeling of personal distinctiveness or feeling of being unique (Brock, 1968). Chappuis and Thomas (1995) define the status as a position within a secret hierarchy by the social group involving behavior and roles. Each part of the exchange knows how to act according to the status and behavior of the other party and vice versa (Sahlins, 1972). In Addition, Turner (1985) postulates that status is one dimension of a social context that influences the feelings of consumers of being distinct from the rest.

The status refers, then, to any positive difference between comparative groups such as power, wealth or success. According to Solomon (1999), status can be defined as a function that expresses the sense of wonder and prestige of a consumer to be using certain brand. As for Vigneron and Johnson (1999), this function is based on five characteristics of a trademark: (1) the symbol of power and social status that will be added to the individual; (2) the reflection of social approval; (3) the exclusive or limitation of the offers of those products to a small number of people; (4) the contribution of emotional experience and, finally, (5) the technical superiority of the product or service. In this sense, the function of status discloses thanks to the individuals need to communicate certain impressions to people in their social environments.

The possession of goods are seen as a manner of ascending a position in life. In this perspective, Belk (1988) states that individuals can be analyzed from the examination of its possession. McCracken (1986), for instance, proposes that small differences can be notice in one's clothing, used as a status symbol or objects that have a high prestige are of material importance in an individual's life. In the consumer behavior studies, status is seen as part of the psychological factors that influences the consumer. Eastman et al., (1999) say that status is a motivational process through which individuals make great efforts to improve their position in a social hierarchy, through the consumption of products that offer a prestige for this individual and for people around.

Status, in the literature, is highly related to luxury goods. A luxury good is one that offers social distinction and that is rare and desirable in society. One of the reasons why people acquire luxury goods is to search for social distinctions and to get a status position. In this sense, society will judge the pursuit of status of an individual, since different cultures and people have different concepts of what makes a person pursuit status (Eastman et al., 1999). Still, the status consumption can be related to involvement factors that the consumer develop with the product itself. This involvement and affective relation will lead to luxury consumption, since the personal relevance to which a consumer perceives a good influence is behavior (Fonseca & Rossi, 1999).

In the case of luxury goods, another reason for its usage is presented in Thorstein Veblen's (1899) theory, which states that consumers use the product's prices as a mean to display and show off their wealth. Additionally, a group of researchers has developed a "hedonic" consumer perspective according to which the purchase of luxury goods should, trivially, satisfy buyers' appetite for symbolic meanings.

As seen, some authors believe that status consumption relates to wealth. However, Liebenstein (1950) shows that the effects of external demand and the dyad of the "snob" versus the "bandwagon" can make "less wealthy" people to consume these symbols too. The author postulates that while snobs look for buying unique items in an attempt to differentiate themselves from others, the "followers" buy them to identify with a group of reference, serving as a model for others - However, no research was found about how this relation occurs in different countries and different cultures. In this sense, consumer's goal is to get recognition for their group - or a group that they aspire to belong - to a certain position in the social hierarchy and, accordingly, these consumers use the goods or the symbols to keep these distinctions (Featherstone, 1995).

These status symbols characterizes as socially desirable and relatively scarce. Nevertheless, in the extent to which a luxury good becomes accessible to a large population, it loses its social distinction function and in consequence, its owner no longer has a status symbol, i.e., the more scarce the product is, the more its status will be perceived (Berry, 1994). Once a particular product is widely available and disclosed, images and symbols created by it will transfer to another product.

Similarly, reproduced and copied brands destabilize the meaning of a particular object of consumption. Hence, a brand copied or "fake" affects its image to consumers (Strehlau & Aranha 2004). Veblen was a pioneer in the formulation of the relationship between the search for luxury goods and the status maintenance besides being among the

first to study of how wealth can add a sense of prestige to the consumer (Taschner, 1997; Rocha, Blajberg, Ouchi, Ballvé, Soares, Bellia, & Leite, 1999).

It is clear that the symbolic and social value involved in this type of consumption reveals a significant impact of the individual's culture on its consumption behavior (Dubois & Duquesne, 1993).

3.3 CULTURE AND POWER DISTANCE

The act known as "worldlization" brings many thoughts regarding its possibility to "westernize" the cultures as we know it (Viertler, 1999), although, there is still no evidence of consumer behavior convergences between countries. Rather than that, much of the consumer behavior varies across countries, since the individual's culture is the root of their behavior (Mooij & Hofstede 2011). In this sense, the worldlization and the global connection process, made many authors believe that the fact that consumers consume the same symbols, the same jeans and listen to the same music, would make the aspects of consumer behavior also the same (Mooij & Hofstede, 2011).

Contrary to that, Iani (1998) shows that the values of the society and its own culture remains unchanged and even strengthened. In addition, early in the 1920s, the philosopher Keyserling (1965) wrote that the diminution of the space importance does not imply in a more uniform society, but instead create new differentiations. Gauthey and Xardel, (1990, p. 6) concluded that:

> "Under the influence of technical innovation and social change, lifestyles are changing […] and markets are segmenting and becoming increasingly versatile. The transformation of lifestyles carries in itself the germ of a new growth regime and opens the possibility to maintain or renew own specificities of each country".

Although some authors seemed to be worried with the consumer behavior in a worldly society, most of the research done in the field of intercultural changes comes from social sciences. Anthropologists and sociologists have studied the evolution of societies and their dominant values regarding the family, work and the influence of religion, tradition, etc… (Stoetzel, 1983; Schnapper & Mendras 1990), while others analyze the organization of activities in different cultures and societies (Hall, 1984; Bollinger & Hofstede, 1987).

Bollinger and Hofstede's (1987) book on cultural differences in management is a good example of how the theme was researched by the field.

The results from a socio-psychological analysis and the realization of an investigation in sixty countries served as an income for the authors to develop four distinct basic dimensions to differentiate countries: power distance, masculinity/femininity, control of the uncertainty and individualism, being the first issue of this project. For Bollinger and Hofstede (1987), culture is a collective mental program, invisible, that can be observed by external events such as the language, institutions, material and artistic creations. Other authors also include beliefs, customs, morals, religion, architecture, music, preference, taboos and any other form of communication, perception or social and economic organization of a society (Tylor, 1920).

As proved by the studies of these sociologists and anthropologists, Mendel (1991) believed that it was not a point of discussion whether the contact with another cultures influence a consumer's buying behavior, but, instead, how a consumer's own culture influence its behavior. In this sense, Dubois and Laurent (1994) points out that the influence of culture on the purchase and consumption was still poorly known back at those days, compared to other cultural phenomena.

3.3.1   Cultural Factors that Influence Consumer Behavior

Culture can be defined as the experience, the meaning and action of an individual (Geertz, 1983). The word culture comes from the Latin "*colere*" meaning cultivate. It is a complex of knowledge, belief, art, morals, laws, customs and habits acquired by man through society, that is, born with the individual and improving over time (Samara & Morsch, 2005). It is extremely important that a brand before offering its product for a particular group of consumers has a broad study of culture and its relation to what is offered. The cultural aspect of a consumer will load their beliefs and values, as well as of their society, creating and influencing their purchasing preferences and behavior (Kotler & Keller, 2012).

The culture plays utmost importance in consumer behavior study. It often explains behaviors that cannot be explained by income, social class or psychological state of the buyer (Kotler & Keller, 2012). In this sense, Veblen (1965) argues that neither money nor practical reason or the economic logic explain the different meanings of consumption and consumer behavior. The choices are completely dependent on cultural, symbolic systems

and qualifying requirements. Still, no author proposes a research on status consumption and perception in different societies.

Thus an individual's culture denotes a social arrangement in which the relationship between the lived culture and social resources, and between significant and symbolic lifestyles are material resources where people depend on and are mediated by the market and its relations (Arnould & Thompson, 2005).

3.3.2   Social Factors that Influence Consumer Behavior

Social arrangements and relationships of individuals with society also have an influence on their decisions and purchasing behavior. Within society, there are groups that influence more or less consumers. Influential groups can be considered family, friends, or that select group to which the consumer wants to be part of (Samara & Morsch, 2005).

There is a strong link between consumer behavior and the reference group with which one identifies. It is as if the group had certain "rules" which the consumer must follow to remain within it, which will cause great influence on their purchasing decisions. For example, a young man belonging to a influence group where all members have the latest smartphone model, of course, said young man will try to accomplish this purchase as soon as possible, because of the feeling of belonging to the group (Kotler & Keller, 2012). In this sense, individuals who are admired or individuals that belong to a group aspired by other people can exercise an influence on the information processing, attitudes and purchase behavior of individuals (Bearden et al., 1989).

This is a natural process that occurs because people are often relating with other people with who identify themselves or seek identification. Therefore, they look for information, statements and approvals of the shopping they held (Samara & Morsch, 2005). The influence that these groups exercise in the society is recognized in the academic research for some time (Merton & Rossi, 1949). For Childers and Rao (1992) individuals will act in a manner that looks consistent and appropriated according to the social group with which they identify, consequently, confirming that social groups influence the individual's behavior.

According to Samara and Morsch (2005) individual's reference groups can influence it basically in three ways:

• Information Influence: When the consumer is seeking information about the product or service he wants to get within a group of professionals or experts in this matter;

• Utilitarian Influence: occurs when the product purchase decision or service is based on the consumer's desire to satisfy the individuals in the group with which they have interactions;

• Significant Influence value: when the individual acquires particular product or service by identifying that their ownership will promote their image in front of group (status).

Another important agent in the social influence in consumer behavior is the family. When it comes to family, there is an important reference group for the individual in terms of the size of the influence it has on who is in the buying decision process. In marketing terms, the family differs from other reference groups because their members have the desire to meet their needs for individual and shared basis, often using the financial resources of a single member, who will make purchasing decisions. The purchasing behavior of a family will join in a very strong way with aspects of culture and social class which this family belongs, therefore, it will determine their daily habits, their preferences, their level of education, leisure, life goals, etc. (Kotler & Keller, 2012). As a result, the effect of a family in the socialization of its members will include effects on an individual's norms, attitudes and values (Heckler, Childers & Arunachalam, 1989). Particularly, communication "intrafamily" can influence a brand preference and also aspects such as loyalty, information search, media reliance, price sensitivity and adherence to price-quality beliefs (Rao, Childers & Dutta, 1991).

