Cultural Values, Fashion Involvement and Consumers' Global-Mindedness

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Abstract

This study generated a framework to help academicians understand consumers' cultural values and global-mindedness Especially, this study affirmed the importance of fashion involvement in evoking global-mindedness when consumers have strong traditional values. A conceptual model with non-traditional and traditional values as exogenous variables, global-mindedness as endogenous variable and fashion involvement as mediating variable were created for the study. Data from 224 female college students were analyzed for empirical study. Results indicated that college students showed higher level of non-traditional values than traditional values. Non-traditional values had significant direct influence on global-mindedness whereas traditional values did not have significant influence. Traditional values as well as non-traditional had significant influence on fashion involvement. Fashion involvement significantly affected global-mindedness. Both non-traditional values and traditional values had significant positive indirect effects on global-mindedness mediated by fashion involvement.

Key words : cultural value, traditional value, non-traditional value, fashion involvement, global-mindedness.

I. Introduction

Growth in multinational corporations, international business strategies, informational technology and global media have encouraged the communication and relationships among people who has various cultural and national backgrounds, resulting in global culture as well as global consumerism. As globalization throughout the world expands, powerful blocks of consumers who possess global mind-sets emerge.[1] Multinational global marketers should need to consider both local and world mind-sets within global consumers and integrate traditional and global aspects in standardized global marketing strategies.

As well as Buddhism and Taoism, Korea has been deeply influenced by Confucian ethics. Common patterns in historical Korean society were the importance of the family, obedience to authority, high rate of literacy and hard working values. Human relationships and responsibilities to family and friends were the most important element in everyday Korean life. The strong and frequent keen relationships among personal and

[1] Thomas P. Murtha, Stephanie A. Lenway, and Richard P. Bagozzi, "Global Mind-Sets and Cognitive Shift in a Complex Multinational Corporation," *Strategic Management Journal* 19, no. 2 (Feb 1998): 97.

social groups and symbolic characteristics of Confucianism made modern Korean people to behave as a group and to be appearance or fashion oriented.

At the same time, Korea has experienced dramatic economic growth during the Post-World War II period. Although this change has occurred within a high traditional and collectivistic culture, social and political values are changing from authoritarianism to libertarianism and from traditional to modern morality. An international media such as internet[2] and travel experience have become common among young Korean generations. It is reported that younger and more educated consumers in Korea tend to possess more modern and westernized values and less traditional morals. Korean young consumers were conscious about fashion and styles that are now standardized through international marketing.[3] Being interested in fashion and clothing products, Korean female colleges students' attitude toward fashion were reported to be similar to that of Western college students.[4]

This article tries to expand the empirical support for the idea of the internationalism and is aimed at understanding of global mind-sets through the role of cultural values. The purpose of this study is to explore how the dual existence of traditional and non-traditional (or western) cultural values related global-mindedness

of Korean young consumers. The specific focus of this research is how fashion involvement plays a mediating role in this process.

Ⅱ. Literature Review

1. Cultural Values

Culture, in addition to personality and situational influences, plays a significant role in individual psychological process and human behavior.[5] Culture incorporates many aspects including language, education, and social, economic, political, religious and technological systems. These factors shape value, norms, and other individual cognitive constructs. Values can be defined as "beliefs that pertain to desirable end states or modes of conduct, transcend specific situations, guide selection or evaluation of behavior, and are ordered by importance in relation to another to form a system of value priorities."[6] Values influence channels and ways of communication and shape the way of behaving to obtain goals such as buying and consuming. Therefore, understanding cultural values becomes important to explain consumer behavior as one's perspectives becomes increasingly global.

Although there are debates on what constitutes cultural values,[7] one of the widely adopted conceptualization of cultural values is the individualism and collectivism categorization.[8] A

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[2] David Ronfeldth, and John Arguilla, "From Cyberspace to the Noosphere: Emergence of the Global Mind," *New Perspectives Quarterly* 17 (Winter 2000): 18-25.

