

Indian Consumers of Handicrafts Shaped by Globalization: A Profiling based on Materialism, Consumer Ethnocentrism, and World-Mindedness

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Abstract

Background/Objectives: This study attempts to segment Indian handicraft consumers on the basis of three cultural dispositions stimulated by globalization, viz. consumer ethnocentrism, materialism, and world-mindedness. **Methods/Statistical analysis:** An exploratory factor analysis was run for a dataset of 202 responses collected from a sample prepared by judgmental sampling technique and using a self-administered 33 item questionnaire. A combination of hierarchical and non-hierarchical cluster analysis was performed based on the regression factor scores. A two-step cluster analysis was finally performed to explore the demographic as well as psychographic profiles of respondents. **Findings:** Five clusters were obtained namely culturally oriented, non-materialistic, non-generous, materialistic and envious. Descriptive profiles of those clusters were developed along with their market targeting implications. Comparing the clusters, two very distinguished clusters emerged namely “materialistic” and “non-materialistic” which have diametrically opposite properties. One of the findings is in consensus with the existing finding i.e. ethnocentrism and materialism do not contradict each other. The findings were developed from a combined study of three cultural dispositions which points to the complex consequences of globalization and shows that consumer preferences in contemporary society are not based on compartmentalized values and hence calls for richer exploration. The results add value to the existing reports by delving into the complex interplay of homogeneity and heterogeneity in consumer preferences which have been developing due to contemporary social change in India. **Improvements:** Handicraft marketers can get further insights for segmenting Indian consumers on the studied dimensions. The artisan communities can become more competitive by such segmentation.

Keywords: Ethnocentrism, Globalization, Handicraft, Materialism, Profiling, World-Mindedness.

1. Introduction

Consumer behavior of handicrafts unlike manufactured products is a manifestation of cultural difference. For instance, the cultural products of East Asia emphasize collectivism, whereas the cultural products of the West emphasize individualism¹. Collectivistic values have been hitherto playing a significant role among handicraft consumers of India, but individualism among Indian urban population due to the acculturation of the west

seems to be rising². Consumer behavior is largely the product of a transmutation of global and local cultural influences³⁻⁵. So, the complex interplay of traditional culture, modernization and globalization have increased the complexity of consumption patterns of handicrafts in India. Materialism though influencing consumers for a long time has been hypertrophied by globalizing forces recently⁶⁻¹¹. Since, global connectedness has been increasing due to information communication technologies, people all over the world are becoming more

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world-minded^{3,6,12}. However, this increasing homogeneity due to globalization is also being countered by a force called ethnocentrism wherein some people are striving to maintain the cultural heterogeneity^{4,13-15}. In a study, these opposing forces of globalization and localization have also been characterized as standardization vs. adaptation¹⁶. There is a constant push from researchers to explore these opposing effects of globalization, as some of them remark, "Further investigation of the different impacts of globalization among different cultures on buyers' attitudes and behaviors should be brought into the research agenda"¹⁵. Since, global market segmentation is still in its infancy¹⁷ and using countries as the unit of analysis is becoming problematic^{18,19} and some theorists argue that globalization is decreasing differences among consumers across countries while reducing similarities within countries^{3,12}, research on market segmentation around the three dispositions viz. consumer materialism, cosmopolitanism or world-mindedness, and consumer ethnocentrism has been warranted by some scholars¹⁴. It would be interesting to know how Indian consumers of handicrafts fall around these three dispositions because Indian culture although has been non-materialistic in the past, has been adopting western materialism fast due to its economic development and exposure to western media. Recent political changes in India have also made nationalistic-ethnocentric voices stronger²⁰. These nationalistic voices are also trying to vehemently oppose secular perspectives (or say world-minded viewpoints) on cyberspace and interestingly they belong to young, urban and middle/upper middle class²¹ whom we might at cursory glance consider materialistic or broadminded. So, Indian consumers are being conditioned in unique socio-political situations and might react uniquely to globalization like no other country. Handicrafts can be considered as an appropriate case to study all the three cultural dispositions together in this social change because consumers of handicrafts unlike the modern mechanized products can be the older generation who while purchasing handicrafts express attachment with culture to the extent of ethnocentrism or can be the younger generation who having conditioned in the post-modernity, view handicrafts as a hybrid expression of modernity and tradition. Furthermore, handicrafts have a richer tradition in India which makes the study further relevant. Such studies have not been done yet because the aforementioned socio-political change in India has occurred very recently. We assumed that due