Finally, the roles of man and woman in the buying decision process are influences exerted by the society in which the individual is inserted. The importance of this study is due to the fact that, increasingly, women have taken on new roles in society, a fact that changes both their buying behavior as the male buying behavior. In recent years, some observed changes in women's purchasing behavior stem from the increased responsibilities and greater integration of these in the labor market: they now acquire cars, clothing, services for child care, beauty parlors, esthetic and etc. On the other hand, with the responsibility of these roles for women, men also began to invest more resources in other property not only domestic, as they are no longer the only household income. It can be said that the "new" men today invests also in esthetics, gym, kitchen utensils, beers, video game, cars, etc. (Samara & Morsch, 2005).

Although these changes are also related to cultural movements and cultural changes, as well as aspects inherent to each culture, it is possible to conclude that the social and cultural aspects that influence one's behavior will be different according to the individual's culture and society's values. From these cultural and social aspects, it is likely to identify

a series of characteristics of a society behavior. Geert Hofstede developed his research on Power Distance based on the identification of these.

3.3.3   Power Distance Theory

Hofstede's studies first started at IBM Corporation, with 40 countries. His studies developed through the years, reaching, currently, 66 countries (Hofstede et al., 2010). The objective of his research was to identify how people, in different hierarchical conditions, felt inside the organization. Regarding Power Distance, the basic issue was the human inequality. For the author, inequality refers to prestige, wealth and power differences. Inside the organizations, the inequality of power is, generally, inevitable and functional, as someone has to lead the team (Hofstede, 2001).

The term "Power Distance" is borrowed from Mulder – a Dutch social psychologist – who in 1960's investigated interpersonal power dynamics. The author suggests that power is "the potential to determine or direct the behavior of another person" and see power distance as "the degree of inequality of power between a less powerful individual (I) and a more powerful other (O), in which I and O belong to the same social system" (Mulder, 1977, p. 90).

For Hofstede (2001), power distance is societally determined and it is different in different cultures. Regarding inequality, its areas – physical and mental characteristics, social status and prestige, wealth, power, laws, rights and rules – not necessarily go together. One example is that athletes, artists and scientists usually enjoy status, but not all of them enjoy wealth and, they rarely have power. In this sense, it is possible to identify that, in some traditional societies, whoever is strong and smart will have prestige, wealth, power and privileges. However, there is a counterforce who tries to maintain equality. In this context, Hofstede (2001, p.83) states that:

> "Power distance, thus defined, accepted by both bosses and subordinates and supported by their social environment is to a considerable extent determined by their national culture".

With this statement, the author meant that the level in which the power distance will be acceptable also says something about an individual's culture. Therefore, countries with high levels of PDI tend to accept more these differences than countries with low PDI.

Concerning the measures of PDI, each country researched was given a score on the index, which derived from the country mean scores or percentages on three survey questions, dealing with perceptions of subordinates' fear to disagree with their bosses, of the superiors' decision-making styles and with the decision-making style that the subordinates preferred in their bosses. The main statement regarding power distance was: "How frequently, in your experience, does the following problem occur: Employees being afraid to express disagreements with their managers?" followed by two other questions that used a description of four types of decision-making styles behavior by managers and asked subordinates to indicate (1) their preferred type and (2) their perception of their bosses' actual type (Hofstede, 2001).

Thus, the equation which gave the final score of the PDI is:

$$135 - 25((\text{mean score employees afraid}))$$
$$+ (\text{percentage perceived manager})$$
$$- (\text{percentage preferred manager})$$

Where the constant 135 was added to give a country index value between 0 and 100, and the first question is multiplied by 25 to make their range and right weight (Hofstede, 2001).

Finally, the PDI is important to this study as it shows that different cultures have different perceptions and needs of prestige and social distinction. However, the degree in which these different needs can lead to a different perception and feeling of status was not proposed by the author, characterizing it as a gap which this study aims to fill.

3.4 CONCEPTUAL BOARD

In order to review the concepts and authors proposed to the present project, Figure 3 shows a conceptual board that summarizes the information available in this chapter.

Theory	Authors	Description
Personal Values	Inglehart, 1999.	The author's scale was also responsible to measure the level of happiness and life satisfaction of individuals surveyed.
	Rokeach, 1973.	Values as constructs that transcend specific situations and are personally and socially preferable.
	Schwartz, 1994.	Values as desired trans-situational goals, which vary in importance and serve as a guide in the life of a person or social entity.
Status	Chappuis and Thomas (1995)	Status as a position within a secret hierarchy by the social group involving behaves and roles.
	Turner (1985)	Status is one dimension of a social context that influences the feelings of consumers of being distinct from the rest.
	Solomon (1999)	Status can be defined as a function that expresses the sense of wonder and prestige of a consumer to be using certain brand.
Culture and Power Distance	Iani (1998)	Values of the society and its own culture remains unchanged and even strengthened with global change.
	Bollinger and Hofstede (1987)	Culture is a collective mental program, invisible, that can be observed by external events such as the language, institutions, material and artistic creations.
	Veblen (1965)	Different meanings of consumption and consumer behavior are completely dependent on cultural, symbolic systems and qualifying requirements.
	(Bearden, Netemeyer & Teel, 1989)	Individuals who are admired or individuals that belong to a group that is aspired by other people can exercise an influence on the purchase behavior of individuals.
	(Hofstede, 2001)	Identified how people, in different hierarchical conditions, felt inside the organization. Regarding Power Distance, the basic issue was the human inequality, which refers to prestige, wealth and power differences.

Figure 3: Conceptual Framework.
Developed by the author

4 METHOD

This chapter presents the method proposed to meet the specific objectives of this study, including the development of the research design, the definition of the samples, the data collection procedure and its analysis techniques, presented also in a summary framework at the end of this chapter.

4.1 SAMPLING

In this study, the choice of the samples occurred in accordance with Hofstede's classification of PDI. In this sense, two low PDI countries were chosen (Germany and Italy) and two countries with high PDI were chosen (Brazil and Mexico). The choice of the countries with high PDI, owe to the following factors: Brazil was chosen for convenience,

which is the country of residence of the researcher, having 69 points out of 100 in the PDI; Mexico was selected for being on the 5th place in the index, with a total of 81 points, being characterized as one of the countries with the highest rate of power distance.

The countries with low PDI were chosen by the following factors: Germany, as one of the countries with the lowest PDI, totalizing only 35 points out of 100 and being inversely to Mexico among the 10 countries with the lowest index and Italy for being inversely proportional to Brazil among the 22 countries with the lowest index (50 points).

This research will take place in the cities of Porto Alegre, Novo Hamburgo (Brazil), Monterrey, Mexico City (Mexico), Berlin (Germany), Naples and Padua (Italy). The study collected data from 879 students in universities that made possible the development of the research. It is important to highlight that undergraduate students, here, refers to students in the post-secondary education, that is, bachelor degree's students.

The choice for undergraduate students is aim to the convenience to apply the research to this public and it serves as a standard of knowledge and lifetime experience in all countries. As the purpose of this research is to find a relation between models, and not to generalize the findings to the society, this sample is considered valid and have been used in several previous studies (Dabholkar & Bagozzi, 2002; Rafaeli, Barron & Haber, 2002; Giebelhausen, Robinson & Cronin Jr., 2011; Griffiths & Gilly, 2012; among others).

4.2 DATA COLLECTION INSTRUMENT

The data collection instrument suggested for this research consists of a scale of personal values, status scales and, finally, the socio-demographics data of the respondents.

To investigate individual's personal values, it was used the Schwartz Value Survey and the reduced PVQ (Portrait Value Questionnaire) scale, consisting of 10 motivational values expressed into 21 items. The choice of this scale is due to its high degree of reliability and wide use in studies comparing different cultures (Schwartz, Melech, Lehmann, Burgess, Harris & Owens, 2001). Furthermore, the interpretation of the Schwartz's model (1992) allows comparisons to other studies and unifies the theory of values by means of a universal values framework (Bilsky, 2009). This scale consists of 10 motivational values, they are: (1) Self-Determination; (2) Stimulation; (3) Hedonism; (4) Realization; (5) Power; (6) Security; (7) Conformity; (8) Tradition; (9) Grace and, finally, (10) Universalism.

Lately, Schwartz Value Survey (SVS) and Portrait Values Questionnaire (PVQ) have been used in several studies (Duschitz, 2013; Montelongo, 2014; Pantoja, 2014; Yamim, 2014; Müller, 2013; Zeni, 2013; Egri & Ralston, 2004; Verkasalo, Goodwin & Bezmenova, 2006; Maio, Pakizeh, Cheung & Rees, 2009; Almeida & Sobral, 2009; Maduro-Abreu, 2010; Black, 2011; Pinto, Nique, Añaña & Herter, 2011; Cieciuch & Davidov, 2012). These instruments aim to unify human motivation theories looking for a way to organize different human needs from the ten motivational values that are recognized for every culture (Duschitz, 2013; Tamayo & Schwartz, 2012).

The English version of the PVQ was validated by its author in his previous studies (Appendix B). Concerning other countries, the Spanish version was validated by Saiz (2008) and Zoblina (2004), as well as Gómez (2006) and Gaviria and Fernández (2006) (Appendix C). The German version was validated by Schmidt, Bamberg, Davidov, Herrmann and Schwartz (2007) (Appendix D). The Italian version of the PVQ was validated by Capanna, Vecchione and Schwartz (2005) and Schwartz et al. (2001) (Appendix E). Finally, the Portuguese (Brazilian) version was validated by Bilsky (2009); Sambiase, Teixeira, Bilsky, Araujo and De Domenico (2014), as well as by Pinto (2011) (Appendix F).

To measure the status perception, the Meaning of Branded Products Scale was applied. This scale is composed by seven dimensions over 32 items that are scored on a 5-point Likert scale. These dimensions are: quality, values, personal identity, group identity, status, family tradition and national tradition. This scale was validated for the authors in the United States, Romania, Ukraine and Russia (Strizhakova, Coulter & Price, 2008), and the translation into the languages of this study was made by the researchers and their partners in the international universities as a reverse translation.

However, as the focus of this study is to relate personal values and status in different cultures, personal values will be represented by Schwartz's scale, the value and personal identity dimensions will be left out of this study. As explained by Hair et al. (2013), most scales need to be adapted to meet the context of the research.