[3] M. Lee, and Leslie D. Burns, "Self-Consciousness and Clothing Purchase Criteria of Korean and United States College Women," *Clothing and Textiles Research Journal* 11, no. 4 (1993): 32-40.

[4] H. L. Schrank, A. I. Sugawara, and M. Kim, "Fashion Leadership: A Two-Culture Study. Part 2: Comparison of Korean and American Fashion Leaders," *Home Economics Research Journal* 10, no. 3 (1982): 235-240.

[5] Gus Geursen, and Ruth Rentschiler, "Unraveling Cultural Value," *Journal of Arts Management, Law, and Society* 33, no. 3 (Fall 2003): 200-202.

[6] Jan-Benedict E. M. Steenkamp, Frenkel ter Hofstede, and Michel Wedel, "A Cross-National Investigation into the Individual and National Cultural Antecedents of Consumer Innovativeness," *Journal of Marketing* 63 (April 1999): 55.

[7] Gus Geursen, and Ruth Rentschiler, *Op. cit.*, 196.

[8] Ludek Kolman, Neils G. Noorderhaven, Geert Hofstede, and Elisabeth Dienes, "Cross-Cultural Differences in Central Europe," *Journal of Managerial Psychology* 18, no. 1 (2003): 83-84.

well known conceptualization of cultural values is acknowledged by Hostede.[9] One of the Hosrede's dimension of cultural values is individualism/collectivism. Individualism versus collectivism can be defined as "the tendency of people to look after themselves and their immediate family and neglect the needs of society".[10] People in individualistic society such as United States and Western Europe value high probability element of personal life or family integrity whereas people in collectivistic society such as Asia and South America value elements of the collective self.[11]

People in every culture have both collectivist and individual tendencies, but the relative emphasis is toward individualism in the West and toward collectivism in the East and South[12]. Asian or Eastern values consists of euphemism or indirect discourse, collectivism, respect for authority, fatalism, indirect communication and intuitive problem solving.[13] These values are to greatest or lesser extent characteristics of communications and social interaction in most Asian societies. On the other hand, U. S or Western core values emphasize the importance of direct discourse, individualism or self-reliance, Egalitarianism, determinism and logical problem solving.

Other conceptualizations of cultural values are masculinity-femininity and emotional control-expressiveness values.[14] Masculine cultures emphasize getting the job done, achievement, progress and advancement. Feminine cultures emphasize the quality of life, good relationships, nurturing and concern for others.[15] Kolman, Hofstede and Diens reported that among Eastern Europian counties Check republic and Polish cultures are strongly masculine than other countries.[16] Triandis noted similarity between masculine and individualistic values and feminine and collectivist behaviors.[17]

The Korean culture, as in most of East Asia, is influenced by the dominance of the Confucian religion, which transcends into business, individual behavior, and family structure. The Confucian ethics are designed to foster loyalty, dedication, responsibility, and commitment and to intensify identification with the organization and one's role in the organization. Lee and Green[18] noted that although western knowledge and technology have entered to the Korean culture, Confucian idealism still predominates in Korea today like many countries in Asia such as China.[19] The most distinct and important difference

[9] Geert Hofstede, *Culture's Consequences: The International Differences in Work-Related Value* (Beverly Hills, CA: Sage Publication, 1980).

[10] Christopher J. Robertson, and James J. Hoffman, "How Different Are We? An Investigation of Confusion Values in the United States," *Journal of Managerial Issues* 12 (2000): 36.

[11] Harry Triandis and Eunkook M, Suh, "Cultural Influence on Personality," *Annual Review of Psychology* 53 (2002): 136.

[12] *Ibid.*, 136.

[13] K. T. Frith, and M. Frith, "Western Advertising and Eastern Culture: The Confrontation in Southeast Asia," *Current Issues and Research in Advertising* 12 (1989): 63-73.

[14] Ludek Kolman, Neils G. Noorderhaven, Geert Hofstede, and Elisabeth Dienes, *Op. cit.*, 85-86.

