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MASTER'S THESIS

**AN ANALYSIS OF THE ROLE OF CULTURE IN ETHICAL CONSUMER
BEHAVIOUR IN RUSSIA AND SLOVENIA**

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INTRODUCTION

Concern for ethical issues in business has increased abruptly since the end of the last century. Both academics and practitioners have demonstrated a deep interest in ethical issues. For example, both *Journal of Business Ethics* and *Business and Professional Ethics Journal* came into existence in the early 1980s. From then onward, plenty of research has been conducted on ethics in the market place regarding the sellers' and consumers' perceptions. As a matter of fact, a large body of literature is focused on ethics in the marketplace (Vitell, 2003), most of the studies have concentrated primarily on the ethical issues from the seller side, or corporate social responsibility; especially, the willingness of consumers to "reward" or "punish" businesses on the basis of ethics (Creyer, 1997). On the other hand, our knowledge of consumer ethics is still limited (Swaidan, 2012; Vitell, Singhapakdi, & Thomas, 2001). Consumers are the key participants in the marketing process, diminishing their importance might lead to an inadequate understanding of that process (Swaidan, Vitell, & Rawwas, 2003). Vitell (2003, p. 33) says the following: "An improved understanding of why some consumers engage in unethical behaviour could be helpful in ultimately curtailing many questionable practices."

Beginning in the early 1990s, researchers turned their attention to the topic of consumers' ethical beliefs (Vitell & Singhapakdi, 1993; Muncy & Vitell, 1992b). Indeed, some consumer ethics research existed before 1990s (Wilkes, 1978; Moschis & Powell, 1986; DePaulo, 1986, in Muncy & Vitell, 1992b). Consumer ethics can be defined as the "rightness as opposed to the wrongness of certain actions on the part of the buyer or potential buyer in consumer situations" (Fullerton, Kerch, & Dodge, 1996, p. 823) or "the moral principles and standards that guide behaviour of individuals or groups as they obtain, use, and dispose of goods and services" (Muncy & Vitell, 1992b, p. 298). Therefore, consumer ethics refers to consumer misconduct by which the consumer takes advantage of the seller. This includes extensive and sometimes small "everyday" deceptions from consumer side.

A substantial amount of research about consumer ethics has emerged since the pioneering study of Muncy and Vitell (1992b). Muncy and Vitell created the consumer ethics scale, relying on the study of Wilkes (1978), which investigates the extent to which consumers believe that certain questionable consumer situations are ethical or unethical (Muncy & Vitell, 1992b). This consumer ethics questionnaire examines the extent of morality of various marketplace practices (Rawwas, Swaidan, & Oyman, 2005). They studied 569 households in the U.S.A. and they announced a four factor solution of ethical beliefs that differentiates behaviours as follows:

- actively benefiting from illegal activities,
- passively benefiting,
- actively benefiting from questionable practices, and
- no harm/no foul activities.

The original research by Muncy and Vitell (1992b) was the impetus for related studies about consumer ethical behaviour, not only from a domestic, but also from a cross-cultural perspective.

(Al-Khatib, Rawwas, & Vitell, 1997; Rawwas, 1996; Rawwas et al., 2005; Polonsky, Brito, Pinto, & Higgs-Kleyn, 2001; Swaidan, 2012). Vitell emphasized that in spite of these developments, much research remains to be done in this area (in Malheiro, Farhangmehr, & Soares, 2009, p. 14). That is why the ethical consumer beliefs will be analyzed in the current research by using the Muncy-Vitell consumer ethics scale.

Culture is an essential tool to understand the individual's ethical decision-making process (Malheiro et al., 2009). It is recognized as one of the most vital variables influencing ethical behaviour (Rawwas et al., 2005). Moreover, in the age of globalization an understanding of the effects of cultural differences on ethical attitude is crucial for avoiding potential business problems and for creating efficient marketing management programs, since cultural and ethical values of consumers can differ greatly in different countries (Lu, Rose, & Blodgett, 1999 in Malheiro et al., 2009, p. 10). Cultural and ethical issues can markedly affect the form, content and implementation of marketing communications. Hence, there is a need for a better understanding of the influence of culture on consumer ethical behaviour, especially since the perplexing consumer ethical perceptions have not been exhaustively analyzed (Rawwas et al., 2005).

Therefore, to understand the ethical consumer behaviour of a certain society, it is crucial to be aware of cultural characteristics of this society. A culture exists whenever a group of individuals shares unique concepts, norms, and values. Hofstede (1980, 1991, 2001) has introduced cultural dimensions: Power Distance, Uncertainty Avoidance, Individualism versus Collectivism, Masculinity versus Femininity, and Long-versus Short-Term Orientation. Hofstede's (1980, 1991, 2001) cultural metrics provide a useful theoretical foundation to investigate cross-cultural differences in consumer behaviour (Sharma, 2010). Hofstede's typology demonstrates how countries can be identified in terms of cultural dimensions.

Most studies on cross-cultural issues in consumer behaviour analyze individual consumers personal cultural orientations based on the Hofstede's dimensions of cultural values (Sharma, 2010). Among all the scales that measure Hofstede's factors, the Individual Cultural Orientation Scale created by Donthu and Yoo in 1998 and improved in 2011, seems to be the most used and reliable (Patterson, Cowley, & Prasongsukarn, 2006; Soares, Farhangmehr, & Shohan, 2007; Yoo & Totten, 2005). As highlighted by the authors themselves, the scale "allows consumer researchers and business practitioners to assess the cultural orientations of individuals and to use primary data instead of cultural stereotypes" (Yoo, Donthu, & Lenartowicz, 2011, p. 205). Therefore, the scale of Donthu and Yoo will be applied in the current research to assess the individual cultural orientation and perception of Russian and Slovenian consumers.

In this study, attention will be paid to socio-demographics as well. By recognizing how demographic factors influence ethical intentions, organizations might develop more suitable advertising, promotional, and selling incentives that foster ethical consumer behaviour (Bateman & Valentine, 2010).

The purpose of the master's thesis is to broaden the knowledge in the sphere of ethical consumer behaviour; to identify and analyze the characteristics of ethical/unethical consumer beliefs in Russia and Slovenia from two perspectives: culture and socio-demographics. This is the first study that empirically explores the ethical beliefs of Russian and Slovenian consumers.

The goals of the master's thesis are:

- to offer a broad, detailed and high quality theoretical part by analyzing the existing scientific literature on the topic of interest;
- to conduct an empirical study about consumer ethical beliefs in Russia and Slovenia to examine:
 - consumer ethical practices based on Muncy and Vitell scale;
 - Hofstede's cultural dimensions such as power distance, collectivism, and uncertainty avoidance based on Individual Cultural Orientation Scale created by Donthu and Yoo;
 - socio-demographic characteristics,

and its linkage to consumer ethical attitude.

Little attention has been given to the Eastern European consumers regarding their ethical belief system. In fact, no research could be found that deals specifically with Russian and/or Slovenian ethical consumer behaviour and beliefs and compare it between each other. This study analyzes consumer judgements about a variety of consumer ethical behaviours involving ethically questionable issues, and also relationships between selected socio-demographic and cultural characteristics on ethical consumer beliefs in Russia and Slovenia.

Scientific publications concerning ethical consumer issues, cultural differentiation, and importance of socio-demographic characteristics were examined and discussed in the literature review. The findings of obtained data was applied to form hypotheses and design the research for the empirical part of the thesis.

The master's thesis consists of four main chapters. Section one discusses the phenomenon of ethical consumer behaviour including theoretical background on ethics in general and consumer ethics in particular, and theoretical models measuring ethical beliefs and their limitations. In the second chapter cultural issues are presented, the relationship between culture and consumer behaviour, the Hofstede's cultural framework and its limitations, as well as models measuring Hofstede's dimensions at the individual level.

In chapter 3 the empirical part of the study is described. The summary overview of hypotheses tested in the paper is presented. The research methods for the study are broadly explained, including pre-test, data collection, sampling, constructs, variables, measurement scales, and data analysis. The last chapter is dedicated to hypotheses testing and discussion of findings. The difference between Russian and Slovenian consumer ethical beliefs is analyzed. Also in chapter 4, the tests of the six hypotheses are presented. Five hypotheses out of six were tested using the

combined sample of the Russian and Slovenian population, and the results are compared and discussed.

1 ETHICS

Chapter 1 describes the phenomenon of ethical consumer behaviour including theoretical background on ethics in general and consumer ethics in particular, and theoretical models measuring ethical beliefs and their limitations.

1.1 Definition of Ethics and Ethical Theories

Ethics is a necessity for human life. It helps us to choose a course of action. Our actions would be random and meaningless without it. Ethics answers the question, "What do I do?" However, how can we define ethics? The definition of ethics dates back to Plato and Aristotle. Ethics comes from a Greek word *ethos* meaning conduct, character or customs. Ethics is "the basic concept and fundamental principle of decent human conduct. It is about what morals and values are found appropriate by members of society and individuals themselves" (Rowe & Guerrero, 2013, p. 490).

MacKinnon (2012, p. 5) underlined that ethics, or moral philosophy, asks essential questions about a good life, about what is better or worse, about whether there is any objective right and wrong, and how we know it if there is. The ethics' definition acknowledges that its crucial objective is to help us make a decision about what is good or bad, better or worse, either in some common way or in the context of specific ethical issues.

Can ethics be taught? Some people said that it could not be taught because one's ethical perception is a matter of individual choice. Others believed that ethics could be taught, "but some people do not learn the lessons well" (MacKinnon, 2012, p. 7).

1.1.1 Two approaches to (philosophical) ethics

Contemporary (philosophical) ethics consists of two subdivisions that are largely autonomous of one another: **normative ethics** and **meta-ethics** (Eggleston, 2009).

Normative ethics takes on a practical task that is to arrive at moral standards that set right and wrong conduct. Normative ethics is concerned with questions about what is right or wrong, along with other concepts such as good and bad, righteous and vicious etc. (Hull, 1979).

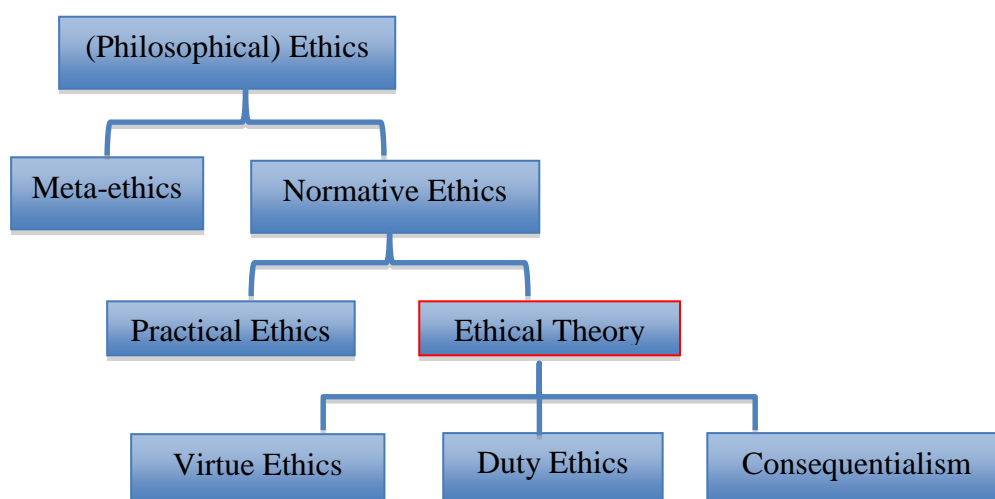
Based on these concepts, many different theories have been proposed: theories established on the consequences of acts or the consequences of the common acceptance of some moral rules; rule-based theories that reject a consequentialist foundation; theories from Kant's ethics; theories which were established on Aristotle's ethics virtue-based approach; and theories derived from continental, pragmatic, and feminist approaches (MacKinnon, 2012).

Normative ethics is largely neutral from meta-ethical theories. In contrast, **meta-ethics** contemplates more general philosophical questions, the nature of morality and moral judgements: for instance, the background and objectivity of moral judgements, the role of intuition in making moral judgements, and if they can be formed by the same sorts of considerations that are taken to form empirical or scientific claims (Eggleston, 2009). Meta-ethics is focused on what sort of practice or activity morality is, and does not consider the question of what is moral or immoral, good or bad, right or wrong. Meta-ethics also studies psychological inquiries such as when someone makes a moral judgement, what kind of motivation (if any) must be present (Moral Philosophy, 2014).

1.1.2 Ethical theories

Ethical theories are based on the ethical principles. They underline different features of an ethical dilemma and guide to the most ethically acceptable decision according to the rules within the ethical theory itself. Frequently people may establish their individual choice of ethical theory based on their own life experiences (Robin, 1995). The main units of ethics and ethical theories are presented in the Figure 1.

Figure 1. Basic Organization Chart of Ethical Theories



Source: L. Robin, *Ethical Theory*, 1995, p. 15.

Virtue ethics is currently one of the approaches in normative ethics. Virtue ethics concentrates on what makes a person (character, motives) morally good. Aristotle and Hume studied this kind of theory (MacKinnon, 2012). Stanford Encyclopedia of Philosophy defines virtue ethics as “the one that emphasizes the virtues, or moral character, in contrast to the approach which emphasizes duties or rules (deontology) or that which emphasizes the consequences of actions (consequentialism).”

Duty (deontological) ethics (the word deontology came from the Greek language and means duty (*deon*) and science (or study) of (*logos*) investigates rules or acts and what can make them right. Many famous philosophers such as Kant, Mill, Rawls devoted their research to duty ethics

(Hull, 1979). Stanford Encyclopedia of Philosophy points out that “**deontology** is one of those kinds of normative theories regarding which choices are morally required, forbidden, or permitted.” In a similar vein, deontology is a part of moral theories that judge and guide our choices of what we ought to do (deontic theories), in comparison with virtue theories that primarily guide and judge what kind of person (regarding some character traits) he/she is and should be. Contrary to deontological theories is **consequentialism** (result-based).

Consequentialist or **teleological** theories (from Greek language *telos* - aim or purpose) are built on the concept of choosing one’s actions so as to increase the value or values to be expected as consequences of those actions (Hull, 1979). In other words, consequentialism is concerned with the amount of good or bad embodied in the consequences of the behaviour or action (Vitell, Nwachukwu, & Barnes, 1993).

Wheeler and Brady (in Bateman & Valentine, 2010, p. 394) outlined that the difference “between deontological and consequentialist reasoning has been a well-known and long standing contrast in ethical theory for two hundred years or more. In fact, this may be the single most important distinction in the history of the development of ethical theory.”

1.1.3 Ethics and Consumer behaviour

Hunt and Vitell (2006) in their study linked the ethics and consumer behaviour by indicating that deontology and consequentialism were both important in decision making process, but consumers are likely to rely more on deontology (ethical norms) than on teleology (consequences) while shaping ethical intentions or judgements. This idea was supported by Hunt-Vitell model that will be examined in greater detail in the next chapter.

1.2 Consumer Ethics and History of Consumer Ethics Studies

Ethics plays a critical part in a human society in general and in business in particular. During last decades there were a wide range of serious questions about the role of ethics in today’s business and society. Moreover, academicians have shown an obvious interest in ethics. Mainly, a large body of literature is concentrated on ethics in the marketplace (Vitell, 2003, p. 33); most of the studies have focused primarily on the seller side, business ethics or corporate social responsibility (Bateman & Valentine, 2010). Especially, much attention has been paid to the willingness of consumers to “reward” or “punish” businesses on the basis of ethics, which shows how important defining a clear ethical position is to all firms (Creyer, 1997, p. 425). Nevertheless, our knowledge of consumer ethics is still limited (Swaidan, 2012; Vitell et al., 2001). While consumers play the crucial role in the marketing process, decreasing their importance might cause a problem in an understanding of that process (Swaidan, et al., 2003). Vitell (2003) pointed out that a better understanding of why some consumers engage in unethical behaviour could be helpful in eventually reducing many questionable practices.

During the past decade researchers have started concentrating on “the buyer side of the exchange dyad” (Vitell, 2003, p. 33). Within these different types of studies it is important to point out the

difference between “ethical consumerism” and “consumer ethics.” Ethical consumerism is based on the concept of “positive buying”, ethical products are favoured. Ethical consumerism is the practice of choosing to purchase particular products at least partly based on ethical considerations (Hussain, 2012, p. 112).

Consumer ethics, in contrast, can be defined as the “rightness as opposed to the wrongness of certain actions on the part of the buyer or potential buyer in consumer situations” (Fullerton et al., 1996, p. 823) or “the moral principles and standards that guide behaviour of individuals or groups as they obtain, use, and dispose of goods and services” (Muncy & Vitell, 1992b, p. 298).

Additionally, consumer ethics impacts the quality of relationships established between buyers and sellers (Steenhaut & van Kenhove, 2005), mostly when one or both sides act unethically. Regrettably, misguided moral philosophies and questionable decision-making are common in the consumer context (Vitell, 2003). Consumers may take advantage of the seller. It can be a small deception like changing price tags, shoplifting, downloading music for free, not saying anything when getting too much change are some possible examples of **ethically questionable consumer practices**.

According to Mazar and Aiely (2006), this might be also expressed in the forms of returning used clothing, insurance fraud, intellectual property theft, tax deception, etc. And what is even more important, business and government attempts to restrain such acts are often unsuccessful. Therefore, as we can see, more work is needed to understand consumers’ ethical decision-making processes (Bateman & Valentine, 2010).

The problem of consumer’s ethical beliefs was brought to notice only in the early 1990s (Vitell et al., 1991; Muncy & Vitell, 1992). Certainly, some consumer ethics research existed before the 1990s (e. g. Davis, 1979; De Paulo, 1987, in Muncy & Vitell, 1992b; Moschis & Powell, 1986; Wilkes, 1978). For instance, Davis (1979) explored the issue about consumers’ willingness to support the responsibilities corresponding to their rights. She discovered a large disparity between consumers’ aspiration to accept their rights and aspiration to accept their responsibilities.

Wilkes (1978) investigated illegal and deceptive consumer behaviour and more specifically Wilkes studied how “wrong” certain activities appear to be to consumers, if they considered these activities to be harmful, and how often consumers participate in these kind of activities.

DePaulo (1987, in Muncy & Vitell, 1992b) investigated if ethical decision-making varies depending on which side of the buyer/seller dyad one is on. He found out that consumers were not as concerned about particular activities when it was the buyer than they were when it was the seller. DePaulo made an example about bargaining: if consumer concealed the very same information while bargaining, it did not look as unethical as when seller did the same. These studies have discovered that there is a “double standard” – consumers perceive ethical issues differently when it comes to be allowable consumer behaviour and what they see as allowable business practices.

A considerable amount of literature about consumer ethics has appeared since the pioneering studies of Muncy and Vitell in 1992. The article of Muncy and Vitell was followed by related research based on **Muncy-Vitell consumer ethics scale** (hereinafter: **CES**) (e. g. Butt, Bhutto, & Siddiqui, 2011; Chan, Wong, & Leung, 1998; Malheiro et al., 2009; Rawwas et al., 2005; Al-Khatib et al., 1997; Siu, Hui, & Lee, 2002; Swaidan, 2012; Swaidan et al., 2003; Vitell, 2003). The development, application, reliability and usage of Muncy-Vitell consumer ethics scale will be analyzed in greater detail in the next chapter.

1.3 Ethical Decision-Making Models

There are three main theoretical models about the decision-making process related to marketing and business issues (Ferrell & Gresham, 1985; Trevino, 1986; Hunt & Vitell, 1986, 2006). The common concept of these models is that each model identifies an initiating construct that launches the ethical decision-making process and each model determines behaviour as the consequence or outcome of this process. Furthermore, all models underline the relative significance of the background aspects in the decision-making process (Steenhaut, 2006).

Nevertheless, there are some essential differences among three models. First of all, the Hunt-Vitell model pays a lot of attention to the individual decision-making process, presenting the philosophical theories such as teleological and deontological ethical theories that clarify an ethical judgement of decision makers, whereas the models of Trevino and Ferrell-Gresham demonstrate that individual decision-making is a single factor leading to a certain behaviour. In addition, an individual value system is included in the theoretical frameworks of the Hunt-Vitell and Ferrell-Gresham models (Steenhaut & van Kenhove, 2006). Thirdly, the Hunt-Vitell model is the only one that can be used on individual level such as consumer behaviour. In the research carried out by Steenhaut (2006), she pointed out that the Hunt-Vitell model is the most suitable theoretical model to analyze consumer ethics. On the other hand, this theory is mostly related to marketing and business issues. Moreover, Steenhaut and van Kenhove (2006) underlined that testing of the Hunt-Vitell model is difficult and the theory is more applicable to ethical decision making in marketing and business. Although the current research is devoted to consumer ethical issues, consequently more appropriate ethical models will be analysed and applied in this study.

1.4 Ethical Behaviour Measures

There are three main instruments of measuring consumer behaviour: Forsyth's Ethical Position Questionnaire, Machiavellianism Scale, and Muncy-Vitell consumer ethics scale. All of them will be discussed in the following chapters.

1.4.1 The Forsyth's Ethical Position Questionnaire

“Moral philosophy is the area of philosophy concerned with theories of ethics, with how we ought to live our lives” (Moral Philosophy, 2014). According to Forsyth (1980, 1992) moral philosophies or ethical ideologies can be classified into idealism and relativism. Many works have identified the Ethics Position Questionnaire (hereinafter: EPQ) of Forsyth as key

determinants of consumers' evaluation of ethically questionable consumer behaviour (Rawwas et al., 2005; Singhapakdi, Rawwas, Marta, & Ahmed, 1999; Steenhaut & van Kenhove, 2006; Swaidan et al., 2003).

Forsyth (1980, p. 176) said that he “developed the EPQ to measure individual differences in moral thought.” The 20-item instrument consists of items divided in 2 parts: idealism and relativism scales.

Moral idealists refer to morality (goodness) as a guide of people's actions while hurting others is completely wrong and should be eliminated in all possible instances (Forsyth, 1992, in Rawwas et al., 2005). According to Forsyth (1992) idealists follow moral principles when making ethical judgements. Less idealistic individuals may believe that in some situations harm is inevitable to produce well. In this case, they adhere to the utilitarian position perceiving that an action is right, even if it may bring any harm to a certain group of people, if it creates the greatest good for the greatest number of people affected by this act (Steenhaut, 2006).

Relativism, on the other hand, evolves the idea that moral rules cannot be arisen from the moral principles, but exists as a function of culture, time, and place (Rawwas et al., 2005). Relativist refuses universal moral standards in favor of subjective or situational approaches (i.e. teleological perspective). In his work, Forsyth (1992) emphasized that individuals with relativistic point of view believe that what is moral depends on the nature of the current situation, the dominant culture and people involved. However, low relativists hold an opinion that universal principles can be applied regardless of the issues at hand.

Rawwas et al. (2005) highlighted that idealism has a stronger connection with ethical behaviour than relativism has. However, some studies failed to support the negative correlation between relativism and consumers' ethical beliefs (Al-Khatib, Roberston, & Lascu, 2004; Swaidan et al., 2003). Davis, Andersen, and Curtis (2001) extended the study of Forsyth (1980, 1992) by presenting a critical analysis of the EPQ. Davis et al. (2001) found out that relativism seems not to be connected to consumers' ethical judgements, whereas differences among people in their concern for the benefit of others (idealism) may be a very valuable personality variable for examining ethical judgements.

1.4.2 The Machiavellianism scale

In 1970, Christie and Geis (in Geis & Moon, 1981) presented “Machiavellianism”, a construct that represents the actions of those in power in an organizational venue. Machiavellianism is a “negative epithet, indicating at least an immoral way of manipulating others to accomplish one's objectives” (Hunt & Chonko, 1984, p. 30). This scale contains 20 items with 10 items formulated in a Machiavellian direction and 10 items formulated in the opposite direction. Nevertheless, Machiavellianism should not be perceived as a unified personality construct because its usefulness in the complicated world of corporations and organizations would be limited (Nelson & Gilbertson, 1991).

A Machiavellian individual requests less emotional involvement with others. Machiavellian individuals might be more accepting of ethically questionable consumer actions simply because of this lack of involvement with others (Steenhaut, 2006).

Numerous studies have used the Machiavellianism scale within one or across different cultures and countries to study the influence of the Machiavellian trait on consumers' ethical judgements (Al-Khatib, Stanton, & Rawwas, 2005; Rawwas et al., 2005; Steenhaut, 2006; Swaidan et al., 2003). The obtained results from these studies implied that highly Machiavellian consumers are more likely to be involved in unethical behaviour and they show little concern for commonly accepted morality when their rational self-interest is involved. For instance, in their research Rawwas et al. (2005) discovered that Machiavellian Turkish consumers were more likely to perceive ethically questionable consumer practice to be inappropriate compared to the American sample which scored higher on Machiavellianism scale.

1.4.3 The Muncy-Vitell Consumer Ethics Scale

One of the most reliable research measuring consumer ethical beliefs is consumer ethics scale developed by Muncy and Vitell (1992). As mentioned in the previous chapter, they defined consumer ethics as “the moral principles and standards that guide behaviour of individuals or groups as they obtain, use, and dispose of goods and services” (Muncy & Vitell, 1992b, p. 298). Muncy and Vitell created the **consumer ethics scale (CES)**, relying on the study of Wilkes (1978), which investigated the extent to which consumers believe that certain questionable consumer situations are ethical or unethical (Muncy & Vitell, 1992b), in other words the extent of morality of various marketplace practices (Rawwas et al., 2005).

In the study of Muncy and Vitell (1992b, p. 308) is pointed out that the purpose of the research is to improve the understanding of consumer ethics through:

- 1) identifying how consumers react to some situations that have potential ethical content,
- 2) investigating the structure of these statements,
- 3) exploring how ethical beliefs may connect to certain key demographic factors.

Muncy and Vitell also tested consumers' perception about situations they faced as consumers, and which have potential ethical content (Muncy & Vitell, 1992b, p. 297). Responses to these situations were rated on a five-point scale with 1 indicating “strongly believe it is not wrong” and 5 indicating “strongly believe it is wrong” and the middle point being “do not have an opinion.” The survey method was implemented in 569 U. S. households, and Muncy and Vitell discovered a four factor solution of ethical beliefs:

- 1) actively benefiting from illegal activities (initiated by the consumer at the expense of the seller, almost universally perceived as illegal (Rawwas et al., 2005);
- 2) passively benefiting (do not initiate the act to obtain the benefit, but rather take an advantage of a seller's mistake (Steenhaut, 2006);

- 3) actively benefiting from deceptive (or questionable) practices (the consumer in some way deceives the seller. Muncy and Vitell (1992b) emphasized that this factor was the most difficult to interpret);
- 4) no harm/no foul (consumers consider their actions as doing little or no harm but indirect harm is possible (Muncy & Vitell, 1992b).

In general, consumers believe that passively benefiting is less unethical than actively benefiting from an illegal activity. It might be so because consumers tend to think that as long as they do not initiate the activity, then it is not unethical (Vitell, 2003). Consumers discern “deceptive practices” and passively benefiting differently by more often condoning passively benefiting. Vitell (2003) assumed that consumers more likely align “wrongness” with something illegal than with the passive versus active dichotomy. Lastly, consumers do not perceive some activities being unethical at all (no harm/no foul); most of these activities contained the copying of intellectual property such as music, movies, software (Muncy & Vitell, 1992b).