Also, to shorten the scale so the questionnaires don't get too long, the quality dimension will drop three items (1. A brand name is an important source of information about the durability and reliability of the product; 2. One can tell a lot of a product's quality for purchasing products and 5. A brand name says a great deal about the quality of a product). The group identity dimension and the status dimension remained the same, as it is important to know if the respondents feel that their consumption are associated with their

social identity. Tradition dimension will be shortened as well, keeping only two items out of five (3. I use brands that remind me of my family, 4. I buy brands in order to continue family traditions and 5. I buy brands that my parents buy/have bought – will be out of the study). Finally, the national tradition will keep the two first items and drop the other two (3. I avoid brands because they do not fit with my national heritage and 4. I choose brands because they are part of national traditions).

All the scales were presented in a 5 points Likert scale, which are considered most suitable to self-administered surveys, personal interviews, or online surveys (Hair, et al., 2013). Finally, to confirm the intern validation of the instrument, it was performed a factorial analysis.

The data collection instrument, validated, was implemented via a questionnaire available to respondents over the Internet, in the software Qualtrics. This type of technique characterizes by a self-administered questionnaire published on an online platform at a particular site. A major advantage of using this form of research is the speed with which data can be collected. In addition, there is the visual appeal and interactivity and the possibility to use the earlier answers of the respondents to guide the next questions (Nique & Ladeira, 2014).

Figure 4 shows a summary of the questionnaire content that was presented to the respondents:

Scale	Description	Operationalization
Schwartz's Value Dimensions	Schwartz's PVQ - 21 items. Applied in 3rd person.	Original: 9 Proposed: 5
Meaning of Branded Products Scale	Strizhakova et al. scale – 24 itens. Applied in 1st person	Original: 7 Proposed: 5

Figure 4: Questionnaire summary.
Developed by the author

Finally, the summary of the method procedures proposed to reach the objectives of this research is available in Figure 5, as follows.

What	How
Descriptive Study	Through a narration of the sampling's characteristics (who, what, where, how and when).
Quantitative Approach	Through a direct interrogation/survey/structured questionnaire.
Sample	879 undergraduate students.
Data Collections Instrument	Pre-test (Back Translation, Status scale validation – factorial analysis), Status Scales, Personal Values Scale - Through the internet.
Data Collection Analysis	Multivariate Analysis according to the data acquired.

Figure 5: Method Summary.
Developed by the author

The method chosen to this study aims to attend the objectives delimitated for the research, proposed in the chapter 2.

5   DATA ANALYSIS ANDDISCUSSION

This chapter presents the data analysis and discussion of the results of the four countries researched – Brazil, Mexico, Italy and Germany - as well as the characteristics of the sample. Before entering the individual analysis, it is important to say that the analysis was made in steps.

The first step (qualitative and preparatory) aimed to improve the definition of the indicators for each construct based in its theoretical definitions. In this step, the factors in the Personal Values Scale were reduced from 10 to 4, as defined by Schwartz's theory. That means that the constructs of the scale were put together to form the motivational values structure, as proposed by the author and presented in the theoretical background.

Thus, Universalism and Benevolence formed a singled factor denominated "Self-transcendence"; Conformity, Tradition and Security formed "Conservation"; Power and Achievement formed "Self-enhancement" and Self-direction, Stimulation and Hedonism formed "Openness to Change".

This unification was made because of the impossibility to run an Exploratory Factorial Analysis in four countries and get the same result. Thus, the literature was used to help reduce the factors and reach the minimum components, as this study used the

simplified scale and would have only two items per factor, making it impossible to run a CFA.

The second step was to run the CFA itself, the correlations and AVE. The results and discussion of the findings are presented below, divided into its respective countries.

Regarding the relations between Personal Values and Status, it's important to say that the results were analyzed and observed one country at a time. So it was not defined a standard to what is a high or low level in the general data, but relatively to the responses of each country.

5.1   BRAZIL

The questionnaire was applied in the cities of Porto Alegre and Novo Hamburgo (in the state of Rio Grande do Sul), in 3 main Universities: Universidade Federal do Rio Grande do Sul, Escola Superior de Propaganda e Marketing and Feevale. Also, it was shared in some university groups on Facebook and resulted on 239 respondents. From these, one respondent was characterized as a high school student, so it was left out of the analysis.

The average age of the participants was 27 years old, and the majority of the sample was female (53, 97%). The main religion was Christianism (45, 61%) followed by No Religion (33, 47%), Atheism (8, 79%), Judaism (0, 84%), Islamism (0, 42%) and others (10, 88%), where the participants cited Umbanda and Protestant, for example.

Statistics:

It was developed a confirmatory factorial analysis to verify the loadings of each indicator in Brazil. The Model Fit results can be considered acceptable (x^2 = 848,73; 601 df, x^2/df = 1,412; GFI = 0,850; NFI = 0,643; CFI = 0,855; IFI = 0,861; RMSEA = 0,042). The complete results can be checked in Appendix H.

Also, it was performed the correlations between the components and their AVE, as proposed by Fornell e Larcker (1981) and shown in the Table 1 below. The AVE resulted very low numbers mainly in the constructs forming Personal Values. Analyzing the correlations between the constructs, it is notable that some of them were higher than 0,7 but most of them had a very small level of correlation, which shows that the constructs were not measuring the same thing.

Also, the small levels of AVE show that the variance in the indicators happens for another external reason, rather than for the latent variable. Hair Junior et al. (1998) say that values above 0, 50 are acceptable, but Bollen (1989) exceed the limit to 0, 40. As a consequence, 5 factors would be under the accepted, Universalism (Self-transcendence), TCS (Conservation), HSS (Openness to Change), Power/Achievement (Self-enhancement) and Tradition (regarding status).

TABLE 1 – Correlations and AVE (Brazil)

CORRELATIONS AND AVE								
	Univ	TCS	Pow/Ach	HSS	Trad	Status	Group	Qual
Univ	**0,09**							
TCS	0,685	**0,05**						
Pow/Ach	0,158	-0,292	**0,21**					
HSS	0,826	0,073	0,350	**0,08**				
Trad	0,024	0,154	0,048	0,013	**0,19**			
Status	-0,045	0,182	0,004	0,015	1,093	**0,43**		
Group	-0,143	0,080	0,066	0,046	0,930	0,902	**0,55**	
Qual	-0,082	0,117	0,034	0,201	0,412	0,412	0,301	**0,68**

Source: data collection, 2016.

The regression weights (estimates, standard error, critical ratio, and P value) results, shows that most of the loadings were significant at a P value of, at least, 0, 05 to 0,01 in Personal Values. The factors regarding status, all had significant results at a 0,001 level – for more information, check APPENDIX I.

Regarding the relations between Personal Values and Status, one can observe, in the APPENDIX M, the averages and standard deviations of each item of the scales. The results show that in the Personal Values scale, the average didn't variate much from 3 to 3,5, which shows that the opinion of the respondents was quite impartial. Some aspects can be highlighted as the care for equality; doing new things; listen to people; the fact that people should not ask for more than what they have; looking for new adventures and the care for nature. On the other hand, other aspects such as having abilities, being admired by people, security, being safe from external threats, behave in a good manner, being in charge, loyalty to friends, religion aspects and having fun, showed a lower average.

The higher results in the Status scale showed that these respondents see brands names as a signal of quality and buy brands for the quality they have. The lower results show that the respondents don't seem to choose brands because of the social prestige, but rather to communicate their achievement or that are a tradition in their families. Also, they do not prefer brands associated with their national heritage and don't aim to reflect it in the brands they buy.

The status perception in Brazil goes against what was proposed by Hofstede's theory, as it is noticed that all the questions resulted lower averages. It seems, actually, that the Brazilian society is not looking to pursuit status to differentiate from others. Also, the fact that looking for equality is an important value in this society shows that the former theory proposed by the author, saying that Brazil's position in the index reveals a society that believes that the hierarchy must be respected and inequalities between people are accepted, does not apply in this sample. The search for equality, connected with the fact that Brazilian think people shouldn't ask for more than what they have, may influence the low levels of importance that status have in this sample.

On the other hand, it's also possible to relate the low level of the tradition items in personal values with the disconnection of the respondents with their own country brands, as they show not to prefer brands associated with their national heritage.

5.2 MEXICO

The questionnaire was applied in the cities of Mexico City and Monterrey (in the states of Estado de Mexico and Nuevo León), in 3 main Universities: Universidad Nacional Autónoma de México, Instituto Tecnológico de Monterrey and Instituto Tecnológico Autónomo de México. The gathering resulted on 243 respondents. From these, there were nine respondents characterized as not Mexicans, so they were left out of the analysis.

The average age of the participants was 23 years old, and the majority of the sample was female (55,97%). The main religion was Christianism (42%) followed by No Religion (15,64%), Atheism (3,7%), Judaism (0,41%), Islamism (0,41%) and others (37,86%), where the participants cited Buddhism and Yoruba, for example, but the great part of the respondents that selected this option, wrote "Catholicism" and "Anglicanism" that are both part of Christianism.

Statistics:

It was developed a CFA, as said before, to verify the loadings of each indicator in Mexico. The adjustment results of the models can be considered acceptable (x^2 = 1234; 601 df; x^2/df = 2,054; GFI = 0,776; NFI = 0,700; CFI = 0,817; IFI = 0,820; RMSEA = 0,067). The complete results can be checked in Appendix J.

Regarding the correlations between the components and their AVE, in Mexico it also resulted some low numbers mainly in the constructs forming Personal Values and

Tradition. Analyzing the correlations between the constructs, it is notable that most of them had a small correlation level (Table 2).

TABLE 2 – Correlations and AVE (Mexico)

	Univ	TCS	Pow/Ach	HSS	Trad	Status	Group	Qual
			CORRELATIONS AND AVE					
Univ	**0,24**							
TCS	0,89	**0,49**						
Pow/Ach	-0,08	0,27	**0,36**					
HSS	0,87	0,79	0,13	**0,34**				
Trad	0,03	0,20	0,29	0,14	**0,20**			
Status	0,07	0,24	0,23	0,19	1,10	**0,43**		
Group	0,05	0,16	0,19	0,12	1,00	0,97	**0,60**	
Qual	0,12	0,17	0,20	0,24	0,70	0,64	0,61	**0,62**

Source: data collection, 2016.

Finally, the regression weights are presented in Appendix J. The results show that almost all of the loadings were significant at a p value of 0,001 and only one in a 0,05 level. In this analysis, only two items were not significant, which were items 20 from TCS (tradition) and 21 from HSS 21 (hedonism) respectively ("Religious belief is important to him. He tries hard to do what his religion requires" and "He seeks every chance he can to have fun. It is important to him to do things that give him pleasure").