to globalization coupled with recent socio-political change, some consumers might have become more materialistic, some more world-minded and some more ethnocentric or have become a hybrid of all with varying degrees. We wanted to capture and document the probable effects of this change in the form of various consumer segments. We were interested in identifying which segments of consumers were disposed towards which of the given constructs and how much they are disposed of. Thus, we began with the research question: What might be the possible psychographic cum demographic segments of handicraft consumers of India based on the three cultural dispositions i.e. materialism, world-mindedness, and consumer ethnocentrism? Such exploration would help in segmenting handicraft consumers of India in the context of contemporary socio-political change. This study could be an extension to the research on segmentation of consumers stimulated by globalization. Thus, marketing practices can be enriched by this such applied study. The case of handicrafts further increased the significance of the study. Marketers of handicrafts and handlooms can use this study to develop specialized marketing communication strategies to effectively target the segments.

2. Theoretical Background

There have been studies on materialism (MAT), world-mindedness or cosmopolitanism (COS) and consumer ethnocentrism (CET) to understand different shades of consumer culture. However, studies are scant which have taken all the three constructs together. Table 1 depicts a list of studies which have been undertaken to understand consumer culture around the three dispositions. Although it is not an exhaustive list, it gives an idea of how much research have been done in this area. It shows that the theoretical framework underlying this study is an established one.

There is a considerable amount of research with respect to market segmentation of consumers of crafts and related products like handlooms and textiles (see Table 2). However, the table shows that no such study has yet been done in India under the said constructs, may be because the interplay of these constructs in India has become interesting only recently due to socio-political changes.

2.1 Materialism and Handicrafts

Belk³³ conceptualizes materialism as a personality trait consisting of the three dimensions of possessiveness, envy, and non-generosity. Consumers around the

world today imitate consumer desire “An affirmation of belonging in a globalizing consumer culture”⁹. Therefore, it would be relevant to study materialism to understand consumer responses to globalization³⁴. Western dominated mass media and advertising and the natural desire to improve one’s lives materially pushes consumers worldwide to imitate those in the developed west¹⁴. The periods and places undergoing rapid social and cultural change have shown to associate with high levels of materialism³⁵. A cross-country study of 12 nations found that materialism is not unique to western cultures. Thus, materialism is quite a relevant construct to be taken up for segmenting Indian consumers. In religious circles and amongst social critics, however, materialism has a negative connotation^{36,37} and it is associated with such characteristics as avariciousness, envy, and miserliness³³. People of upper echelons of society have been found to purchase exclusive handmade products which can express status³⁸ or luxury³⁹ depicting such negative connotations.

2.2 World-Mindedness and Handicrafts

World-mindedness is a frame of reference with a value orientation towards the problems of society⁴⁰. It is a value oriented towards humanitarian commitment such as helping the less fortunate, sharing resources or value cultural diversity. It appeals to an individual’s natural moral obligation and sense of contribution to the greater good⁴¹. World-mindedness can be found embedded in the Indian value system if one reads *Vasudhaiva kutumbakam* (the entire world is one family) written in the ancient scriptures⁴². Besides, people are becoming more open, inquisitive and tolerant about other cultures with better education and through the internet. Globalization has liberalized economies have stimulated more travel and tourism and it has been found that traveling from one community to another also results in inevitable cultural transmission and transformation⁴³. Such cultural transformation might result in universalism or world-mindedness. Handicrafts offer opportunities and experiences to a world-minded person to be passionate about other cultures^{30,44-49} and/or to be enthusiastic about providing economic or political support to the producers of such crafts^{27,49,50}. Such concern in relation to handicrafts has been understood as world-mindedness⁵¹. World-minded handicraft buyers can be altruistic and concerned about the human rights of artisans, and feel connected to nature with an “eco-friendly” attitude. Although world-mindedness construct that was developed by Sampson

and Smith⁴⁰ is being used by most researchers to study world-mindedness, the dimensions used by them viz. religion, immigration, government, economics, patriotism, race, education, and war, cannot be applied in this study. However, world-mindedness has been linked to environmentalism, connectedness to nature, altruism, cultural openness and human rights by some scholars^{52,53}. Since, the context is handicraft products; concern for the environment, openness to other cultures, respecting artisans, improving local economies, helping poor seemed to be relevant dimensions for world-mindedness in our study because, our preliminary conversations with some consumers reflected these aspects as motivations for purchase. A brief discussion of these dimensions is thus, deemed important.