Overall, there were many different studies where the CES was applied and basic principles of CES were supported. More important, Vitell (2003, p. 36) discovered a certain consistent pattern even in different countries - consumer ethical judgements tend to depend on three crucial issues:

- 1) whether or not the consumer actively required a benefit or was mostly passive in the process,
- 2) whether or not the act may have been conceived as illegal one,
- 3) the degree of perceived harm, if any, to the seller.

Additionally, the later research that was carried out by Rawwas et al. in 1995, and Rawwas et al. in 1998 (in Vitell, 2003), the original factor structure of the Muncy and Vitell study was supported.

1.4.4 The CES in cross-cultural environment and hypothesis formulation about consumers ethics in Russia and Slovenia

Due to varying conceptions of what is good for an individual and what is good for a society, the judgement of what constitutes an ethical breach would be expected to vary greatly depending on cultural orientations (Belk, Devinney, & Eckhardt, 2005).

Muncy and Vitell (1992b) pointed out that their study had some limitations: the sample was drawn only from the USA. So researchers appealed to test the CES in different countries, because “ethical beliefs are often found to be culture-specific” (Muncy & Vitell, 1992b, p. 309). By now, there are many other authors who have also examined the consumer ethics scale since its establishment, often in a cross-cultural environment (Vitel, 2003).

For instance, one of the first studies (Lascu, 1993) investigated the Muncy-Vitell consumer ethics scale and its suitability for cross-cultural research. Lascu found out that the consumer ethics scale was a proper instrument to analyze cross-cultural issues, though some of the items

may have to be renamed (may be better to change “supermarket” to “store”). Consequentially, the Muncy-Vitell consumer ethics scale is totally appropriate for cross-cultural research, but do actually ethics differ among different countries?

For example, one of the items of the Muncy-Vitell CES - “actively benefiting from an illegal activity” - is seen as being unethical and illegal in many countries. However, the other items such as “actively benefiting from a questionable action” or “no harm/no foul” may differ among consumers from different cultures (Vitell, 2003; Srnka, Gegez, & Arzova, 2007).

Later on, in 1997 Al-Khatib et al. studied U.S. and Egyptian consumers. They found out that U.S. consumers were both less relativistic and less idealistic. Also they were more ethical than the Egyptians.

In 2001 Polonsky et al. made a research to compare northern (Germany, Denmark, Scotland, the Netherlands) and southern (Spain, Italy, Greece, Portugal) European countries in terms of ethical consumer behaviour. They discovered little difference between consumers in Northern and Southern parts of Europe in terms of ethics. Even though Southern countries happen to be “less” developed, they did not demonstrate the ethical features of developing countries as suggested in the literature (Priem et al., 1998; Luijk, 1997; Wood, 1995 in Polonsky et al., 2001). However, according to Srnka, Gegez, and Arzova (2007) even in Europe there are people varying in culture and varying in perception about ethics.

Research carried out by Rawwas (2001) in USA, Egypt, Lebanon, Ireland, Hong Kong, Austria, Indonesia and Australia showed that Muncy-Vitell’s consumer ethics scale factor actively benefiting from illegal activities was universally seen as unethical.

Rawwas, Swaidan, and Oyman (2005) also explored the ethical beliefs of American and Turkish consumers using the CES along with Ethics Position Questionnaire developed by Forsyth and Machiavellianism scale. In terms of the CES American and Turkish respondents differed along the three dimensions: actively benefiting from questionable activities, actively benefiting from illegal activities, and no harm/no foul.

All these studies have proved the reliability and certainty of findings of the Muncy-Vitell scale in cross-cultural situation. Furthermore, the cross-national differences in European countries are quite inconspicuous. If we compare Russia and Slovenia, there are not that many differences in terms of Hofstede’s typology. The biggest gap is in the power distance dimension. Russia, scoring 93, is among the 10% of the most power distant societies in the world. And Slovenia scores high on this dimension (score of 71) as well. Slovenia (score of 27) and Russia (score of 39) are both collectivistic countries. If we look at masculinity versus femininity, there are some differences between Russia and Slovenia – 36 and 19 respectively. And both countries have a very high preference for avoiding uncertainty (Hofstede Center, 2014).

Moreover, the chosen countries for an analysis i.e., Russia and Slovenia, seem to be less covered by studies published recently in the scientific literature, especially in terms of consumer ethics.

Therefore, it is quite difficult to confidently predict certain similarities or differences in ethical consumer behaviour in Russia and Slovenia. But on the other hand, both countries bear a Slavic linguistic and cultural heritage (Lokar, Bajzikova, Mason, & Nassivera, 2013). Based on the previous research carried out in other countries, common historical background of Russia and Slovenia, and relatively inconspicuous differences in Hofstede's typology, the following hypothesis is set out:

H1: There will be no difference between Russian and Slovenian consumers regarding their ethical consumer beliefs.

1.5 Socio-Demographic Characteristics and Ethical Consumer Behaviour

The effect of gender, age, education, work experience, and nationality on individual ethics has also been explored in many studies (Borkowski & Ugras, 1998; Brady & Wheeler, 1996; Callen & Ownbey, 2003; Cohen, Pant, & Sharp, 1995; Deshpande, 1997; Valentine & Rittenburg, 2004 in Bateman & Valentine, 2010).

In their study Bateman and Valentine (2010) emphasized the importance of socio-demographic characteristics in relation to ethical behaviour. They pointed out that by recognizing how different demographic factors (gender, age, income, education, etc.) influence the relations between moral philosophies and ethical behaviour, organizations might develop more appropriate advertising, promotional, and selling practices to improve ethical consumer behaviour.

Furthermore, the original study of Muncy and Vitell (1992b) identified strong relationships between ethical concerns and certain demographic descriptors. The most notable were age, income, and education. The individuals with the strongest ethical concerns appeared to be older individuals with lower levels of both education and income. In contrast, the younger, better educated, wealthier consumers seemed to showed less ethical concern. Given the specific demographic variables that were significant, it could be that consumers' ethical concerns are related to a broader underlying variable – social class. If this is so, those in higher social classes would show less ethical concerns than those in lower social classes. In some situations gender also have an impact on ethical or unethical consumer behavior. Muncy and Vitell (1992b) emphasized the importance of further research to identify why such demographic differences do occur.

1.5.1 Women versus men and hypothesis formulation about gender differences

Gender is one of the most examined items in ethics' studies than any other demographic characteristics. In particular, numerous studies have addressed the question of ethicality and gender and/or sex in a business or consumer context (Atakan, Burnaz, & Topcu, 2008; Bateman & Valentine, 2010; Muncy & Vitell, 1992a,b; Oumlil & Balloun, 2009; Singhapakdi et al., 1999; Smith & Oakley, 1997; Vitell, 2003).

Vitell (2003) emphasized the fact that gender was linked by more than one study to ethical beliefs, but the results were definitely not ultimate. Such a variable as gender is in need of further study.

In their research Muncy and Vitell (1992b) discerned certain consistency: the situation where men showed greater concern than women was in an exclusively female activity, and the situation where women showed greater concern than men was in two shopping behaviours that are more common for men than women. The authors brought up the question about whether ethical perceptions differed depending on whether or not a person could perceive himself or herself engaging in the activity (or perhaps had engaged in the activity). Gender seems to come into play only when there is a difference between males and females as to experience with the potentially unethical situation. When greater experience does exist, there appears to be fewer ethical concerns.

In research by Bateman and Valentine (2010), it was found that women usually behave more ethically than men. Analysis of the 283 completed questionnaires of a convenience sample of graduate and undergraduate students of Midwestern University USA revealed remarkable gender effect, and women tended to behave more ethically than did men. In their study Bateman and Valentine (2010, p. 394) analysed gender and “attempted to determine how men and women differ in their moral philosophies (consequence, rule, and overall) and behavioural intentions.”

On the other hand, earlier studies of Haan (1975) and Holstein (1976) (in Bateman & Valentine, 2010) discovered that men are more ethical than women. Smith and Oakley (1997) found that people of different genders rank relationships differently; women and men tend to make diverse types of ethical evaluations.

Additionally, considering the question of moral development, some research pointed out that men are more relativistic, less sensitive or considerate, and less idealistic than women are. This idea was supported by studies of Atakan et al. (2008), Oumlil and Balloun (2009), and Singhapakdi et al. (1999).

Furthermore, many earlier studies on gender ethics tended to hold the same view. Atakan et al. (2008) in their research discovered that women have higher need to act ethically than men do. Also regarding ethical orientations, some research indicated that women had more ethical orientation than men (Atakan et al., 2008; Church, Gaa, Nainar, & Shehat, 2005; Oumlil & Balloun, 2009; Singhapakdi, 2004).

Although the study of van Kenhove et al. (2001) of Belgian consumers found out that gender was not playing an important role when it comes to determine any of the consumer ethics dimensions. Quite similar findings were presented in the study of African American consumers carried out by Swaidan et al. (2003). They discovered that there are no significant differences between females and males in terms of rejecting illegal, active, and passive activities. In case of no harm activities, males expressed less willingness to accept no harm activities than females.

Rawwas (1996) made a similar research using an Austrian sample. In his study, he found that gender is an important determinant of Muncy - Vitell dimensions, especially of the “actively benefiting from a questionable act” and the “no harm/no foul” dimensions. But in the study of Swaidan (2012) one of the main findings was the fact that in general the impact of gender on consumer ethical behaviour is relatively minor.

Despite the variety of studies upon this topic, the results are varied and inconclusive. Nevertheless, in this research I tend to believe that female consumers in Russia and Slovenia are more ethical. Therefore, based on the theory presented above, the following hypotheses is proposed:

H2 Female consumers will be less tolerant of ...

H2a: illegal activities (actively benefiting) ...

H2b: questionable activities (passively benefiting) ...

H2c: deceptive activities (actively benefiting) ...

H2d: no harm questionable activities ...

... than their male counterparts.

1.5.2 Influence of age and hypothesis formulation about age differences

The Muncy and Vitell (1992b) study identified strong relationships between ethical concerns and some demographic characteristics. Numerous demographic characteristics seemed to be connected to ethical judgements (Vitell, 2003).

One of the most significant one was age. The individuals with the strongest ethical concerns appeared to be older individuals. In contrast, the younger consumers seemed to show less ethical concern.

Moreover, some studies identified strong linkage between age and consumers' ethical beliefs. Older people are more likely to refuse questionable consumer activities compared to younger people. These findings have been supported by many researchers (Dubinsky, Natarajan, & Huang, 2005; Muncy & Vitell, 1992b; Rawwas & Singhapakdi, 1998; Steenhaut, 2006; Swaidan et al., 2003; Vitell, 2003; Vitell, Lumpkin, & Rawwas, 1991).

In the research by Muncy and Vitell (1992b) dedicated to ethical consumer behaviour, a strong relationship between age and ethical beliefs appeared. Older respondents showed an overall higher level of ethical concern than younger respondents did. The sample consisted of 1900 head of households in the United States, of the 27 correlation coefficients, 26 were significantly greater than zero (4 at the .05 level and 22 at the .01 level). Furthermore, age tended to be the most significant demographic variable in the study.

Additionally, Vitell (2003) also emphasized that younger consumers seemed to be more accepting of unethical behaviours. Vitell et al. (1991) analyzed the ethical beliefs of elderly

consumers and discovered that older “senior citizen” consumers are usually more ethical than younger “senior citizens,” they vary a lot regarding their ethical beliefs.

The results presented in study of African American consumers carried out by Swaidan et al., (2003) revealed that the linkage between age and the illegal, active, and passive dimensions is significant. However, the relationship between age and no harm dimension was not that important. Examining the means of the three dimensions across the age categories revealed that older African Americans rejected illegal, active, and passive questionable activities more than younger African American consumers did.

Research carried out by Rawwas and Singhapakdi (1998) in USA compared adults with teenagers and children, and showed that age was notable between these groups with adults (20–79 year olds) being more ethical than teenagers (mainly 19 year olds) or children (10 to 12 year olds).

Age appears to be related to ethical judgements with older consumers being more ethical. Therefore, the following hypothesis H3 was presented:

H3 Older consumers will be less tolerant of ...

H3a: illegal activities (actively benefiting) ...

H3b: questionable activities (passively benefiting) ...

H3c: deceptive activities (actively benefiting) ...

H3d: no harm questionable activities

... than their younger counterparts.

2 CULTURE AND CONSUMER BEHAVIOR

Different cultures hold different values, making it tough to make a singular "right" ethical choice. What role does culture play in consumer ethics? Ethics is a part of culture; to study ethical choices without considering the cultural issues is not accurate. There are certain cultural differences in gender roles, institutional organization, social roles, laws, traditions, and obligations, additionally moral standards are socially and culturally constructed, therefore, different cultural reactions to consumption practices would be expected. Put it another way, “culture filters our perceptions of what constitutes good or responsible consumption and what is perceived to be the consequences of violating these moral norms” (Belk et al., 2005, p. 7).

Ethical behaviour may differ in different countries. According to Srnka et al., (2007) even in Europe there are people varying in culture and varying in perception about ethics. McGregor (2006) underlined that people are not aware about what is unethical and what is moral and moreover the cultural dissimilarities make it for people even more complex to understand ethical behaviour in different countries in the age of globalization.

Belk et al., (2005) discovered that culture has less effect on perceptions of consumption ethics. They made an example from their study of German and Indian consumers: respondents from

these countries had very different responses and perception of the ethical scenarios presented to them, though, their whole evaluations as to whether their consumption behaviour is ethical or not was unusually similar.

This chapter is dedicated to cultural issues, the relationship between culture and consumer behaviour, the Hofstede's cultural framework and its limitations, and the models measuring Hofstede's dimensions at the individual level.

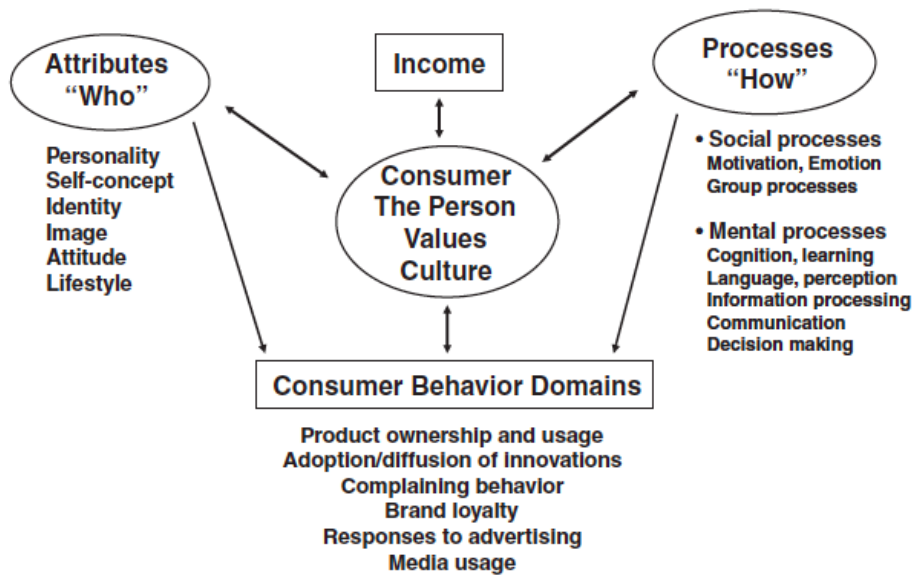
2.1 Consumer Behaviour and Analysis of Unethical Consumer Attitude

Bagozzin and Zaltman (1975) (in Muncy & Vitell, 1992b) defined consumer behaviour as “acts, processes, and social relationships exhibited by individuals, groups, and organizations in the obtainment, use of, and consequent experience with products, services and other resources.” Holbrook (1981) (in Rallapalli, Vitell, Wiebe, & Barnes, 1994, p. 487) used the following definition for consumer behaviour – it is “the acquisition, use and disposition of goods and services by ultimate consumers”. According to the study of Vitell et al. (1991) acquiring, disposing and consuming both products and services regularly includes issues with ethical content. Therefore, ethics is naturally involved with the concept of consumer behaviour (Rallapalli et al., 1994).

In his research, Vitell (2003) revealed that only personal traits and cultural environment are related to consumer ethics. Moreover, the cultural environment incorporates the dominant culture and sub-cultures that might be an impulse that influences consumer choices in ethical situations. Furthermore, ethical decision-making models of Hunt and Vitell (1986, 2006), Ferrell and Gresham (1985) in marketing ethics have claimed that individual ethical decision-making process strongly depends on the individual characteristics of the decision maker.

In the research carried out by De Mooij and Hofstede (2011) was introduced Cross-Cultural Consumer Behaviour Framework (Figure 2), which is based on a conceptual model of Manrai and Manrai (1996).

Figure 2. Cross-Cultural Consumer Behaviour Framework



Source: M. De Mooji & G. Hofstede, *Cross-Cultural Consumer Behaviour: A Review of Research Findings*, 2011, p. 182.

They presented the structure of the cultural components of the person through consumer processes and attributes, and the behavioural cultural components through consumer behaviour domains. Income has its own box because if there is no income, consumption is very poor. The central issue is “Who am I?” and individual’s personality characteristics and identity. The processes indicate what moves people. The personal attributes refer to what people are. The essential parts of the person are attitudes and lifestyle relating to the *who*. Processes are presented as how individuals perceive, think, and what stimulates them, how the aspects of “me” process into consumer behaviour.

Many studies about cross-cultural consumer behaviour are based on the Hofstede dimensional model of national culture (De Mooij & Hofstede, 2011). The Hofstede cultural model is closely analyzed in the next chapter.

As mentioned before, the perception of consumers regarding some consumer and business issues may differ dramatically. It is quite interesting that there is a “double standard” when it comes to what consumers see as an appropriate consumer behaviour and what they perceive as an appropriate business practices (Rallapalli et al., 1994). For instance, Muncy and Vitell (1992b) made an example of consumers’ beliefs that withholding the very same information while bargaining was seen as more unethical when it was the seller withholding the information than when it was the buyer.

Strutton, Vitell, and Pelton (1994) indicated the reasons for unethical consumer attitude: consumers have tendency to explain away their unethical behaviour by appealing to issues such as denial of injury, denial of responsibility, denial of victim and condemning the condemners – all techniques of neutralization. Additionally, this research seems to reveal that even normally

ethical consumers can easily rationalize unethical behaviours by invoking the techniques of neutralization. Vitell (2003) draw attention to this subject by pointing out the importance of investigation of this issue in more depth especially in cross-cultural settings. He believes that “this concept has the potential to explain much as to why otherwise ethical consumers sometimes behave unethically” (Vitell, 2003, p. 45).

As mentioned above, a lot of researchers have used the Muncy-Vitell consumer ethics scale to investigate consumer ethical behaviour, while some other researchers have found other approaches to analyze consumer ethics. Hereafter some alternative methods are presented.

For example, Fullerton et al. (1996) created their own “**consumer ethics index.**” Notwithstanding, their research came to the similar conclusion as ones which were implemented by using the consumer ethics scale as consumers were usually quite judgemental of questionable ethical activities by other consumers. On the other hand, consumers tended to be ambiguous whenever they supposed that the seller was not damaged economically.

Fifteen scenarios were developed by Fullerton et al. (1996) in their study of consumer ethics, and were later used by Dodge et al. (1996) to gather information from over 1,700 American households (532 completed surveys). The following research discovered consistent results with the previous study, which was about the relative intolerance of consumers towards most questionable consumer activities, yet consumers were less judgemental when the economic harm was comparatively smaller.

Strutton et al. (1994) concentrated their study on the use of the **techniques of neutralization** by consumers. These “techniques” were first studied by Sykes and Matza (1957) (in Strutton et al., 1994) and conveyed a learned set of motives that can protect a person from self-blaming. The researchers found out that consumers tried to find an excuse to explain their negative actions by appealing to issues like “denial of responsibility, denial of [the] victim, appeal to higher loyalties”, “denial of injury” (it is comparable with Fullerton and Dodge research), and “condemning the condemners.”

2.2 How to Define and Analyze Culture

One of the most famous researchers of culture Prof. Geert Hofstede once said “culture is more often a source of conflict than of synergy. Cultural differences are a nuisance at best and often a disaster” (Hofstede, 1991, p. 7).

The word "culture" came from Latin meaning the tilling of the soil, like in agriculture (Hofstede, 1991). The most common definition of culture is that it “is the sum total of learned beliefs, values, and customs that serve to direct the consumer behaviour of members of a particular society” (Schiffman, Hansen, & Kanuk, 2008, p. 368). However, it is not easy to find its boundaries. Consequently, there are many definitions of culture, but the term is usually used to define the process. That is, members of a certain group of society share an individual way of life with mutual values, traditions and behaviours that are spread over time in a dynamic but gradual

process (Dowling, Festing, & Engle, 2008). As Phatak (1995, p. 48) explained that no one was born with a given culture: this process begins at birth, individual obtains it through the socialization process. The behavioural attributes are culturally transmitted.

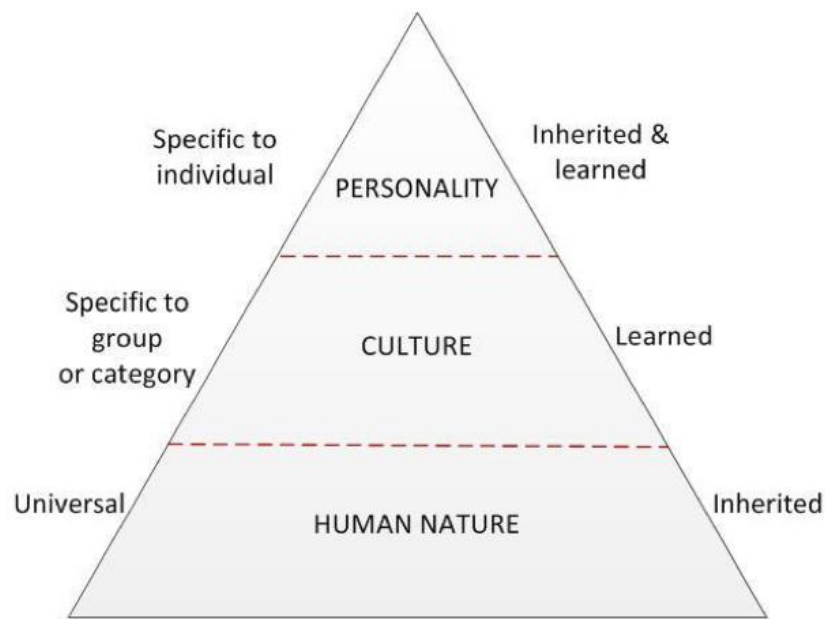
Many people are not always conscious of the cultural effect on values, attitudes and behaviours, therefore culture has an essential characteristic – subtlety. Anyone, who has travelled abroad, experienced situations that show cultural dissimilarities in manners, clothes, language, food, hygiene, etc. One usually has to be confronted with another culture in order to understand this effect (Schiffman et al., 2008).

While the comparative research of cross-cultural issues attempts to analyze similarities and differences, there are problems related to such a research (Dowling et al., 2008). One of the problems is that there is little agreement either on a precise definition of culture or on operationalization of this construct. Culture has become an exhaustive variable for many scientists, characterizing a range of economic, social, political, and historic aspects that are invoked *post hoc* to describe similarity or differences in the results of a study. As Bhagat and McQuaid (Bhagat & McQuaid, 1982, p. 5) have pointed out that “culture is often considered as something connected to nation without any further conceptual grounding.”

It should not be presumed that national differences automatically represent cultural differences. To reduce difficulties culture needs to be defined *a priori* rather than *post hoc* (Dowling et al., 2008). Another problem in cross-cultural research involves the *emic-etic* distinction (Triandis & Brislin, 1984). *Etic* indicates culture-common aspects, and *emic* refers to culture-specific characteristics of behaviour or concepts. These notions came from linguistic: a *phonetic* system classifies all sounds that have meaning in any language and a *phonemic* system records meaningful sounds particular for a given language (Triandis & Brislin, 1984). Both the emic and etic approaches are valid for research orientations. However, there might be a serious issue, if a researcher uses an etic approach (that is, assumes universality across cultures) when there is a little or no proof or confirmation for doing so (Dowling et al., 2008).

As previously indicated, culture is not inherited, it is learned. Culture should be located between individual's personality on one side, and human nature on the other that is presented in Figure 3.

Figure 3. Three Levels of Uniqueness in Human Mental Programming



Source: G. Hofstede, *Value survey module 1994 manual*, 1994, p. 11.

Though, to define the exact borders between personality and culture, and between human nature and culture is quite hard and it is a matter of discussion for social scientists (Spencer-Oatey, 2012). What all human beings have in common is human nature. It is inherited with one's genes (Spencer-Oatey, 2012). The ability of each human being to feel love and hatred, fear and joy, sadness and happiness. However, the way of expression of all human feelings is modified by culture. On the contrary, the personality of an individual is a unique personal set that is not shared with other individuals. It is based upon traits, which are partly learned and partly inherited. (Hofstede, 1994).

2.3 Hofstede Dimensional Model of National Culture

Hofstede's (1980, 2001, 2010) dimensional measure of cultural values is entirely dominant metric of many national cultures around the world (Yoo, Donthu, & Lenartowicz, 2011). His measure has been used as a contextual variable, but it is frequently required to directly estimate cultural values for managers or for individual consumers. To understand the ethical consumer behaviour of certain society, it is crucial to be aware of cultural characteristics of this society. Culture exists whenever a group of individuals share unique concepts, norms, and values. Hofstede's typology demonstrates how countries can be identified in terms of cultural dimensions (Yoo & Totten, 2005).

Geert Hofstede is the most famous name in the field of cross-cultural psychology and business. Hofstede started in 1979 with 40 countries and in 1980 presented his breakthrough study of work-related values of employees (Manrai & Manrai, 2011). The work of Hofstede is based on his research on over 116 000 people in 50 countries. Some researchers emphasized that we should be careful when interpreting these results, because the findings of Hofstede are based on

the sample drawn from multinational firm, such as IBM, and because he does not account for within-country differences in multicultural countries (Deresky, 2008 p. 100). In the beginning, Hofstede (1980) has introduced four cultural dimensions: Power Distance, Uncertainty Avoidance, Individualism versus Collectivism, and Masculinity versus Femininity. Later on, the research carried out by Michael Bond and his colleagues led them in 1991 to present a fifth dimension called Long-versus Short-Term Orientation. In 2010, the study of Michael Minkov allowed to add a sixth dimension, called Indulgence versus Restraint (Hofstede, 2010).

Long-versus Short-Term Orientation refers to a person's outlook on the future. This index emphasizes "the degree to which a group is orientated towards long-term results rather than short-term gratification" (Kuchinke, 1999 in Kruger & Roodt, 2003, p. 76). Long-Term Orientation dimension characterizes by the extent to which a society demonstrates a pragmatic future-oriented point of view rather than a conventional historical short-term perspective (Hofstede, 2010).

The last sixth dimension Indulgence versus Restraint consists of two parts. First part is indulgence, in indulgent societies people tend to easily tolerate relatively free gratification of natural human desires associated with having fun and enjoying life. On the other hand, Restraint reflects a belief that such gratification needs to be regulated and controlled by strict norms (Hofstede, 2010). Indulgent cultures have a tendency to concentrate more on leisure time and individual happiness contrary to restrained cultures where happiness and leisure are not given the same important meaning and positive emotions are less freely expressed (Manrai & Manrai, 2011).