Regarding the relations between Personal Values and Status, one can observe, in the APPENDIX M, the averages and standard deviations of each item of the scales. In the Personal Values scale, the average variated from 3,18 to 4,37. Some items showed a higher score and can be highlighted as the creativity, the importance of having money and expensive things, equality, admiration by others, safety, having a good time and pampering themselves, making their own decisions, helping people around, being successful and impressing other people, loyalty to friends and religious beliefs. Others aspects such as good behavior, not to ask for more than what you have, and do what you are told to showed lower scores.

Regarding the Status scale, the results showed that the Mexican respondents show a level of importance to the status which variates from 3,82 to 2,21. With a higher average, there are the items: brands names as a sign of quality, choosing brands by their quality and buying brands for a tradition in the family. Most of the items are concentrated in a middle-low average. Finally, the items that had a score below 2,5 are: buying brands to associate with people, the brand I use reflect my social prestige, communicate achievement trough brands and prefer brands associated with my national heritage.

In this sense, the personal values influence the need of status and its perception in the Mexican society in a good number of ways. When the respondents say that the Mexican

individual wants to have expensive things, wants to be rich, to be admired, impress other people and does not care about asking for more than what they have, they are already communicating that status is something important in this society. Plus, it's notable that items such as brand names and wearing brands that communicate a prestige show a little higher average than other items.

In Mexico people seem not to prefer brands associated with their national heritage, which shows a preference for international brands. But in this country the tradition factors in the personal values were strong, showing that this society has strong and traditional values regarding family, safety and religion, for example, but do not feel like communicating their heritage in their way of life.

5.3 ITALY

The questionnaire was applied in the cities of Padua and Naples, (in the regions of Veneto and Campania), in 2 main Universities: Università degli Studi di Padova and Università degli Studi di Napoli Federico II. The gathering resulted on 182 respondents. From these, one respondent was not characterized as Italian and was left out of the analysis.

The average age of the participants was 25 years old, and the majority of the sample was female (59,66%). The main religion was Christianism (70,33%) followed by Atheism (21,43%), Islamism (0,55%) and others (7,69%), where the participants cited Anti-clericarism, Agnosticism and "Zen".

Statistics:

It was also developed a confirmatory factor analysis, to verify the loadings of each indicator in Italy. The adjustment results of the models can be considered good ($x^2 = 964$; 601 df; $x^2/df = 1,605$; GFI = 0,789; NFI = 0,628; CFI = 0,811; IFI = 0,818; RMSEA = 0,05). The complete results can be checked in Appendix K.

The correlations between the components and their AVE, are shown in the Table 3 below. The AVE in Italy, also resulted low numbers in the constructs forming Personal Values, but most of them are still acceptable at 0,40 (Bollen, 1989). Analyzing the correlations between the constructs, it is also notable that most of them had a small level of correlation between them.

TABLE 3 – Correlations and AVE (Italy)

	Univ	TCS	Pow/Ach	HSS	Trad	Status	Group	Qual
			CORRELATIONS AND AVE					
Univ	**0,30**							
TCS	0,412	**0,17**						
Pow/Ach	-0,298	0,197	**0,43**					
HSS	0,207	0,100	0,542	**0,19**				
Trad	0,160	0,552	0,232	0,220	**0,44**			
Status	-0,090	0,076	0,296	0,296	0,362	**0,49**		
Group	-0,070	-0,025	0,370	0,213	0,589	0,925	**0,47**	
Qual	0,087	0,250	0,471	0,364	0,347	0,765	0,722	**0,42**

Source: data collection, 2016.

Regarding the regression weights in Italy, they are presented in Appendix J. Nonetheless, the results show that almost all of the loadings were significant at a p value of 0,001 and some of them in 0,01 and 0,05 level. In this analysis only one item was not significant, which was the item 11, belonging to "self-direction": "It is important to him to make his own decisions about what he does. He likes to be free to plan and to choose his activities for himself".

When talking about the relations between Personal Values and the perception of status in Italy, it is possible to observe, in the Appendix M, the averages and standard deviations of each item of the scales. In the Personal Values scale, the average varies from 4,49 to 2,92.

Most of the items showed a high average, but some of them can be highlighted with a score higher than 4, as the creativity, equality, security, doing new things, listen to people, pampering themselves, make their own decisions, help people, be safe in their country, being loyal to their friends and caring for the nature (see that the only item regarding consumerism, somehow, is the idea to pamper). Other items showed a lower level, like the importance of being rich, doing what they are told, taking risks and being in charge.

In the Status Scale, the averages variated from 1,55 to 3,34. With a higher average, there are the items using brands as a sign of quality, choosing brands by the quality, using brands that the family uses and preferring and using brands related with the national heritage. With a lower average there are the items: using brands helps to connect with people, buying brands to associate with others, feeling a bond with people who use the same brands as I do, choosing brands to choose who to associate with, avoid brands that does not reflect social prestige, using brands to reflect social prestige, choose brands that are associated with a social class, using brands that reflect prestige, communicate achievements through the brands and using brands because they are important in my household.

As one can notice, society is considered not to care about being rich and to care more about equality and helping people, for example. It connects with the fact that they use brands that the family uses, that is, they have a tradition, and that's why they buy it. At the same time, they seem to be neutral rather than the brands they wear reflect their national heritage or not.

Again, it is possible to note that Hofstede's (2010) theory applies to these results in more homogeneous societies, the search for differentiation will be smaller, and so is the search for status and materialism.

5.4 GERMANY

The questionnaire was applied in the city of Berlin, in the European School of Management and Technology. The gathering resulted on 226 respondents. Missing values and Outliers were not found in this sample.

The average age of the participants was 26 years old, and the majority of the sample was male (77,43%). The main religion was Christianism (47,34%) followed by No Religion (29,64%), Atheism (14,6%), Islamism (5,75%), Judaism (1,32%) and others (1,32%), where the participants cited Agnosticism, Buddhism and Hinduism.

Statistics:

The confirmatory factor analysis resulted in similar numbers in Germany, than in Italy, Mexico and Brazil. The adjustment results of the models can be considered acceptable (x^2 = 989; 601 df; x^2/df = 1,647; GFI = 0,810; NFI = 0,693; CFI = 0,848; IFI = 0,852; RMSEA = 0,05). The complete results can be checked in Appendix L.

The correlations between the components and their AVE are shown in the Table 4 below. The AVE in Germany showed more satisfactory results than in other countries, but also resulted lower numbers regarding Personal Values. At any rate, most of them are still acceptable at 0,40 level (Bollen, 1989). Analyzing the correlations between the constructs, it is also notable that most of them had a small level of correlation between them in Personal Values, and higher correlation in Status Scale.

TABLE 4 – Correlations and AVE (Germany)

	Univ	TCS	Pow/Ach	HSS	Trad	Status	Group	Qual
			CORRELATIONS AND AVE					
Univ	**0,37**							
TCS	0,229	**0,19**						
Pow/Ach	-0,057	0,589	**0,31**					
HSS	0,687	-0,188	0,040	**0,20**				
Trad	0,307	0,208	-0,051	0,258	**0,48**			
Status	0,309	0,060	0,006	0,283	0,665	**0,57**		
Group	0,290	0,007	-0,044	0,329	0,725	0,904	**0,50**	
Qual	0,203	0,262	0,111	0,187	0,378	0,384	0,379	**0,48**

Source: data collection, 2016.

Regarding the regression weights in Germany, they are presented in Appendix K. All the results were significant at a p value of 0,001 except for the item 9 forming Tradition: "He thinks it's important not to ask for more than what you have. He believes that people should be satisfied with what they have".

When talking about the relations between Personal Values and the perception of status in Germany, it is possible to observe, in Appendix M, the averages and standard deviations of each item of the scales. In the Personal Values scale, the average variated from 4 to 2,4.

Most of the items showed a medium average, but two of them can be highlighted with a score equal to 4, pertaining, both, to the security construct, showing that being safe is a very important value for the German society, in the opinion of the respondents. On the other hand, taking risks and having religious beliefs are not considered to be that important, showing a lower average. Values regarding status and economic appreciation had a medium score, and seemed to be less important in this society.

In the Status Scale, the averages variated from 2,4 to 3,8. Only 3 items scored more than 3, being them using brands that the family uses, using brands name as a sign of quality and choosing brands by the quality they represent. The rest of the items showed a similar average, variating from 2,4 to 2,6, being less important in this society.

This statements show that the German consumer will buy brands by the quality they represent. But the tradition in the family will be an important opinion in the moment of choosing a product, as will the name of the brand and the quality it represents.

5.5 HIGH vs. LOW POWER DISTANCE

With the presentation of the former data, it is possible, now, to compare the information collected. It's possible to observe that in countries with high power distance, the personal values still showed different concerns. But still, in the level of the individual

in the status level, both countries still look to differentiate by buying international brands that are not related to their national heritage, for example, or still look for brand's name as a signal of quality. This value is present with more emphasis in the Mexican society, which has as a value being rich and having expensive things.

On the other hand, in countries with a low power distance, personal values are also not the same, but related with the life quality of the individuals with values as security and helping people. Similarly, a characteristic of these respondents is that both see taking risks as a value that does not pertain to these societies. They look for safety, fine living and not taking risks.

As for the status, it's possible to notice that as the other countries, these countries will also see brands names as a sign of quality, but the national heritage will not be a problem for them, on the contrary, for Italy it's even a strong value.

One of the theories that seem to support these finding is the post-materialist theory, offered by Inglehart (2001). As presented in the theoretical background, the author believes that there are several evidences that indicate that the visions of the world are changing. The most important evidence comes from the scale developed by him, which is called the World Value Surveys (WVS). The WVS has identified a pattern of systematic changes in values and motivations among the industrially developed societies, saying that the more the societies develop, less materialist they are.

The aspects noticed on the Brazilian spectrum can be related to the changes that the new generation is passing through by these years. With the decadence of the materialism and the ascendance of a less material way of life (the search for being instead of having), it is possible that these respondents, characterized as generation Y, are in the middle of this transaction between having material things to show status and enjoying life. That is, looking for experience to share and not things to have, as already stated by the rise of shared economy, or collaborative consumption. This phenomenon, as stated by Benkler (2004), has social and psychological motivation and could be blocked by feelings of possession and materialism (Belk, 2007)

Although the post-materialist values are frequent in most of the occidental cultures, in countries that are still passing through economic and political developments, as Mexico, the society did not overcome the shortage process through the economic accumulation (Inglehart, 2001). In these countries, the society is passing through a restructure process and, accordingly, some of them are living with both materialist and post-materialist values – as Brazil – while others are still in the materialist spectrum – as Mexico. Thus, in the

representation those social groups make from an ideal society in these countries (Pereira et al., 2004).