[15] Harry Triandis, "Theoretical Concepts that are Applicable to the Analysis of Ethnocentrism," in *Applied Cross-cultural Psychology*, ed. R. Bristin (Newbury Park, CA: Sage Publications, 1990), 50-51.

[16] Ludek Kolman, Neils G. Noorderhaven, Geert Hofstede, and Elisabeth Dienes, *Op. cit.*, 85.

[17] Harry Triandis, *Op. cit.*, 51.

[18] Choi Lee, and Robert T. Green, "Cross-Cultural Examination of the Fishbein Behavioral Intentions Model," *Journal of International Business Studies* 21, no. 2 (1991): 293.

[19] Tak S. Cheung, "Modernization, Globalization and Confucianism in Chinese Societies," *Contemporary Sociology* 32, no. 4 (July 2003): 466.

compared to Western culture is the importance of group influence in the decision making process. Problem recognition for Korean consumers is rarely internally generated. A person's behavioral intentions are greatly influenced by the social influences such as group conformity and face-saving pressures. It is especially important when purchasing a socially visible product such as prestige branded clothing.

At the same time, due to the economic growth of Korea, living standards of Korea have increased. This resulted in higher expectations on quality and styles and Westernized consumption patterns. In addition, multinational corporations' global strategy has developed global culture by packaging imagery and diffusing it through worldwide communication network[20,21] lead by firms in Western societies. It was even reported that students in Japan are more on the individualistic than the collectivist side.[22]

There was much doubt on whether Confucianism can survive especially after the recent economic crises in Asia. But the drawback of Confucianism compared to universalism in work morals will not hinder stable families and strong commitments to education that under most circumstances are particularly well adaptable to capitalism.[23] Eastern communitarian values as well as Western liberalism will be needed especially for the future leadership. Therefore, a mix of traditional and non-traditional values will be seen in global consumers in the future. Younger generation in Korea is especially more capable of and exposed to the global media. At the same time, the global consumers live day by day in his or her traditional culture. They hold some of East and West, Asian and Western, or individualistic and collectivistic values simultaneously.

2. Global-Mindedness

Global-mindedness or global mindsets can be defined as the receptiveness to cultures other than one's own, often as part of appreciation of world socio-economic and ecological issues.[24] More and more people are now involved with more than one culture. New media technology leads to an information society characterized by predominance of information work, great volume of information flow, interactivity of relations, integration and convergence of activities, globalizing tendencies and postmodern culture.[25]

The globalization process produces worldwide cultural homogeneity as well as cultural disorder.[26] The intensity and rapidity of today's globalization has contributed to the sense that the world is a singular place which entails the proliferation of a new culture, a transnational culture that is oriented beyond national bounda-

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[20] Marieke de Mooij, "Convergence and Divergence in Consumer Behavior: Implication for Global Advertising," *International Journal of Advertising* 22 (2003): 183.

[21] Subhash C. Jain, "Standardization of International Marketing Strategy: Some Research Hypothesis," *Journal of Marketing* 53 no. 1 (1989): 71-73.

[22] Harry. C. Triandis, R. Bontempo, M. J. Villareal, M. Asai, and N. Lucca, "Individualism and Colletivism: Cross-Cultural Perspectives on Self-Ingroup Relationships," *Journal of Personality and Social Psychology* 54 (1988): 323-338.

[23] Gilbert Rozman, "Can Confucianism Survive in an Age of Universalism and Globalization," *Pacific Affairs* 71, no. 1 (Spring 2002): 28-36.

[24] Dennis McQuail, "Media Marketing: Mass Media in a Popular Culture," *Journalism and Mass Communication Quarterly* 75 (Winter 1998): 847.

[25] Marieke de Mooij, "The Future is Predictable for International Marketers Converging Incomes Lead to Diverging Consumer Behavior," *International Marketing Review* 17 (2000): 103.