2.2.1 Connectedness to Nature

According to Leopold⁵⁴ if people want to effectively address environmental issues, they should feel that they are part of the broader natural world. A consumer of handicraft perhaps would feel more connected to nature as handicrafts are considered to be “natural” or “environmentally friendly” products.

2.2.2 Altruistic Personality

Altruism is when we act to promote someone else’s welfare, even at a risk or cost to ourselves. Some handicraft consumers might voluntarily associate themselves towards helping artisans or their communities.

2.2.3 Attitude towards Human Rights

Human rights are strongly associated with global humanitarian concerns. It is understood that there is a “globalism” that embraces many humanitarian and ecological concerns and expressed support for human rights is strongly associated with that orientation^{55,56}. It is understood that artisans are not paid well for their hard work and there is a humanitarian concern by many consumer cum activists that handicrafts should become a fair trade. Alternative trade organizations exist to counter the unfair trade of handicrafts^{57,58}.

2.2.4 Cultural Openness

This construct depicts the relative openness of a person to cultures other than his own. How much a person can positively associate and feel homely in a different culture is measured by cultural openness. This construct is

Table 1. Past studies with respect to materialism, world-mindedness, and consumer ethnocentrism

Constructs studied	Title of study	Methodology	Authors	Findings
(CET) Consumer Ethnocentrism and MAT (Materialism)	Ethnocentrism Orientation and Choice Decisions of Malaysian Consumers: The Effects of Socio-Cultural and Demographic Factors	Survey and factor analysis	Kamaruddin et al. ²²	Openness to new culture, conservatism and fatalism are significantly related to ethnocentric tendencies
COS and MAT	Purchasing global luxury brands among young Korean consumers	Survey, Factor Analysis, Correlation, and Regression	Park et al. ²³	Purchasing frequency was the most influential factor
MAT, COS, and CET	Materialism, consumer ethnocentrism, and cosmopolitanism: An eight-country study	EFA, CFA, and SEM	Cleveland, et al. ¹⁵	Supported the cross-cultural applicability of the constructs
COS and CET	Cosmopolitan consumers as a target group for segmentation	Cluster analysis	Riefler ²⁴	The identification and subsequent targeting of cosmopolitan consumers can represent an appropriate strategy for internationally active companies.
COS and CET	The Effects of Cosmopolitanism on Consumer Ethnocentrism, Brand Origin Identification	Survey, Factor analysis, and Structural equation modeling	Parts ²⁵	Strong and direct effect of consumer cosmopolitanism in foreign product purchases was found
COS	How cosmopolitan are Indian consumers? A study on fashion clothing involvement	Survey	Khare ²⁶	Utilitarian, value expressive factors of normative influence and cosmopolitanism influence Indian consumers' fashion clothing involvement.

positively linked with world-mindedness and negatively linked with ethnocentrism⁵⁹.

2.3 Consumer Ethnocentrism and Handicrafts

Globalization has increased materialism, but, it has also resulted in some resistance behaviors. As Ger⁴ states, "The differentiating impact of globalization strengthens or reactivates national, ethnic, and communal identities". For marketers, the important question is how these reactions are manifested in the market place. Ethnocentrism "represents the universal proclivity for people to view their own group as the center of the universe, to interpret other social units from the

perspective of their own group, and to reject persons who are culturally dissimilar while blindly accepting those who are culturally like themselves"⁶⁰. CET does not need to be contradictory with MAT as Cleveland et al. argues that "ethnocentric consumers may still place a high value on the pursuit of material objects (because material and status enrichment are latent and universal) and they seek out local alternatives to satisfy their materialistic cravings"¹⁴. However, if we consider the negative connotations of MAT forwarded by religious institutions, which are envy and non-generosity, MAT becomes contradictory with collectivistic values of India which promotes generosity and altruism. In that sense MAT might contradict with CET in some respects.