The post-materialism theory, as shown in the theoretical chapter, with the ideal of Inglehart, can sustain, somehow, this affirmative, when it says that individuals classified as post-materialists manifest a democratic preference that consists in the search for equality and acceptance of differences in society (Inglehart, 2001). According to this, as a society develops economically, it develops values connected to post materialism and give less attention to materialist matters, as Italy and Germany in this study (Pereira, Camino & Costa, 2004).

In terms of the Italian sample, it is clear that Italy had overcome the process of accumulation of goods and is living in a more "post materialistic" way of life than Brazil and Mexico. As a country with economic and political stabilization – or walking to it -, people tend to look more for "being" instead of "having", and the materialists values tend to reduce even more with time. This is noticed by the survey data, which shows that the respondents consider equality and decentralization of power in decision-making essential, as this affirmative was already wrote by Hofstede et al. (2010) when they note that especially among young people, values as work in teams and having an open and transparent management model are rising.

Regarding Germany, this society is well developed economically and has already passed through its changes, overcoming the accumulation of good and working on other values that are definitely more important, as the safety, in this case. These values confirm that the German society is inserted in a post-materialism context, even more because of the disconnection of religious beliefs, which, according to Inglehart (2001) it is an important indicator of post-materialism values. Finally, it is possible to note that Germany has some strong values and a very homogenous society. Also, it is likely to relate the results with what has been presented by Hofstede et al. (2010), when they note that the centralization and control by one person is not perceived as something positive in this society, that is, it is important that everyone participated in the decision making.

Those are some indicators that societies with high and low levels of materialism differ their attitudes regarding the consumption according to their personal values. The materialism manifests differently according to the cultural and social context it is inserted (Chaplin & John, 2007), as a result, justifying why the Germany society, one of the lowest power distance index, has values as national security much stronger than values as being rich and noticed by people, for example, as Mexico has the opposite values.

With that in mind, it is possible to note that societies with high power distance did not overcome the materialism process yet. As noticed by the Brazilian sample, these countries may be walking to a process of change, but still have some aspects related to the connection of their personal values and status that are strong in society. Then again, countries with a low power distance seem to have already overcome the necessity of accumulation of goods for self-satisfaction. With this in mind, it is noticed that Italy and Germany are on the other extreme of the materialism and so, their personal values as their status indicators both relate to a more post-materialistic society.

The arrow below (Figure 6) resumes the ideas proposed in this chapter, showing that, the lower the power distance, the higher the post-materialism in society.

Figure 6: Power Distance vs. Post-materialism
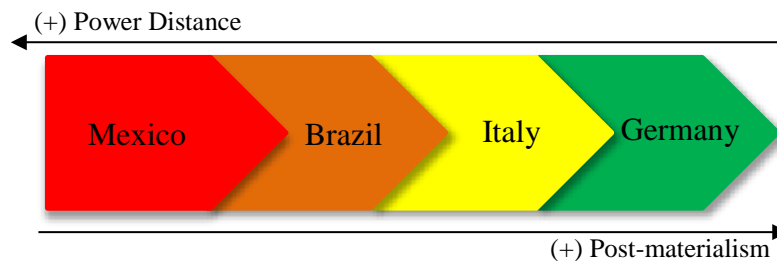
Source: developed by the author.

Finally, to make it better to notice the relations and differences from high and low PDI countries, the Figure 7 helps to highlight the main differences from these societies:

Figure 7: High vs. Low Power Distance

PD	High Power Distance		Low Power Distance	
Country	**Brazil**	**Mexico**	**Italy**	**Germany**
Personal Values (Positive)	Equality, new things, listen to people, new adventures, care for nature.	Creativity, having money and expensive things, admiration, pampering, be very successful and impress.	Creativity, equality, security, doing new things, helping people.	Security.
Personal Values (Negative)	Having abilities, being admired, security, behave well, religion.	Behave well, not to ask for more than what you have.	Having money and expensive things, doing what you are told and take risks.	Taking risks and religion.
Status (Positive)	Brand's name as a sign of quality, buy for the quality.	Brand's name as a sign of quality, buy for the quality, tradition in my family	Brand's name as a sign of quality, buy for the quality, tradition in my family, brands associated with my national heritage.	Brand's name as a sign of quality, buy for the quality.
Status (Negative)	Choose brand by the prestige, to communicate achievements, tradition in my family, brands associated with my national heritage.	Buy to associate with people, choose brand by the prestige, associated with my national heritage.	Buy to associate with people, avoid brands that do not reflect my social prestige, important in my household.	Buy brands associated with my social class, buy to associate with people.
Materialism (Final balance)	Country is in transaction. Search for equality and low religion values. New generation is changing.	Country still in development. The accumulation and possession of goods is still important. High values linked to authority, wealth, profit and status.	Economic and Political stability. People look more for being than having.	Society living in a plenitude of the post-materialist model. Low importance of values as religion and high level of importance in security.

Source: developed by the author.

With this table and the data collected, it is possible to notice that countries with High and Low power distance differ in their personal values as they differ in the importance of the status in their societies. Finally, it is possible to affirm that personal values influence the way that status indicators reveals in a society. In a broader spectrum, is to say that the more the society cares about values related to power achievement and self-direction, the more they will have the need to search for status as a differentiation tool.

FINAL CONCLUSION

This research aimed to understand how personal values, in different cultures, relates to the status perception. For this, a descriptive and explanatory study, with a qualitative approach was developed, gathering data for 879 students in four different countries (Brazil, Mexico, Italy and Germany).

The data collected shows that, as said by Iani (1997), even though the worldlization is a process that tries to verticalize the society and turn it into one wide global network, there are some aspects related to culture and values of a society that will remain different and even stronger as a local strength that rises from the global. The search for status is one of them. It's possible to notice that countries with a lower level of power distance, that is, countries where the society is more homogeneous, the search for status as a tool for a social differentiation is smaller. On the other hand, countries with a higher power distance show a higher level of search for status, presented, mainly, by their personal values, as, for example, the need for being rich, buying expensive things, and being recognized by others in society.

This study shows that even within countries with high and low power distance, there is a differentiation. In the Mexican society, for example, values as having money, being admired and buying expensive things are important, as in Brazil they're not. It happens, as proposed by the theory of the post-materialism (Iglehart, 2001) because the Mexican society still lives in the search for accumulation of goods, because of the economic and political instability. In contrast, Brazil, even though the society characterizes as a high power distance society, the new generation is living in the middle of this transaction, acknowledging that their society might be in search for materialism, but they are on the way to change this. Nonetheless, regarding the status factor, both countries still admires brands that are not related to their national heritage, which shows that there is a search for international brands that can bring some advantage.

In countries with low power distance, as Italy and Germany in this study, it is possible to notice that that are some differences in their behaviors, but they seem to value things related to the well-being of the society, their life quality, and the security value, for example, that is strongly important in Germany. Alternatively, regarding status, for Italians it is important to use brands related to their national heritage, as for Germans is important to use brands that the family uses, showing that these societies have a very strong local tradition, thus, representing post-materialism societies, where the search for accumulation is overcome and the society now lives in the search of being instead of having.

Finally, the study results show that the personal values will influence the search for status. It is to say that the more individualistic values a society has, the more it will search for status to differ from others, or, as a mechanism to reach their values.

IMPLICATIONS FOR PRACTICE AND THEORY

This study shows that there is a strong relation between the personal values and the pursuit of status in societies. The results show that countries with higher levels of power distance, and, therefore, a less economic and political stabilization, will look more and give more importance for aspects related to status. It is important for managers as it shows that countries in development will accept better luxury products, international brands and will, possibly be more willing to pay more for limited items, because they want to differentiate. As in the societies with a lower power distance, this strategy may not occur, as the search for status is not an important value.

In terms of theory, this study contributes to the state of art of the consumer behavior in an international level, regarding that no research before related personal values with the status perception in different countries. From this study, it is possible to confirm that we still live in a society with different levels of power distance, and that this theory can be easily applied into the consumption.

LIMITATIONS AND FUTURE RESEARCH

The main limitation of this study regards its sample, since it has a non-aleatory sample, but a convenience one. In addition, the results cannot be generalized to the society as a whole, as it studied students of Business classes in only four countries.

Regarding future research, it is possible to notice that there is a trend growing through this new generation to be, possibly, walking to a more "being" instead of "having" society. It would be interesting to investigate what motivates these youngsters to head to this direction, and what is the relation of the post-materialism values with that behavior. Furthermore, the development of a materialism scale, which can show the level of materialism a country has, based on its personal values, status and power distance could be interesting.

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APENDIX A

Power Distance Index, from high to low. Source: Hofstede, Hofstede & Minkov (2010).

Country	PDI	Country	PDI	Country	PDI
Malaysia	104	Hong Kong	68	Japan	54
Guatemala	95	Poland	68	Italy	50
Panama	95	Colombia	67	Argentina	49
Philippines	94	El Salvador	66	South Africa	49
Mexico	81	Turkey	66	Hungary	46
Venezuela	81	Belgium	68	Jamaica	45
China	80	Ethiopia	64	United States	40
Egypt	80	Kenya	64	Netherlands	38
Iraq	80	Peru	64	Australia	36
Kuwait	80	Tanzania	64	Costa Rica	35
Lebanon	80	Thailand	64	Germany	35
Lybia	80	Zambia	64	United Kingdom	35
Saudi Arabia	80	Chile	63	Switzerland	34
United Arab Emirates	80	Portugal	63	Finland	33
Indonesia	78	Uruguay	61	Norway	31
Ghana	77	Greece	60	Sweden	31
India	77	South Korea	60	Ireland	28
Nigeria	77	Iran	58	New Zealand	22
Serra Lione	77	Taiwan	58	Denmark	18
Singapore	74	Czech Republic	57	Israel	13
Brazil	69	Spain	57	Austria	11
France	68	Pakistan	55		

APENDIX B

Schwartz PVQ in English. Source: adapted from Barbosa, 2015.

1. Thinking up new ideas and being creative is important to him. He likes to do things in his own original way. (Self-direction).

2. It is important to him to be rich. He wants to have a lot of money and expensive things. (Power).

3. He thinks it is important that every person in the world be treated equally. He wants justice for everybody, even for people he doesn't know. (Universalism).