[26] A. Fuat Firat, "The Unmanageable Consumer: Contemporary Consumption and its Fragmentation," *Journal of Consumer Policy* 19, no. 3 (September 1996): 393-396.

ries.[27] Eastern people have both Western and Eastern cultural values. Also Western people have both Eastern and Western values. Contemporary Korean consumers who are also global consumers have global-mindedness, even if the degrees are different through exposures to the world.

MaCracken and Roth[28] contended that consumer goods have significance due to their ability to carry and communicate cultural meanings. Meaning is constantly flowing to and from its several locations in the social world, aided by the efforts of designers, producers, marketers and consumers. The meaning is then drawn from the objects and transferred to individual consumers who purchase, posses and consume the good.

Apparel industry is already globalized and global apparel firms send their campaigns of standardized strategies to countries worldwide. First of all, style-wise, standardized global costumes are worn across countries no matter what traditional costumes they wore in the past. Fashion and clothing styles change constantly follow international trends. Secondly, marketing-wise, the same brand image is sent to global consumers worldwide through various channels of advertisement.[29] Commercials of fashion products featuring Caucasian models with westernized setting and English worded brand-names and slogans are some examples of the globalizing Korean apparel market today. Finally, Apparel is one of the visual product that concepts for products, not products themselves, cross boundaries among different cultures. According to Firat, Dohlakia and Venkatesh,[30] consumers in postmodern culture rely less on text or words in order to achieve an understanding. Because the world has evolved into a visual culture, marketers are becoming skillful in influencing people's attitudes, feelings and behavior through visual imagery as they have been through language.

The Korean young consumers are postmodern consumers who are demographically young, reasonably well-schooled and have a cosmopolitan outlook on life.[31] Psychologically, they have a strong sense of self and a strong concern for bodily appearance. These postmodern consumers continually familiarize themselves with the global-mindsets.

3. Fashion Involvement

Fashion involvement is defined as the perceived relevance of fashion products to individuals based on inherent needs, values and interests.[32] Product involvement is important to understanding consumer attitudes and behavior because involvement is a central motivation factor that shapes the purchase decision-making process. Involved consumers exhibit feelings of interest, pleasure, and enthusiasm toward relevant product categories.[33]

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[27] Rhomas M. Begley, and Daid P. Boyd, "The Need for a Corporate Global Mind-Set," *MIT Sloan Management Review* 44 (2003): 25.

[28] Grant D. McCracken and Victor J. Roth, "Does Clothes Have a Code? Empirical Findings and Theoretical Implications in the Study of Clothing as a Means of Communication," *International Journal of Research in Marketing* 6 (1988): 13-33.

[29] Ying Fan, "The National Image of Global Brands," *Brand Management* 9, no. 3 (2002): 180-192.

[30] A. Fuat Firat and Nikhlesh Dholakia, and Alladi Venkatesh, "Marketing in a Postmodern World," *European Journal of Marketing* 29 (1995): 40-56.

[31] Teresa J. Domzal, and Jerome B. Kenan, "Mirror, Mirror: Some Postmodern Reflections on Global Advertising," *Journal of Advertising* 22, no. 4 (1993): 1-20.

[32] Ann E. Fairhurst, Linda K. Good, and James W. Gentry, "Fashion Involvement: An Instrument Validation Procedure," *Clothing and Textiles Research Journal* 7, no. 3 (1989): 10-11.

[33] Ronald E. Goldsmith, and Janelle Emmert, "Measuring Product Category Involvement: A Multitrait-Multimethod Study." *Journal of Business Research* 23 (1991): 363-364.

Apparel and fashion has frequently been recognized as a product category likely to induce high involvement.[34] Some types of apparel, such as socks, may yield lower levels of involvement for many consumers, particularly if the items are low in price and repeat purchase is frequent.[35] However, due to the symbolic nature of much outerwear that serves as a marker of the wearer's identity, involvement in apparel is likely to be high for many consumers.