In the brief description of the next four basic dimensions are included aspects that are the most relevant to consumer behaviour. And hereafter the dimensions that are used in this study will be scrutinized more carefully in the next chapter.

The first one is **Power Distance** (hereinafter: PDI). It can be defined as "the extent to which less powerful members of a society accept and expect that power is distributed unequally" (De Mooij & Hofstede, 2011, p. 182). In large power distance cultures, global brands may serve the certain purpose: everyone has a place in a social hierarchy, so social status must be distinct so that others can pay respect to them (De Mooij & Hofstede, 2011).

The next dimension is **Uncertainty Avoidance** (hereinafter: UAI) that is defined "as the extent to which the members of a culture feel threatened by ambiguous or unknown situations and try to avoid these situations" (Hofstede, 2001, p. 17). For example, members of cultures with lower uncertainty avoidance are more active and play more sports. Members of cultures with higher uncertainty avoidance show by their behaviour "a need for purity related to several product categories" (De Mooij & Hofstede, 2011, p. 183). Members of such society have a need for structure and rules in their life. People are more closed to innovations, changes, and reforms than people from lower uncertainty avoidance societies.

The contrast **Individualism** (hereinafter: IND) **versus Collectivism** (hereinafter: COL) is

defined “as people looking after themselves and their immediate family only versus people belonging to in-groups that look after them in exchange for loyalty” (De Mooij & Hofstede, 2011, p. 182). Collectivistic cultures are high-context cultures with high use of nonverbal elements and indirect style of communication. In collectivistic cultures in the sales process it is very important to first build trust and respect, while in individualistic cultures, it is a high need to get to the point as fast as possible. This difference can be reflected in the dissimilar roles of advertising: creating trust versus persuasion (De Mooij & Hofstede, 2011). Members of collectivistic culture are “we”-conscious against individualistic society where people are “I”-conscious, one’s identity is in the person.

Preventing loss of face and preserving harmony are essential aspects of collectivistic culture. People in individualistic society are universalistic, presuming that values of their culture are valid for the entire world. Taylor and Okazaki (2006) suggested an explanation that individualistic U. S. managers usually concentrate more on standardizing international marketing strategy, when compared to collectivistic Japanese, due to universalistic perception.

In the **Masculinity versus Femininity** factor the masculinity side of this dimension stands for “a preference in society for achievement, success, assertiveness and material rewards. Society is more competitive. Its opposite, femininity, represents a preference for modesty, caring, cooperation and quality of life” (Hofstede, 2001, p. 19). Society is more consensus-oriented. In feminine society female and male roles overlap, on the other hand in masculine cultures roles are differentiated. In feminine cultures household work is divided between husband and wife and men do more household shopping than in masculine cultures. For people in masculine society it is important to demonstrate success, therefore status brands or luxury products are essential to show one’s achievement (De Mooij, 2004, p. 247).

An examination of the cultural average scores and rankings of the various countries implies that generally speaking the Western countries have a tendency to be low on power distance and uncertainty avoidance, high on individualism, mixed on masculinity – femininity, usually are short-term oriented with higher indulgence. In contrast, Eastern countries have a tendency to be high on power distance, uncertainty avoidance, and collectivism, also mixed on masculinity – femininity, usually are long-term oriented and with higher restraint (Manrai & Manrai, 2011).

2.4 Measurement of Hofstede’s Five Dimensions at the Individual Level

Most studies on cross-cultural issues in consumer behaviour analyze individual consumers personal cultural orientations based on the Hofstede’s dimensions of cultural values (1980, 1991, 2001) (Sharma, 2010). This cultural framework has been popular for several reasons. First of all, Hofstede’s typology covers and extends the main cultural conceptualizations that have been developing for years and decades (Yoo et al., 2011). A broad analysis of related literature carried out by Soares et al. in 2007 supported the relevance of the Hofstede’s cultural factors to international business in general and consumer behaviour in particular. Then, Hofstede’s framework was considerably replicated in many social and cross-cultural studies and has been found to be the most crucial theory while researching culture (Yoo et al., 2011). Hofstede is

among the top 100 most cited authors in the Social Science Citation Index (Hofstede, n.d.). Many authors and scientists have discovered a significant correlation between national culture and essential economic, political, demographic indicators of a society (Yoo et al., 2011). Hofstede's cultural dimensions were broadly recognized and used in cross-cultural and international studies at both national and individual level. For instance, studies dedicated to individual level of consumers included consumer ethical ideologies (Swaidan, Rawwas, & Vitell, 2008).

However, the problem may occur while measuring individual's cultural orientation and perception, because people from the same country might not share similar cultural characteristics, therefore Hofstede's dimensions are quite distant from individual cultural values (Bond, 2002). In the study of Hofstede's cultural dimensions carried out by Sharma (2010), he expressed some doubts about the validity of using national scores on Hofstede's framework as measures for individual cultural level.

In the research dedicated to develop a psychometrically sound measure of Hofstede's culture at the individual level, Yoo et al. (2011) underlined that blindly using national culture to target individual consumers may not work; equating the stereotypical culture of a certain country with all residents of this country is misleading. Moreover, the concept of national culture is valuable for analyzing societies and nations. Though, if we target individual consumers, "the reflection of culture at the individual level is more important and relevant" (Kamakura & Novak, 1992; Kamakura & Mazzon, 1991 in Yoo et al., 2011, p. 194).

For example, in the study of Aaker and Lee (2001) all Americans are presented as individualists and all Chinese as collectivists. Therefore, Hofstede's typology has been used in many studies in such a manner that individuals are equally assigned Hofstede's national cultural factors by their national identity.

In response to these issues, researchers made an effort to measure individual cultural values using different self-report scales: the 32-item work-related values scale (Hofstede 1980), the 32-item Idiocentrism–Allocentrism Scale (Triandis, Leung, Villareal, & Clack, 1985, in Sharma, 2010), the 22-item CULT scale of Dorfman and Howell (1988, in Sharma, 2010), the 20-item Value Survey Module, VSM 94, 2008, 2013 (Hofstede Center, 2014), the 24-item Self-Construal Scale, SCS (Singelis, 1994, in Yoo et al., 2011), the 20-item cultural dimensions scale (Furrer, Liu, & Sudharshan, 2000), the 40-item Personal Cultural Orientations scale (Sharma, 2010), and the 26-item Cultural Values Scale (Donthu & Yoo 1998, 2011). Some of these scales showed satisfactory reliability and validity, like the scale of Dorfman and Howell, however, the scale is worker-oriented. If the measured items are put only in a work context, those people who are not employed may get confused relating these items to their everyday life experience (Yoo et al, 2011). One of the latest efforts to enhance the cultural scale for individual level was Sharma's (2010) 40-item scale. Yoo et al (2011) noticed that this scale was psychometrically sound, has significant validity and reliability, but the main problem was that Sharma (2010) reconceptualized Hofstede's original scale as 10 dimensions of personal cultural perception, consequently this scale lost the original five-dimensional model of Hofstede's framework and

made it confusing to assess Hofstede's original factors.

By measuring individual cultural values and not equating them to the national cultural aspects, researchers can prevent "the ecological fallacy that occurs when ecological or country-level relationships are interpreted as if they are applied to individuals" (Yoo et al, 2011, p. 195). On the other hand, it is obvious that it has been a tradition to use Hofstede's framework as a contextual variable. It has many advantages and would continue to be one of the most popular cultural scales.

2.5 Individual Cultural Orientations Scale

Among all the scales, which were presented in the previous chapter, the **Individual Cultural Orientation scale** (hereinafter: **CVSCALE**), created by Donthu and Yoo in 1998 and improved in 2011, seems to be the most used and reliable (Patterson et al. 2006; Soares et al. 2007; Yoo et al., 2011). It uses a few items from Hofstede's original cultural 32-item metric and his VSM 94 work-related scales. CVSCALE has 26 items to measure an individual's cultural values on Hofstede's cultural factors. As pointed out by the authors themselves, this scale "allows consumer researchers and business practitioners to assess the cultural orientations of individuals and to use primary data instead of cultural stereotypes" (Yoo et al, 2011, p. 205). To prove validity and reliability of CVSCALE authors tested it in four different countries with completely different cultural backgrounds: Brazil, the U.S., Korea, and Poland. The CVSCALE consistently reached satisfactory psychometric properties. The 26-item five-dimensional scale of individual cultural values consists of five parts, each of the part has certain amount of items that measure five Hofstede's cultural dimensions. The items were evaluated using 5-point Likert-type scales anchored as 1 = "strongly disagree" and 5 = "strongly agree", and 1 = "very unimportant" and 5 = "very important" for long-term orientation dimension.

Power distance (1. People in higher positions should make most decisions without consulting people in lower positions. 2. People in higher positions should not ask the opinions of people in lower positions too frequently. 3. People in higher positions should avoid social interaction with people in lower positions. 4. People in lower positions should not disagree with decisions by people in higher positions. 5. People in higher positions should not delegate important tasks to people in lower positions),

Uncertainty avoidance (1. It is important to have instructions spelled out in detail so that I always know what I'm expected to do. 2. It is important to closely follow instructions and procedures. 3. Rules and regulations are important because they inform me of what is expected of me. 4. Standardized work procedures are helpful. 5. Instructions for operations are important),

Collectivism (1. Individuals should sacrifice self-interest for the group. 2. Individuals should stick with the group even through difficulties. 3. Group welfare is more important than individual rewards. 4. Group success is more important than individual success. 5. Individuals should only pursue their goals after considering the welfare of the group. 6. Group loyalty should be encouraged even if individual goals suffer),

Masculinity (1. It is more important for men to have a professional career than it is for women. 2. Men usually solve problems with logical analysis; women usually solve problems with intuition. 3. Solving difficult problems usually requires an active, forcible approach, which is typical of men. 4. There are some jobs that a man can always do better than a woman).

Long-Term Orientation (1. Careful management of money (Thrift). 2. Going on resolutely in spite of opposition (Persistence). 3. Personal steadiness and stability. 4. Long-term planning. 5. Giving up today's fun for success in the future. 6. Working hard for success in the future).

However, Sharma (2010) has underlined a few weaknesses that were partly improved in the study in 2011, where Yoo et al. presented development and validation of CVSCALE. The first Achilles' heel that Sharma emphasized was that the scale by Yoo and Donthu (2011) assessed only the collectivism factor and measured individualism as its opposite; but these two factors are distinct cultural dimensions and should be assessed separately (Oyserman, Coon, & Kemmelmeier, 2002, in Sharma, 2010). The second issue that Sharma (2010) has pointed out as a problem is the fact that most of the items in CVSCALE referred to social norms about Hofstede's cultural factors rather than a combination of personal orientations and cultural values (Oyserman, 2006; Shavitt, Lalwani, Zhang, & Torelli, 2006 in Sharma 2010).

But in overall the appropriate validity and reliability of CVSCALE was presented in many studies (Chan, Yim, & Lam, 2010; Gelbrich, Gathke, & Westjohn, 2012; Prasongsukarn, 2009; Schumann, Wangenheim, Stringfellow, Yang, Blazevic, Praxmarer, Shainesh, Komor, Shannon, & Jiménez, 2010). Therefore, this is valid evidence that the CVSCALE is appropriate to use across countries. Additionally, Yoo et al. (2011) drew attention to the point that the scale was comprehensive both for student and nonstudent samples that also demonstrated cross-sample generalizability.

2.6 Hofstede's Dimensions and Consumer Ethics

In the current chapter the relationship between three Hofstede's dimensions, such as power distance, uncertainty avoidance, and collectivism versus individualism and questionable consumer activities were analysed, and three hypotheses were formulated.

2.6.1 Hypothesis formulation about Power Distance dimension and ethical consumer behaviour

The first dimension, power distance (PDI), refers to the power inequality between superiors and subordinates. The essential question involved in power distance is how people from different cultures deal with the fact that members of their society are not equal (Hofstede, 1980).

Power distance index ranges in value from zero for a culture with a small power distance to about 100 for a culture with a large power distance. For instance, Malaysia and Mexico are examples of high power distance countries, and Israel and Denmark are examples of low power

distance countries (Hofstede Center, 2014).

The research carried out by Swaidan (2012, p. 210) is found that consumers who are low in power distance reject illegal, active, and passive questionable activities more than consumers who are high in power distance. The data used in his study was collected from a major metropolitan area in the USA, the sample consisted of 800 consumers.

One essential implication of power distance for ethical decision-making relates to the possibility of employees to execute unethical actions in response to employers' pressure (Cohen et al. 1995). Christie et al. (2003, in Malheiro et al., 2009) discovered that managers from small power distance countries like the United States perceived questionable business practice as more unethical than did managers from comparatively large power distance countries like Korea or India. Consumers with higher index in power distance favor top-down communication and formal authority, therefore, they pay less respect to ethical issues.

Malheiro et al., (2009) pointed out that individuals from high power distance cultures have a tendency to discern power inequality as normal. Consequently, in countries with higher power distance consumers will be less likely to identify ethical issues involving inequality and in such countries there will be a slower tendency to penalize socially irresponsible behaviour by companies than in countries with low power distance cultures.

In the research by Takyi-Asiedu (1993) of Sub-Saharan African countries, that are notable for high power distance index, he linked power distance to corruption. His research findings were supported in 2001 by Getz and Volkema (in Yoo & Totten, 2005) study that found a significant correlation between power distance and corruption, implying that cultures with large power distance have a higher degree of corruption. In the study of marketing ethics by Yoo and Totten (2005), they discovered that individuals with larger power distance demonstrated a lower level of marketing ethics.

In their research Smith and Hume (2005) studied accountants in 6 different countries (n = 249) - Mexico, Honk Kong, Venezuela, the Netherlands, the United States, and New Zealand - to test individualism and power distance cultural dimensions developed by Hofstede. These countries, which properly represent high and low values on the Hofstede dimensions, were selected for the survey of ethical beliefs. One of their hypotheses that accountants from high PDI countries will agree more with the questionable behaviour choices got the lack of support.

Based on the findings in previous studies, this research hypothesizes that:

H4: The lower the respondents' power distance, the greater the rejection of ...

H4a: ... illegal activities (actively benefiting) ...

H4b: ... questionable activities (passively benefiting) ...

H4c: ... deceptive activities (actively benefiting) ...

H4d: ... no harm questionable activities.

2.6.2 Hypothesis formulation about Uncertainty Avoidance dimension and ethical consumer behaviour

The second value dimension, uncertainty avoidance (UAI), refers to the extent to which people in a society feel threatened by ambiguous or unknown situations and the extent to which a society tries to escape this kind of situations by accepting strict codes of behaviour, establishing formal rules, and not tolerating different ideas and actions (De Mooji & Hofstede, 2011). Countries with high level of uncertainty avoidance (such as Japan, Russia, Greece) tend to have strict laws and procedures to which their people adhere closely, and a strong sense of nationalism prevails. In countries with lower level of uncertainty avoidance (such as Denmark, Great Britain, Sweden), nationalism is less pronounced, and protests and other such activities are tolerated (Deresky, 2008).

Uncertainty avoidance is scored from zero indicating a culture with the weakest uncertainty avoidance to 100 indicating a culture with the strongest uncertainty avoidance. People in cultures with high uncertainty avoidance are bigoted to deviations from the norm, they are more concerned with safety in life, believe that loyalty to culture is a virtue, and feel a stronger need for written rules. In contrast, countries with low uncertainty avoidance are more tolerant of alternative opinions, more accepting of different beliefs, less anxious about security, and rely less on written rules (Hofstede, 1980).

Consumers with high uncertainty avoidance are less likely to take risks, and are more intolerant of deviations from established codes of ethics (Swaidan, 2010). Moreover, high uncertainty avoidance related to decreased perception of ethical problems and had a positive association with ethics.

Hofstede (1980) emphasized that some people with high uncertainty avoidance have lack of comfort with imprecise procedures, which create nervousness. From an ethical perspective, unethical behaviour has a strong correlation with the tendency to take risks (Rallapalli et al. 1994).

The research about the impact of cultural values on ethical norms carried out by Paul, Roy, and Mukhopadhyay (2006) proposed that cultures with low uncertainty avoidance accept behaviours and activities that are more relativist, meditative, and negotiable. Consumers from the countries with this kind of culture do not need ethical rules and standards. In contrast, consumers from high uncertainty avoidance countries prefer to obey ethical rules more strictly due to the reduction of ambiguity in their activities, behaviours, actions, and the resulting discomfort.

In his study of African American consumers, Swaidan (2012) confirmed the hypothesis that consumers who score high on the uncertainty avoidance scale will reject illegal, active, passive, and no harm questionable activities more than consumers who score low on the same scale.

These empirical findings suggest a direct relationship between uncertainty avoidance and ethicality. Accordingly, this research hypothesizes that:

H5: The higher the respondents' uncertainty avoidance, the greater the rejection of ...

H5a: ... illegal activities (actively benefiting) ...

H5b: ... questionable activities (passively benefiting) ...

H5c: ... deceptive activities (actively benefiting) ...

H5d: ... no harm questionable activities.

2.6.3 Hypothesis formulation about Collectivism versus Individualism dimension and ethical consumer behaviour

The last studied Hofstede's dimension in this paper is collectivism (COL) versus individualism. This contrast is defined as people looking after themselves and their close family members only (individualism) versus people belonging to in-groups that take care about them in exchange for loyalty (collectivism) (De Mooij & Hofstede, 2011). In individualistic cultures like the USA, Australia or United Kingdom people are "I"-conscious, and self-actualization is crucial for them. Individualistic cultures are universalistic. On the other hand, collectivistic cultures are high-context communication cultures; avoiding loss of face and preserving harmony is essential. In such cultures (i. e. China, South Korea, Costa Rica) people are "we"-conscious. The identity of collectivistic people is based on the social system to which they belong (De Mooij & Hofstede, 2011).

Individualism is scored from zero indicating a culture with the strongest collectivism to 100 indicating a culture with the highest individualism index. People in individualistic cultures have a preference for a loosely-knit social framework. Its opposite, collectivism, symbolizes a preference for a tightly-knit framework in society (Hofstede, 1980).

Recent cross-cultural studies found an inverse correlation between individualism and ethical attitude. Bernardi and Long (2004) underlined that as collectivism decreases or individualism increases, consumers consider unethical situations as being more appropriate. The research by Swaidan (2012) suggested that consumers who are high in collectivism reject questionable activities more than consumers who are low on the same level.

As revealed by De Mooij and Hofstede (2011), collectivistic consumers are relatively loyal and there is a smaller possibility that they raise complaints when they experience some problems after making a purchase, but they do engage in negative word of mouth influenced by in-group members. Lowe, Chun-Tung, and Corkindale (1998) (in De Mooij & Hofstede, 2011, p. 189) compared Australians with Chinese and found out that Chinese consumers were less likely to voice a formal complaint for wastrel products. In low individualism counties, like China, members of such a society are expected to put the interests of the group before the interests of the individual (Smith & Hume, 2005).

The study carried out by Smith and Hume (2005) presented the survey that tested individualism and power distance using accounting professionals in six different countries (n = 249). In this research, the respondents were asked to supply their agreement or disagreement with eight

questionable situations connected to the work environment. The findings of this study presented the significance of five survey statements. Hence, accountants from collectivistic countries agree more with the questionable behavior choices.

Therefore, the next correlation that will be tested is:

H6: The higher the respondents' collectivism score, the greater the rejection of ...

H6a: ... illegal activities (actively benefiting) ...

H6b: ... questionable activities (passively benefiting) ...

H6c: ... deceptive activities (actively benefiting) ...

H6d: ... no harm questionable activities.

3 THE EMPIRICAL STUDY OF CONSUMER BEHAVIOUR IN RUSSIA AND SLOVENIA

Chapter 3 describes the empirical study of ethical consumer beliefs carried out in Russia and Slovenia. In the empirical part consumer ethical practices, Hofstede's cultural dimensions such as power distance, collectivism, and uncertainty avoidance, socio-demographic characteristics, and its linkage to consumer ethical attitude are examined. The data was collected by the means of the survey. The purpose of the survey was to obtain information about ethical beliefs of participants, data about personal cultural orientations, and the demographics of the respondents. An overview of hypotheses tested in the current study and the research methods applied are presented. This chapter includes the descriptive statistics of Russian and Slovenian samples.

3.1 Research Hypotheses for the Study

The list of hypotheses tested in this study is presented below. It includes hypotheses related to: differences in Russian and Slovenian consumer beliefs (H1), socio-demographics and ethical consumer attitude (H2 – H3), Hofstede's dimensions and ethical consumer beliefs (H4 – H6).

Russian and Slovenia

H1 There will be no difference between Russian and Slovenian consumers regarding their ethical consumer beliefs.

Women versus men

H2 Female consumers will be less tolerant of ...

H2a: ... illegal activities (**actively** benefiting) ...

H2b: ... questionable activities (**passively** benefiting) ...

H2c: ... deceptive activities (**actively** benefiting) ...

H2d: ... **no harm** questionable activities ...

... than their male counterparts.

Influence of Age

H3 Older consumers will be less tolerant of ...

H3a: ... illegal activities (**actively** benefiting) ...

H3b: ... questionable activities (**passively** benefiting) ...

H3c: ... deceptive activities (**actively** benefiting) ...

H3d: ... **no harm** questionable activities ...

... than their younger counterparts.

Power Distance

H4: The lower the respondents' power distance, the greater the rejection of ...

H4a: ... illegal activities (**actively** benefiting) ...

H4b: ... questionable activities (**passively** benefiting) ...

H4c: ... deceptive activities (**actively** benefiting) ...

H4d: ... **no harm** questionable activities.

Uncertainty Avoidance

H5: The higher the respondents' uncertainty avoidance, the greater the rejection of ...

H5a: ... illegal activities (**actively** benefiting) ...

H5b: ... questionable activities (**passively** benefiting) ...

H5c: ... deceptive activities (**actively** benefiting) ...

H5d: ... **no harm** questionable activities.

Collectivism

H6: The higher the respondents' collectivism score, the greater the rejection of ...

H6a: ... illegal activities (**actively** benefiting) ...

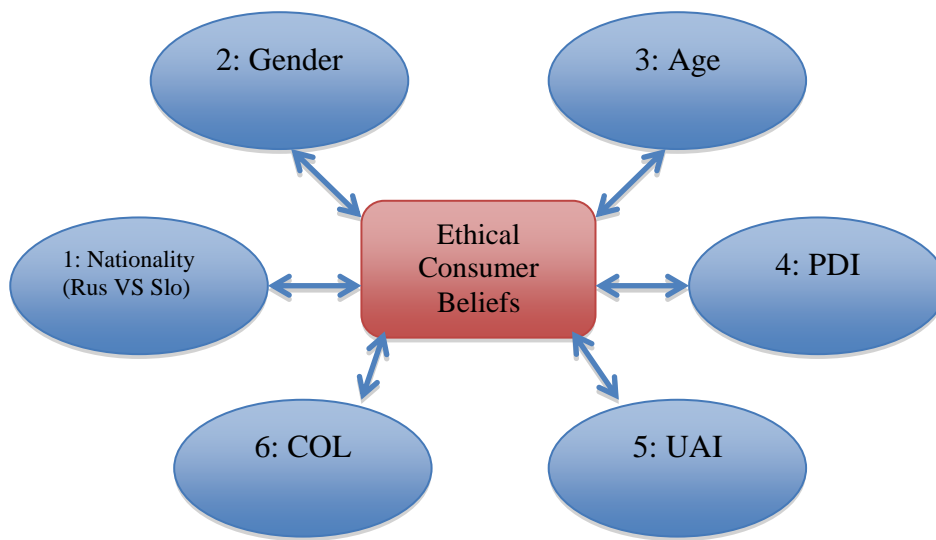
H6b: ... questionable activities (**passively** benefiting) ...

H6c: ... deceptive activities (**actively** benefiting) ...

H6d: ... **no harm** questionable activities.

Figure 4 graphically presents an overview of hypotheses tested in the research. The red square and blue circles present variables used in the study. Each link between the red and blue circles corresponds to one of the six hypotheses tested. A positive relationship between two variables has links between red and blue circles five and six; a negative relationship has link between red and blue circle four; no association between two variables has red and blue circle one. The relationship between variables Ethical Consumer Beliefs and Gender, Age predicts that women score higher regarding Ethical Consumer Beliefs than men, and older consumers are less tolerant of questionable consumer activities than their younger counterparts.

Figure 4. Graphical Summary of the Hypotheses



3.2 Research Methods

3.2.1 Data collection and sampling

Both primary and secondary data were collected and used in this thesis. Secondary sources have been used in the theoretical part of the study; relevant scientific articles, books, and publications on the topic of interest were found and studied. Afterwards the information and facts, that were discovered using the secondary data, were applied in developing the research hypotheses. Research models and scales presented in previous studies were used as the basis for the empirical research. The strategy of the study is explanatory as the aim is to research the relationships between different variables and figure out the reasons behind these relationships (Saunders, Lewis, & Thornhill, 2003).

Primary data have been obtained by means of a survey. Surveys simplify the collection of a large amount of information from a substantial population in an efficient way (Saunders et al., 2003). Google Forms were used as the online survey interface. A structured questionnaire has been sent electronically to Russian and Slovenian residents of different age and occupation. 242 Slovenian and 238 Russian filled surveys were received. The link to this survey was sent to friends and colleagues in both countries and they were instructed to pass it on to their colleagues and friends. Moreover, the link to this survey was also published on different popular Russian (<http://forums.drom.ru/>, <http://forum.europaplus.ru/>) and Slovenian (<http://med.over.net/forum5/index.php>) forums to reach wider diversity among respondents. These forums were not picked randomly, for example, med.over.net was recommended to me as one of the most widespread in Slovenia, forum.europaplus.ru – is the forum of the most popular Russian radio station. During the collection of data in Russia, there was a shortage of male respondents, therefore the survey was published on forums.drom.ru because this is one of the renowned forums about cars in Russia. In terms of these facts, the precise structure of the sample

was difficult to predict. Therefore, this is a non-probability convenience sampling technique and it includes choosing those cases that are the easiest to attain (Saunders et al., 2003).

To collect the statistical data from Russia and Slovenia, a survey was presented with most items measured on a five-point Likert scale. The participants were instructed to evaluate each item of the survey with response options anchored at 1 = “*strongly believe it is NOT wrong*” and 5 = “*strongly believe it is wrong*” (to measure the consumer ethics scale) or 1 = “*strongly disagree*” and 5 = “*strongly agree*” (to measure the cultural values scale) and the middle point is “*do not have an opinion.*” Such measures of ethical belief statements were adopted from the original Muncy and Vitell study (1992b, p. 300). For obtaining socio-demographic data, some of the questions were open-ended.

The complete questionnaire can be found in Russian and Slovene languages in Appendix A and Appendix B correspondingly.

3.2.2 Constructs, variables and measurements scales

A 33-questions survey was administered to respondents in electronic version. The instrument consisted of three major parts. The first part of the survey was dedicated to the measurement of the ethical beliefs of participants using the Muncy-Vitell consumer ethics scale (CES) (12 questions). The second part of the questionnaire measured personal cultural orientations along Hofstede’s dimensions using the cultural values scale (CVSCALE) created by Donthu and Yoo in 1998 and updated in 2011 (12 questions). Finally, the third part of the survey measured the demographics of the respondents (9 questions).