4. It is very important to him to show his abilities. He wants people to admire what he does. (Achievement).

5. It is important to him to live in secure surroundings. He avoids anything that might endanger his safety. (Security).

6. He likes surprises and is always looking for new things to do. He thinks it is important to do lots of different things in life. (Stimulation).

7. He believes that people should do what they're told. He thinks people should follow rules at all times, even when no-one is watching. (Conformity).

8. It is important to him to listen to people who are different from him. Even when he disagrees with them, he still wants to understand them. (Universalism).

9. He thinks it's important not to ask for more than what you have. He believes that people should be satisfied with what they have. (Tradition).

10. Having a good time is important to him. He likes to "spoil" himself. (Hedonism).

11. It is important to him to make his own decisions about what he does. He likes to be free to plan and to choose his activities for himself. (Self-direction).

12. It's very important to him to help the people around him. He wants to care for other people. (Benevolence)

13. Being very successful is important to him. He likes to impress other people. (Achievement).

14. It is very important to him that his country be safe from threats from within and without. He is concerned that social order be protected. (Security).

15. He looks for adventures and likes to take risks. He wants to have an exciting life. (Stimulation).

16. It is important to him always to behave properly. He wants to avoid doing anything people would say is wrong. (Conformity).

17. It is important to him to be in charge and tell others what to do. He wants people to do what he says. (Power).

18. It is important to him to be loyal to his friends. He wants to devote himself to people close to him. (Benevolence)

19. He strongly believes that people should care for nature. Looking after the environment is important to him. (Universalism).

20. Religious belief is important to him. He tries hard to do what his religion requires. (Tradition).

21. He seeks every chance he can to have fun. It is important to him to do things that give him pleasure. (Hedonism).

APENDIX C

Schwartz PVQ in Spanish. Source: Gaviria & Fernández (2006).

1. La invención de nuevas ideas y el ser creativo es importante para él. Le gusta hacer las cosas de un modo original. (Autodirección).

2. Ser rico es importante para él. Quiere tener mucho dinero y cosas costosas. (Poder).

3. Él piensa que es importante que todas las personas en el mundo sean tratadas de forma igualitaria. Cree que todos deben tener las mismas oportunidades en la vida. (Universalismo).

4. Es importante para él mostrar sus capacidades. Quiere que la gente admire lo que hace. (Logro).

5. Es importante para él vivir en un ambiente seguro. Evita todo lo que podría poner en peligro su seguridad. (Seguridad).

6. A él le gustan las sorpresas y siempre está buscando nuevas cosas para hacer. Cree que es importante probar un montón de cosas diferentes en la vida. (Estímulo).

7. Él cree que las personas deberían hacer lo que se les ordena. Piensa que las personas siempre deberían respetar las normas, incluso cuando nadie los vigía. (Conformidad).

8. Es importante para él escuchar a gente diferente. Aun cuando no esté de acuerdo con ellos, él quiere entenderlos. (Universalismo).

9. Para él, es importante ser humilde y modesto. Trata de no llamar atención. (Tradición).

10. Pasar un buen rato es importante para él. Le gusta pasar bien. (Hedonismo).

11. Para él es importante tomar sus propias decisiones acerca de lo que hace. Le gusta ser libre y no depender de otros. (Autodirección).

12. Para él es muy importante ayudar a quienes lo rodean. Quiere velar por el bienestar de los demás. (Benevolencia).

13. Para él, es importante ser muy exitoso. Espera que las personas reconozcan sus logros. (Logro).

14. Para él es muy importante que el gobierno le garantice seguridad contra toda amenaza. Él quiere que el estado sea fuerte de modo tal que pueda defender a sus ciudadanos. (Seguridad).

15. Él busca aventuras y le gusta tomar riesgos. Quiere tener una vida excitante. (Estímulo).

16. Para él, es importante comportarse siempre de forma adecuada. Quiere evitar hacer cualquier cosa que los demás piensen que está mal. (Conformidad).

17. Es importante para él obtener el respeto de los demás. Quiere que las personas hagan lo que él dice. (Poder).

18. Es importante para él ser leal a sus amigos. Él quiere dedicarse a las personas que tiene cerca. (Benevolencia).

19. Él cree con firmeza que las personas deben cuidar de la naturaleza. Cuidar el medio ambiente es importante para él. (Universalismo).

20. Las tradiciones son importantes para él. Trata se seguir las costumbres sostenidas por su familia o religión. (Tradición).

21. Él persigue todas las oportunidades para divertirse. Es importante para él hacer cosas que le produzcan placer. (Hedonismo).

APENDIX D

Schwartz PVQ in German. Source: Schmidt et al. (2007).

1. Es ist ihm wichtig, neue Ideen zu entwickeln und kreativ zu sein. Er macht Sachen gern auf seine eigene originelle Art und Weise. (Selbstbestimmung)

2. Es ist ihm wichtig, reich zu sein. Er möchte viel Geld haben und teure Sachen besitzen. (Macht)

3. Er hält es für wichtig, dass alle Menschen auf der Welt gleich behandelt werden sollten. Er glaubt, dass jeder Mensch im Leben gleiche Chancen haben sollte. (Universalismus)

4. Es ist ihm wichtig, seine Fähigkeiten zu zeigen. Er möchte, dass die Leute bewundern, was er tut. (Leistung)

5. Es ist ihm wichtig, in einem sicheren Umfeld zu leben. Er vermeidet alles, was seine Sicherheit gefährden könnte. (Sicherheit)

6. Er mag Überraschungen und hält immer Ausschau nach neuen Aktivitäten. Er denkt, dass im Leben Abwechslung wichtig ist. (Stimulation)

7. Er glaubt, dass die Menschen tun sollten, was man ihnen sagt. Er denkt, dass Menschen sich immer an Regeln halten sollten, selbst dann, wenn es niemand sieht. (Konformität)

8. Es ist ihm wichtig, Menschen zuzuhören, die anders sind als er. Auch wenn er anderer Meinung ist als andere, will er sie trotzdem verstehen. (Universalismus)

9. Es ist ihm wichtig, zurückhaltend und bescheiden zu sein. Er versucht, die Aufmerksamkeit nicht auf sich zu lenken. (Tradition)

10. Es ist ihm wichtig, Spaß zu haben. Er gönnt sich selbst gern etwas. (Hedonismus)

11. Es ist ihm wichtig, selbst zu entscheiden, was er tut. Er ist gern frei und unabhängig von anderen. (Selbstbestimmung)

12. Es ist ihm sehr wichtig, den Menschen um ihn herum zu helfen. Er will für deren Wohl sorgen. (Benevolenz)

13. Es ist ihm wichtig, sehr erfolgreich zu sein. Er hofft, dass die Leute seine Leistungen anerkennen. (Leistung)

14. Es ist ihm wichtig, dass der Staat seine persönliche Sicherheit vor allen Bedrohungen gewährleistet. Er will einen starken Staat, der seine Bürger verteidigt. (Sicherheit)

15. Er sucht das Abenteuer und geht gern Risiken ein. Er will ein aufregendes Leben haben. (Stimulation)

16. Es ist ihm wichtig, sich jederzeit korrekt zu verhalten. Er vermeidet es, Dinge zu tun, die andere Leute für falsch halten könnten. (Konformität)

17. Es ist ihm wichtig, dass andere ihn respektieren. Er will, dass die Leute tun, was er sagt. (Macht)

18. Es ist ihm wichtig, seinen Freunden gegenüber loyal zu sein. Er will sich für Menschen einsetzen, die ihm nahe stehen. (Benevolenz)

19. Er ist fest davon überzeugt, dass die Menschen sich um die Natur kümmern sollten. Umweltschutz ist ihm wichtig. (Universalismus)

20. Tradition ist ihm wichtig. Er versucht, sich an die Sitten und Gebräuche zu halten, die ihm von seiner Religion oder seiner Familie überliefert wurden. (Tradition)

21. Er lässt keine Gelegenheit aus, Spaß zu haben. Es ist ihm wichtig, Dinge zu tun, die ihm Vergnügen bereiten. (Hedonismus)

APENDIX E

Schwartz PVQ in Italian. Source: Capanna, et al. (2005) and Schwartz et al. (2001)

1. È importante per lui/lei avere nuove idee ed essere creativo/a. Gli/le piace fare cose in um suo modo originale (Autodirezione).

2. È importante per lui/lei essere ricco/a. Ambisce ad avere molti soldi e cose costose (Potere).

3. Pensa sai importante che ogni persona al mondo venga trattata allo stesso modo. Crede che ognuno dovrebbe avere le stesse opportunità nella vita (Universalismo).

4. È molto importante per lui/lei mostrate le proprie abilità. Vuole che la gente ammiri ciò che fa (Realizzazione).

5. È importante per lui/lei vivere in un ambiente sicuro. Evita ogni cosa che potrebbe mettere in pericolo la sua sicurezza (Sicurezza).

6. Pensa che sia importante fare molte cose diverse nella vitta. È sempre in cerca di novità da provare (Stimolazione).

7. Crede che la gente dovrebbe fare ciò che gli viene detto. È convinto/a che la persone dovrebbero sempre seguire le regole, anche quando nessuno sta controllando (Conformismo).

8. È importante per lui/lei dare ascolto alle persone che sono diverse da lui/lei. Anche quando non è d'accordo com loro si sforza di comprendere li loro punto di vista (Universalismo).

9. È importante per lui/lei essere umile e modesto. Cerca di non attirare l'attenzione su di sé (Tradizione).

10. Godere dei piaceri dela vita è importante per lui/lei. Gli/le piace "coccolarsi" (Edonsimo).

11. È importante per lui/lei prendere da solo/a decisioni su cosa fare. Gli/le piace essere libero/a di pianificare e scegliere le proprie attività (Autodirezione).

12. È molto importante per lui/lei aiutare la persone che ha intorno. Ambisce a prendersi cura del loro benessere (Benevolenza).

13. Avere molto sucesso è importante per lui/lei. Gli/le piace fare colpo sugli altri (Realizzazione).

14. È molto importante per lui/lei che il suo paese sai al sicuro. Ritiene che lo stato deba stare in guardia contro minacce provenienti dall'interno e all'esterno (Sicurezza).

15. Gli/le piace rischiare. È sempre ala ricerca di aventure (Stimolazione).

16. È importante per lui/lei comportarsi sempre in modo appropriato. Vuole evitare di fare qualsiasi cosa che la gente giudicherebbe sbagliata (Conformismo).