Fashion and apparel is a hedonic product and may closely relate to a consumer's self-identity. Therefore, apparel has been regarded as high in its tendency to arouse involvement with more susceptibility to risks.[36] In addition, situations surrounding apparel purchase decisions and intended use of apparel influence a consumer's decision.

Fashion is a standardized global product. The everyday wear that we put on does not necessarily visualize the traditional cultural values that we have in our cultural heritage. As McCracken and Ruth stated, the meaning is conveyed through the culturally bounded product.[37] Involvement in the standard global product category, fashion and apparel, should be anteceded by non traditional cultural values and result in generating consumers' global mindsets. Therefore, in this study, fashion involvement is regarded as an important variable to take into account as a mediating variable because it may be a central factor shaping Korean consumers' global-mindedness.

III. Methods

1. Measures

1) Cultural Values
Item scales used to measure cultural values were modified from prior research such as Robertson and Hoffman,[38] Frith and Frith,[39] and Triandis[40] that conceptualize cultural values as Eastern/Western, traditional/global, or individual/collectivistic values. A panel consists of five Clothing and Textiles researchers identified 12 items relevant to measure cultural values from about 20 question items found in the existing measures. Items were pre-tested and factor-analyzed. Final survey items were four items measuring traditional values ("concerned about others", "feminine", "have strong family ties" and "get along with authority") and four items measuring non traditional values, ("independent", "self-determined", "future-oriented" and "risk taking"). Items were rated on a seven-point scale ranging from does not apply at all (1) to strongly applies (7). Cronbach's *alphas* for internal consistency were of .71 for traditional value and .79 for non-traditional value.

2) Global-Mindedness
The question items concerning global-mindedness were developed to measure how much the respondent opens their mind or feelings toward other cultures rather than narrowly focus on ones own culture. From the previous world-minded attitude studies of Sampson and

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[34] Jean-Noel Kapferer, and Gills Laurent, "Consumer Involvement Profiles: A New and Practical Approach to Consumer Involvement," *Journal of Advertising Research* 25 (1985/1986): 51.

[35] Mark B. Traylor, and W. Benoy Joseph, "Measuring Consumer Involvement in Products: Developing a General Scale," *Psychology and Marketing* 1, no. 2 (1991): 66.

[36] Elizabeth C. Hirschman, and Morris B. Holbrook, "Hedonic Consumption: Emerging Concepts, Methods and Propositions," *Journal of Marketing* 46 (Summer 1982): 93.

[37] Grant D. McCracken and Victor J. Roth, *Op. cit.*, 13-33.

[38] Christopher J. Robertson, and James J. Hoffman, *Op. cit.*, 36.

[39] K. T. Frith, and M. Frith, "Western Advertising and Eastern Culture: The Confrontation in Southeast Asia," *Current Issues and Research in Advertising* 12 (1989): 63-73.

[40] Harry Triandis, *Op. cit.*, 34-55.

Smith[41] and Wiseman, Hammer and Nishida,[42] 12 items were selected. Pretest and factor analysis finalized six items for the research questionnaire such as "Our responsibility to people of other nations ought to be as great as our responsibility to people of our own country" and "I enjoy watching TV programs dealing with topics about other cultures". Each item was rated on a sevenpoint Likert-type scale ranging from strongly agree to strongly disagree. Cronbach's *alpha* was .72 for the six item globalmindedness measure.

3) Fashion Involvement

Zaichkowsky's Perceived Involvement Inventory (PII) was used to measure consumer's fashion involvement. Zaichkowsky's PII is a semantic differential scale consisting of word pairs (e.g., "unimportant/important", "irrelevant/relevant"). A revised and reduced version of PII with 10 pairs of bipolar adjectives were used.[43] Leading sentence for the 10 items were "What are your feelings about fashion in clothing" and subjects were asked to rate these items on 7 point bipolar semantic scales. Cronbach's *alpha* for the PII were .94.