The Muncy-Vitell Consumer Ethics Scale (CES) is the main measure of ethical consumer beliefs, which allows to examine the extent to which consumers believe that certain questionable behaviours are either ethical or unethical (Vitell, 2003). CES scale is a proper measurement scale since it embraces ethical behaviours in many possible ethical situations (Swaidan, 2012). This scale was developed and examined by Muncy and Vitell in 1992. In the original article respondents were instructed to rate 27 ethical belief statements as to whether they identified these actions as being “wrong” (unethical) on 5-point Likert scale with the anchor points being “strongly believe that it is wrong” and “strongly believe that it is NOT wrong” and the middle point was “do not have an opinion.” Responses to the CES statements were coded so that a low score means low ethical beliefs and a high score indicates high ethical beliefs, therefore the statement “strongly believe it is NOT wrong” was coded 1, to “strongly believe it is wrong” was coded 5. The same approach was applied in the current study. In the research some of the ethical belief statements were excluded or paraphrased, as suggested in other articles which were using CES (Swaidan, 2012; Swaidan et al., 2003; Siu et al., 2002; Butt et al., 2011), due to irrelevancy to Russian or/and Slovenian realities (Using a long distance access code that does not belong to you; Removing the pollution control device from an automobile in order to get better mileage; Using a coupon for merchandise you did not buy; Joining a record club just to get some free records without any intentions of buying records; Taping the movie off the television).

CES was used to measure consumers' beliefs regarding 12 statements that have potential ethical implications. Muncy and Vitell (1992b) indicated a four factor solution of ethical beliefs, each of them comprises three items measured on a five-point Likert scale:

(1) actively benefiting from illegal activities (hereinafter: **ILEG**) (Drinking a can of soda in a supermarket without paying for it; Changing price-tags on merchandise in a retail store; Returning damaged merchandise when the damage is your own fault). Three variable names were assigned to each item correspondingly: ILEG1, ILEG2, ILEG3. Calculating the sum of the three measured items created a variable named ILEG. The ILEG variable is measured on an interval scale.

(2) passively benefiting from questionable activities (hereinafter: **PASV**) (Lying about a child's age in order to get a lower price; Getting too much change and not saying anything; Not saying anything when the waitress miscalculates the bill in your favor). Three variable names were assigned to each item correspondingly: PASV1, PASV2, PASV3. A variable named PASV was created by calculating the sum of the three measured items. The PASV variable is measured on an interval scale.

(3) actively benefiting from deceptive (or questionable) practices (hereinafter: **ACTV**) (Breaking a bottle of salad dressing in a supermarket and doing nothing about it; Taking an ashtray/ towel or other "souvenir" from a hotel or restaurant; Buying a counterfeit CD instead of the real thing). Three variable names were assigned to each item correspondingly: ACTV1, ACTV2, ACTV3. Calculating the sum of the three measured items created a variable named ACTV. The ACTV variable is measured on an interval scale.

(4) no harm/no foul (hereinafter: **NHAR**) (Spending over an hour trying on different dresses and not purchasing any; Downloading an album instead of buying it; Returning an item after finding out that the same item is now on sale). Three variable names were assigned to each item correspondingly: NHAR1, NHAR2, NHAR3. A variable named NHAR was created by calculating the sum of the three measured items. The NHAR variable is measured on an interval scale.

To estimate a participant's individual cultural orientation, the Yoo and Donthu's (2011) **cultural values scale (CVSCALE)** of personal cultural orientation was used. This scale was created to measure Hofstede's (1980, 1991, 2001) dimensions at the individual level by maintaining consistency with previous studies (Yoo & Totten, 2005).

This scale was developed and examined by Yoo and Donthu in 1998, 2002, and 2011. In the original research, respondents were asked to rate 26 statements. Participants expressed their agreement with statements for the constructs using five-point Likert scale anchored with "strongly agree" (5 points) and "strongly disagree" (1 point). CVSCALE's responses were coded so that a high score indicates high collectivism, large power distance, and strong uncertainty avoidance. The same technique was applied in this research. In the current study, some of the statements were excluded, such as statements measuring long-term orientation and masculinity.

The most attention was paid to power distance, uncertainty avoidance and collectivism because in the original Hofstede's research, Russia and Slovenia have the biggest difference in power distance (93 and 71 points respectively), and the smallest gap these countries have is in uncertainty avoidance. Therefore, these dimensions are considered as the most appealing for this research due to the chance to compare the findings of the current study with original results from Hofstede's research. The dimension individualism – collectivism was included in the study because it is the most prominent factor in cross-cultural research, it is “one of the most useful and actively researched constructs to emerge from cultural social psychology” (Vandello & Cohen, 1999, p. 279).

CVSCALE confirms the individual level of cultural Hofstede's dimensions with suitable psychometric properties in consistency and validity (Yoo et al., 2011). To measure three cultural dimensions on the individual level, three groups of questions were presented, each of group comprises four items measured on a five-point Likert scale:

(1) power distance (**PDI**) (People in higher positions should make most decisions without consulting people in lower positions; People in higher positions should avoid social interaction with people in lower positions; People in lower positions should not disagree with decisions by people in higher positions; People in higher positions should not delegate important tasks to people in lower positions). Four variables names were assigned to each item correspondingly: PDI1, PDI2, PDI3, PDI4. Calculating the sum of the four measured items created a variable named PDI. The PDI variable is measured on an interval scale.

(2) uncertainty avoidance (**UAI**) (It is important to have instructions spelled out in detail so that I always know what I'm expected to do; It is important to closely follow instructions and procedures; Rules and regulations are important because they inform me of what is expected of me; Standardized work procedures are helpful). Four variables names were assigned to each item correspondingly: UAI1, UAI2, UAI3, UAI4. A variable named UAI was created by calculating the sum of the four measured items. The UAI variable is measured on an interval scale.

(3) collectivism/individualism (**COL**) (Individuals should sacrifice self-interest for the group; Individuals should stick with the group even through difficulties; Group success is more important than individual success; Individuals should only pursue their goals after considering the welfare of the group). Four variables names were assigned to each item correspondingly: COL1, COL2, COL3, COL4. Calculating the sum of the four measured items created a variable named COL. The COL variable is measured on an interval scale.

A few items from original research were excluded (People in higher positions should not ask the options of people in lower positions too frequently; Instructions for operations are important; Group welfare is more important than individual rewards. Group loyalty should be encouraged even if individual goals suffer). It was made after obtaining comments from some respondents during the pre-test, they pointed out some important differences in translation from English to Russian and Slovene.

Other important variables are **socio-demographical variables**. To measure gender (**GENDER**) each respondent was asked to indicate the gender. The measurement scale that was used in this case is nominal. To get information about the age (**AGE**) of the participants, they were asked to pick the age gap (18-25, 26-34, 35-49, ≥ 50 years old). This is an ordinal measurement scale. The rest of socio-demographical variable were not used in the analysis directly, their main role was to get a broader view about the studied sample.

Education: education was measured by asking the question: What is the highest level of education that you have achieved? The respondents had four options to respond such as: primary school; high school/vocational school; Bachelor degree/undergraduate degree; and Master degree/PHD degree. The measurement scale is ordinal.

Nationality: each respondent was asked to indicate his/her nationality. For Slovenia there was an option to choose Slovenian nationality or to write another one. The same approach was applied for Russia: check Russian nationality or write another one. The measurement scale is nominal.

Place of residence: to get information about the size of the permanent residence of the respondents the following question was asked: Your permanent place of residence (where you stay at least 3 days a week). Due to the large difference in territory of Russia and Slovenia, the respondents from both countries had a slightly dissimilar choice of answers. It is a nominal measurement scale.

In Slovenia:

- City (above 100,000 inhabitants)
- Town (from 10,000 to 100,000 inhabitants)
- Settlement (up to 10,000 inhabitants)

In Russia:

- Big city (above 500,000 inhabitants)
- City (from 100,000 to 500,000 inhabitants)
- Town (from 10,000 to 100,000 inhabitants)
- Settlement (up to 10,000 inhabitants)

Region: respondents also identified the region of their residence. For Slovenia, there were 12 official statistical regions (Gorenjska, Goriška, Jugovzhodna Slovenija, Koroška, Notranjsko-kraška, Obalno-kraška, Osrednjeslovenska, Podravska, Pomurska, Savinjska, Spodnjeposavska, Zasavska) (Statistični urad Republike Slovenije, 2014). Different approach was used for Russia due to its different segmentation and huge territory. The respondents were presented with the list of the cities and regions from where, presumably, would be the greatest number of responses (Moscow, Moscow Region, St. Petersburg, Leningrad Region, Novosibirsk, Krasnodar, Blagoveshensk) and an option to write another region, city. The measurement scale is nominal.

Occupation: this characteristic was measured by asking the respondents to choose one of the nine categories: housewife, self-employed, employed – management position, employed – non-management position, unemployed, retired, student, work in household or on farm, precarious worker. It is a nominal measurement scale.

Income: the last two social-demographical questions were dedicated to income and the first one was measured by asking the respondents: How would you estimate your household's monthly income as compared to the national/regional average? Responses options were provided: above average, average, or below average. On the next question respondents supposed to answer only if they chose the **AVERAGE income**: If you indicated that your monthly income is average, is it ...

- slightly above average?
- exactly average?
- slightly below average?

This income scale is a regular interval type scale. This characteristic is not the objective income but subjectively assessed income of the individual in comparison with others. This measurement of income was chosen due to the fact that it is quite challenging to compare income in Russia and Slovenia; both countries have different currency and right now the ruble-euro rate is very unstable and unpredictable.

3.3 Data Collection

3.3.1 Pre-test of the questionnaire

The pre-test of the questionnaire has been accomplished in two phases. The first one was dedicated to translation: two native Slovenes with great command of English have translated, independently from each other, the original English scales, that were used in this research, into Slovene. Additionally, the Russian teacher of English language was asked to check the translation of the questionnaire to Russian. Finally, Slovene, who is fluent in English and Russian, was asked to compare the forms in three languages in order to test the possible mistranslations. After some editing and corrections, the electronic form was created.

In the second phase, six Slovenes and four Russians of the target population were asked to evaluate the final questionnaire, measuring the perception and understating of the questions and answers, its clarity and simplicity, and the overall logical flow. Several comments and corrections were made regarding the wording of the statements, grammatical structure, the design of the form. All comments and amendments were carefully considered and applied after the pre-test completion. Furthermore, due to the comments and remarks from pre-test respondents, the measurement of the social-demographical variable as occupation was slightly updated by adding additional category such as precarious worker. Also two statements from the original cultural values scale were excluded (People in higher positions should not ask the options of people in lower positions too frequently; Instructions for operations are important).

Some respondents pointed out that there are significant differences in translation from English to Russian and to Slovene.

Moreover, some of the pre-test respondents were a little bit confused while answering the last four questions that measured one of the Hofstede's dimension, collectivism. They were struggling to identify the meaning of the word *group*, if they supposed to consider it as a general notion or connect it to a particular situation at work or at home. These questions are based on CVSCALE, created by Donthu and Yoo in 1998 and improved in 2011, and the Individual Cultural Orientations Scale has proved itself as one of the most used and reliable (Patterson et al. 2006; Soares et al. 2007; Yoo & Donthu, 2005 in Sharma 2010). Therefore, no changes were applied in the measurement of collectivism.

3.3.2 Sample description

In total 480 responses were collected during the survey (238 from Russia and 242 from Slovenia). In the summary Table 1 the socio-demographic characteristics for Russia and Slovenia are presented. The gender structure of the sample was quite similar in both countries and it includes 33% of male and 68% of female respondents from Russia and 35% of male and 65% of female respondents from Slovenia. Majority of the participants in both countries were between the ages of 26 and 34 (42% for Russia and 39% for Slovenia), the second biggest group were people aged between 18 and 25 (36% for Russia and 24% for Slovenia), 17% in Russia and 19% in Slovenia were between the ages 35 and 49, and 5% in Russia and 18% in Slovenia were over 50 years old. The majority of people, who participated in the study, have Bachelor/undergraduate degree (66% in Russia and 58% in Slovenia), 18% of Russian respondents and 33% of Slovenian respondents have high/vocational school education, 14% of Russian and 7% of Slovenian respondents have Master or PHD degree, and only 2% in both countries have primary school education. Almost all participants from Russia chose Russian nationality (other nationalities that were identified in the research were Tatars, Ukrainians, Jewish, Byelorussians). In Slovenian case the diversity in terms of nationality was even smaller: only 2% of respondents indicated their nationality as not Slovenian (two Bosnians, one Croatian, and one Montenegrin).

A significant majority of data in Russia was collected in big cities (above 500 000 inhabitants) – 75% (such as St. Petersburg, Moscow, Kazan, Nizhny Novgorod, Samara, Krasnodar, Volgograd). The majority of respondents who indicated their place of residence as a city 14% (from 100 000 to 500 000 inhabitants) are from Bryansk (10%), and respondents who specified that they came from town 9% (from 10 000 to 100 000 inhabitants) are from Sarov. Only 2% of Russian respondents are from settlements that are up to 10 000 inhabitants.

Slovenian sample had the opposite picture: 46% are from small settlements (up to 10 000 inhabitants), the second biggest group – city residents (above 100,000 inhabitants), 32%, and then 22% of respondents indicated their place of residence as a town (from 10,000 to 100,000 inhabitants). The majority of respondents in Slovenia are from Osrednjeslovenska (44%), then Zasavska region (10%), Obalno-kraška (8%), Jugovzhodna Slovenia (7%), Spodnjeposavska

(5%), Koroška, Podravska, and Savinjska – each region has 4% of respondents, the smallest amount of answers are from Pomurska and Notranjsko-kraška, 3% and 2% respectively.

Regarding the occupation, the majority of respondents are *employed - non-management position* (46% in Russia and 40% in Slovenia). The second notable group is students (16% in Russia and 20% in Slovenia). There were no extreme differences in both samples, except the option where respondents specified their occupational position as *employed – management position* (in Russia 22% picked this answer and only 7% of the respondents in Slovenia). Moreover, 14% of Slovenians indicated themselves as unemployed and only 1% did the same in Russia. In comparison with Russia (1%), more retired people that answered this questionnaire are from Slovenia (8%). Distribution of income in both countries is quite similar: the majority of people determined their income as average (70% in Russia and 64% in Slovenia). 17% of Russian and 10% of Slovenian respondents identified their income as above average. 13% of Russians and 26% of Slovenians who participated in the study estimated their income as below average.

In the whole collected data only three answers regarding estimation of the average income were missing, three Slovenians, who chose their income as an average one, did not reply on the next question about their average income being slightly above/exactly/below average.

Table 1. A Summary Table of Socio-Demographic Characteristics in Russia and Slovenia

| | Russia | | Slovenia | |
|---------------------------------------|----------|----|------------|----|
| Sample size | 238 | | 242 | |
| Gender (%) | | | | |
| Men | 33 | | 35 | |
| Women | 68 | | 65 | |
| Age (%) | | | | |
| 18-25 | 36 | | 24 | |
| 26-34 | 42 | | 39 | |
| 35-49 | 17 | | 19 | |
| ≥50 | 5 | | 18 | |
| Education (%) | | | | |
| Primary school | 2 | | 2 | |
| High school/vocational school | 18 | | 33 | |
| Bachelor degree/undergraduate degree | 66 | | 58 | |
| Master degree/PHD degree | 14 | | 7 | |
| Nationality (%) | | | | |
| | Russians | 85 | Slovenians | 98 |
| | Others | 15 | Others | 2 |
| Place of residence (%) | | | | |
| Big city (above 500,000 inhabitants) | 75 | | - | |
| City (from 100,000 to 500,000 inhab.) | 14 | | 32 | |
| Town (from 10,000 to 100,000 inhab.) | 9 | | 22 | |

table continues

continued

| | | |
|---------------------------------------|------------------|----------------|
| Place of residence (%) | | |
| Settlement (up to 10,000 inhabitants) | 2 | 46 |
| Region/City (%) | | |
| | St. Petersburg | 26 |
| | Moscow | 11 |
| | Kazan | 17 |
| | Bryansk | 10 |
| | Nizhny Novgorod | 2 |
| | Moscow region | 3 |
| | Leningrad region | 1 |
| | Tatarstan | 7 |
| | Novosibirsk | 2 |
| | Krasnodar | 2 |
| | Sarov | 3 |
| | Volgograd | 3 |
| | Other | 13 |
| Occupation (%) | | |
| Housewife | 3 | 1 |
| Self-employed | 6 | 6 |
| Employed – management position | 22 | 7 |
| Employed – non-management position | 46 | 40 |
| Unemployed | 1 | 14 |
| Retired | 1 | 8 |
| Student | 16 | 20 |
| Work in household or on farm | 0 | 0 |
| Precarious worker | 5 | 4 |
| Income (%) | | |
| Above average | 17 | 10 |
| Average | 70 | (3 missing) 64 |
| Below average | 13 | 26 |
| Average Income (%) | | |
| Slightly above average | 38 | 40 |
| Exactly average | 36 | 26 |
| Slightly below average | 26 | 34 |

More detailed information about variables score in Russian and Slovenian samples (Median, Mode, Minimum, Maximim, Range) can be found in Appendix C.

The further descriptive analysis of the collected data will be performed using the consolidated sample with the Russian and Slovenian subsamples. First of all, a large sample size extends the

range of data, provides a better picture for analysis (DePaulo, 2000), and it is more representative of the studied population, limiting the influence of outliers. Moreover, a sufficiently large sample size is also necessary to produce results among variables that are notably different (Patel, Doku, & Tennakoon, 2003). And most importantly, after analyzing and comparing Russian and Slovenian samples to examine the first hypothesis H1, there was an evidence that Russian and Slovenian consumers have no significant differences regarding their ethical consumer behaviour that is presented in chapter 4.

3.4 Data Analysis

Quantitative data analysis was conducted using the Statistical Package for the Social Sciences (SPSS) software. To test six stated hypotheses, independent t-test and Pearson's correlation were used. To determine the reliability of the measurement scales Cronbach's alpha values were calculated. Descriptive statistics were obtained with the help of SPSS. The results of the data analysis and hypotheses tests are presented and discussed in the further chapters of the thesis.

3.4.1 Descriptive data analysis

The internal consistency of each of the four factors measuring CES were established through Reliability tests (Chan et al., 1998). The closer the coefficient is to 1.0, the greater the internal consistency of the items (variables) in the scale is (Laerd Statistics, 2014). All the Cronbach's alpha coefficients were above or close to 0.60, providing an additional support to the scale measuring consumers' ethical judgements. The alphas in the combined sample of the four dimensions in CES scale were 0.701 for ILEG; 0.732 for PASV; 0.575 for ACTV; and 0.621 for NHAR (Appendix D).

For the scale measuring Hofstede's dimensions was calculated the Cronbach's alpha as well. The alphas of the three dimensions were 0.714 for PDI; 0.761 for UAI; and 0.762 for COL (Appendix D); these coefficients suggest that these scales are internally consistent. Robinson, Stimpson, Huefner, and Hunt (1991) suggested that an alpha of 0.60 or better is desired for any measurement scale which could represent those factors as stable and internally consistent in the sample. To conclude, the scales were found to be reliable with Cronbach's alpha coefficient above or close to 0.60. The Cronbach's alpha of all variables provided the evidence of internal consistency.

Statistically, two numerical measures of shape - skewness and excess kurtosis can be applied to test the normality (Laerd Statistics, 2014). In order to have an approximately normal distribution, all variables in the study should have skewness or kurtosis above -3.5 and below 3.5. The histograms, presenting the skewness and kurtosis of studied variables, can be found in Appendix E, where the black line represents the normal curve as a comparison.

Actively benefiting from illegal activities (**ILEG**) index was calculated for the sample. The mean value was 12.9542 and SD was 2.16 (range from 3 to 15). Depending on their score on the ILEG, respondents with the highest score tend to pursue situations for describing active

benefiting from illegal activities as unacceptable; therefore, they are more ethical consumers. From the histogram (Appendix E), we can see that the data is skewed to the left (skewness - 1.294).

The next index obtained for the sample is passively benefiting from questionable activities (**PASV**). The mean value was 10.9438 SD was 2.77 (range from 3 to 15). Respondents with the highest score have a tendency to consider situations for describing passive benefiting from questionable practices as unacceptable, therefore, they are more ethical consumers. From the histogram (Appendix E), we can see that the data is skewed to the left (skewness -0.310).

The next two indexes, actively benefiting from deceptive activities (**ACTV**) and no harm practices (**NHAR**) were one of the variables that measured ethical consumer behaviour. The mean value for ACTV was 9.2771, SD was 2.60, and 6.3042 for NHAR with SD of 2.62 (range from 3 to 15 for both variables). Depending on the score of the ILEG and NHAR, respondents with the highest score tend to pursue situations for describing active benefiting from deceptive practices and no harm activities as undesirable, as a result they are more ethical consumers. From the histograms (Appendix E), we can see that the data for ACTV is almost perfectly distributed (skewness 0.020) and skewed to the right in the case of NHAR (skewness 0.806).

The next three factors were calculated to measure Hofstede's dimensions such as power distance (**PDI**), uncertainty avoidance (**UAI**), and collectivism (**COL**). The mean value of the first factor was 6.8333 and SD was 2.80 (range from 4 to 20). Depending on their score on the PDI, respondents with the highest score tend to totally accept situations for describing power distance, therefore they score high on power distance factor. The data is skewed to the right (skewness 1.373) (Appendix E).

The next variable **UAI** had mean value of 14.4771, SD was 3.29. The mean value of the **COL** factor was 12.9354 and SD was 3.34. The range for both variables is from 4 to 20. Respondents score high on uncertainty avoidance and collectivism dimensions when they tend to totally accept situations for describing UAI and COL, and get the highest score. In Appendix E, we can observe that the data is a little bit skewed to the left (skewness -0.501 for UAI and -0.465 for COL).

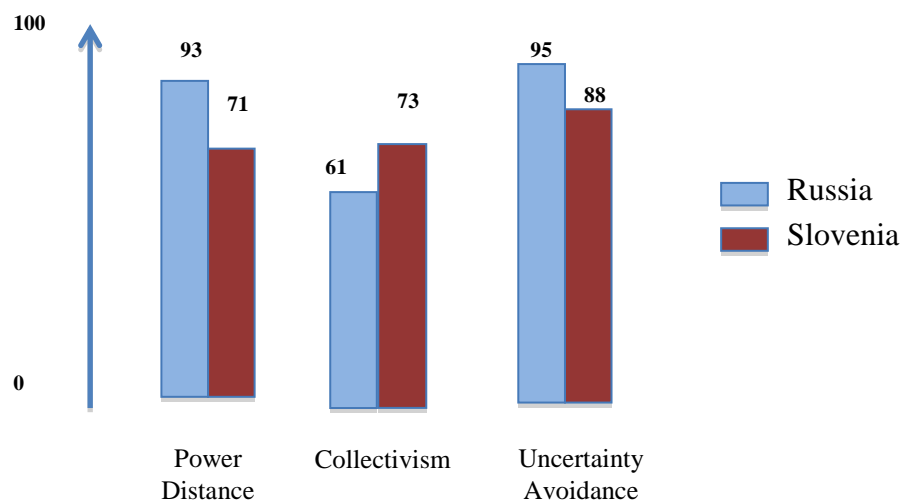
Hence, we can see that the skewness is not substantial for all studied variables and the distribution is close to be symmetrical.

3.4.2 Russia and Slovenia comparison

If we compare Russia and Slovenia, there are not that many differences in terms of Hofstede's typology based on the data from Hofstede's research (Hofstede Center, 2014). The biggest gap is in the power distance dimension. Russia, scoring 93, is among the 10% of the most power distant societies in the world (Hofstede, 2001). And Slovenia scores high on this dimension (score of 71) as well. Slovenia (score of 27) and Russia (score of 39) are both collectivistic countries. Additionally, both countries have a very high preference for avoiding uncertainty (Hofstede

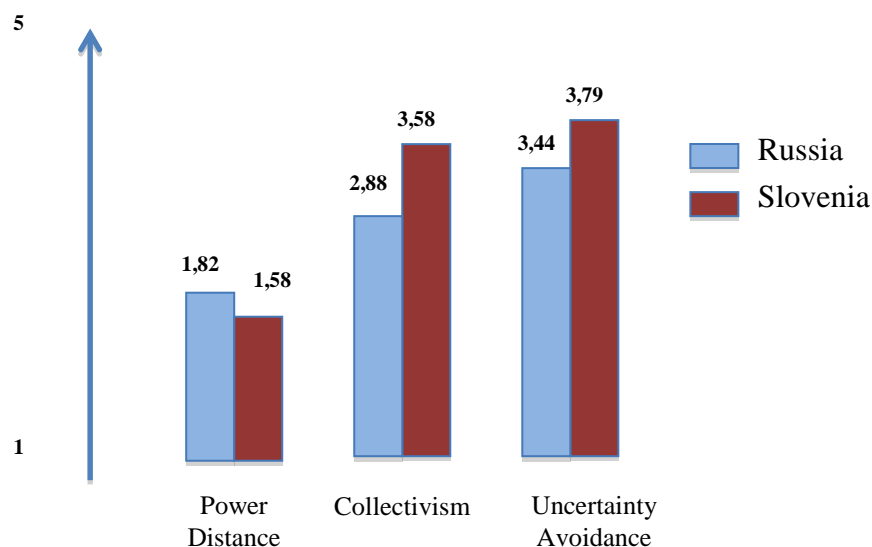
Center, 2014). In Figure 5, the analyzed Hofstede's dimensions in the case of Russia and Slovenia from his research are presented (Hofstede Center, 2014). To compare Hofstede's data with results that were obtained during this research Figure 6 is introduced; it demonstrates the difference in Russian and Slovenian samples based on the mean values regarding variables that were used to measure power distance, collectivism, and uncertainty avoidance.

Figure 5. Hofstede's Data: Cases of Russia and Slovenia



Source: Hofstede Center, *Country comparison*, 2014.

Figure 6. Current Research Data: Cases of Russia and Slovenia (Mean Values)



The variables, that measured Hofstede's dimensions such as power distance, uncertainty avoidance and individualism, did not differ a lot in Russian and Slovenian samples. For example, the PDI factor was calculated for both samples. As we can see in the Table 2, the mean value was 1.82 in Russia (range from 1 to 5) and 1.58 in Slovenia (range from 1 to 4.75), SD is 0.71 for Russia and SD is 0.67 for Slovenia, mode equals to 1 in both samples (Appendix C).

As in Hofstede's research findings, in the current study Russia has higher power distance than Slovenia; if we look at the mean value in both countries, there is the smallest difference among all three measured dimensions, while data from Hofstede research demonstrates that the biggest distinction between these two countries is exactly power distance factor. Moreover, there is another data from current study that is at odds with Hofstede's data: both countries scored really high in the power distance, especially Russia being among the 10% of the most power distant societies in the world (Hofstede, 2001), while data from current research provided different picture that power distance is not that high in both countries. One of the reasons for this kind of results is that some Russian respondents considered the questions about high and low position as a social status (due to some comments that were left after finishing the questionnaire). Furthermore, the majority of data was collected in big cities, which might also have a certain influence on the final findings.