Table 2. Past studies in relation to market segmentation of craft consumers

Title of the study	Methodology	Sample size	Authors	Findings
Consumers of Hmong Textiles	In-depth interviews, Content analysis and hierarchical cluster analysis	20	Slaybaugh et al. ²⁷	Six consumer profiles were developed for Fine Workmanship Consumers, Supporters of the Hmong People, Pragmatic Consumers, Patrons of Hmong Folk Art, Function-Oriented Consumers, and Color-Centered Consumers.
Consumers of ethnic apparel and textile crafts from alternative trading organizations (ATO)	Factor analysis, Multiple discriminant analysis, path analysis	376	Dickson ²⁸	A model describing consumer behavior of ATO was developed.
Marketing ethnic apparel: single or multiple consumer segments	Principal component analysis, cluster analysis, MANOVA, ANOVA, and chi-square	348	Littrell et al. ²⁹	Two distinguishable clusters emerged with salient differences relative to creativity and individuality, culture-specific versus pan-cultural focus, body size and camouflage, interest in fashion, hedonic experience, and design complexity.
Consumers of indigenous Canadian aboriginal textile crafts	Interviews, Content analysis and hierarchical cluster analysis	30	Steinberger ³⁰	Four consumer profiles were revealed: Support for Aboriginal Crafters, Pragmatic, Kinesthetic, and Heritage.
Segmentation by craft selection criteria and shopping involvement	Survey, interview, factor analysis hierarchical cluster analysis, k-means cluster analysis, chi-square, ANOVA, Student Newman-Keuls test	199	Hu and Yu ³¹	Three distinctive groups of shopping enthusiasts, shopping lovers, and indifferent shoppers were found.
Consumer Profiles for Fiber, Clay, and Wood Crafts	In-depth interviews, content analysis, and hierarchical cluster analysis	53	Littrell et al. ³²	Five consumer profiles emerged for fiber crafts; four consumer profiles were developed for both clay and wood. Aesthetics, workmanship, function and use, and strong sensory or affective attachment

Basu⁴⁴ and Steinberger³⁰ in their studies found that handicraft consumers can be ethnocentric.

3. Methodology

A 33 item questionnaire was prepared by adopting various scale items for measuring materialism (MAT), world-mindedness and consumer ethnocentrism (CET). The adopted scale items were re-specified to contextualize them with the perspectives of handicrafts purchase motivations. Table 3 depicts the constructs, dimensions, the re-specified items and their respective sources of adoption. Following a judgmental sampling technique, the questionnaire was first floated online and collected through social media and emails. As initially most of the responses came up from cities, we collected some responses from villages and sub-urban areas. A total of 202 responses were collected

which is a fair sample size for an exploratory study like this. Suggesting for an appropriate sample size for conducting a factor analysis, Malhotra and Birks⁶¹ says, "As a rough guide, there should be at least four or five times as many observations (sample size) as there are variables". Also, some of the segmentation studies executed in this area had sample size around 200 to 300 (see Table 2).

4. Data Analysis

The data analysis in this study involved four steps. First, exploratory factor analysis was used to examine the underlying dimensions of consumers of handicrafts. Principal component analysis with a varimax rotation and kaiser normalization was applied with predetermined Eigen values above one. Only items with factor loadings equal or above 0.45 were retained in each factor. The

Table 3. Research Instrument

Constructs	Dimensions	Respecified Scale Items	Adopted from
Materialism	Non-generosity	I don't enjoy donating my handicraft items to charities	Belk ³³
		I don't enjoy sharing my handicraft items with others.	
		I don't like to lend handicrafts even to good friends.	
	Envy	When friends have handicrafts I cannot afford it bothers me.	
		I get bothered when I see people who buy any handicraft item they want.	
	Possessiveness	I never discard old handicrafts.	
		I would rather buy a handicraft item than borrow it from someone else.	
World mindedness	Connected to nature	I often feel connected to nature.	Mayer and Frantz ⁶²
		I have a deep understanding of how my handicraft purchase decisions affect the natural world.	
		My personal welfare is dependent on the welfare of the natural environment.	
	Altruism	I have given money to an artisan who needed it (or asked me for it).	Rushton, et al. ⁶³
		I have donated goods or clothes to an artisan community.	
		I have, before being asked, voluntarily looked after an artisan's belongings or children without being paid for it.	
		I have bought handicrafts deliberately because I knew it was a good cause for society.	
	Openness to culture	I find interaction with artisans from other cultures interesting.	Cleveland and Laroche ¹⁴
		Coming into contact with artisans of other cultures has benefitted me.	
		I like to be surrounded by different people, cultures, ideas, and lifestyles.	McIntyre ⁶⁴
	Attitude towards human rights	The human rights of artisans around the world should be respected.	Pentz ⁶⁵
		Artisans from all around the world should be entitled to basic human rights.	
Ethno-centrism	Nationalism	Buy Indian made handicrafts and keep Indian artisans employed.	Shimp and Sharma ⁶⁰
		Always buy Indian-made handicrafts.	
		A real Indian should always buy Indian-made handicrafts.	
	Xenophobia	Indian consumers who purchase handicrafts made in other countries are responsible for putting their fellow Indians out of work.	Pentz ⁶⁵
		It may cost me in the long run, but I prefer to support Indian handicrafts.	
Cultural orientation	Cultural orientation	I will do my best to make Indian traditions continue in the future.	McIntyre ⁶⁴
		I participate in cultural activities.	
		I visit art and craft galleries.	