17. È importante per lui/lei essere a capo degli altri e dire loro cosa fare. Vuole che la gente faccia ciò che lui/lei dice (Potere).

18. È importante per lui/lei essere leale verso i propri amici. Ambisce a dedicarsi alle persone che gli/le sono vicine (Benevolenza).

19. È fortemente convento/a che la gente dovrebbe aver cura dela natura. Tutelare l'ambiente è importante per lui/lei (Universalismo).

20. Avere una Fede è importante per lui/lei. Si impegna tenacemente per fare ciò che la sua religione gli/le richiede (Tradizione).

21. Cerca ogni occasione per divertirsi. È importante per lui/lei fare cosec he sono fonte di piacere (Edonsimo).

APENDIX F

Schwartz PVQ in Portuguese (Brazil). Source: Pinto (2011).

1.	Pensar em novas ideias e ser criativo, fazendo as coisas à minha maneira. (Auto-direção).
2.	Ser rico, ter muito dinheiro e possuir bens valiosos. (Poder).
3.	Defender que todas as pessoas, incluindo as que eu não conheço, devem ser tratadas com igualdade e justiça. (Universalismo).
4.	Mostrar as minhas capacidades para que as pessoas possam admirar o que eu faço. (Realização).
5.	Viver em um lugar seguro, evitando tudo o que possa colocar em risco a minha estabilidade. (Segurança).
6.	Fazer muitas coisas diferentes na vida e procurar sempre coisas novas para fazer. (Estímulo).
7.	Defender que as pessoas devem fazer o que lhes mandam, cumprindo as regras em todos os momentos, mesmo quando ninguém está observando. (Conformidade).
8.	Escutar as pessoas que são diferentes de mim e, mesmo que não concorde com elas, procurar compreendê-las. (Universalismo).
9.	Não pedir mais do que se tem, acreditando que as pessoas devem viver satisfeitas com o que possuem. (Tradição).
10.	Divertir-me sempre que posso, fazendo coisas que me dão prazer. (Hedonismo).
11.	Tomar as minhas próprias decisões sobre o que faço, tendo liberdade para planejar e escolher as minhas ações. (Auto-direção).
12.	Ajudar e zelar pelo bem-estar das pessoas que me rodeiam. (Benevolência).
13.	Ter sucesso e impressionar os outros. (Realização).
14.	Defender que o país deva estar livre de ameaças internas e externas, protegendo a ordem social. (Segurança).
15.	Correr riscos e procurar sempre novas aventuras. (Estímulo).
16.	Comportar-me sempre de maneira apropriada, evitando fazer coisas que os outros considerem errado. (Conformidade).
17.	Estar no comando e dizer às outras pessoas o que elas devem fazer, para que cumpram. (Poder).
18.	Ser leal aos amigos e dedicar-me às pessoas que me estão próximas. (Benevolência).
19.	Proteger e preservar a natureza. (Universalismo).
20.	Respeitar a crença religiosa e cumprir os mandamentos da sua doutrina. (Tradição).
21.	Apreciar os prazeres da vida e cuidar bem de mim. (Hedonismo).

APENDIX G

Meaning of Branded Products Scale. Source: Strizhakova, Coulter & Price (2008).

Quality Factor and Items:

1. I use brand names as a sign of quality for purchasing products.

2. I choose brands because of the quality they represent.

Group-Identity Factor and Items:

1. Using brands can help me connect with other people and social groups.

2. I buy brands to be able to associate with specific people and groups.

3. I feel a bond with people who use the same brands as I do.

4. By choosing certain brands, I choose who I want to Associate with.

5. My choice of a brand says something about the people I like to associate with.

Status Factor and Items*:

1. I avoid choosing brands that do not reflect my social prestige.

2. I use brands to communicate my social prestige.

3. I choose brands that are associated with the social class I belong to.

4. The brand I use reflect my social prestige.

5. I communicate my achievement through the brand I own and use.

*The world "status" was replace by the world "prestige".

Tradition Factors and Items:

Family Tradition Items:

1. I buy brands because they are an important tradition in my household.

2. I use brands that my family uses or have used.

National Tradition Items:

3. I use brands that reflect my national heritage.

4. I prefer brands associated with my national heritage.

APPENDIX H

Model Fit – Confirmatory Factorial Analysis

	x^2	df	x^2/df	GFI	NFI	CFI	IFI	RMSEA
BRAZIL	848,73	601	1,412	0,85	0,643	0,855	0,861	0,042
MEXICO	1234	601	2,054	0,776	0,7	0,817	0,82	0,067
ITALY	964	601	1,605	0,789	0,628	0,811	0,818	0,05
GERMANY	989	601	1,647	0,81	0,693	0,848	0,852	0,05

APPENDIX I – Regression Weights (Brazil)

			Estimate	S.E.	C.R.	P	Label
Q6_18	<---	univer	1				
Q6_12	<---	univer	1,4	0,516	2,714	*	par_1
Q6_8	<---	univer	1,174	0,58	2,025	*	par_2
Q6_3	<---	univer	1,387	0,559	2,483	*	par_3
Q6_14	<---	TCS	1				
Q6_9	<---	TCS	0,76	0,711	1,069	0,285	par_4
Q6_7	<---	TCS	0,661	0,665	0,994	0,32	par_5
Q6_5	<---	TCS	-0,792	0,474	-1,671	0,095	par_6
Q6_17	<---	Pow_Ach	1				
Q6_13	<---	Pow_Ach	2,709	1,459	1,856	0,063	par_7
Q6_4	<---	Pow_Ach	1,075	0,56	1,921	*	par_8
Q6_2	<---	Pow_Ach	1,345	0,672	2,002	*	par_9
Q6_15	<---	HSS	1				
Q6_10	<---	HSS	0,412	0,191	2,16	*	par_10
Q6_6	<---	HSS	0,771	0,345	2,238	*	par_11
Q6_1	<---	HSS	0,866	0,372	2,328	*	par_12
Q14_13	<---	Trad	1				
Q14_14	<---	Trad	0,808	0,281	2,87	**	par_13
Q14_15	<---	Trad	0,722	0,274	2,631	**	par_14
Q14_16	<---	Trad	2,646	0,643	4,114	***	par_15
Q14_8	<---	Status	1				
Q14_9	<---	Status	1,076	0,106	10,112	***	par_16
Q14_10	<---	Status	1,081	0,1	10,815	***	par_17
Q14_11	<---	Status	0,969	0,09	10,803	***	par_18
Q6_19	<---	univer	1,638	0,619	2,649	**	par_19
Q6_16	<---	TCS	0,874	0,599	1,458	0,145	par_20
Q6_20	<---	TCS	1,722	0,951	1,81	0,07	par_21
Q6_11	<---	HSS	0,501	0,232	2,158	*	par_22
Q6_21	<---	HSS	0,526	0,232	2,27	*	par_23
Q14_3	<---	Group	1				
Q14_4	<---	Group	0,884	0,079	11,161	***	par_24
Q14_5	<---	Group	0,784	0,089	8,768	***	par_25
Q14_6	<---	Group	1,114	0,099	11,207	***	par_26
Q14_1	<---	Qual	1				
Q14_2	<---	Qual	0,426	0,122	3,506	***	par_27
Q14_7	<---	Group	1,144	0,097	11,74	***	par_28
Q14_12	<---	Status	0,385	0,075	5,102	***	par_29

***	significant at 0,001 level
**	significant at 0,01 level
*	significant at 0,05 level

APPENDIX J - – Regression Weights (Mexico)

			Estimate	S.E.	C.R.	P	Label
Q6_18	<---	univer	1				
Q6_12	<---	univer	1,735	0,224	7,732	***	par_1
Q6_8	<---	univer	1,751	0,231	7,566	***	par_2
Q6_3	<---	univer	1,744	0,231	7,558	***	par_3
Q6_14	<---	TCS	1				
Q6_9	<---	TCS	1,366	0,205	6,675	***	par_4
Q6_7	<---	TCS	0,92	0,167	5,524	***	par_5
Q6_5	<---	TCS	1,044	0,17	6,156	***	par_6
Q6_17	<---	Pow_Ach	1				
Q6_13	<---	Pow_Ach	0,775	0,122	6,361	***	par_7
Q6_4	<---	Pow_Ach	0,592	0,11	5,371	***	par_8
Q6_2	<---	Pow_Ach	0,996	0,145	6,862	***	par_9
Q6_15	<---	HSS	1				
Q6_10	<---	HSS	0,388	0,085	4,584	***	par_10
Q6_6	<---	HSS	1,022	0,116	8,775	***	par_11
Q6_1	<---	HSS	1,115	0,123	9,063	***	par_12
Q14_13	<---	Trad	1				
Q14_14	<---	Trad	0,704	0,183	3,856	***	par_13
Q14_15	<---	Trad	0,29	0,14	2,069	*	par_14
Q14_16	<---	Trad	1,977	0,337	5,859	***	par_15
Q14_8	<---	Status	1				
Q14_9	<---	Status	1,327	0,15	8,879	***	par_16
Q14_10	<---	Status	1,365	0,15	9,124	***	par_17
Q14_11	<---	Status	1,166	0,137	8,503	***	par_18
Q6_19	<---	univer	2,232	0,278	8,02	***	par_19
Q6_16	<---	TCS	1,021	0,174	5,864	***	par_20
Q6_20	<---	TCS	0,163	0,121	1,345	0,179	par_21
Q6_11	<---	HSS	1,034	0,116	8,925	***	par_22
Q6_21	<---	HSS	-0,098	0,08	-1,229	0,219	par_23
Q14_3	<---	Group	1				
Q14_4	<---	Group	1,043	0,094	11,078	***	par_24
Q14_5	<---	Group	1,19	0,108	10,981	***	par_25
Q14_6	<---	Group	1,176	0,104	11,335	***	par_26
Q14_1	<---	Qual	1				
Q14_2	<---	Qual	0,566	0,082	6,885	***	par_27
Q14_7	<---	Group	1,192	0,104	11,447	***	par_28
Q14_12	<---	Status	0,786	0,119	6,611	***	par_29

***   significant at 0,001 level
**   significant at 0,01 level
*   significant at 0,05 level

APPENDIX K – Regression Weights (Italy)