2. Sample and Data Collection

Female undergraduate students, diverse in majors, were the sample for this study. Data was collected at major urban Universities in Korea. This research utilized college populations due to the relevance of generation that can host global mindsets and also due to the homogeneity of data. A convenience sampling method was used by contacting instructors of classes to distribute the questionnaire. 224 usable ques-

tionnaire were used for the data analysis. The average age of respondents were 20.7 ranged from 18 to 29. Participants were enrolled in various programs and departments. About 40% of respondents were sophomores and about 43% of them were seniors.

3. Analysis

For simple statistics, reliability analysis, *t*-test, and other descriptive statistics were employed using Statistical Package for Social Science (SPSS) Version 11.0. In order to examine the effect cultural values on global-mindedness and the mediating effect of fashion involvement, structural equation modeling using LISREL VII was used. For the statistical significance of parameter estimates (*t*-values) in the structural equation modeling, this study takes the conservative criteria of 2.00 as an absolute *t*-value of statistical significance proposed by Byrne.[44]

IV. Results

1. Measures

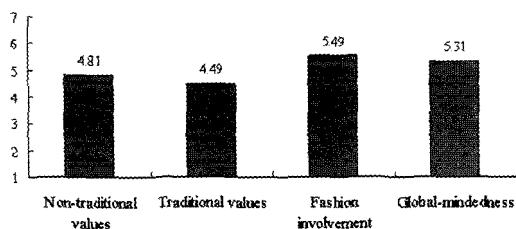#### 1) Mean Scores of Research Variables

⟨Fig. 1⟩ shows the mean scores of research variables included. Mean score for the fashion involvement was 5.49 and for global-mindedness was 5.31 out of 7 maximum points. High mean scores indicate that college students in Korea exhibit higher level of involvement in fashion and clothing and hold higher level of global mindsets, thus may opens their mind easily toward other cultures rather than narrowly focus on Korea's own culture. Although relatively lower than other research variables, variables for

[41] D. L. Sampson, and H. P. Smith, "A Scale to Measure Word-Minded Attitudes," *Journal of Social Psychology* 45 (1957): 99-106.

[42] Richard L. Wiseman, Mitchell R. Hammer, and Hiroko Nishida, "Predictors of Intercultural Communication Competence," *International Journal of Intercultural Relations* 13 (1989): 349-370.

[43] Judith. L. Zaichkowsky, "The Personal Involvement Inventory: Reduction and Application to Advertising," *Journal of Advertising* 23, no. 4 (December, 1994): 65.

[44] Barbara. M. Byrne, *Structural Equation Modeling with LISREL, PRELIS, and SIMPLIS: Basic Concepts, Applications, and Programming* (Mahwah, NJ: Lawrence Erlbaum Associates, 1998).

⟨Fig. 1⟩ Mean Score Research Variables.

Note: The mean scores are scales scores, not sums of raw scores.

cultural values showed high mean score of 4.81 for non-traditional values and 4.49 for traditional vales. The t-test results indicated that the mean difference between non-traditional values and traditional values was significant at .01 level (t=3.35, p<.01). This indicates that college students in Korea regard non-traditional values more importantly than traditional values showing similar results with a previous study about Japan.[45]

2) Influence of Cultural Values on Global-Mindedness

In order to examine the influence of non-traditional and traditional cultural values on global-mindedness, a structural equation model with cultural values as exogenous variables and glo-bal-mindedness as an endogenous variable was analyzed (Fig. 2). Correlations among exogenous variables were allowed and correlation between non-traditional value and traditional value were $-.18$ (t> 2.0).

Results showed that non-traditional value had significant influence on global-mindedness ($gamma$= .28, t=3.5). However, traditional value did not have significant effect on global-mindedness ($gamma$= .11, t=1.3). This indicates that college students' global-mindedness is independent from their traditional values.

3) Mediating Effect of Fashion Involvement

In order to examine the mediating effect of fashion involvement during the process of cultural values to global-mindedness, a structural equation model with fashion involvement as mediating variables was analyzed (Fig. 3).