reliability of each dimension was assessed by employing Cronbach's alpha tests. Cronbach's alpha value above 0.6, which indicates acceptable internal consistency⁶¹, was used. A total of 27-items were selected from various sources out of which 6 items were on a 5-point Likert scale with 1 representing "never" to 5 representing "very often" while the rest of the items were on 5-point Likert scale with 1 representing "highly disagree" to 5 representing "highly agree".

Next, a combination of two cluster techniques—hierarchical and non-hierarchical analysis—was applied to classify the respondents based on scores of homogeneity of consumers. Firstly, a hierarchical cluster analysis using the Ward method was performed to determine the optimal number of clusters and identify any potential outliers. The factor scores obtained from the factor analysis were fed into the cluster analysis. Secondly, a non-hierarchical analysis technique, the *k*-means cluster analysis was carried out to

Table 4. Factor Analysis results of the psychographic scale

Dimensions and respective variables	Factor Loadings	Variance (%)	Cumulative Variance (%)	Cronbach's alpha
Cultural orientation		13.261	13.261	0.848
- I participate in cultural activities. - I visit art and craft galleries. - I have bought handicrafts deliberately because I knew it was a good cause for society. - I will do my best to make Indian traditions continue in the future. - Buy Indian made handicrafts and keep Indian artisans employed. - I find interaction with artisans from other cultures interesting. - Coming into contact with artisans of other cultures has benefitted me.	0.663 0.679 0.554 0.694 0.675 0.599 0.671			
World-mindedness		12.172	25.433	0.814
- I like to be surrounded by different people, cultures, ideas, and lifestyles. - I have a deep understanding of how my handicraft purchase decisions affect the natural environment. - The human rights of artisans around the world should be respected. - Artisans from all around the world should be entitled to basic human rights. - My personal welfare is dependent on the welfare of the natural environment. - I often feel connected to nature.	0.651 0.538 0.742 0.808 0.780 0.496			
Ethnocentrism		11.141	36.574	0.807
- Indian consumers who purchase handicrafts made in other countries are responsible for putting Indian artisans out of work. - It may cost me in the long run, but I prefer to support Indian handicrafts. - A real Indian should always buy Indian-made handicrafts. - Always buy Indian-made handicrafts.	0.770 0.569 0.837 0.812			
Altruism		9.663	46.237	0.836
- I have donated goods or clothes or money to an artisan community. - I have given money to a poor artisan who needed it or asked me for it. - I have voluntarily looked after an artisan's belongings and or children without being paid for it.	0.818 0.851 0.819			
Non-generosity		7.876	54.113	0.745
- I don't like to lend handicrafts even to good friends. - I don't enjoy sharing my handicraft items with others. - I don't enjoy donating my handicraft items to charities.	0.848 0.830 0.580			
Envy		6.246	60.359	0.658
I get bothered when I see people who buy any handicraft item they want. I don't enjoy donating my handicraft items to charities. When friends have those handicrafts I cannot afford it bothers me.	0.829 0.464 0.816			
Possessiveness		4.528	64.887	0.615
I would rather buy a handicraft item than borrow it from someone else.	0.758			

find out the cluster scores respective to the factor scores for naming the clusters only on the basis of psychographic variables as warranted by Hair et al.⁶⁶. Thirdly, as our

instrument contained some demographic variables which could not be utilized in the hierarchical and *k*-means cluster analysis, the two-step cluster analysis was used to explore

Table 5. Final Cluster Centers

	Cluster				
	1	2	3	4	5
	Non-generous	World-minded	Altruistic	Possessive	Ethnocentric
Cultural orientation	-.57215	.28423	.35498	-.75978	.05838
World-mindedness	-2.53703	.41860	.04246	.36910	-.00658
Ethnocentrism	-.48084	-1.08168	.41040	-.55244	.68609
Altruism	-.09433	-.39156	1.67101	.19563	-.56782
Non-generosity	-.14082	-.26851	.06587	.63463	-.09679
Envy	-.34787	.02822	.42251	-.67243	.10269
Possessiveness	-.10991	-.43702	-.14917	.76387	.03521

another probable set of clusters. The two-step clustering technique helps to achieve this objective because this method enables data with both continuous and categorical attributes to be clustered^{67,68}. The factor scores obtained from the factor analysis were fed as the continuous variables along with the variable, age (standardized on z scores). The categorical variables like gender, qualification, residence type, buying frequency, and financial status were separately fed as categorical variables.