Table 2. A Summary Table of Variables' Descriptive Statistics in Russia and Slovenia

| | Russia | | Slovenia | |
|------|---------------|-----------|-----------------|-----------|
| | Mean | SD | Mean | SD |
| ILEG | 4.19 | 0.78 | 4.44 | 0.64 |
| PASV | 3.60 | 0.93 | 3.69 | 0.92 |
| ACTV | 2.85 | 0.78 | 3.33 | 0.89 |
| NHAR | 1.84 | 0.69 | 2.35 | 0.96 |
| PDI | 1.82 | 0.71 | 1.58 | 0.67 |
| UAI | 3.44 | 0.82 | 3.79 | 0.79 |
| COL | 2.88 | 0.82 | 3.58 | 0.69 |

Another variable UAI is quite high in both countries proving the Hofstede's findings (Hofstede Center, 2014) that Russia and Slovenia feel very much threatened by ambiguous situations. It is quite interesting that in comparison with Hofstede's data Slovenia has higher uncertainty avoidance than Russia. As we can see in Table 2, the mean value was 3.44 for Russian and 3.79 for Slovenian samples (range from 1 to 5 in both samples (Appendix C), SD is 0.82 for Russia and SD is 0.79 for Slovenia, mode of 4 was obtained in both samples.

There are some interesting results regarding the individualism vs. collectivism dimension that was measured by COL variable. The obtained results are quite similar to Hofstede's findings. Both countries score high on collectivism, Slovenia scored higher than Russia. The mean value was 2.88 and 3.58 in Russia and Slovenia respectively, as we can see in Table 2 (range from 1 to 5 in both countries (Appendix C). In Russian sample SD is 0.82 and in Slovenian sample SD is equal to 0.69. In Russian sample the mode is 2.50, but in the Slovenian one the mode is higher and equals 3.50 (Appendix C).

4 HYPOTHESES TESTING AND DISCUSSION OF FINDINGS

In chapter 4, the six hypotheses of this study are tested and discussed. The first hypothesis is about the similarity of Russian and Slovenian populations based on two samples, the rest of the

hypotheses are tested based on the consolidated data from both countries. After each hypothesis test, the results are discussed and compared to the findings of other researchers. The summary of all the empirical findings of the current study is presented in the end of the chapter.

4.1 Hypotheses Related to Questionable Consumer Activities in Russia and Slovenia

H1 There will be no difference between Russian and Slovenian consumers regarding their ethical consumer beliefs.

To test this hypothesis, the relationship between variables that were used to assess ethical consumer beliefs in both countries, ILEG_RUS, PASV_RUS, ACTV_RUS, NHAR_RUS (all are measured on interval scales), and ILEG_SLO, PASV_SLO, ACTV_SLO, NHAR_SLO (all are measured on interval scales) were analyzed accordingly. The correlations between the constructs were calculated on a sample split by a threshold being a median value for each variable.

The first hypothesis of the study was tested by the means of t-test. Levene's test for equality of variances has provided p-values for all variables under test (ILEG, PASV, ACTV, NHAR) in excess of p of 0.05. A value greater than 0.05 means that the variability in the two conditions is not statistically significantly different. The two-tailed p values associated with the test were greater than 0.05 in all t-tests (0.949 for ILEG, 0.452 for PASV, 0.233 for ACTV, 0.292 for NHAR). More detailed analysis of variables can be found in Appendix F. Therefore, there is no statistically significant difference between variables that were applied to measure ethical consumer beliefs in Russia and Slovenia, as a result, the hypothesis holds in this case.

Discussion: from the analysis above we can see that consumer ethical beliefs in Russia and Slovenia, measured by 12 statements, that have potential ethical implications, joined in four constructs (ILEG, PASV, ACTV, NHAR) for each country, is very similar. The p values in all applied t-tests were greater than 0.05. Differences in Russian and Slovenian ethical consumer beliefs were not studied yet. Therefore, the obtained findings can be compared with results of previous research only from other countries. For instance, Polonsky et al. (2001) found a lot of similarities between consumers in Northern and Southern Europe in terms of ethics. However, according to Srnka et al. (2007) even in Europe there are people varying in perception about ethics.

In 2001 Rawwas examined consumers in USA, Egypt, Lebanon, Ireland, Hong Kong, Austria, Indonesia, and Australia. He discovered that Muncy-Vitell's consumer ethics scale factor actively benefiting from illegal activities was perceived as unethical in all studied countries. On the other hand, in the research carried out by Rawwas et al. (2005), American and Turkish consumers differed along the three CES factors: actively benefiting from illegal activities, actively benefiting from questionable activities, and no harm/no foul.

4.2 Hypotheses Related to Questionable Consumer Activities and Social – Demographical Factors

H2 Female consumers will be less tolerant of ...

H2a: ... illegal activities (**actively** benefiting) ...

H2b: ... questionable activities (**passively** benefiting) ...

H2c: ... deceptive activities (**actively** benefiting) ...

H2d: ... **no harm** questionable activities ...

... than their male counterparts.

To test this hypothesis, the relationship between variables GENDER (measured on a nominal scale) – independent variable, and ILEG, PASV, ACTV, NHAR (measured on an interval scale) – dependent variables, were analyzed.

The hypothesis 2a was tested by means of t-test. Levene's test for equality of variances has returned f of 3.494 and p-value of 0.062, exceeding p of 0.05. Consequently, the t-test assumption of equal population was applied. The t value is 2.505 with 478 degrees of freedom. The two-tailed p value associated with the test is 0.013 (Appendix F). The p value is smaller than the threshold value of 0.05. Moreover, the mean for females was greater than the mean for males. Therefore, the hypothesis is supported, stating that female consumers will be less tolerant of illegal consumer activities, while actively benefiting from it, than their male counterparts.

Similar to hypothesis 2a, t-test was used with hypothesis 2b. The significance (p value) of Levene's test is 0.573. In this example, assuming equal variances, the t value is 0.805 with 478 degrees of freedom, and with the two-tailed p value equals to 0.421 (Appendix F). Since the p value retrieved exceeds the value of 0.05, the hypothesis cannot be supported, meaning that there is no statistically significant evidence that female consumers are more tolerant towards questionable consumer activities, while passively benefiting from it, than their male counterparts. Using the t-test with hypothesis 2c, Levene's test of variance equality has shown the value of 0.591 and p value of 0.442, exceeding p of 0.05. Therefore, the variances of two populations can be seen as equal. T-test has yielded the value of 3.054 with p value of 0.002 (Appendix F). In this case, p value does not exceed the threshold value of 0.05, consequently this hypothesis is supported. Moreover, the mean for females was greater than the mean for males. It can be concluded that female consumers will be less tolerant of deceptive (questionable) consumer activities, while actively benefiting from it, than their male counterparts.

For the last hypothesis 2d, related to no harm consumer activities t-test was applied as well. The significance (p value) of Levene's test is 0.449 and f of 0.573. Consequently, the t-test assumption of equal population was applied. The t value is 0.775 with 478 degrees of freedom. The two-tailed p value associated with the test is 0.439 (Appendix F). Since the p-value exceeds the threshold value of 0.05, the research hypothesis cannot be supported. As a result, there is no

statistically significant evidence that female consumers are more tolerant towards no harm questionable activities than their male counterparts.

Discussion: gender differences have been examined in ethics studies more than any other demographic characteristics. The results of the studies revealed that women usually behave more ethically than men; this fact is not outstanding and supported by many researchers (Atakan et al., 2008; Bateman & Valentine, 2010; Church et al., 2005; Oumlil & Balloun, 2009; Singhapakdi, 2004). Nevertheless, in the Swaidan's research (2012) one of the main results was the fact that in general the impact of gender on consumer ethical beliefs is relatively insignificant. What is interesting is that women from the current sample perceive the situations of actively benefiting from illegal activities and actively benefiting from deceptive practices as more ethical. On the other hand, the hypothesis did not hold and there was no difference between male and female consumers in the situations described as passively benefiting from questionable activities and no harm questionable activities. These results are in accordance with the findings by Rawwas (1996). He made a similar research using an Austrian sample. In his study, he found that gender is an important determinant of Muncy – Vitell dimensions, especially of the “actively benefiting from a questionable act” and the “no harm/no foul” dimensions. Hence, women are less tolerant regarding questionable consumer practices that can be characterized as the most unethical one (actively benefiting from questionable practices) and the less harmful (no harm questionable activities).

H3 Older consumers will be less tolerant of ...

H3a: ... illegal activities (**actively** benefiting) ...

H3b: ... questionable activities (**passively** benefiting) ...

H3c: ... deceptive activities (**actively** benefiting)...

H3d: ... **no harm** questionable activities ...

... than their younger counterparts.

To test this hypothesis, the relationships between variables AGE (measured on an ordinal scale) – independent variable, and ILEG, PASV, ACTV, NHAR (measured on an interval scale) – dependent variables were analyzed. The current sample was divided into two samples by a threshold of 35 years, with older consumers being defined as those older than 35.

It was assumed in hypothesis 3a that older consumers are not as tolerant of illegal consumer practices, while actively benefiting from them, than their younger counterparts. The t-test was applied in this case. Levene's test of equality of variances has produced f equals to 19.192 and p value of 0.000, that is less than p of 0.05. A value less than 0.05 means that the variability in the two populations is not the same, in other words, the variability in these two situations is significantly different. The t-test has produced the value of t equals to 6.586 with two-tailed p value of 0.000 (Appendix F). Moreover, the mean for older consumers (13.7724) is greater than the mean for younger consumers (12.6000), mean difference of 1.17241. Since the p-value is less than the threshold value of 0.05, the hypothesis is supported. Therefore, older consumers are less tolerant of questionable consumer activities such as actively benefiting from illegal activities.

Similar to hypothesis 3a, the t-test was used with hypothesis 3b stating that older consumers will be less tolerant of questionable activities, while passively benefiting from them, than the younger ones. The Levene's test of variance equality has resulted in the value of 0.414, with p value of 0.520. Since the p value exceeded the threshold value of 0.05, the variance of the two populations can be considered equal. The t value in the t-test is equal to 4.665 and p value is 0.000. Mean for older consumers (11.8207) is greater than the mean for younger consumers (10.5642), the mean difference is 1.25651 (Appendix F). Therefore, considering that the p value is less than the threshold value of 0.05 and considering the mean difference, the hypothesis is supported.

It was assumed in hypothesis 3c that older consumers are not as tolerant of deceptive consumer practices, while actively benefiting from them, than their younger counterparts. For the next hypothesis 3c the Levene's test of equality of variances has shown f value of 5.894 and p value of 0.000, that is less than p value of 0.05. Hence, the variability in these two populations is not the same, the scores in one population vary much more than the scores in the second one. The t-test with the assumption of not equal variances produced t of 6.207 with p value of 0.000 (Appendix F). In this case p value does not exceed the threshold value of 0.05. Additionally, the mean for older consumers (10.4276) is greater than the mean for younger consumers (8.7791), mean difference of 1.64848. Consequently, the research hypothesis 3c holds for the sample. It can be concluded that younger consumers will be more tolerant of deceptive consumer activities, while actively benefiting from them, than their older counterparts.

As stated in hypothesis 3d, older consumers are less tolerant of no harm questionable consumer activities than their younger counterparts. To analyze this situation, as in the previous cases, the t-test was used. F value is equal to 31.785 with p value of 0.000 during the Levene's test of variance equality. Therefore, the equalities of the populations cannot be considered equal. Hence, the t-test with the assumption of not equal variances produced t of 7.300 with p value of 0.000 (Appendix F). Moreover, the mean for younger consumers is 5.7582 and the mean of older ones is 7.5655. As a result, the hypothesis is supported, meaning that consumers till 35 years old are more tolerant of no harm questionable consumer practices than their older counterparts.

Discussion: after conducting statistical analysis, hypothesis 3 was supported in all four situations meaning that older consumers overall are less tolerant of questionable consumer activities than their younger counterparts. These results have been supported by many studies (Dubinsky et al., 2005; Steenhaut, 2006; Swaidan et al., 2003; Vitell, 2003). Even the pioneering research of Muncy and Vitell (1992b) identified age as one of the most essential demographic characteristics that has a strong influence on ethical consumer behaviour.

4.3 Hypotheses Related to Questionable Consumer Activities and Hofstede's Cultural Dimensions

H4: The lower the respondents' power distance, the greater the rejection of ...

H4a: ... illegal activities (**actively** benefiting) ...

H4b: ... questionable activities (**passively** benefiting) ...

H4c: ... deceptive activities (**actively** benefiting) ...

H4d: ... **no harm** questionable activities.

Hypothesis 4 proposed the presence of negative correlation between power distance and questionable consumer activities. To test this hypothesis, the relationship between variables PDI (measured on an interval scale) and ILEG, PASV, ACTV, NHAR (measured on an interval scale) was analyzed.

The hypothesis 4a was tested by using the Pearson's Correlation. The Pearson's Correlation coefficient is equal to -0.354 with p value being 0.001 (Appendix G) that does not exceed the threshold value of 0.05. Therefore, Pearson's r is negative which means that as one variable increases in value, the second variable decreases in value, therefore, the higher PDI value, the lower the rejection of the illegal consumer activities, while actively benefiting from it. As a result, the relationship between two variables is medium, negative, and significant; the hypothesis 4a holds for the sample.

The next hypothesis 4b compares power distance and questionable activities, while passively benefiting from it. The Pearson's correlation was applied for this example as well. The Pearson's Correlation coefficient is -0.218 with p value being equal to 0.01 (Appendix G). Consequently, the relationship between two variables is found to be weak, negative, and significant. As a result, the research hypothesis is supported and it can be concluded that the lower PDI value, the greater the rejection of the questionable consumer activities, while passively benefiting from it.

To check the next hypothesis 4c about the correlation between power distance and questionable consumer activities such as actively benefiting from deceptive activities, the Pearson's correlation was used again. The coefficient of correlation for hypothesis 4c is -0.090 and p value is 0.048 that does not exceed the p value of 0.05 (Appendix G). Therefore, the correlation is very weak, negative, but significant, meaning that this hypothesis is supported.

Pearson's correlation coefficient was calculated for hypothesis 4d (the correspondence between power distance and questionable consumer activities such as no harm practices). The coefficient of correlation was -0.010 with p value equals 0.825 (Appendix G), which demonstrates insignificant negative correlation. As a result, the hypothesis 4d does not hold for the research.

Discussion: hypothesis 4 was accepted in three cases out of four: actively benefiting from illegal activities, passively benefiting from questionable practices, and actively benefiting from deceptive acts. It is worth noting that the correlation between power distance and actively benefiting from deceptive questionable practices was very weak. These findings are similar to the results of Swaidan's study (2012), where he discovered that consumers who are low in power distance reject illegal, active, and passive questionable activities more than consumers who are high in power distance. Regarding no harm activities Swaidan's results aligned with the findings of the current research: there is no correlation between power distance and no harm questionable consumer behaviour.

H5: The higher the respondents' uncertainty avoidance, the greater the rejection of ...

H5a: ... illegal activities (**actively** benefiting) ...

H5b: ... questionable activities (**passively** benefiting) ...

H5c: ... deceptive activities (**actively** benefiting) ...

H5d: ... **no harm** questionable activities.

Hypothesis 5 proposed the presence of positive correlation between uncertainty avoidance and questionable consumer activities. To test this hypothesis, the relationship between variables UAI (measured on an interval scale) and ILEG, PASV, ACTV, NHAR (measured on an interval scale) was analyzed.

The hypothesis 5a was tested by using the Pearson's Correlation. The Pearson's Correlation coefficient is 0.173 with p value being equal to 0.000 (Appendix G) that does not exceed the threshold value of 0.05. Therefore, Pearson's r is positive namely as one variable increases in value, the second variable increases in value as well, hence the higher UAI value, the higher the rejection of the illegal consumer activities too, while actively benefiting from it. As a result, the relationship between two variables is found to be weak, positive, and significant; the hypothesis 5a holds for the sample of the current study.

Hypothesis 5b proposed that the higher the uncertainty avoidance, the greater the rejection of questionable activities, while passively benefiting from it. After applying the Pearson's correlation, the obtained result was 0.097 for Pearson's coefficient with p value of 0.034 (Appendix G). Subsequently, there is a significant positive correlation in the hypothesis, but it is very weak. Thus, there is a significant positive relationship between uncertainty avoidance and questionable consumer behaviour such as passively benefiting from questionable activities.

To check the hypothesis 5c about the correlation between uncertainty avoidance and questionable consumer activities such as actively benefiting from deceptive acts, and the hypothesis 5d about the correspondence between uncertainty avoidance and questionable consumer activities, considered as no harm, the Pearson's correlation was applied again. The coefficient of correlation for hypothesis 5c was 0.237 and 2-tailed p value of 0.000, and 0.260 with p value equals 0.000 for hypothesis 5d (Appendix G). Since both p values do not exceed the threshold value of 0.05, the correlation coefficients are statistically significant. As a result, the relationship between the variables in both hypotheses is weak, positive, and significant; the hypotheses 5c and 5d hold for the sample.

Discussion: from the analysis above we can see significant positive relationships between uncertainty avoidance and all four cases describing questionable consumer activities, while the relationship between uncertainty avoidance and passively benefiting from questionable practices was very weak. The current findings are quite similar to the results of the study that was carried out by Swaidan (2012), except the case of no harm questionable consumer acts. He discovered

no significant correlation between uncertainty avoidance and no harm questionable consumer activities.

H6: The higher the respondents' collectivism score, the greater the rejection of ...

H6a: ... illegal activities (**actively** benefiting) ...

H6b: ... questionable activities (**passively** benefiting) ...

H6c: ... deceptive activities (**actively** benefiting) ...

H6d: ... **no harm** questionable activities.

Hypothesis 6 proposed the presence of positive correlation between collectivism and questionable consumer activities. To test this hypothesis, the relationship between variables COL (measured on an interval scale) and ILEG, PASV, ACTV, NHAR (measured on an interval scale) was analyzed.

The hypothesis 6a stated that the higher the collectivism, the higher the rejection of questionable consumer behaviour such as actively benefiting from illegal consumer practices. According to the results of the statistical test, the Pearson's coefficient of correlation is 0.098 with p value of 0.032 (correlation is significant at the 0.05 level (2-tailed) (Appendix G). Therefore, the relationship between collectivism and questionable consumer behaviour such as actively benefiting from illegal activities was positive, significant, but the correlation is not strong.

Results of data analysis of the hypothesis 6b about the correlation between collectivism and questionable consumer behaviour such as passively benefiting from questionable consumer activities suggest the Pearson's correlation coefficient of 0.142 with p value being equal to 0.002 (Appendix G), that does not exceed the threshold value of 0.05. Hypothesis holds in this situation.

The next hypothesis 6c about relationship between collectivism and questionable consumer acts such as actively benefiting from deceptive activities was tested by the means of Pearson's correlation. The coefficient was 0.161 with p value equals 0.000 (Appendix G). The coefficient of correlation can be considered statistically significant and positive, while being weak. Pearson's r is positive, meaning that as one variable increases in value, the second variable increases in value as well. Thus, the hypothesis 6c holds for the sample of the current study.

Hypothesis 6d stated that there is a positive correlation between collectivism and no harm questionable consumer practices. The Pearson's correlation coefficient equals 0.219 and two-tailed p value is 0.000 (Appendix G) that does not exceed the threshold p value of 0.05. Subsequently, the relationship between two variables is modest, positive, and significant, validating the hypothesis 6d.

Discussion: the analysis above revealed a positive significant correlation between collectivism and questionable ethical consumer behaviour. At the same time the Pearson's r was insignificant for the relationship between collectivism and actively benefiting from illegal activities. Therefore, these variables were not significantly correlated. The results of the study correspond

to the findings of Swaidan (2012), suggesting that consumers who are high in collectivism reject questionable activities more than consumers who are low on collectivism.

4.4 Respondents' Feedback

A feedback field was included in the questionnaire for both samples. Respondents' feedback was mostly about the questionnaire content and the topic. Several important responses are presented here:

- Few respondents highlighted that the scale used to measure consumer ethical beliefs (the first part of the questionnaire) should be reversed because it is easy to assess the statement of the survey with response options anchored at 1 = “strongly believe it is wrong” and 5 = “strongly believe it is not wrong”.
- Some participants could not define the meaning of “high position” in the statements that were supposed to assess the power distance factor. One of the Russian respondents mentioned that she could not figure out if the position refers to work or money situation. Another respondent from Russia pointed out that she considered “position” as a social status while responding to these questions.
- Several participants struggled with the statements that were measuring collectivism dimension; some respondents from both countries were confused - how to perceive the meaning of the word “group”. One of them emphasized that a “group” might be considered as a work group or your family; therefore, there is a different approach for different groups.

Moreover, it should be mentioned that there were several feedback answers where respondents expressed their satisfaction with the questionnaire and the topic of the study, and also the wish to get acquainted with the results of the research. Overall, the aforementioned comments are very useful and can be used as a suggestion or improvement for further and additional study.

4.5 Overview of Findings in the Empirical Study

The main findings of the current study are summarized in Table 3 below. Table 3 presents a summary of all tested hypothesis by listing, which hypotheses were accepted and which were rejected. By testing the first hypothesis, it was found that there was no difference between Russian and Slovenian consumers regarding their ethical consumer beliefs. People in both samples rejected or accepted situations that were describing some ethical issues for consumers without significant distinctions. The hypothesis that female consumers are less tolerant of questionable consumer activities in comparison with their male counterparts was applicable only in two cases: actively benefiting from illegal activities and actively benefiting from deceptive activities. As expected, all types of questionable consumer practices were more acceptable for younger consumers than for older ones.

Table 3. The Results of the Hypothesis Tested in the Research

| Hypotheses | Results |
|---|-----------------|
| H1: There will be no difference between Russian and Slovenian consumers regarding their ethical consumer beliefs. | Accepted |
| H2a: Female consumers will be less tolerant of illegal activities (actively benefiting) than their male counterparts. | Accepted |
| H2b: Female consumers will be less tolerant of questionable activities (passively benefiting) than their male counterparts. | Rejected |
| H2c: Female consumers will be less tolerant of deceptive activities (actively benefiting) than their male counterparts. | Accepted |
| H2d: Female consumers will be less tolerant of no harm questionable activities than their male counterparts. | Rejected |
| H3a: Older consumers will be less tolerant of illegal activities (actively benefiting) than their younger counterparts. | Accepted |
| H3b: Older consumers will be less tolerant of questionable activities (passively benefiting) than their younger counterparts. | Accepted |
| H3c: Older consumers will be less tolerant of deceptive activities (actively benefiting) than their younger counterparts. | Accepted |
| H3d: Older consumers will be less tolerant of no harm questionable activities than their younger counterparts. | Accepted |
| H4a: The lower the respondents' power distance, the greater the rejection of illegal activities (actively benefiting). | Accepted |
| H4b: The lower the respondents' power distance, the greater the rejection of questionable activities (passively benefiting). | Accepted |
| H4c: The lower the respondents' power distance, the greater the rejection of deceptive activities (actively benefiting). | Accepted |
| H4d: The lower the respondents' power distance, the greater the rejection of no harm questionable activities. | Rejected |
| H5a: The higher the respondents' uncertainty avoidance, the greater the rejection of illegal activities (actively benefiting). | Accepted |
| H5b: The higher the respondents' uncertainty avoidance, the greater the rejection of questionable activities (passively benefiting). | Accepted |
| H5c: The higher the respondents' uncertainty avoidance, the greater the rejection of deceptive activities (actively benefiting). | Accepted |
| H5d: The higher the respondents' uncertainty avoidance, the greater the rejection of no harm questionable activities. | Accepted |
| H6a: The higher the respondents' collectivism score, the greater the rejection of illegal activities (actively benefiting). | Accepted |
| H6b: The higher the respondents' collectivism score, the greater the rejection of questionable activities (passively benefiting). | Accepted |
| H6c: The higher the respondents' collectivism score, the greater the rejection of deceptive activities (actively benefiting). | Accepted |
| H6d: The higher the respondents' collectivism score, the greater the rejection of no harm questionable activities. | Accepted |

Furthermore, after testing the correlation between Hofstede's factors and ethical behaviour, it was found that the power distance dimension had no influence on ethical consumer behaviour only in the situation that was considered to be less harmful: no harm questionable practices. Regarding the uncertainty avoidance factor, there was a significant positive relationship between UAI and questionable consumer behaviour in all four cases. Only the correlation between uncertainty avoidance and passively benefiting from questionable activities was weak. It was unexpected to find the relationship between collectivism and questionable consumer practices: the strongest, positive, and significant correlation was discovered between collectivism and actively benefiting or no harm deceptive activities that are considered as more ethical. On the other hand, there was also significant correlation between COL factor and actively benefiting from illegal activities, but it was weak. Furthermore, it is crucial to point out that in some cases the Pearson's correlation coefficient was very weak, less than 0.1 (power distance and actively benefiting from deceptive activities, uncertainty avoidance and passively benefiting from questionable practices, and collectivism and actively benefiting from illegal activities), meaning that these variables were not strongly correlated although statistically significant.

CONCLUSION

This empirical study was dedicated to examining the ethical consumer beliefs in Russia and Slovenia, and the factors acting as determinants of such behaviour (cultural background and socio-demographical characteristics). The purpose of the master's thesis to broaden the knowledge in the field of consumer behaviour was achieved, more specifically, the role of culture and socio-demographics in ethical consumer behaviour in Russia and Slovenia were explored.

Interest in the influence of culture on consumer behaviour has raised and expanded significantly, encouraged by globalization trends and diversification of consumer segments (Sharma, 2010). Moreover, despite repeated calls in the literature for cross-cultural research to adapt marketing concepts to realities of international marketplace, still some limited amount of studies have investigated the ethical issues and problems confronting foreign marketers (Rawwas, 2001). However, no studies have investigated the ethics of the final consumer in Russia and Slovenia.

It is hard to estimate the cost of losing ethical beliefs, but such losses can induce complications for business and eventually for consumers (Butt et al., 2011). As Steenhaut (2006) pointed out, unethical consumer attitude against sellers considerably disadvantages profit and market morale. Sometimes consumers deliberately return goods or products for reasons other than the defective goods (King & Dennis, 2006). Such unethical behaviour harms the business profits by more than 10% (King, 2004). Unethical behaviour of consumers "may be the result of low ethical standards they hold. Consumers when making ethical judgements sometimes hold double standards. Their expectations from the business regarding standards tend to be higher than themselves" (Vitell et al, 1991, p. 367). Consumer ethics has been relatively more investigated in the United States (Chan et al., 1998; Erffmeyer et al., 1999; Polonsky et al., 2001). In fact, no research could be found that explored specifically Russian and/or Slovenian ethical consumer behaviour; the ethical beliefs of Russian and Slovenian consumers were never analyzed under the Muncy-Vitell

consumer ethics scale. After the performed analyzes in the current research, it was discovered that there is no significant difference in terms of ethical beliefs between Russian and Slovenian consumers. One of the possible explanations might be the fact that both countries have common historical background, and relatively inconspicuous differences in Hofstede's typology. Russia and Slovenia bear a Slavic linguistic and cultural heritage (Lokar et al., 2013). Moreover, both countries were in a process of transition from a socialist to a market economy. However, this process in Slovenia "is similar only to a certain degree to the Russian transition process" (Hisrich, Bucar, & Oztark, 2003, p. 7). Knowledge about cultural and ethical similarities or differences is essential for marketers who need to make a decision on how to target international consumers and can have a big impact on the content, form and consequences of marketing communications.