Results indicated that both non-traditional value and traditional value had significant influence on fashion involvement ($gamma$=.20, t= 3.0; $gamma$=.22; t= 3.3, respectively). Surprisingly, the influence of traditional value on fashion involvement was slightly stronger than that of non-traditional values. This is due to the fact that the confusion and collectivistic nature of the traditional value of Korean culture that relates individual consumer's tendencies to re-
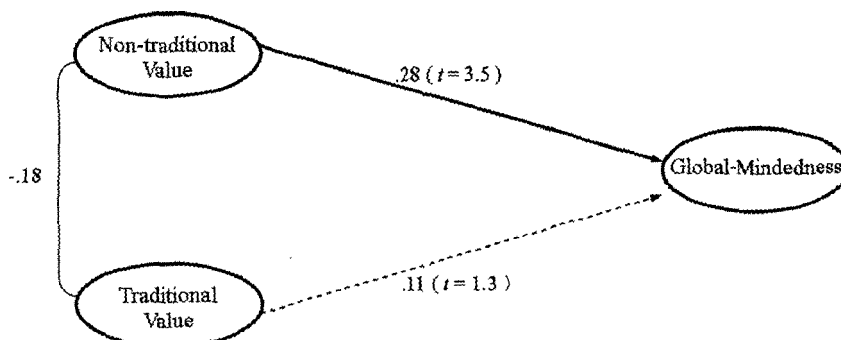
⟨Fig. 2⟩ LISREL Results of Influence of Cultural Values on Global-mindedness.
Note: Standardized paths coefficients are indicated; t-values are in parentheses; dotted arrows indicate insignificant paths.

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[45] Harry. C. Triandis, R. Bontempo, M. J. Villareal, M. Asai, and N. Lucca, *Op. cit.*, 323-338.

gard fashion and clothing product importantly, whereas non-traditional values significantly relates fashion involvement due to outgoing, future-oriented and risk taking nature of the cultural value.

Fashion involvement had significant influence on global-mindedness (*beta*=.13; *t*=2.0). The fashion products are more or less global products and consumers who are involved in such global products are likely to open their mind easily toward other cultures and accept cosmopolitan and world-minded attitudes.

In order to assess the significance of indirect effects of cultural values on global-mindedness in the model, decomposition of effects was examined (Table 1). Indirect effect is an effect of an exogenous variable on a endogenour variable mediated by an intervening or mediating variable. Direct effect is an effect caused by a direct path between an exogenous and endogenous variable.

The indirect effect from non-traditional values to global-mindedness mediated by fashion involvement was significant (*t*=2.2, *p*<.05). The indirect effect from traditional values to global-mindedness mediated by fashion involvement was also significant (*t*=2.3, *p*<.05). These results indicated that there were significant direct and indirect effects of non-traditional values on global-mindedness and there was no significant direct influence of traditional value on global-mindedness but significant indirect effect via fashion involvement. When mediated by fashion involvement, although the pattern or process may be different, both non-traditional value and traditional value influence global-mindedness.

V. Discussion and Conclusion

This study generated a framework to help aca-
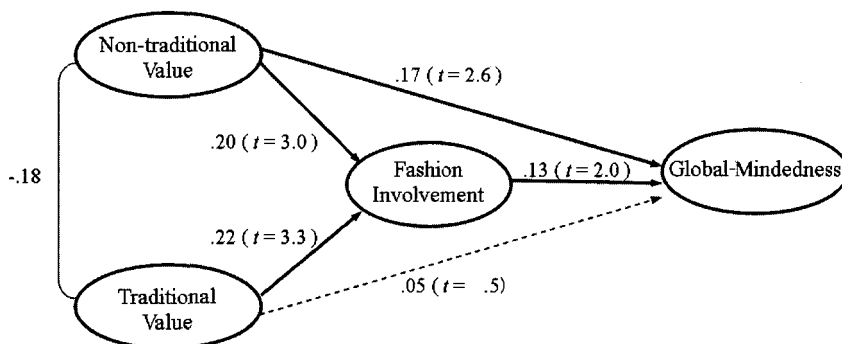
⟨**Fig. 3**⟩ LISREL Results of Influence of Cultural Values and Fashion Involvement on Global-mindedness.