5. Results

5.1 Results of Factor Analysis

The KMO (Kaiser-Meyer-Olkin) measure of sampling adequacy was 0.819 and the Bartlett's test of sphericity was significant at $p < 0.000$. The analysis resulted in seven factors. The seven factors accounted for 64.887% of the total variance in the scale items (shown in table 4). The first factor was labeled as "Cultural orientation" because the statements like "Participating cultural activities", "Interaction with artisans", "Visiting art and craft" and "Preserving culture" have the highest loadings on this factor. The second factor, "World-mindedness" has the highest loading on statements linked with cultural openness, saving the natural environment and respecting human rights of artisans. "Ethnocentrism" was the third factor with higher loadings on statements linked with xenophobia and nationalism. The fourth factor was "altruistic" for having highest loadings on statements related to helping, donating to and volunteering for artisan communities. "Non-generosity" was the fifth factor with highest loadings on statements such as "I

don't like to share/lend my handicrafts". The sixth factor was "Envy" whose loadings were highest on statements linked with feeling jealous about others' handicraft collections. The final factor obtained from the analysis was "Possessiveness" because the statement "Would rather buy than borrow" had the highest loading on the factor.

5.2 Results of Cluster Analysis

Looking at the scree plot of the agglomeration coefficients and the dendrogram obtained from hierarchical cluster analysis, a five cluster solution and no significant outliers was observed. The non-hierarchical cluster analysis using the k -means technique resulted into five final clusters only based on the psychographic variables. The Analysis of Variance (ANOVA) was used to examine their differences. All the identified clusters were found to be distinct and significantly different at 5% level of significance ($F_{\text{cultural orientation}} = 8.467, p = .000 < .05$; $F_{\text{world-mindedness}} = 39.216, p = .000 < .05$; $F_{\text{ethnocentrism}} = 56.550, p = .000 < .05$; $F_{\text{altruism}} = 93.898, p = .000 < .05$; $F_{\text{non-generosity}} = 4.377, p = .002 < .05$; $F_{\text{envy}} = 6.101, p = .000 < .05$; $F_{\text{possessiveness}} = 7.620, p = .000 < .05$).

The first cluster was named as "Altruistic" as the cluster's score was highest on the factor score of altruism. Likewise, the second cluster was named as "World-minded" and the third, fourth and fifth clusters were named as "Envious", "Possessive" and "Ethnocentric". Table 5 depicts the five cluster centers with their respective factor scores. The naming of the clusters at this level was only for exploring the possibility of knowing what clusters could be obtained if only psychographic variables are taken into account. However, for better exploration, demographic variables were included in the two-step clustering.

Table 6. Statistical significance of clusters' differences

	Cluster		Error		F	Sig.
	Mean Square	df	Mean Square	df		
Cultural Orientation	7.372	4	.871	197	8.467	.000
World-mindedness	22.276	4	.568	197	39.217	.000
Ethnocentrism	26.859	4	.475	197	56.550	.000
Altruism	32.962	4	.351	197	93.898	.000
Non-generosity	4.101	4	.937	197	4.377	.002
Envy	5.539	4	.908	197	6.101	.000
Possessiveness	6.733	4	.884	197	7.620	.000

Note: The F tests should be used only for descriptive purposes because the clusters have been chosen to maximize the differences among cases in different clusters. The observed significance levels are not corrected for this and thus cannot be interpreted as tests of the hypothesis that the cluster means are equal.

Table 6 depicts the statistical significance of clusters' differences across all the factors. It shows that the p values corresponding to F values of the factors are less than 0.05 ($p < 0.05$) which means that all the clusters are non-overlapping and significantly different from one another.

The two-step cluster analysis resulted into five clusters. For a second time, we wanted to name the clusters but, this time, we took the advantage of having demographic variables. Names were given according to the presence/absence of high z-scores of the continuous variables contributing to the respective cluster. Thus, a list of clusters with different names emerged which is presented in Table 7.

6. Discussion

The naming of clusters using two-step clustering gave better interpretable results compared to naming by k-means clustering technique. Hence, it was decided to keep these names as final for the study.