In this study six hypotheses were successfully tested that were proposed based on in-depth analysis of existing scientific literature on the topic of ethical consumer behaviour. Most of the findings corresponded to those of other researchers: the hypothesis that female consumers do not tolerate questionable consumer activities in comparison with their male counterparts was applicable only in two cases: actively benefiting from illegal activities and actively benefiting from deceptive activities. As anticipated, all types of questionable consumer practices were more acceptable for younger consumers than for older ones. Subsequently, it was discovered that the power distance dimension had no influence on ethical consumer beliefs only in the situation considered to be less harmful: no harm questionable practices. The relationship between the uncertainty avoidance factor and ethicality was significant and positive in all four cases, while the correlation between uncertainty avoidance and passively benefiting from questionable activities was weak. The strongest, positive, significant correlation was found between collectivism and actively benefiting or no harm deceptive activities that are considered to be more ethical. There was a significant, but weak correlation between the collectivism factor and actively benefiting from illegal activities. Additionally, it is crucial to emphasize that in some cases variables were not strongly correlated because the Pearson's correlation coefficient was very weak, less than 0.1.

The findings of this research seem to support the idea presented in the original study of Muncy and Vitell (1992b, p. 309) that consumer ethical attitudes are affected by three major factors, "whether or not the buyer or the seller is at fault, whether or not the activity is perceived as illegal and whether or not there is a direct harm to the seller."

As discovered in previous studies and proved in the current research, one of the item of the Muncy-Vitell CES - "actively benefiting from illegal activity" - is seen as being unethical and illegal in many countries as well as in Slovenia and Russia. However, other items such as "actively benefiting from a questionable action" or "no harm/no foul" were considered more or less acceptable in both countries.

As mentioned before, female consumers are less tolerant of questionable consumer activities in comparison with their male counterparts only in two cases out of four: actively benefiting from illegal activities and actively benefiting from deceptive activities. One of the reasons for such

results might be the fact that the value sets of males and females differ as it is applied to ethicality in a consumer context, females tend to have higher “interest in rules over consequences” (Bateman & Valentine, 2010, p. 407). Both female and male consumers did not consider passively benefiting from questionable activities and no harm practices as unethical. The first possible explanation of this finding is that consumers perceive “deceptive practices” and passively benefiting differently by more often condoning passively benefiting. Vitell (2003) suggested that consumers more likely associate “wrongness” with something illegal than with the passive versus active dichotomy. Another explanation of the results is that consumers view passive behaviour as more acceptable than active unethical behaviour because they see that it is the seller's mistake that leads to the seller being harmed, then he/she “is just getting what they deserve” (Muncy & Vitell, 1992a, p. 596). This explanation suites within the neutralization techniques that were reviewed in chapter 1, meaning "condemning the condemners" and/or "denial of victim." Additionally, not considering no harm questionable ethical practices as unethical may be explained by the "denial of injury" technique, because for consumers indirect, less immediate harm to the seller is more tolerable than direct, instant harm. Consequently, there is a need for a consumer education campaign, where the importance of losses due to practices such as downloading albums and movies, copying software instead of paying for it should be clarified (Rawwas et al., 2005).

In general, current research established that female and older consumers are less tolerant of questionable consumer activities; moreover, consumers who are low in power distance, high in uncertainty avoidance, and high in collectivism reject questionable activities more than consumers who are high in power distance, low in uncertainty avoidance, and low in collectivism. Therefore, findings presented in this study confirmed that consumer ethics vary across the levels of Hofstede's cultural dimensions. For example, the results demonstrated quite high level of collectivism, and collectivists have a strong sense of belonging (Swaidan, 2012). For collectivists the welfare of the individual is less important than the benefits of the group, they reflect themselves as members of an extended family (Hofstede, 2001). Therefore, marketers could develop their marketing niche by using societal marketing more often with collectivist consumers, that will help to improve firm's reputation, customer loyalty.

As reported earlier, Russian and Slovenian consumers tend to avoid uncertainties by following rules and norms. Among all three Hofstede's dimensions both countries got higher score in uncertainty avoidance factor. Tendency of taking risks is correlated with unethical behaviour (Rallapalli et al, 1994). Marketers can facilitate satisfying exchanges in both countries by making regulations accessible to consumers and by offering them some instructions or guidance when it is necessary (Rawwas et al., 2005). For instance, to lower uncertainty, customer service points could be presented in stores in different locations, where all needed information, assistance, and direction would be provided. Hence, Russians and Slovenians would feel more comfortable to go shopping in such a store. Furthermore, the high uncertainty avoidance consumers would appreciate full service stores more than self-service shops (Swaidan, 2012).

Based on the findings of the current research, Russian and Slovenian consumers proved to be collectivist and uncertainty avoidant, which might be a complicated issue for marketers. Trying

to escape uncertainty, collectivists may just follow all the ethical norms that are prevailing in their culture (Vitell et al., 1993). As proved in previous studies, collectivists did not discredit the ethical norms and standards of their society (Swaidan, 2012). Consequently, it might be hard to oppose to ethically questionable norms. The next issue is that collectivists tend to protect the reputation of the group, as a result they might more willingly take part in a cover-up, and such a cover-up may not be seen as unethical (Cohen et al., 1995). As an example, collectivists may accept lying if it benefits the group, while in individualistic cultures it might be not excepted because lying violates social norms. Therefore, in some cases it is complicated to find the right marketing strategies in cultures with high uncertainty avoidance and collectivism; marketers should transfer the weaknesses of collectivism and uncertainty avoidance in their strategies (Swaidan, 2012).

Consumers with low power distance anticipate vastly responsive and reliable service. High power distance customers assign the importance to tangible service attributes (Dash, Bruning, & Acharya, 2009). In the context of power distance, Russian and Slovenian consumers scored in the middle of the rating scale. One implication of this is when dealing with Russian and Slovenian consumers it is worth to bring to notice the importance of reliable service as well as tangible service attributes.

The current paper identified a correlation between ethical concerns and certain demographical descriptors. The individuals with the strongest ethical concerns appear to be older females. Further research is needed to recognize why such demographic differences do occur. The future research might be taken to determine the correlation between the level of education, income and ethical consumer behaviour. Moreover, the relationship between Hofstede's cultural dimension such as masculinity versus femininity and ethical consumer perceptions might be observed. Additionally, the possible research might be carried out by studying subcultures in Russia and Slovenia in terms of their ethical perceptions. Overall, a considerable amount of future research is necessary to comprehensively understand how consumers decide on what to do in situations having ethical issues. Are there ethical decision-making procedures that are exclusively unique to consumer behaviour?

There are a certain limitations to the current study. One of them is the methods that were used to gather data. Russian and Slovenian samples did not align with characteristics of general Russian, Slovenian populations. For instance, the majority of the Russian sample was people from cities with population over a million. Moreover, in both samples there was lack of people with lower education. Hence, the findings cannot be really generalized for Russian or Slovenian populations. However, it would be acceptable to generalize results for populations with similar characteristics. The part of the questionnaire that was supposed to measure power distance and collectivism should be improved. Some respondents left comments identifying that they were struggling to comprehend several statements, which might had a certain influence on the final results of this research.

There is a behavioural limitation of the study related to respondents' awareness of their behaviour. This part is outside of researcher's control. Respondents might be in denial, or might

not be realizing problematic, unethical behaviour they do have. As a result, they may not answer the questions completely honestly. Therefore, a possibility exists that some of the answers were given as consistent with desirable standards and norms of a society, and not with an actual condition. In fact, most previous studies have been conducted in the USA, China, some European countries but neither Russia nor Slovenia was analyzed in terms of ethical consumer behaviour. The results of such studies cannot be directly compared to the findings of the current research due to cultural differences, diverse living conditions, etc. Nevertheless, to trace possible similar general tendencies, the concise comparison of the results from the current study to the existing findings was applied.

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APPENDIXES

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Appendix A: Questionnaire in Russian language.

Здравствуйте!

Перед Вами анкета, которая является частью магистерской дипломной работы, посвящённой исследованию этики потребителя. Ваши честные и беспристрастные ответы очень важны для меня, так как это поможет мне разобраться в вопросе исследования.

Анкета займёт у вас около 7 минут. Пожалуйста, ответьте на все вопросы. Эта работа проводится исключительно в исследовательских целях, данные полностью конфиденциальны и анонимны.

Результаты этого опроса будут использованы в написании моего диплома.

В анкете нет правильных или неверных ответов, поэтому ответьте, пожалуйста, на вопросы максимально честно, даже если какие-то утверждения вам кажутся в некоторой мере одинаковыми. Выбрать можно только 1 ответ.

Надеюсь, что вам будет интересно отвечать на вопросы, если у вас будут какие-либо пожелания или комментарии, вы можете их оставить в специальном окошке в конце анкеты.

Большое спасибо каждому, заполнившему анкету.

Отметьте, на сколько вы считаете приемлемыми ситуации, приведённые ниже

1 – абсолютно приемлемо; 2 – приемлемо; 3 – не знаю; 4 – НЕприемлемо 5 – абсолютно НЕприемлемо

1.1. Выпить баночку колы в магазине, не заплатив за неё *

3 – не знаю

1 2 3 4 5

абсолютно приемлемо ☐ ☐ ☐ ☐ ☐ абсолютно НЕприемлемо

1.2. Менять бирки с ценой на товарах в магазине *

3 – не знаю

1 2 3 4 5

абсолютно приемлемо ☐ ☐ ☐ ☐ ☐ абсолютно НЕприемлемо

1.3. Вернуть испорченный товар обратно в магазин, если поломка произошла по вашей вине *

3 – не знаю

1 2 3 4 5

абсолютно приемлемо ☐ ☐ ☐ ☐ ☐ абсолютно НЕприемлемо

1.4. Врать про возраст ребёнка, чтобы получить скидку *

3 – не знаю

1 2 3 4 5

абсолютно приемлемо ☐ ☐ ☐ ☐ ☐ абсолютно НЕприемлемо

1.5. Получить больше денег на сдачу, чем положено, и умолчать об этом *

3 – не знаю

1 2 3 4 5

абсолютно приемлемо ☐ ☐ ☐ ☐ ☐ абсолютно НЕприемлемо

1.6. Ничего не сказать официанту, если он обсчитался в вашу пользу *

3 – не знаю

1 2 3 4 5

абсолютно приемлемо ☐ ☐ ☐ ☐ ☐ абсолютно НЕприемлемо

1.7. Разбить стеклянную бутылку с соусом в магазине и умолчать об этом *

3 – не знаю

1 2 3 4 5

абсолютно приемлемо ☐ ☐ ☐ ☐ ☐ абсолютно НЕприемлемо

1.8. Взять из отеля или ресторана в качестве “сувенира” пепельницу/полотенце и тп *

3 – не знаю

1 2 3 4 5

абсолютно приемлемо ☐ ☐ ☐ ☐ ☐ абсолютно НЕприемлемо

1.9. Купить пиратский диск вместо лицензионного *

3 – не знаю

1 2 3 4 5

абсолютно приемлемо ☐ ☐ ☐ ☐ ☐ абсолютно НЕприемлемо

1.10. Примерять одежду более часа и в итоге ничего не купить *

3 – не знаю

1 2 3 4 5

абсолютно приемлемо ☐ ☐ ☐ ☐ ☐ абсолютно НЕприемлемо

1.11. Скачать альбом из Интернета вместо его покупки *

3 – не знаю

1 2 3 4 5

абсолютно приемлемо ☐ ☐ ☐ ☐ ☐ абсолютно НЕприемлемо

1.12. Вернуть покупку, если вы нашли точно такую же на распродаже *

3 – не знаю

1 2 3 4 5

абсолютно приемлемо ☐ ☐ ☐ ☐ ☐ абсолютно НЕприемлемо

Отметьте, насколько вы согласны со следующими утверждениями

1 – совершенно НЕ согласен/на; 2 – НЕ согласен/на; 3 – не знаю; 4 – согласен /на; 5 – совершенно согласен/на

2.1. Людям с более высоким положением следует принимать большинство решений без учёта мнения людей, занимающих более низкое положение *

3 – не знаю

1 2 3 4 5

совершенно НЕ согласен/на ☐ ☐ ☐ ☐ ☐ совершенно согласен/на

2.2. Люди с более высоким положением должны избегать социального взаимодействия с людьми, занимающими более низкое положение *

3 – не знаю

1 2 3 4 5

совершенно НЕ согласен/на ☐ ☐ ☐ ☐ ☐ совершенно согласен/на

2.3. Люди, занимающие более низкое положение, не должны перечить решениям людей, занимающих более высокое положение *

3 – не знаю

1 2 3 4 5

совершенно НЕ согласен/на ☐ ☐ ☐ ☐ ☐ совершенно согласен/на

2.4. Люди, занимающие более высокое положение, не должны делегировать важные задачи людям, занимающим более низкое положение *

3 – не знаю

1 2 3 4 5

совершенно НЕ согласен/на ☐ ☐ ☐ ☐ ☐ совершенно согласен/на

2.5. Мне важно получать подробные и детальные указания, чтобы всегда знать, чего от меня ожидают *

3 – не знаю

1 2 3 4 5

совершенно НЕ согласен/на ☐ ☐ ☐ ☐ ☐ совершенно согласен/на

2.6. Мне важно точно следовать инструкциям и предписаниям *

3 – не знаю

1 2 3 4 5

совершенно НЕ согласен/на ☐ ☐ ☐ ☐ ☐ совершенно согласен/на

2.7. Правила и нормы важны, так как благодаря им я знаю, что от меня ожидают *

3 – не знаю

1 2 3 4 5

совершенно НЕ согласен/на ☐ ☐ ☐ ☐ ☐ совершенно согласен/на

2.8. Стандартизация процессов очень помогает в работе *

3 – не знаю

1 2 3 4 5

совершенно НЕ согласен/на ☐ ☐ ☐ ☐ ☐ совершенно согласен/на

2.9. Человек должен жертвовать собственными интересами ради своего коллектива, группы *

3 – не знаю

1 2 3 4 5

совершенно НЕ согласен/на ☐ ☐ ☐ ☐ ☐ совершенно согласен/на

2.10. Человек должен придерживаться своего коллектива, группы, даже когда тот испытывает трудности *

3 – не знаю

1 2 3 4 5

совершенно НЕ согласен/на ☐ ☐ ☐ ☐ ☐ совершенно согласен/на

2.11. Успех группы в целом важнее личного успеха *

3 – не знаю

1 2 3 4 5

совершенно НЕ согласен/на ☐ ☐ ☐ ☐ ☐ совершенно согласен/на

2.12. Человек должен преследовать личные цели только с сознанием того, что это благоприятно отразится на его коллективе, группе *

3 – не знаю

1 2 3 4 5

совершенно НЕ согласен/на ☐ ☐ ☐ ☐ ☐ совершенно согласен/на

3.1. Ваш возраст *

- 18 - 25
- 26 - 34
- 35 - 49
- > 50

3.2. Ваш пол *

- Мужской
- Женский

3.3. Ваша национальность *

- Русский/ая
- Другое:

3.4. Ваш регион *

- Москва
- Московская область
- Санкт-Петербург
- Ленинградская область
- Новосибирск
- Краснодар
- Благовещенск
- Другое:

3.5. Ваше постоянное место жительства (где вы проживаете минимум 3 дня в неделю) *

- крупный город (с населением более 500 000 человек)
- город (с населением от 100 000 до 500 000 человек)
- небольшой город (с населением от 10 000 до 100 000 человек)
- посёлок, деревня (до 10 000 человек)

3.6. Ваш уровень (ЗАКОНЧЕННОГО) образования *

- Среднее незаконченное
- Полное среднее образование/Колледж/ПТУ
- Высшее образование/Степень бакалавра
- Степень магистра/Аспирантура

3.7. Ваше служебное положение *

- Домохозяйка
- ИП (Индивидуальный предприниматель)
- Трудоустроенный/ая на руководящих должностях

- Трудоустроенный/ая НЕ на руководящих должностях
- Безработный/ая
- Пенсионер/ка
- Ещё учусь
- Трудоустроен/а в сельскохозяйственной отрасли
- Неустойчивая занятость (прекариат)

3.8. Как бы Вы оцениваете ежемесячный доход вашей семьи по сравнению с доходом других в вашем регионе? *

- Выше среднего
- Средний
- Ниже среднего

3.9. Если вы выбрали, что ваш доход средний, то он ...

- немного выше среднего
- точно на уровне среднего
- немного ниже среднего

Вопросы и комментарии

Appendix B: Questionnaire in Slovenian language.

Spoštovani,

vprašalnik pred vami je del raziskave o etiki porabnikov v Rusiji in Sloveniji. Vaše sodelovanje je izjemnega pomena, saj bo samo tako mogoče pridobiti vpogled in razumevanje obeh kultur.

Za izpolnjevanje potrebujete približno 7 minut. Prosim, da odgovorite na vsako vprašanje. Vprašalnik je anonimen, nobeni identifikacijski podatki se ne zbirajo. Izberete lahko samo 1 odgovor.

Rezultate vprašalnika bom uporabila kot primarne podatke v sklopu moje magistrske naloge, ki jo bom zagovarjala na Ekonomski fakulteti Univerze v Ljubljani.

V anketnem vprašalniku ni pravih ali napačnih odgovorov, zato vas prosim, da le iskreno izrazite svoje mnenje in odgovorite na vsa vprašanja, četudi bi se vam zdele nekatere stavčne trditve nekoliko podobne.

Upam, da bo izpolnjevanje vprašalnika zanimivo. V primeru vprašanj ali pripomb jih lahko vpišete v polje v spodnjem delu ankete.

Zahvaljujem se vam za udeležbo!

Določite stopnjo sprejemljivosti spodnjih situacij

1 – absolutno sprejemljivo; 2 – sprejemljivo; 3 – neodločen/a sem; 4 – nesprejemljivo; 5 – absolutno nesprejemljivo

1.1. Popiti pločevinko pijače v trgovini, ne da bi zanjo plačali *

3 – neodločen/a sem

1 2 3 4 5

absolutno sprejemljivo

☐
☐
☐
☐
☐

absolutno NESprejemljivo

1.2. Menjati označbe s ceno na blagu v trgovini *

3 – neodločen/a sem

1 2 3 4 5

absolutno sprejemljivo ☐ ☐ ☐ ☐ ☐ absolutno NESprejemljivo

1.3. Vrniti poškodovano blago, ko ste sami povzročitelj škode *

3 – neodločen/a sem

1 2 3 4 5

absolutno sprejemljivo ☐ ☐ ☐ ☐ ☐ absolutno NESprejemljivo

1.4. Lagati o otrokovi starosti, da bi bila cena nižja *

3 – neodločen/a sem

1 2 3 4 5

absolutno sprejemljivo ☐ ☐ ☐ ☐ ☐ absolutno NESprejemljivo

1.5. Pri plačilu dobiti preveč drobiža in ostati tiho *

3 – neodločen/a sem

1 2 3 4 5

absolutno sprejemljivo ☐ ☐ ☐ ☐ ☐ absolutno NESprejemljivo

1.6. Ostati tiho, ko natakar narobe izračuna račun v vašo korist *

3 – neodločen/a sem

1 2 3 4 5

absolutno sprejemljivo ☐ ☐ ☐ ☐ ☐ absolutno NESprejemljivo

1.7. Razbiti steklenico solatnega preliva v trgovini in to zamolčati *

3 – neodločen/a sem

1 2 3 4 5

absolutno sprejemljivo ☐ ☐ ☐ ☐ ☐ absolutno NESprejemljivo

1.8. Vzeti pepelnik/brisačo iz hotela ali restavracije kot "spominek" *

3 – neodločen/a sem

1 2 3 4 5

absolutno sprejemljivo ☐ ☐ ☐ ☐ ☐ absolutno NESprejemljivo

1.9. Kupiti ponarejen CD, DVD namesto originalnega *

3 – neodločen/a sem

1 2 3 4 5

absolutno sprejemljivo ☐ ☐ ☐ ☐ ☐ absolutno NESprejemljivo

1.10. Pomerjati oblačila več kot eno uro in na koncu ničesar ne kupiti *

3 – neodločen/a sem

1 2 3 4 5

absolutno sprejemljivo ☐ ☐ ☐ ☐ ☐ absolutno NESprejemljivo

1.11. Prenašati albume s spleta namesto nakupa *

3 – neodločen/a sem

1 2 3 4 5

absolutno sprejemljivo ☐ ☐ ☐ ☐ ☐ absolutno NESprejemljivo

1.12. Vrniti izdelek potem, ko ugotovite, da je isti izdelek trenutno na razprodaji *

3 – neodločen/a sem

1 2 3 4 5

absolutno sprejemljivo ☐ ☐ ☐ ☐ ☐ absolutno NESprejemljivo

Označite, v kakšni meri se strinjate z naslednjimi trditvami

1 – sploh se ne strinjam; 2 – ne strinjam se; 3 – neodločen/a sem; 4 – strinjam se; 5 – popolnoma se strinjam

2.1. Ljudje na višjih položajih bi morali večino odločitev sprejeti brez posvetovanja z ljudmi na nižjih položajih *

3 – neodločen/a sem

1 2 3 4 5

sploh se NE strinjam ☐ ☐ ☐ ☐ ☐ popolnoma se strinjam

2.2. Ljudje na višjih položajih bi se morali izogibati družabnih stikov z ljudmi na nižjih položajih *

3 – neodločen/a sem

1 2 3 4 5

sploh se NE strinjam ☐ ☐ ☐ ☐ ☐ popolnoma se strinjam

2.3. Ljudje na nižjih položajih ne bi smeli nasprotovati ljudem na višjih položajih *

3 – neodločen/a sem

1 2 3 4 5

sploh se NE strinjam ☐ ☐ ☐ ☐ ☐ popolnoma se strinjam

2.4. Ljudje na višjih položajih ne bi smeli dajati pomembnih nalog ljudem na nižjih položajih *

3 – neodločen/a sem

1 2 3 4 5

sploh se NE strinjam ☐ ☐ ☐ ☐ ☐ popolnoma se strinjam

2.5. Pomembno je, da imam natančna navodila, tako da vedno vem, kaj se od mene pričakuje *

3 – neodločen/a sem

1 2 3 4 5

sploh se NE strinjam ☐ ☐ ☐ ☐ ☐ popolnoma se strinjam

2.6. Pomembno mi je, da vedno natančno sledim predpisanim navodilom in postopkom *

3 – neodločen/a sem

1 2 3 4 5

sploh se NE strinjam ☐ ☐ ☐ ☐ ☐ popolnoma se strinjam

2.7. Pravila in predpisi so pomembni, ker tako vem, kaj se od mene pričakuje *

3 – neodločen/a sem

1 2 3 4 5

sploh se NE strinjam ☐ ☐ ☐ ☐ ☐ popolnoma se strinjam

2.8. Standardizirani delovni postopki so koristni *

3 – neodločen/a sem

1 2 3 4 5

sploh se NE strinjam ☐ ☐ ☐ ☐ ☐ popolnoma se strinjam

2.9. Posameznik bi moral žrtvovati lastne interese v korist svoje skupine *

3 – neodločen/a sem

1 2 3 4 5

sploh se NE strinjam ☐ ☐ ☐ ☐ ☐ popolnoma se strinjam

2.10. Posameznik bi moral tudi v težavah držati s svojo skupino *

3 – neodločen/a sem

1 2 3 4 5

sploh se NE strinjam ☐ ☐ ☐ ☐ ☐ popolnoma se strinjam

2.11. Skupni uspeh je v splošnem pomembnejši od uspeha posameznika *

3 – neodločen/a sem

1 2 3 4 5

sploh se NE strinjam ☐ ☐ ☐ ☐ ☐ popolnoma se strinjam

2.12. Posameznik bi moral pri uresničevanju svojih ciljev vnajprej upoštevati posledice teh dejanj za dobrobit njegove skupine *

3 – neodločen/a sem

1 2 3 4 5

sploh se NE strinjam ☐ ☐ ☐ ☐ ☐ popolnoma se strinjam

3.1. Starost *

- 18 - 25
- 26 - 34
- 35 - 49
- > 50

3.2. Spol *

- Moški
- Ženski

3.3. Narodnost *

- Slovenska
- Drugo:

3.4. Regija *

- Gorenjska
- Goriška
- Jugovzhodna Slovenija
- Koroška
- Notranjsko-kraška
- Obalno-kraška
- Osrednjeslovenska
- Podravska
- Pomurska
- Savinjska
- Spodnjeposavska
- Zasavska

3.5. Vaše stalno prebivališče *

(kjer preživite najmanj 3 dni v tednu)

- Mesto (nad 100.000 prebivalcev)
- Manjše mesto (od 10.000 do 100.000 prebivalcev)
- Kraj, vas (do 10.000 prebivalcev)

3.6. Najvišja dosežena stopnja izobrazbe *

- Osnovna šola
- Srednja/poklicna šola/gimnazija
- Višja/visoka/univerzitetna
- Magisterij ali doktorat

3.7. Kakšen je vaš status trenutne zaposlitve? *

- Gospodinja
- Samozaposlen
- Zaposlen – vodilni položaj
- Zaposlen – ne-vodilni položaj
- Nezaposlen
- Upokojen
- Se še šolam
- Delo na kmetiji
- Prekerni delavec

3.8. Kako bi opredelili mesečni dohodek vašega gospodinjstva v primerjavi s slovenskim povprečjem? *

- Nadpovprečen
- Povprečen
- Podpovprečen

3.9. Če ste označili, da je vaš dohodek povprečen, ali je ...