			Estimate	S.E.	C.R.	P	Label
Q6_18	<---	univer	1				
Q6_12	<---	univer	1,14	0,222	5,136	***	par_1
Q6_8	<---	univer	1,118	0,23	4,854	***	par_2
Q6_3	<---	univer	1,09	0,22	4,962	***	par_3
Q6_14	<---	TCS	1				
Q6_9	<---	TCS	0,318	0,139	2,289	*	par_4
Q6_7	<---	TCS	0,39	0,165	2,368	*	par_5
Q6_5	<---	TCS	0,795	0,15	5,315	***	par_6
Q6_17	<---	Pow_Ach	1				
Q6_13	<---	Pow_Ach	1,279	0,211	6,06	***	par_7
Q6_4	<---	Pow_Ach	1,078	0,192	5,63	***	par_8
Q6_2	<---	Pow_Ach	1,261	0,218	5,772	***	par_9
Q6_15	<---	HSS	1				
Q6_10	<---	HSS	1,131	0,284	3,979	***	par_10
Q6_6	<---	HSS	0,914	0,259	3,525	***	par_11
Q6_1	<---	HSS	0,626	0,231	2,707	**	par_12
Q14_13	<---	Trad	1				
Q14_14	<---	Trad	0,993	0,239	4,156	***	par_13
Q14_15	<---	Trad	2,09	0,347	6,031	***	par_14
Q14_16	<---	Trad	1,884	0,318	5,934	***	par_15
Q6_19	<---	univer	0,924	0,195	4,729	***	par_16
Q6_16	<---	TCS	0,293	0,149	1,959	*	par_17
Q6_20	<---	TCS	0,551	0,172	3,211	***	par_18
Q6_11	<---	HSS	0,383	0,21	1,829	0,067	par_19
Q6_21	<---	HSS	1,405	0,354	3,971	***	par_20
Q14_3	<---	Group	1				
Q14_4	<---	Group	0,931	0,1	9,299	***	par_21
Q14_5	<---	Group	1,125	0,133	8,475	***	par_22
Q14_6	<---	Group	0,997	0,114	8,722	***	par_23
Q14_1	<---	Qual	1				
Q14_2	<---	Qual	0,755	0,123	6,129	***	par_24
Q14_7	<---	Group	1,042	0,128	8,13	***	par_25
Q14_8	<---	Status	1				
Q14_9	<---	Status	1,32	0,186	7,115	***	par_26
Q14_10	<---	Status	1,186	0,194	6,127	***	par_27
Q14_11	<---	Status	1,331	0,203	6,565	***	par_28
Q14_12	<---	Status	1,192	0,17	7,002	***	par_29

*** significant at 0,001 level
** significant at 0,01 level
* significant at 0,05 level

APPENDIX L – Regression Weights (Germany)

			Estimate	S.E.	C.R.	P	Label
Q6_18	<---	univer	1				
Q6_12	<---	univer	1,857	0,389	4,77	***	par_1
Q6_8	<---	univer	2,018	0,43	4,692	***	par_2
Q6_3	<---	univer	1,968	0,428	4,603	***	par_3
Q6_14	<---	TCS	1				
Q6_9	<---	TCS	0,253	0,205	1,238	0,216	par_4
Q6_7	<---	TCS	1,391	0,282	4,929	***	par_5
Q6_5	<---	TCS	1,224	0,256	4,783	***	par_6
Q6_17	<---	Pow_Ach	1				
Q6_13	<---	Pow_Ach	1,073	0,197	5,446	***	par_7
Q6_4	<---	Pow_Ach	1,118	0,201	5,568	***	par_8
Q6_2	<---	Pow_Ach	0,942	0,193	4,882	***	par_9
Q6_15	<---	HSS	1				
Q6_10	<---	HSS	0,416	0,115	3,608	***	par_10
Q6_6	<---	HSS	1,033	0,156	6,631	***	par_11
Q6_1	<---	HSS	0,869	0,149	5,825	***	par_12
Q7_13	<---	Trad	1				
Q7_14	<---	Trad	0,697	0,114	6,113	***	par_13
Q7_15	<---	Trad	1,216	0,128	9,464	***	par_14
Q7_16	<---	Trad	1,203	0,131	9,176	***	par_15
Q7_8	<---	Status	1				
Q7_9	<---	Status	1,419	0,142	10,012	***	par_16
Q7_10	<---	Status	1,187	0,129	9,226	***	par_17
Q7_11	<---	Status	1,322	0,137	9,683	***	par_18
Q6_19	<---	univer	1,672	0,368	4,545	***	par_19
Q6_16	<---	TCS	1,081	0,241	4,49	***	par_20
Q6_20	<---	TCS	-0,163	0,217	-0,752	***	par_21
Q6_11	<---	HSS	0,495	0,132	3,757	***	par_22
Q6_21	<---	HSS	0,746	0,138	5,387	***	par_23
Q7_3	<---	Group	1				
Q7_4	<---	Group	1,066	0,11	9,689	***	par_24
Q7_5	<---	Group	0,898	0,104	8,632	***	par_25
Q7_6	<---	Group	1,137	0,112	10,155	***	par_26
Q7_1	<---	Qual	1				
Q7_2	<---	Qual	0,882	0,194	4,538	***	par_27
Q7_7	<---	Group	1,147	0,11	10,397	***	par_28
Q7_12	<---	Status	1,213	0,132	9,226	***	par_29
***	significant at 0,001 level						

APPENDIX M – Average and SE compared

Question	Brazil		Mexico		Italy		Germany	
	Average	SD	Average	SD	Average	SD	Average	SD
Thinking up new ideas and being creative is important to him. He likes to do things in his own original way	3,49	1,4	3,72	1,0	4,05	0,8	3,4	1,0
It is important to him to be rich. He wants to have a lot of money and expensive things.	3,28	0,9	3,56	1,0	3,20	1,0	3,6	0,9
He thinks it is important that every person in the world be treated equally. He wants justice for everybody, even for people he doesn't know.	3,59	1,4	3,86	1,1	4,49	0,8	3,4	1,1
It is very important to him to show his abilities. He wants people to admire what he does.	3,16	0,9	3,94	0,9	3,69	0,9	3,8	0,8
It is important to him to live in secure surroundings. He avoids anything that might endanger his safety.	3,24	0,8	3,78	1,0	4,18	0,8	4,0	0,9
He likes surprises and is always looking for new things to do. He thinks it is important to do lots of different things in life.	3,55	1,4	3,68	1,0	4,04	0,8	3,2	1,0
He believes that people should do what they're told. He thinks people should follow rules at all times, even when no-one is watching.	3,36	1,6	3,18	1,0	3,01	1,1	3,5	0,9
It is important to him to listen to people who are different from him. Even when he disagrees with them, he still wants to understand them.	3,57	1,7	3,59	1,1	4,14	0,8	3,1	1,0
He thinks it's important not to ask for more than what you have. He believes that people should be satisfied with what they have.	3,43	1,7	3,38	1,2	3,82	0,9	3,0	1,0
Having a good time is important to him. He likes to "spoil" himself.	3,39	0,8	4,37	0,8	4,15	0,7	3,5	0,8
It is important to him to make his own decisions about what he does. He likes to be free to plan and to choose his activities for himself.	3,36	1,0	3,97	0,9	4,13	0,8	3,7	0,9
It's very important to him to help the people around him. He wants to care for other people.	3,38	1,2	3,69	1,0	4,08	0,8	3,3	0,9
Being very successful is important to him. He likes to impress other people.	3,42	0,8	3,93	0,9	3,64	0,9	3,8	0,9
It is very important to him that his country be safe from threats from within and without. He is concerned that social order be protected.	3,24	1,2	3,97	1,0	4,25	0,9	4,0	0,9
He looks for adventures and likes to take risks. He wants to have an exciting life.	3,67	1,5	3,62	1,0	3,19	0,9	2,9	1,0
It is important to him always to behave properly. He wants to avoid doing anything people would say is wrong.	3,26	1,2	3,32	1,1	3,50	1,0	3,7	0,9
It is important to him to be in charge and tell others what to do. He wants people to do what he says.	3,24	1,3	3,51	1,0	2,92	1,1	3,3	0,9
It is important to him to be loyal to his friends. He wants to devote himself to people close to him.	3,20	1,0	4,06	0,8	4,41	0,7	3,7	0,9
He strongly believes that people should care for nature. Looking after the environment is important to him.	3,56	1,5	3,64	1,2	4,44	0,7	3,4	0,9
Religious belief is important to him. He tries hard to do what his religion requires.	3,28	1,3	3,94	0,9	2,59	1,1	2,4	1,1
He seeks every chance he can to have fun. It is important to him to do things that give him pleasure.	3,26	0,9	3,54	0,7	3,81	0,9	3,4	0,9
I use brand names as a sign of quality for purchasing products.	3,57	1,1	3,32	1,2	2,53	1,1	3,44	1,0
I choose brands because of the quality they represent.	3,87	1,0	3,82	1,1	3,34	1,2	3,83	0,9
Using brands can help me connect with other people and social groups.	2,69	1,2	2,79	1,1	1,82	1,0	2,6	1,1
I buy brands to be able to associate with specific people and groups.	1,99	1,0	2,32	1,1	1,60	0,8	2,5	1,1
I feel a bond with people who use the same brands as I do.	2,38	1,1	2,68	1,2	1,90	1,0	2,6	1,1
By choosing certain brands, I choose who I want to Associate with.	2,43	1,2	2,66	1,2	1,76	0,9	2,8	1,1
My choice of a brand says something about the people I like to associate with.	2,50	1,2	2,50	1,2	1,95	1,0	2,6	1,1
I avoid choosing brands that do not reflect my social prestige.	2,02	1,0	2,54	1,1	1,83	1,0	2,6	1,1
I use brands to communicate my social prestige.	2,49	1,1	2,74	1,2	1,67	0,8	2,6	1,2
I choose brands that are associated with the social class I belong to.	2,32	1,1	2,60	1,1	1,94	1,0	2,6	1,1
The brand I use reflect my social prestige.	1,96	1,0	2,25	1,1	1,89	1,0	2,8	1,2
I communicate my achievement through the brand I own and use.	1,72	0,8	2,21	1,0	1,55	0,8	2,6	1,1
I buy brands because they are an important tradition in my household.	2,86	1,1	3,18	1,1	2,08	1,0	2,4	1,2
I use brands that my family uses or have used.	2,12	1,0	2,62	1,0	2,93	1,2	3,0	1,1
I use brands that reflect my national heritage.	2,28	1,0	2,85	0,9	2,57	1,1	2,5	1,1
I prefer brands associated with my national heritage.	2,02	1,0	2,44	1,1	2,97	1,1	2,6	1,1