6.1 Cluster Profiles

6.1.1 Cluster 1: Culturally Oriented

This cluster is male-dominated, highly educated, financially independent mostly belonging from cities. The majority of them purchase handicrafts occasionally. They are highly culturally oriented because they often visit art and craft galleries, they would try to preserve their culture and also they like to mix with different cultures. They are easy to target as they are highly mobile and open to new information. Marketers need to see them as highly

involved consumers. Since they are educated and have rich cultural experiences, they might be seekers of new knowledge. They might want to look for variety to learn from different cultures. Heavy advertising may not be needed for them as they might like to immerse themselves in cultural activities.

6.1.2 Cluster 2: Non-Materialistic

Mostly males, educated, independent belonging from cities and suburban areas constitute this cluster. This cluster is the most frequent buyers of handicrafts among all the clusters. The respondents are extremely culturally oriented on account of preserving their own culture and participating in cultural activities and visiting art galleries. They may not like to mix with other cultures as they are highly ethnocentric because they want everyone to buy Indian handicrafts. They are altruistic in the sense that they feel connected to the Indian artisans. They are also fairly worldly-minded. However, their world-mindedness need not to be in contradiction with their ethnocentricity because they are world-minded in the sense that although they don't associate with other cultures, they respect the human rights of the artisans in general and they also feel connected to nature. It is also possible that the contradictions might have arisen due to lack of honest responses as the globalization is making people more aware of the moral rewards for showing concern for other cultures and thus compelling them to hide their true feelings⁶⁹. Since this cluster scored very low on all dimensions of materialism, it is termed as Non-materialistic. This cluster seems to be the most important one for the marketers. However, the very specialized

Table 7. Classification of clusters based on their mode and standardized z scores

	Cluster 1	Cluster 2	Cluster 3	Cluster 4	Cluster 5
	Culturally oriented	Non-materialistic	Non-generous	Materialistic	Envious
Size	28.7 % (58)	12.9% (26)	34.7% (70)	9.9% (20)	13.9% (28)
Age	32.71	32.12	29.99	31.80	26.96
Gender	Male (55.2%)	Male (84.6%)	Male (100%)	Female (100%)	Male (92.9%)
Qualification	Post graduation (53.4%)	Upto graduation (88.5%)	Post graduation (45.5%)	Post graduation (50%)	Post graduation (53.6%)
Residence type	City (81%)	City 53%	City (100%)	City (55%)	Sub urban (60.7%)
Financial status	Independent (100%)	Independent (53.8%)	Independent (71.4%)	Dependent (100%)	Independent (53.6%)
Buying frequency	Occasionally (81%)	Occasionally (57.7%)	Rarely (100%)	Occasionally (55%)	Rarely (85.7%)
Cultural orientation	0.36*	0.70*	-0.57	0.08#	-0.04
World- mindedness	-0.10	0.31*	0.08#	-0.29	-0.06
Ethno- centrism	0.04#	0.35*	-0.13	-0.19	0.05#
Altruism	-0.02	0.45*	-0.09	-0.22	0.01
Non-generosity	-0.09	-0.01	0.11*	0.48*	-0.42
Envy	-0.04	-0.40	-0.03	0.10*	0.46*
Possessiveness	-0.38	-0.11	-0.34	0.14*	0.07#
Note: For categorical variables (gender, financial status, residence type, qualification and buying frequency, their respective modes are given to depict the most frequent category. For continuous variables their means are presented in table 7. * Indicates high z-scores depicting high contributions to the cluster # Indicates mild z scores depicting low contributions to the cluster					

Table 8. Cluster comparison in the context of CET, MAT, and world-mindedness

	Ethnocentrism and world-mindedness		
	Low ethnocentrism	Moderate ethnocentrism	High ethnocentrism
Low world-mindedness	---	<i>Cluster 1</i>	---
Moderate world-mindedness	<i>Cluster 3</i>	---	---
High world-mindedness	---	---	<i>Cluster 2</i>
	Ethnocentrism and Materialism		
	Low ethnocentrism	Moderate ethnocentrism	High ethnocentrism
Low materialism	---	---	---
Moderate materialism	---	<i>Cluster 5</i>	---
High materialism	<i>Cluster 4</i>	---	---
	Materialism and world-mindedness		
	Low materialism	Moderate materialism	High materialism
Low world-mindedness	---	---	<i>Cluster 4</i>
Moderate world-mindedness	---	---	---
High world-mindedness	---	---	---

Table 9. Most distinguished clusters

Cluster 2	Cluster 4
Non-materialistic	Materialistic
Mostly males	All females
Mostly financially independent	All financially dependent
Extremely culturally oriented	Low cultural orientation
Very high world-mindedness	Very low world-mindedness
Very high ethnocentrism	Very low ethnocentrism
Very high altruism	Very low altruism
Very low non-generosity	Very high non-generosity
Very low envy	High envy
Very low possessiveness	High possessiveness

marketing communication is needed to target this group as they hold multiple values. Marketing information depicting cultural orientation is the key tool to target this group.