- malo nad povprečjem
- točno povprečen
- malo pod povprečjem

Vprašanja in pripombe

Appendix C: Descriptive Statistics of variables, Russian, Slovenian, and General samples

Table 1. Descriptive Statistics, Russian Sample

| | | ILEG | PASV | ACTV | NHAR | PDI | UAI | COL |
|------------------------|---------|---------|---------|---------|---------|---------|---------|--------------------|
| N | Valid | 238 | 238 | 238 | 238 | 238 | 238 | 238 |
| | Missing | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Mean | | 12,5756 | 10,8067 | 8,5546 | 5,5336 | 7,3571 | 13,7647 | 11,5168 |
| Median | | 13,0000 | 11,0000 | 9,0000 | 5,0000 | 7,0000 | 14,0000 | 12,0000 |
| Mode | | 15,00 | 12,00 | 9,00 | 5,00 | 4,00 | 16,00 | 10,00 ^a |
| Std. Deviation | | 2,32773 | 2,78567 | 2,33916 | 2,05744 | 2,84378 | 3,29097 | 3,27723 |
| Skewness | | -1,294 | -,223 | ,023 | ,781 | 1,154 | -,343 | -,183 |
| Std. Error of Skewness | | ,158 | ,158 | ,158 | ,158 | ,158 | ,158 | ,158 |
| Kurtosis | | 1,995 | -,748 | ,042 | ,455 | 2,400 | -,401 | -,012 |
| Std. Error of Kurtosis | | ,314 | ,314 | ,314 | ,314 | ,314 | ,314 | ,314 |
| Minimum | | 3,00 | 4,00 | 3,00 | 3,00 | 4,00 | 4,00 | 4,00 |
| Maximum | | 15,00 | 15,00 | 15,00 | 14,00 | 20,00 | 20,00 | 20,00 |

a. Multiple modes exist. The smallest value is shown

Table 2. Descriptive Statistics, Slovenian Sample

| | | ILEG | PASV | ACTV | NHAR | PDI | UAI | COL |
|------------------------|---------|---------|---------|---------|-------------------|---------|---------|---------|
| N | Valid | 242 | 242 | 242 | 242 | 242 | 242 | 242 |
| | Missing | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Mean | | 13,3264 | 11,0785 | 9,9876 | 7,0620 | 6,3182 | 15,1777 | 14,3306 |
| Median | | 14,0000 | 11,0000 | 10,0000 | 7,0000 | 5,0000 | 16,0000 | 14,0000 |
| Mode | | 15,00 | 12,00 | 10,00 | 6,00 ^a | 4,00 | 16,00 | 14,00 |
| Std. Deviation | | 1,91002 | 2,74920 | 2,66292 | 2,88944 | 2,68274 | 3,15002 | 2,76279 |
| Skewness | | -1,638 | -,400 | -,162 | ,536 | 1,724 | -,698 | -,709 |
| Std. Error of Skewn. | | ,156 | ,156 | ,156 | ,156 | ,156 | ,156 | ,156 |
| Kurtosis | | 3,944 | -,452 | -,529 | -,304 | 3,726 | ,382 | 1,323 |
| Std. Error of Kurtosis | | ,312 | ,312 | ,312 | ,312 | ,312 | ,312 | ,312 |
| Minimum | | 4,00 | 3,00 | 3,00 | 3,00 | 4,00 | 4,00 | 4,00 |
| Maximum | | 15,00 | 15,00 | 15,00 | 15,00 | 19,00 | 20,00 | 20,00 |

a. Multiple modes exist. The smallest value is shown

Table 3. Descriptive Statistics, General Sample

| | | ILEG | PASV | ACTV | NHAR | PDI | UAI | COL |
|------------------------|---------|---------|---------|---------|-------------------|---------|---------|---------|
| N | Valid | 480 | 480 | 480 | 480 | 480 | 480 | 480 |
| | Missing | 0 | 0 | 0 | 0 | 0 | 0 | 0 |
| Mean | | 12,9542 | 10,9438 | 9,2771 | 6,3042 | 6,8333 | 14,4771 | 12,9354 |
| Median | | 13,0000 | 11,0000 | 9,0000 | 6,0000 | 6,0000 | 15,0000 | 13,0000 |
| Mode | | 15,00 | 12,00 | 9,00 | 3,00 ^a | 4,00 | 16,00 | 14,00 |
| Std. Deviation | | 2,15815 | 2,76780 | 2,60566 | 2,62300 | 2,80942 | 3,29412 | 3,33733 |
| Skewness | | -1,469 | -,310 | ,020 | ,806 | 1,373 | -,501 | -,465 |
| Std. Error of Skewn. | | ,111 | ,111 | ,111 | ,111 | ,111 | ,111 | ,111 |
| Kurtosis | | 2,787 | -,622 | -,357 | ,303 | 2,654 | -,161 | ,103 |
| Std. Error of Kurtosis | | ,222 | ,222 | ,222 | ,222 | ,222 | ,222 | ,222 |
| Minimum | | 3,00 | 3,00 | 3,00 | 3,00 | 4,00 | 4,00 | 4,00 |
| Maximum | | 15,00 | 15,00 | 15,00 | 15,00 | 20,00 | 20,00 | 20,00 |

a. Multiple modes exist. The smallest value is shown

Appendix D: Reliability – Cronbach's Alpha coefficients

Reciprocity:

Variables=ILEG1, ILEG2, ILEG3

Reliability Statistics

| Cronbach's Alpha | Cronbach's Alpha Based on Standardized Items | N of Items |
|------------------|--|------------|
| ,701 | ,724 | 3 |

Item-Total Statistics

| | Scale Mean if Item Deleted | Scale Variance if Item Deleted | Corrected Item-Total Correlation | Squared Multiple Correlation | Cronbach's Alpha if Item Deleted |
|--|----------------------------------|-----------------------------------|--|------------------------------------|--|
| Drinking a can of soda in a supermarket without paying for it. | 8,4083 | 2,509 | ,580 | ,456 | ,547 |
| Changing price-tags on merchandise in a retail store. | 8,4292 | 2,375 | ,620 | ,477 | ,494 |
| Returning damaged merchandise when the damage is your own fault. | 9,0708 | 2,254 | ,399 | ,162 | ,802 |

Reciprocity:

Variables=PASV1, PASV2, PASV3

Reliability Statistics

| Cronbach's Alpha | Cronbach's Alpha Based on Standardized Items | N of Items |
|---------------------|---|------------|
| ,732 | ,737 | 3 |

Item-Total Statistics

| | Scale Mean if Item Deleted | Scale Variance if Item Deleted | Corrected Item-Total Correlation | Squared Multiple Correlation | Cronbach's Alpha if Item Deleted |
|---|----------------------------------|-----------------------------------|--|------------------------------------|--|
| Lying about a child's age in order to get a lower price. | 7,6042 | 4,252 | ,395 | ,156 | ,835 |
| Getting too much change and not saying anything. | 7,1229 | 3,661 | ,649 | ,528 | ,532 |
| Not saying anything when the waitress miscalculates the bill in your favor. | 7,1604 | 3,671 | ,645 | ,526 | ,537 |

Reciprocity:

Variables=ACTV1, ACTV2, ACTV3

Reliability Statistics

| Cronbach's Alpha | Cronbach's Alpha Based on Standardized Items | N of Items |
|---------------------|---|------------|
| ,575 | ,574 | 3 |

Item-Total Statistics

| | Scale Mean if Item Deleted | Scale Variance if Item Deleted | Corrected Item-Total Correlation | Squared Multiple Correlation | Cronbach's Alpha if Item Deleted |
|--|----------------------------|--------------------------------|----------------------------------|------------------------------|----------------------------------|
| Breaking a bottle of salad dressing in a supermarket and doing nothing about it. | 5,7021 | 3,341 | ,466 | ,218 | ,343 |
| Taking an ashtray/ towel or other "souvenir" from a hotel or restaurant. | 5,6396 | 3,642 | ,362 | ,152 | ,509 |
| Buying a counterfeit CD instead of the real thing. | 7,2125 | 3,992 | ,330 | ,124 | ,552 |

Reciprocity:

Variables=NHAR1, NHAR2, NHAR3

Reliability Statistics

| Cronbach's Alpha | Cronbach's Alpha Based on Standardized Items | N of Items |
|------------------|--|------------|
| ,621 | ,628 | 3 |

Item-Total Statistics

| | Scale Mean if Item Deleted | Scale Variance if Item Deleted | Corrected Item-Total Correlation | Squared Multiple Correlation | Cronbach's Alpha if Item Deleted |
|---|----------------------------|--------------------------------|----------------------------------|------------------------------|----------------------------------|
| Spending over an hour trying on different dresses and not purchasing any. | 4,3125 | 3,293 | ,491 | ,250 | ,430 |
| Downloading an album instead of buying it. | 4,5813 | 4,215 | ,426 | ,200 | ,542 |
| Returning an item after finding out that the same item is now on sale. | 3,7146 | 3,403 | ,393 | ,157 | ,589 |

Reciprocity:

Variables=PD11, PD12, PD13, PD14

Reliability Statistics

| Cronbach's Alpha | Cronbach's Alpha Based on Standardized Items | N of Items |
|------------------|--|------------|
| ,714 | ,722 | 4 |

Item-Total Statistics

| | Scale Mean if Item Deleted | Scale Variance if Item Deleted | Corrected Item-Total Correlation | Squared Multiple Correlation | Cronbach's Alpha if Item Deleted |
|---|----------------------------|--------------------------------|----------------------------------|------------------------------|----------------------------------|
| People in higher positions should make most decisions without consulting people in lower positions. | 4,8396 | 4,728 | ,465 | ,237 | ,677 |
| People in higher positions should not ask the options of people in lower positions too frequently. | 5,4458 | 5,379 | ,532 | ,286 | ,646 |
| People in lower positions should not disagree with decisions by people in higher positions. | 5,1896 | 4,634 | ,542 | ,301 | ,626 |
| People in higher positions should not delegate important tasks to people in lower positions. | 5,0250 | 4,709 | ,490 | ,260 | ,660 |

Reciprocity:

Variables=UAI1, UAI2, UAI3, UAI4

Reliability Statistics

| Cronbach's Alpha | Cronbach's Alpha Based on Standardized Items | N of Items |
|------------------|--|------------|
| ,761 | ,757 | 4 |

Item-Total Statistics

| | Scale Mean if Item Deleted | Scale Variance if Item Deleted | Corrected Item-Total Correlation | Squared Multiple Correlation | Cronbach's Alpha if Item Deleted |
|---|----------------------------|--------------------------------|----------------------------------|------------------------------|----------------------------------|
| It is important to have instructions spelled out in detail so that I always know what I'm expected to do. | 10,6563 | 6,047 | ,580 | ,415 | ,696 |
| It is important to closely follow instructions and procedures. | 11,2438 | 5,951 | ,653 | ,461 | ,651 |
| Rules and regulations are important because they inform me of what is expected of me. | 10,7604 | 6,220 | ,687 | ,473 | ,637 |
| Standardized work procedures are helpful. | 10,7708 | 8,139 | ,342 | ,171 | ,804 |

Reciprocity:

Variables=COL1, COL2, COL3, COL4

Reliability Statistics

| Cronbach's Alpha | Cronbach's Alpha Based on Standardized Items | N of Items |
|------------------|--|------------|
| ,762 | ,761 | 4 |

Item-Total Statistics

| | Scale Mean if Item Deleted | Scale Variance if Item Deleted | Corrected Item-Total Correlation | Squared Multiple Correlation | Cronbach's Alpha if Item Deleted |
|--|----------------------------|--------------------------------|----------------------------------|------------------------------|----------------------------------|
| Individuals should sacrifice self-interest for the group. | 10,1417 | 7,249 | ,503 | ,253 | ,736 |
| Individuals should stick with the group even through difficulties. | 9,3667 | 6,867 | ,539 | ,299 | ,718 |
| Group success is more important than individual success. | 9,7250 | 6,250 | ,641 | ,419 | ,661 |
| Individuals should only pursue their goals after considering the welfare of the group. | 9,5729 | 6,679 | ,563 | ,340 | ,705 |

Appendix E: Skewness and Kurtosis

Figure 1. Histogram – ILEG with normal curve

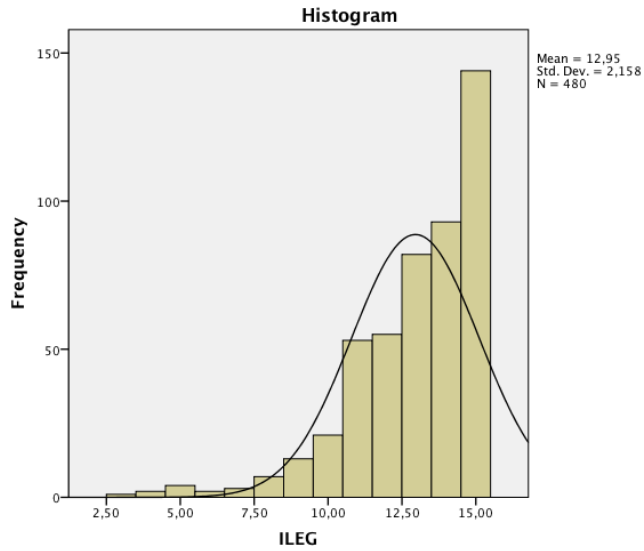


Figure 2. Histogram – PASV with normal curve

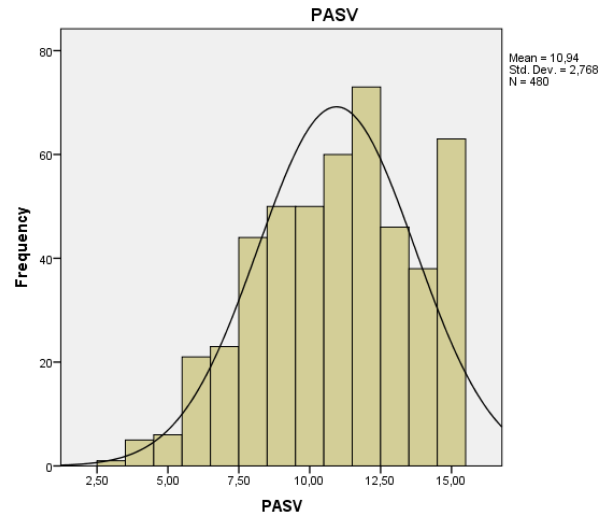


Figure 3. Histogram – ACTV with normal curve

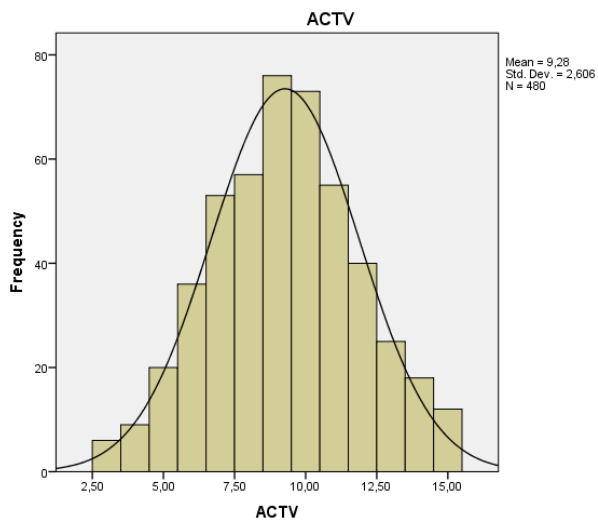


Figure 4. Histogram – NAHR with normal curve

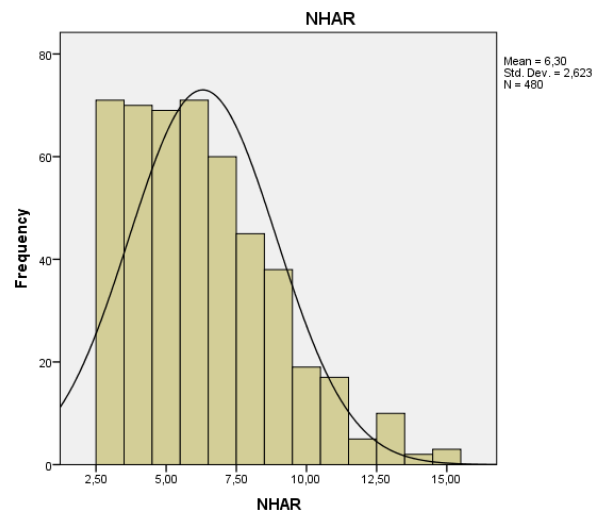


Figure 5. Histogram – PDI with normal curve

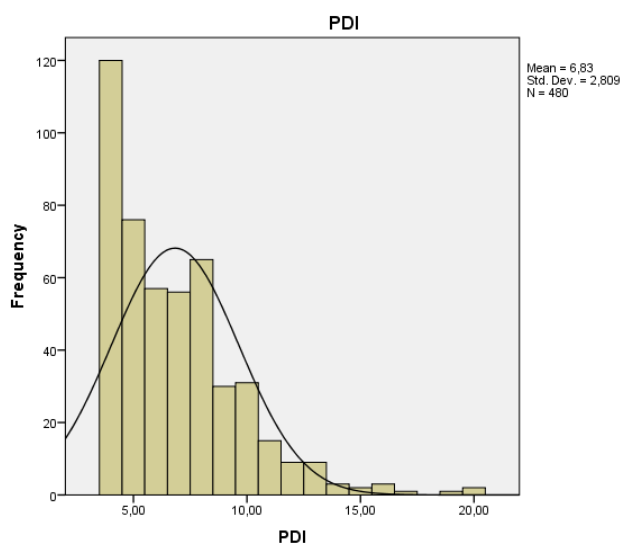


Figure 6. Histogram – UAI with normal curve

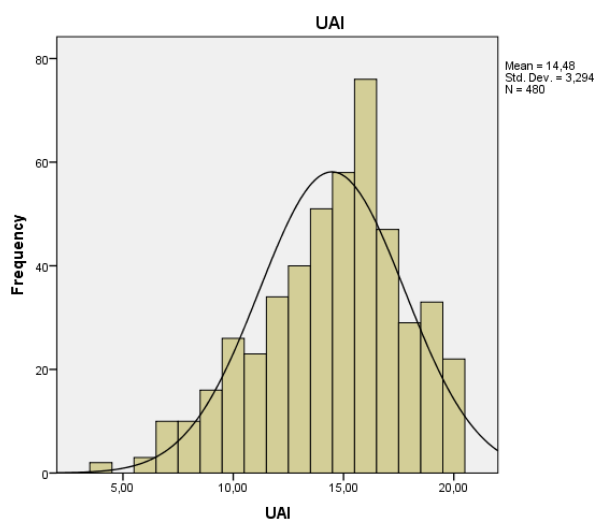
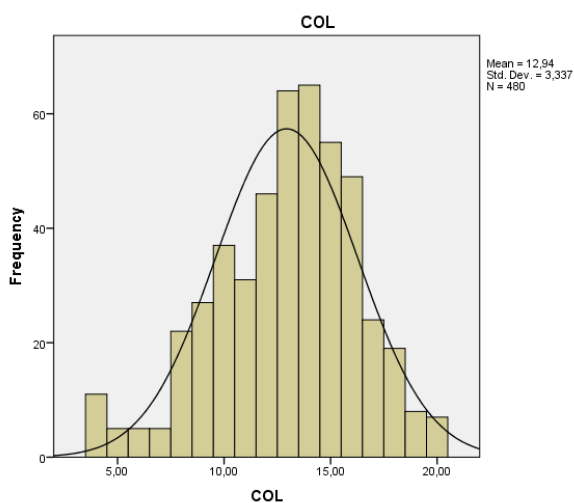


Figure 7. Histogram – COL with normal curve



Appendix F: Independent T-test

Hypothesis 1a: Russia and Slovenia

Group Statistics

| | ILEG_SLO | N | Mean | Std. Deviation | Std. Error Mean |
|----------|----------|-----|---------|----------------|-----------------|
| ILEG_RUS | 1,00 | 101 | 12,5644 | 2,28655 | ,22752 |
| | 2,00 | 137 | 12,5839 | 2,36594 | ,20214 |

Independent Samples Test

| | | Levene's Test for Equality of Variances | | t-test for Equality of Means | | | |
|----------|-----------------------------|---|------|------------------------------|---------|-----------------|-----------------|
| | | F | Sig. | t | df | Sig. (2-tailed) | Mean Difference |
| ILEG_RUS | Equal variances assumed | ,775 | ,379 | -,064 | 236 | ,949 | -,01959 |
| | Equal variances not assumed | | | -,064 | 219,576 | ,949 | -,01959 |

Hypothesis 1b: Russia and Slovenia

Group Statistics

| | PASV_SLO | N | Mean | Std. Deviation | Std. Error Mean |
|----------|----------|-----|---------|----------------|-----------------|
| PASV_RUS | 1,00 | 92 | 10,9783 | 2,77737 | ,28956 |
| | 2,00 | 146 | 10,6986 | 2,79500 | ,23132 |

Independent Samples Test

| | | Levene's Test for Equality of Variances | | t-test for Equality of Means | | | |
|----------|-----------------------------|---|------|------------------------------|---------|-----------------|-----------------|
| | | F | Sig. | t | df | Sig. (2-tailed) | Mean Difference |
| PASV_RUS | Equal variances assumed | ,089 | ,766 | ,753 | 236 | ,452 | ,27963 |
| | Equal variances not assumed | | | ,755 | 194,495 | ,451 | ,27963 |

Hypothesis 1c: Russia and Slovenia

Group Statistics

| | ACTV_SLO | N | Mean | Std. Deviation | Std. Error Mean |
|----------|----------|-----|--------|----------------|-----------------|
| ACTV_RUS | 1,00 | 97 | 8,7732 | 2,20088 | ,22347 |
| | 2,00 | 141 | 8,4043 | 2,42599 | ,20430 |

Independent Samples Test

| | | Levene's Test for Equality of Variances | | t-test for Equality of Means | | | |
|----------|-----------------------------|---|------|------------------------------|---------|-----------------|-----------------|
| | | F | Sig. | t | df | Sig. (2-tailed) | Mean Difference |
| ACTV_RUS | Equal variances assumed | 2,640 | ,106 | 1,197 | 236 | ,233 | ,36894 |
| | Equal variances not assumed | | | 1,219 | 218,756 | ,224 | ,36894 |

Hypothesis 1d: Russia and Slovenia

Group Statistics

| | NHAR_SL | N | Mean | Std. Deviation | Std. Error Mean |
|----------|---------|-----|--------|----------------|-----------------|
| NHAR_RUS | 1,00 | 110 | 5,3818 | 1,98611 | ,18937 |
| | 2,00 | 128 | 5,6641 | 2,11585 | ,18702 |

Independent Samples Test

| | | Levene's Test for Equality of Variances | | t-test for Equality of Means | | | |
|----------|-----------------------------|---|------|------------------------------|---------|-----------------|-----------------|
| | | F | Sig. | t | df | Sig. (2-tailed) | Mean Difference |
| NHAR_RUS | Equal variances assumed | ,050 | ,824 | -1,055 | 236 | ,292 | -,28224 |
| | Equal variances not assumed | | | -1,060 | 234,144 | ,290 | -,28224 |

Hypothesis 2a: Gender and ILEG

Group Statistics

| | Gender? | N | Mean | Std. Deviation | Std. Error Mean |
|------|---------|-----|---------|----------------|-----------------|
| ILEG | male | 161 | 12,6087 | 2,26156 | ,17824 |
| | female | 319 | 13,1285 | 2,08599 | ,11679 |

Independent Samples Test

| | | Levene's Test for Equality of Variances | | t-test for Equality of Means | | | |
|------|-----------------------------|---|------|------------------------------|---------|-----------------|-----------------|
| | | F | Sig. | t | df | Sig. (2-tailed) | Mean Difference |
| ILEG | Equal variances assumed | 3,494 | ,062 | -2,505 | 478 | ,013 | -,51983 |
| | Equal variances not assumed | | | -2,439 | 299,150 | ,015 | -,51983 |

Hypothesis 2b: Gender and PASV

Group Statistics

| | Gender? | N | Mean | Std. Deviation | Std. Error Mean |
|------|---------|-----|---------|----------------|-----------------|
| PASV | male | 161 | 11,0870 | 2,67720 | ,21099 |
| | female | 319 | 10,8715 | 2,81379 | ,15754 |

Independent Samples Test

| | | Levene's Test for Equality of Variances | | t-test for Equality of Means | | | |
|------|-----------------------------|---|------|------------------------------|---------|-----------------|-----------------|
| | | F | Sig. | t | df | Sig. (2-tailed) | Mean Difference |
| PASV | Equal variances assumed | ,318 | ,573 | ,805 | 478 | ,421 | ,21548 |
| | Equal variances not assumed | | | ,818 | 335,645 | ,414 | ,21548 |

Hypothesis 2c: Gender and ACTV

Group Statistics

| | Gender? | N | Mean | Std. Deviation | Std. Error Mean |
|------|---------|-----|--------|----------------|-----------------|
| ACTV | male | 161 | 8,7702 | 2,66517 | ,21004 |
| | female | 319 | 9,5329 | 2,54111 | ,14227 |

Independent Samples Test

| | | Levene's Test for Equality of Variances | | t-test for Equality of Means | | | |
|------|-----------------------------|---|------|------------------------------|---------|-----------------|-----------------|
| | | F | Sig. | t | df | Sig. (2-tailed) | Mean Difference |
| ACTV | Equal variances assumed | ,591 | ,442 | -3,054 | 478 | ,002 | -,76273 |
| | Equal variances not assumed | | | -3,006 | 307,890 | ,003 | -,76273 |

Hypothesis 2d: Gender and NHAR

Group Statistics

| | Gender? | N | Mean | Std. Deviation | Std. Error Mean |
|------|---------|-----|--------|----------------|-----------------|
| NHAR | male | 161 | 6,4348 | 2,67811 | ,21106 |
| | female | 319 | 6,2382 | 2,59650 | ,14538 |

Independent Samples Test

| | | Levene's Test for Equality of Variances | | t-test for Equality of Means | | |
|------|-----------------------------|---|------|------------------------------|---------|-----------------|
| | | F | Sig. | t | df | Sig. (2-tailed) |
| NHAR | Equal variances assumed | ,573 | ,449 | ,775 | 478 | ,439 |
| | Equal variances not assumed | | | ,767 | 312,441 | ,444 |
| | | | | | | Mean Difference |

Hypothesis 3a: Age and ILEG

Group Statistics

| | Age? | N | Mean | Std. Deviation | Std. Error Mean |
|------|-------|-----|---------|----------------|-----------------|
| ILEG | 18-34 | 335 | 12,6000 | 2,29449 | ,12536 |
| | ≥35 | 145 | 13,7724 | 1,52181 | ,12638 |

Independent Samples Test

| | | Levene's Test for Equality of Variances | | t-test for Equality of Means | | |
|------|-----------------------------|---|------|------------------------------|---------|-----------------|
| | | F | Sig. | t | df | Sig. (2-tailed) |
| ILEG | Equal variances assumed | 19,192 | ,000 | -5,638 | 478 | ,000 |
| | Equal variances not assumed | | | -6,586 | 399,880 | ,000 |
| | | | | | | Mean Difference |

Hypothesis 3b: Age and PASV

Group Statistics

| | Age? | N | Mean | Std. Deviation | Std. Error Mean |
|------|-------|-----|---------|----------------|-----------------|
| PASV | 18-34 | 335 | 10,5642 | 2,66288 | ,14549 |
| | ≥35 | 145 | 11,8207 | 2,81531 | ,23380 |

Independent Samples Test

| | | Levene's Test for Equality of Variances | | t-test for Equality of Means | | | |
|------|-----------------------------|---|------|------------------------------|---------|-----------------|-----------------|
| | | F | Sig. | t | df | Sig. (2-tailed) | Mean Difference |
| PASV | Equal variances assumed | ,414 | ,520 | -4,665 | 478 | ,000 | -1,25651 |
| | Equal variances not assumed | | | -4,563 | 260,289 | ,000 | -1,25651 |

Hypothesis 3c: Age and ACTV

Group Statistics

| | Age? | N | Mean | Std. Deviation | Std. Error Mean |
|------|-------|-----|---------|----------------|-----------------|
| ACTV | 18-34 | 335 | 8,7791 | 2,35327 | ,12857 |
| | ≥35 | 145 | 10,4276 | 2,79818 | ,23238 |

Independent Samples Test

| | | Levene's Test for Equality of Variances | | t-test for Equality of Means | | | |
|------|-----------------------------|---|------|------------------------------|---------|-----------------|-----------------|
| | | F | Sig. | t | df | Sig. (2-tailed) | Mean Difference |
| ACTV | Equal variances assumed | 5,894 | ,016 | -6,645 | 478 | ,000 | -1,64848 |
| | Equal variances not assumed | | | -6,207 | 236,123 | ,000 | -1,64848 |

Hypothesis 3d: Age and NHAR

Group Statistics

| | Age? | N | Mean | Std. Deviation | Std. Error Mean |
|------|-------|-----|--------|----------------|-----------------|
| NHAR | 18-34 | 335 | 5,7582 | 2,15660 | ,11783 |
| | ≥35 | 145 | 7,5655 | 3,13097 | ,26001 |

Independent Samples Test

| | | Levene's Test for Equality of Variances | | t-test for Equality of Means | | | |
|------|-------------------------|---|------|------------------------------|-----|-----------------|-----------------|
| | | F | Sig. | t | df | Sig. (2-tailed) | Mean Difference |
| ACTV | Equal variances assumed | 31,785 | ,000 | -7,300 | 478 | ,000 | -1,80731 |

| | | | | | | |
|-----------------------------|--|--|--------|---------|------|----------|
| Equal variances not assumed | | | -6,331 | 205,479 | ,000 | -1,80731 |
|-----------------------------|--|--|--------|---------|------|----------|

Appendix G: Pearson's Correlation

Hypothesis 4a: Power Distance and ILEG

Correlations

| | | ILEG | PDI |
|------|---------------------|---------|---------|
| ILEG | Pearson Correlation | 1 | -,354** |
| | Sig. (2-tailed) | | ,001 |
| | N | 480 | 480 |
| PDI | Pearson Correlation | -,354** | 1 |
| | Sig. (2-tailed) | ,001 | |
| | N | 480 | 480 |

** . Correlation is significant at the 0.01 level (2-tailed).

Hypothesis 4b: Power Distance and PASV

Correlations

| | | PDI | PASV |
|------|---------------------|---------|---------|
| PDI | Pearson Correlation | 1 | -,218** |
| | Sig. (2-tailed) | | ,010 |
| | N | 480 | 480 |
| PASV | Pearson Correlation | -,218** | 1 |
| | Sig. (2-tailed) | ,010 | |
| | N | 480 | 480 |

** . Correlation is significant at the 0.01 level (2-tailed).

Hypothesis 4c: Power Distance and ACTV

Correlations

| | | ACTV | PDI |
|------|---------------------|--------|--------|
| ACTV | Pearson Correlation | 1 | -,090* |
| | Sig. (2-tailed) | | ,048 |
| | N | 480 | 480 |
| PDI | Pearson Correlation | -,090* | 1 |
| | Sig. (2-tailed) | ,048 | |
| | N | 480 | 480 |

* . Correlation is significant at the 0.05 level (2-tailed).