Note: Standardized paths coefficients are indicated; *t*-values are in parentheses; dotted arrows indicate insignificant paths.

⟨**Table 1**⟩ Decomposition of Effects among Latent Variables Including *t*-values of Indirect Effect

Endogenous Variable	Exogenous Variables	Total Effect (*t*-value)	Direct Effect (*t*-value)	Indirect Effect (*t*-value)
Global-mindedness	Non-traditional value	.200 (3.0)	.171 (2.6)	.029 (2.2)
	Traditional value	.075 (1.7)	.043 (.7)	.032 (2.3)
	Fashion involvement	.132 (2.0)	.132 (2.0)	

demicians understand consumers' cultural values and global-mindedness and the mediating role of fashion involvement. Especially, this study affirmed the importance of fashion involvement in evoking global-mindedness when consumers have strong traditional values.

College students showed higher level of non-traditional values than traditional values. As prior literature indicated, they familiarize themselves with the global mindsets as well as wearing global costumes. The long supported categorization of individualism for Western culture and collectivism for Asian or Eastern culture does not seem to characterize the postmodern generation of Korean culture where traditional cultural foundation such as Confucianism and collectivism still explains much of the consumer shopping orientation such as brand or prestige seeking. This may also indicate the ambivalence or dual existence of the individualism due to globalization and collectivism due to its traditional heritage in modern Korean society.

Non-traditional values had significant direct influence on global-mindedness whereas traditional values did not have significant influence. This implies the strong interrelationship between being non-traditional and open to cosmopolitan mindsets. An interesting result is that the traditional values did not have significant negative influence on global-mindedness. On the other hand, although not significant, it has positive relationship with global-mindedness. This signifies that the younger generations are more capable of global-local paradox, in that they may value traditional and non-traditional mindsets at the same time.

Traditional values as well as non-traditional had significant influence on fashion involvement. This was a different result from previous studies that involvement in fashion products that are standardized and global may not be evoked from traditional values. The Korean traditional values relate collectivistic fashion diffusion process and appearance-centered attitudes among consumers and thus may explain much of why Korean young consumers are involved in fashion products.

Fashion involvement significantly affected global-mindedness. The more consumers are interested in fashion products, the more they are likely to be open to attitudes and images of other cultures. This explains McCracken's argument that consumer goods carry and communicate cultural meanings. The meaning of global-mindedness is drawn from the standardized and global products, fashion, and transferred to individual consumers who consume the product.

Both non-traditional values and traditional values had significant positive indirect effects on global-mindedness mediated by fashion involvement. Even consumers who have more traditional values than non-traditional values might be able to have global mindsets if they are interested in fashion and clothing products. In terms of styles and production, non traditional values are related to fashion involvement. But in terms of consumption and shopping patterns, traditional values may better explain why Korean consumers are interested in fashion products.

The benefits of the present study reside in helping researchers understand the underlying structure of cultural values and their role in evoking fashion involvement and global-mindedness. Findings from our study confirm the strong relationship between non-traditional values and global-mindedness and mediating role of fashion involvement. However, marketers should not eliminate the importance of traditional values when it related to fashion products. The indirect significant influence of traditional values via fashion involvement should not be neglected when marketing global fashion products with global-mindedness focus.

The findings of this study must be interpreted with caution. A non-random student sample was used in this study. Examination using various groups representing a wider variety of educational backround or gender might further support the applicability of the study's current findings to a wider population base. Future study should explore the impact of other consumer characteri-

stics such as gender, age or lifestyle. A cross-cultural comparison between Korean young consumers and those of other cultures (e.g., United States) should be worth investigating. The impact of cultural values and the mediating role of fashion involvement may be different depending on the cultural backgrounds of respondents.

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