6.1.3 Cluster 3: Non-Generous

This cluster is the largest of all. The population of this cluster are all well-educated males from cities. They rarely purchase handicrafts. They are non-generous but slightly worldly-minded. Being highly educated from cities, having slight world-mindedness makes sense. City culture might have made them non-generous because they don't want to share their handicraft collections. This cluster may not be very attractive for the marketers as of now, but they can be considered as prospective consumers as they don't hold any dogmatic views and hence are malleable.

6.1.4 Cluster4: Materialistic

This cluster fully comprises of females in their early thirties. They are financially dependent. Their geographical distribution is varied. This group is fairly educated and they occasionally purchase handicrafts. They are highly non-generous, somewhat possessive and somewhat envious with respect to handicrafts. Since, non-generosity, envy, and possessiveness are dimensions are materialism, this cluster can be termed as materialistic in totality. They not only do not want to share their craft collections are possessive about them but also get envious about others' exclusive handicraft items. This group do not seem to hold strong political opinions and are mainly attracted by materialistic values, hence targeting this group is not

that difficult for the marketers. It might be that they are exposed to a plethora of advertising in globalized times which might have made them materialistic, as one study points that advertising can promote materialism (a belief that consumption leads to most satisfactions)⁷⁰.

6.1.5 Cluster 5: Envious

Males mainly from suburban areas constitute this cluster. They are well educated but only somewhat independent. They are highly envious, slightly ethnocentric and slightly possessive regarding hand made products. It might be that their suburban background does not allow them to be too exposed to materialism to make them possessive or too attached to traditions to make them ethnocentric. Lack of exposure to cosmopolitanism might be the reason for their lack of world-mindedness. Thus, this group seems to be slightly ethnocentric but more materialistic. Studies have shown that ethnocentrism and materialism do not contradict each other¹⁴. These people prefer to consume Indian handicrafts as an ideology, but practically they want to catch up with globalization. Hence to target them, marketing communication tools need to be blended with materialistic and ethnocentric values.

6.2 Cluster Comparison

Reconsidering the three cultural dispositions discussed in the beginning, we tried to place the five clusters in the context of the three constructs depicted in Table 8.

We arrived at the two most distinguished clusters viz. Materialistic and Non-materialistic having opposite features depicted in Table 9.

7. Conclusion

Handicraft products are timeless materials and they depict cultural differences. They have also traversed the period of globalization. Materialism, world-mindedness, and consumer ethnocentrism are such three dispositions generating from effects of globalization which encompasses handicraft purchase intentions. Hence, this study was initialised with the assumption that Indian handicraft consumers can be segmented along the three dispositions research instrument was developed using psychographic as well as demographic variables. Principal component analysis and cluster analysis resulted into five clusters namely culturally oriented, non-materialistic, non-generous, materialistic and envious. Descriptive

profiles of those clusters were developed along with their market targeting implications. Comparing the clusters, two distinguished clusters emerged namely “materialistic” and “non-materialistic” which have diametrically opposite properties. The findings were developed from a combined study of three cultural dispositions which points to the complex consequences of globalization and shows that consumer preferences in contemporary society are not based on compartmentalized values and hence calls for richer exploration.

7.1 Limitations of the Study

Since, this study was exploratory in nature, it only gives a picture of probable segments. It is possible that some other segments with different characteristics might appear with conclusive research. Some seemingly contradictory findings might be the result of methodological errors or lack of honest responses.

7.2 Implications of the Study

As far as the research implications are concerned, the findings of this study can be fed into a conclusive research with predictive models. Robust hypotheses can be generated and distinguishing features of the given clusters can be derived with strong predictive powers. As far as the practical and social implication is concerned, handicraft marketers, as well as the artisan communities, can become more competitive by such market segmentation. Upliftment of artisan communities can be a step forward towards inclusive development.

8. References

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