Hypothesis 4d: Power Distance and NHAR

Correlations

| | | PDI | NHAR |
|------|---------------------|-------|-------|
| PDI | Pearson Correlation | 1 | -,010 |
| | Sig. (2-tailed) | | ,825 |
| | N | 480 | 480 |
| NHAR | Pearson Correlation | -,010 | 1 |
| | Sig. (2-tailed) | ,825 | |
| | N | 480 | 480 |

Hypothesis 5a: Uncertainty Avoidance and ILEG

Correlations

| | | UAI | ILEG |
|------|---------------------|--------|--------|
| UAI | Pearson Correlation | 1 | ,173** |
| | Sig. (2-tailed) | | ,000 |
| | N | 480 | 480 |
| ILEG | Pearson Correlation | ,173** | 1 |
| | Sig. (2-tailed) | ,000 | |
| | N | 480 | 480 |

** . Correlation is significant at the 0.01 level (2-tailed).

Hypothesis 5b: Uncertainty Avoidance and PASV

Correlations

| | | UAI | PASV |
|------|---------------------|-------|-------|
| UAI | Pearson Correlation | 1 | ,097* |
| | Sig. (2-tailed) | | ,034 |
| | N | 480 | 480 |
| PASV | Pearson Correlation | ,097* | 1 |
| | Sig. (2-tailed) | ,034 | |
| | N | 480 | 480 |

* . Correlation is significant at the 0.05 level (2-tailed).

Hypothesis 5c: Uncertainty Avoidance and NHAR

Correlations

| | | UAI | ACTV |
|------|---------------------|--------|--------|
| UAI | Pearson Correlation | 1 | ,237** |
| | Sig. (2-tailed) | | ,000 |
| | N | 480 | 480 |
| ACTV | Pearson Correlation | ,237** | 1 |
| | Sig. (2-tailed) | ,000 | |
| | N | 480 | 480 |

** . Correlation is significant at the 0.01 level (2-tailed).

Hypothesis 5d: Uncertainty Avoidance and NHAR

Correlations

| | | UAI | NHAR |
|------|---------------------|--------|--------|
| UAI | Pearson Correlation | 1 | ,260** |
| | Sig. (2-tailed) | | ,000 |
| | N | 480 | 480 |
| NHAR | Pearson Correlation | ,260** | 1 |
| | Sig. (2-tailed) | ,000 | |
| | N | 480 | 480 |

** . Correlation is significant at the 0.01 level (2-tailed).

Hypothesis 6a: Collectivism and ILEG

Correlations

| | | COL | ILEG |
|------|---------------------|-------|-------|
| COL | Pearson Correlation | 1 | ,098* |
| | Sig. (2-tailed) | | ,032 |
| | N | 480 | 480 |
| ILEG | Pearson Correlation | ,098* | 1 |
| | Sig. (2-tailed) | ,032 | |
| | N | 480 | 480 |

*. Correlation is significant at the 0.05 level (2-tailed).

Hypothesis 6b: Collectivism and PASV

Correlations

| | | COL | PASV |
|------|---------------------|--------|--------|
| COL | Pearson Correlation | 1 | ,142** |
| | Sig. (2-tailed) | | ,002 |
| | N | 480 | 480 |
| PASV | Pearson Correlation | ,142** | 1 |

| | | |
|-----------------|------|-----|
| Sig. (2-tailed) | ,002 | |
| N | 480 | 480 |

** . Correlation is significant at the 0.01 level (2-tailed).

Hypothesis 6c: Collectivism and ACTV

Correlations

| | | COL | ACTV |
|------|---------------------|--------|--------|
| COL | Pearson Correlation | 1 | ,161** |
| | Sig. (2-tailed) | | ,000 |
| | N | 480 | 480 |
| ACTV | Pearson Correlation | ,161** | 1 |
| | Sig. (2-tailed) | ,000 | |
| | N | 480 | 480 |

** . Correlation is significant at the 0.01 level (2-tailed).

Hypothesis 6d: Collectivism and NHAR

Correlations

| | | COL | NHAR |
|------|---------------------|--------|--------|
| COL | Pearson Correlation | 1 | ,219** |
| | Sig. (2-tailed) | | ,000 |
| | N | 480 | 480 |
| NHAR | Pearson Correlation | ,219** | 1 |
| | Sig. (2-tailed) | ,000 | |
| | N | 480 | 480 |

** . Correlation is significant at the 0.01 level (2-tailed).

Appendix H: Summary in Slovene

ETIČNO VEDENJE PORABNIKOV

Zanimanje za etična vprašanja v poslovanju se je od konca prejšnjega stoletja skokovito povečalo. Pojavilo se je veliko literature, ki se osredotoča na tržno etiko (Vitell, 2003), večina študij se posveča etičnim vprašanjem, ki se nanašajo na prodajalca, ali s korporativno družbeno odgovornostjo, še posebej pripravljenostjo porabnika, da »nagradi« ali »kaznuje« podjetje na etični osnovi (Creyer, 1997). Po drugi strani pa je naše poznavanje etike porabnikov še vedno omejeno (Swaidan, 2012; Vitell, Singhapakdi, & Thomas, 2001). Ker so porabniki ključni udeleženci v tržnem procesu, lahko pride ob zmanjšanju njihovega pomena do nerazumevanja tega procesa (Swaidan, Vitell, & Thomas, 2001). Vitell (2003, str. 33) pravi: »Izboljšano razumevanje, zakaj nekateri porabniki ravnaajo neetično, lahko pomaga pri dokončni odpravi številnih vprašljivih praks.«

V začetku 90-ih so se raziskovalci posvetili temi etičnih prepričanj porabnikov (Vitell & Singhapakdi, 1993; Muncy & Vitell, 1992b). Etiko porabnikov lahko definiramo kot »skupek moralnih načel in standardov, ki usmerjajo vedenje posameznikov ali skupin pri pridobivanju,

uporabi in razpolaganju z blagom in storitvami» (Muncy & Vitell, 1992b, str. 298). Zato se etika porabnikov ukvarja z neprimernimi ravnanji porabnika, s katerimi ta želi izkoristiti prodajalca. To vključuje tako obsežne kršitve, kot včasih tudi manjše »vsakdanje« prevare s strani porabnika.

Po pionirski študiji Muncy-ja in Vitell-a (1992b) se je pojavilo znatno število raziskav o etiki porabnikov. Avtorja sta ustvarila lestvico vrednot porabnikov. Ta vprašalnik o porabniški etiki raziskuje stopnjo etičnosti različnih poslovnih praks (Rawwas, Swaidan, & Oyman, 2005). Preučila sta 569 gospodinjestev v ZDA in prišla do rešitve, sestavljene iz štirih dejavnikov, ki na sledeči način razlikujejo vedenja porabnikov:

- aktivno okoriščanje iz nelegalnih dejanj
- pasivno okoriščanje
- aktivno okoriščanje iz vprašljivih dejanj in
- dejanja, ki ne povzročajo škode.

Izvorna študija Muncy-ja in Vitell-a (1992b) je pomenila izhodišče za kasnejše povezane raziskave o etičnem vedenju porabnikov, ne samo z domače, ampak tudi medkulturne perspektive (Al-Khatib, Rawwas, & Vitell, 1997; Rawwas, 1996; Rawwas idr., 2005; Polonsky, Brito, Pinto, & Higgs-Kleyn, 2001; Swaidan, 2012). Zato bomo tudi v pričujoči študiji etična prepričanja porabnikov analizirali s pomočjo Muncy-Vitell-ove lestvice vrednot porabnikov.

KULTURA

Kultura je ključno orodje za razumevanje procesa etičnega odločanja posameznika (Malheiro idr., 2009). Priznana je kot ena najpomembnejših spremenljivk, ki vplivajo na etično vedenje (Rawwas idr., 2005). Kulturna in etična vprašanja lahko opazno vplivajo na obliko, vsebino in izvajanje tržnih komunikacij. Zato obstaja potreba po boljšem razumevanju vpliva kulture na etično vedenje porabnikov, predvsem zato ker kompleksno etično dojemanje porabnikov še ni bilo izčrpno analizirano (Rawwas idr., 2005).

Potemtakem je za razumevanje etičnega vedenja porabnikov v določeni družbi bistveno upoštevati kulturne značilnosti te družbe. Kultura obstaja, kadar skupina posameznikov deli edinstvene koncepte, norme in vrednote. Hofstede (1980, 1991, 2001) je predstavil naslednje kulturne dimenzije: razdalja v moči, individualizem/kolektivizem, moškost/ženskost, izogibanje negotovosti in dolgoročno/kratkoročno usmerjenost. Njegove kulturne metrike predstavljajo uporabno teoretično osnovo za raziskovanje medkulturnih razlik v vedenju porabnikov (Sharma, 2010).

Večina študij o medkulturnih vprašanjih v vedenju porabnikov analizira individualne kulturne usmeritve porabnika na podlagi Hofstede-jevih dimenzij kulturnih vrednot (Sharma, 2010). Med vsemi lestvicami, ki merijo Hofstede-jeve faktorje, se zdi najbolj uporabljana in zanesljiva »Lestvica individualne kulturne orientacije«, ki sta jo l. 1998 ustvarila, l. 2011 pa izboljšala Donthu in Yoo (Patterson, Cowley, & Prasongsukarn, 2006; Soares, Farhangmehr, & Shohan,

2007; Yoo & Donthu, 2005). Kot sta poudarila sama avtorja, lestvica »raziskovalcem vedenja porabnikov in podjetnikom dovoljuje oceniti kulturno orientacijo posameznika in uporabiti pridobljene podatke namesto kulturnih stereotipov« (Yoo, Donthu, & Lenartowicz, 2011, str. 205). Zato bo lestvica avtorjev Donthu in Yoo uporabljena v naši študiji z namenom ocene individualne kulturne orientacije in dojemanja ruskih in slovenskih porabnikov.

V tej raziskavi bomo pozornost namenili tudi socio-demografiji. Z razumevanjem načinov, kako demografski faktorji vplivajo na etične namere, bodo podjetja lažje razvila primernejše oglaševanje ter promocijske in prodajne pobude, ki spodbujajo etično vedenje porabnikov (Bateman & Valentine, 2010).

CILJI IN STRUKTURA

Namen magistrske naloge je razširiti znanje s področja etičnega vedenja porabnikov ter identificirati in analizirati lastnosti etičnih/neetičnih prepričanj porabnikov v Rusiji in Sloveniji z dveh vidikov: kulturnega in socio-demografskega. Gre za prvo študijo, ki empirično preverja etična prepričanja ruskih in slovenskih porabnikov.

Cilji magistrske naloge so:

- ponuditi bralcu razširjeno, poglobljeno in kakovostno teoretično znanje s področja etičnega vedenja porabnikov, kar bo doseženo s preučevanjem obstoječe znanstvene literature s tega področja;
- izvesti empirično raziskavo o etičnih prepričanjih porabnikov v Rusiji in Sloveniji, da bi preučili:
 - etične prakse porabnikov glede na lestvico Muncy-ja in Vitell-a;
 - Hofstede-jeve kulturne dimenzije kot so razdalja v moči, kolektivizem in izogibanje negotovosti glede na lestvico individualnih kulturnih orientacij, ki sta jo zastavila Donthu in Yoo;
 - socio-demografske lastnosti in njihove povezave z etičnimi stališči porabnikov.

O znanstvenih revijah, ki naslavlajo izzive etike porabnikov, kulturno razlikovanje in pomen socio-demografskih lastnosti, govorimo in jih preučujemo v pregledu literature. Izsedki pridobljenih podatkov so bili preverjani v obliki hipotez in sooblikujejo empirični raziskovalni del pričujoče magistrske naloge.

Magistrska naloga sestoji iz štirih glavnih poglavij. Prvi del naslavlja fenomen etičnega vedenja porabnikov, vključno s teoretičnim ozadjem o etiki na splošno in podrobneje o etiki porabnikov, teoretičnih modelih, ki merijo etična prepričanja in njihovih zamejitvah. V drugem poglavju so predstavljeni kulturni izzivi, odnos med kulturo in vedenjem porabnikov, Hofstede-jev kulturni okvir in njegove omejitve, kot tudi modeli, ki merijo Hofstede-jeve dimenzije na nivoju posameznika.

V tretjem poglavju je opisan empirični del študije. Predstavljen je povzetek pregleda preverjanih hipotez. Podrobno so razložene raziskovalne metode, vključno s preliminarnim testom, zbiranjem podatkov, vzorčenjem, konstrukcijo, variablami, lestvicami meritev in analizami podatkov. Zadnje poglavje je posvečeno preverjanju hipotez in razpravi o ugotovitvah. Preučevana je razlika med ruskimi in slovenskimi etičnimi prepričanji porabnikov. V tem poglavju so predstavljene tudi preverbe šestih hipotez, predstavljenih pa je pet od šestih hipotez s kombiniranim vzorcem ruske in slovenske populacije ter primerjava rezultatov.

REZULTATI EMPIRIČNE RAZISKAVE

Hipoteze in rezultate, ki so bili preverjeni v empiričnem delu, lahko pregledate v spodnji tabeli 3:

Tabela 3. Rezultati hipotez, preverjenih v raziskavi

| Hipoteze | Rezultati |
|--|------------------|
| H1: Razlika med etičnimi prepričanji med ruskimi in slovenskimi porabniki ne obstaja. | Sprejeta |
| H2a: Ženske porabnice so manj tolerantne do nelegalnih dejanj (aktivnega okoriščanja) kot moški porabniki. | Sprejeta |
| H2b: Ženske porabnice so manj tolerantne do vprašljivih dejanj (pasivnega okoriščanja) kot moški porabniki. | Zavrnjena |
| H2c: Ženske porabnice so manj tolerantne do dejanj prevare (aktivnega okoriščanja) kot moški porabniki. | Sprejeta |
| H2d: Ženske porabnice so manj tolerantne do vprašljivih dejavnosti, ki ne povzročajo škode, kot moški porabniki. | Zavrnjena |
| H3a: Starejši porabniki so manj tolerantni do nelegalnih dejanj (aktivnega okoriščanja) kot mlajši porabniki. | Sprejeta |
| H3b: Starejši porabniki so manj tolerantni do vprašljivih dejanj (pasivnega okoriščanja) kot mlajši porabniki. | Sprejeta |
| H3c: Starejši porabniki so manj tolerantni do dejanj prevare (aktivnega okoriščanja) kot mlajši porabniki. | Sprejeta |
| H3d: Starejši porabniki so manj tolerantni do vprašljivih dejavnosti, ki ne povzročajo škode, kot mlajši porabniki. | Sprejeta |
| H4a: Nižja je anketirančeva razdalja v moči, večje je zavračanje nelegalnih dejanj (aktivnega okoriščanja). | Sprejeta |
| H4b: Nižja je anketirančeva razdalja v moči, večje je zavračanje vprašljivih dejanj (pasivnega okoriščanja). | Sprejeta |
| H4c: Nižja je anketirančeva razdalja v moči, večje je zavračanje dejanj prevare (aktivnega okoriščanja). | Sprejeta |
| H4d: Nižja je anketirančeva razdalja v moči, večje je zavračanje vprašljivih dejanj, ki ne povzročajo škode. | Zavrnjena |
| H5a: Višje je anketirančevo izogibanje negotovosti, večje je zavračanje nelegalnih dejanj (aktivnega okoriščanja). | Sprejeta |
| H5b: Višje je anketirančevo izogibanje negotovosti, večje je zavračanje vprašljivih dejanj (pasivnega okoriščanja). | Sprejeta |

| | |
|--|-----------------|
| H5c: Višje je anketirančevo izogibanje negotovosti, večje je zavračanje dejanj prevare (aktevne okoriščanja). | Sprejeta |
|--|-----------------|

se nadaljuje

nadaljevanje

| | |
|--|-----------------|
| H5d: Višje je anketirančevo izogibanje negotovosti, večje je zavračanje vprašljivih dejanj, ki ne povzročajo škode. | Sprejeta |
| H6a: Višja je anketirančeva stopnja kolektivizma, večje je zavračanje nelegalnih dejanj (aktivnega okoriščanja). | Sprejeta |
| H6b: Višja je anketirančeva stopnja kolektivizma, večje je zavračanje vprašljivih dejanj (pasivnega okoriščanja). | Sprejeta |
| H6c: Višja je anketirančeva stopnja kolektivizma, večje je zavračanje dejanj prevare (aktivnega okoriščanja). | Sprejeta |
| H6d: Višja je anketirančeva stopnja kolektivizma, večje je zavračanje vprašljivih dejanj, ki ne povzročajo škode. | Sprejeta |

Preko izvedbe analize ruskih in slovenskih porabnikov smo ugotovili, da v smislu etičnih prepričanj ni znatne razlike med Rusijo in Slovenijo. Ena izmed možnih razlag je lahko dejstvo, da imata državi skupno zgodovinsko ozadje in relativno neopazno razlikovanje v Hofstede-jevi tipologiji. Rusija in Slovenija si delita slovanski jezik in kulturno dediščino (Lokar, Bajzikova, Mason, & Nassivera, 2013). Poleg tega sta bili obe državi v procesu tranzicije iz socialističnega v tržno gospodarstvo. Kljub temu pa je bil proces v Sloveniji »le do določene mere podoben ruskemu procesu tranzicije« (Hisrich, Bucar, & Oztark, 2003, str. 7). Poznavanje kulturnih in etičnih podobnosti in razlik je ključno za tržnike, ki morajo sprejeti odločitev o načinu targetiranja mednarodnih porabnikov, in ima lahko velik vpliv na vsebino, obliko in posledice tržnih komunikacij.

V pričujoči študiji je bilo uspešno preverjenih šest hipotez, ki so bile izbrane na podlagi poglobljene analize obstoječe literature na temo etičnega vedenja porabnikov. Večina ugotovitev se sklada z ugotovitvami ostalih raziskav: hipoteza, da se toleranca ženskih porabnic na vprašljiva dejanja porabnikov ne razlikuje od moških porabnikov je bila sprejemljiva le v dveh primerih: aktivnega okoriščanja iz nelegalnih dejanj ter aktivnega okoriščanja iz dejanj prevare. Kot že povedano, so vse vrste vprašljivih dejanj porabnikov bolj sprejemljive za mlajše potrošnike kot pa za starejše. Posledično ugotavljamo, da dimenzija razdalje v moči ne vpliva na etično prepričanje porabnikov le v primeru, ki ni škodljiv: v primeru vprašljivih dejanj, ki ne povzročajo škode. Povezava med izogibanjem negotovosti in etičnostjo je znatna in pozitivna v vseh štirih primerih, medtem ko je korelacija med izogibanjem negotovosti in pasivnim okoriščanjem iz vprašljivih dejanj šibka. Najmočnejša, pozitivna in pomembna korelacija je bila odkrita med kolektivizmom in aktivnim okoriščanjem ter dejanjih prevare, ki ne povzročajo škode, ki so dojeta kot bolj etična. Obstaja tudi znatna, a šibka korelacija med dejavnikom kolektivizma in aktivnim okoriščanjem iz nelegalnih dejavnosti. Poleg tega je nujno poudariti, da v nekaterih primerih variable niso bile močno povezane, saj je bil Pearson-ov koeficient korelacije zelo šibek, manjši od 0.1.

Ugotovitve raziskave podpirajo idejo, ki jo v svoji originalni študiji predstavi Muncy in Vitell (1992b, str. 309). Na etična stališča potrošnikov vplivajo trije glavni faktorji, »ali je kupec ali prodajalec kriv, ali je dejanje smatrano kot nelegalno ter ali prodajalec utrpí direktno škodo«.

Kot so ugotovile pretekle in pričujoča raziskava, je eden izmed predmetov Muncy-Vitell-ovega CES modela "aktivno okoriščanje iz nelegalnega dejanja" smatran kot neetičen in nelegalen v več državah, tudi v Sloveniji in Rusiji. Med tem pa so drugi predmeti, kot denimo "aktivno okoriščanje iz vprašljivih dejanj" in "dejanja, ki ne povzročajo škode", smatrani kot bolj ali manj sprejemljivi v obeh državah.

Kot že omenjeno so ženske porabnice manj tolerantne do vprašljivih dejanj porabnikov v primerjavi z moškimi porabniki le v dveh od štirih primerov: do aktivnega okoriščanja iz nelegalnih dejanj in aktivnega okoriščanja iz dejanj prevare. Eden izmed razlogov za takšne rezultate je lahko dejstvo, da se vrednostni sistemi moških in žensk razlikujejo, ko pridemo do etičnosti v kontekstu porabnika, ženske pa pripisujejo »večji pomen pravilom kot pa posledicam« (Bateman & Valentine, 2010, str. 407). Tako ženske kot moški pasivnega okoriščanja iz vprašljivih dejanj ali dejanj, ki ne povzročajo škode, niso smatrali kot neetičnega. Prva možna razlaga te ugotovitve je, da porabniki dejanja prevare ali pasivnega okoriščanja dojemajo različno, pri čemer pogosteje dopuščajo pasivno okoriščanje. Druga razlaga rezultatov je, da porabniki smatrajo pasivno vedenje kot bolj sprejemljivo od aktivnega neetičnega vedenja, saj ga dojemajo kot prodajalčevo napako, ki vodi v škodo na njegov račun, s čimer je »le dobil, kar si je zaslužil« (Muncy & Vitell, 1992a, str. 596). Posledično lahko zaznamo potrebo po kampanji za ozaveščanje porabnikov o pomenu izgub, do katerih pride zaradi dejanj, kot so prenašanje albumov in glasbe s spleta ter kopiranje programske opreme namesto nakupa (Rawwas idr., 2005).

V splošnem raziskave potrjujejo, da so ženske in starejši porabniki manj tolerantni do vprašljivih dejanj porabnikov, še več, porabniki, ki imajo nizko razdaljo v moči, visoko izogibanje negotovosti in visoko stopnjo kolektivismu, zavračajo vprašljiva dejanja v večji meri kot porabniki, ki imajo visoko razdaljo v moči, nizko izogibanje negotovosti in nizko stopnjo kolektivismu. Zaključki, predstavljeni v pričujoči študiji tako potrjujejo, da se porabniška etika razlikuje glede na nivoje Hofstede-jeve kulturne dimenzije. Rezultati denimo odražajo precej visoko stopnjo kolektivismu in kolektivistični imajo močan občutek za pripadnost (Swaidan, 2012). Za kolektiviste je dobrobit posameznika manj pomemben od dobrobita skupine, sami sebe dojemajo kot člane razširjene družine (Hofstede, 2001). Tržniki bi lahko zato svoje marketinške niše z uporabo societalnega marketinga bolj pogosto razvili pri kolektivističnih porabnikih, ki bodo pomagali graditi sloves podjetja, porabniško lojalnost.

Kot je bilo že zapisano, se ruski in slovenski porabniki skušajo izogniti negotovosti z upoštevanjem pravil in norm. Med vsemi tremi dimenzijami po Hofstede-ju sta obe državi dobili višji rezultat prav v dejavniku izogibanja negotovosti. Tendencia k prevzemanju tveganj je povezana z neetičnim vedenjem (Rallapalli idr., 1994). Tržniki lahko olajšajo zadovoljivost

izmenjav v obeh državah s tem, da regulacije približajo porabnikom in jim ponudijo navodila ali vodila, kadar je to potrebno (Rawwas idr., 2005).

Pričujoča naloga je zaznala korelacijo med etičnimi skrbmi in določenimi demografskimi kazalci. Posamezniki z najmočnejšo skrbjo za etiko so običajno starejše pripadnice ženskega spola. Potrebovali bi dodatno raziskavo, da bi lahko ugotovili, zakaj se pojavijo tovrstne demografske razlike. Nadaljna raziskava bi lahko odkrivala korelacijo med stopnjo izobrazbe, prihodkom in etičnim vedenjem porabnikov. Dodaten predmet opazovanja percepcije etičnega potrošnika bi bil lahko tudi odnos med Hofstede-jevo kulturno dimenzijo moškosti in ženskosti.

Pričujoča študija ima določene zamejitve. Ena izmed njih so metode, ki so bile uporabljene pri zbiranju podatkov. Ruski in slovenski vzorec nista odražala splošnih lastnosti ruske in slovenske populacije. Večina ruskega vzorca je denimo živeča v mestih, kjer živi več kot milijon prebivalcev. V obeh vzorcih je primanjkovalo ljudi z nižjo stopnjo izobrazbe. Zaradi tega zaključkov ne moremo posplošiti na rusko ali slovensko populacijo. Lahko pa posplošimo rezultate za populacijo, ki je po lastnostih podobna izbranemu vzorcu.

Vedenjska zamejitev raziskave je povezana z ozaveščenostjo vedenja anketirancev. Pri tem pa gre za del, ki je izven nadzora raziskovalca. Anketiranci so bili lahko v samozanikanju ali pa problematičnega in neetičnega vedenja, ki ga imajo, sploh niso prepoznavali. Odgovori na vprašanja zato lahko niso povsem iskreni. Zaradi tega obstaja možnost, da so bili nekateri odgovori podani v skladu z željenimi družbenimi standardi in normami in ne z dejanskim stanjem.