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**How globalisation affects consumers: Insights from thirty years of  
CCT globalisation research**

## **Abstract**

Understanding how globalisation affects consumers is a key concern of international marketing research. Consumer culture theory (CCT) studies contribute to this stream of research by critically examining how globalisation affects consumers under different cultural conditions. We offer a systematic narrative synthesis of thirty years of CCT globalisation research to gain perspective on this important stream of research. We identify three theoretical perspectives – i.e., homogenisation, glocalisation and deterritorialisation – that have shaped the ways in which CCT scholars have approached globalisation phenomena. We discuss each perspective with regards to its underlying notion of culture, its assumptions of power relations between countries and the role that it ascribes to individuals in globalisation processes. We problematise these perspectives and show how CCT research has challenged and extended each perspective, focusing specifically on consumer empowerment, consumer identity and the symbolic meaning of global brands as substantial domains. Lastly, we discuss avenues for future consumer cultural globalisation research.

## **Keywords**

Globalisation, international marketing, homogenisation, glocalisation, deterritorialisation, consumer empowerment, consumer identity, global brand.

*“[G]iven that global consumer culture is now a critical force in everyone’s lives, it is important that we understand what it is and how it impacts us. One way to go about doing this could have been to revisit and summarise all that has been said on globalisation so far” (Ger et al., 2018: 80).*

Over the past thirty years, the field of international marketing research has witnessed a growing interest in studying the globalisation of businesses, brands and consumption practices. While most studies in this domain are concerned with devising empirically-based strategic recommendations for international corporations, consumer culture theory (CCT) studies explore the broader socio-cultural implications of globalisation for brands, individual consumers, and groups (Firat, 1997; Ger and Belk, 1996; Holt et al., 2004). By approaching globalisation as a *social process* in which “the constraints of geography on social and cultural arrangements recede and in which people become increasingly aware that they are receding” (Waters, 1995: 3), CCT research contributes unique insights into the ever-evolving nexus of globalisation, marketing and consumption.

Compared to managerially oriented globalisation studies, CCT research tends to take a different theoretical and critical angle in understanding the broader socio-cultural implications of globalisation. We argue that considering the important, yet fragmented and sometimes contradictory, insights that CCT globalisation research has accumulated

over the past thirty years, it is useful to step back and gain perspective on what this strand of globalisation research has revealed thus far (Ger et al., 2018; MacInnis, 2011). Further, the ongoing resurgence of nationalism and anti-immigration sentiments in global consumer cultures, and the unprecedented impact of global financial, ideological and technological forces on consumers add a sense of urgency to advance knowledge on globalisation and how it affects consumers.

Our study answers to Ger et al.'s call for gaining perspective on "what has been said on globalization so far" (2018: 80) through a systematic narrative synthesis of thirty years of CCT research in this domain. The systematic narrative synthesis method allows for critically examining the theoretical perspectives and taken-for-granted assumptions that were made in a field of research (Cassell and Symon, 1994; Cook et al., 1997). We use this method to categorise existing findings presented in a sample of 75 papers published in 12 reputable marketing journals, to highlight similarities and contradictions and to identify promising paths for future research (cf. Lim, 2016; MacInnis, 2011). From our analysis, we make four key contributions:

First, we identify and unpack three theoretical perspectives that CCT scholars have adopted when studying globalisation, i.e. *homogenisation*, *glocalisation* and *detritorialisation*. Each perspective features a different conceptualisation of globalisation and comprises different assumptions regarding the concept of culture, the

power relations between countries and the role ascribed to individuals in globalisation processes.

Second, we show how the use of these three theoretical perspectives has shaped empirical findings in CCT studies. We discuss this insight in three domains of research—consumer identity, consumer empowerment and the meanings of global brands—that rate among the most extensively studied in CCT globalisation research. *Consumer identity* research asks how globalisation affects consumers' ability to work with marketer-generated objects and signs to forge a sense of self (Arnould and Thompson, 2005: 871). *Consumer empowerment* research concerns the question of how globalisation impacts consumers' ability to access products and services and exert control over their consumption choices (Wathieu et al., 2002). Research on the *meanings of global brands* explores the impact of globalisation on how consumers perceive and consume global brands in global markets (Cayla and Arnould, 2008; Holt, Quelch, and Taylor, 2004; Izberk-Bilgin, 2012).

Third, we show that prior CCT studies have provided a number of theoretical contributions to homogenisation, glocalisation and deterritorialisation theories by extending them or challenging their underlying assumptions and predicted outcomes. For example, CCT studies have challenged the homogenisation-theoretical assumption that consumers lack agency (Askegaard et al., 2005; Izberk-Bilgin, 2012; Varman and Belk, 2009), extended glocalisation theory by showing how the glocalisation of

consumer culture can create new markets and consumer segments (Kravets and Sandıkçı, 2014) and challenged celebratory deterritorialisation theories by acknowledging the dark sides of deterritorialisation (Askegaard and Kjeldgaard, 2007; Luedicke, 2015).

Fourth, through our categorization of prior literature we identify four important areas that require further investigation. First, we show that the deterritorialisation perspective is the least examined in CCT research, which leaves important aspects of consumer empowerment, such as the relationship between recent global anti-migration movements, marketplace ideologies, and discriminatory consumption practices, understudied. Second, we show that CCT research on globalising brands is relatively limited and partially contradictory, which opens avenues for research on how globalising brands enhance or limit consumers' experiences of empowerment. Third, our study suggests that future research should more systematically investigate the processes of cultural appropriation that occur when Western consumers adopt and adapt consumption practices from developing countries. Fourth, our study encourages more research that investigates how regional forms of homogenisation impact on consumer behaviour.

Our article is organised as follows. In the next section, we explain our research method. Then, we provide an overview of the main theoretical perspectives on globalisation used in prior CCT studies, followed by a discussion on how adopting these



perspectives has shaped empirical findings on how globalisation affects consumer behaviour. Lastly, discuss our contributions and future research directions.

## **Method**

We adopted the narrative synthesis method to systematically inquire into 30 years of CCT globalisation research (Cassell and Symon, 1994; Timulak, 2009). Narrative synthesis is a textual analysis method that allows for reviewing and summarising findings from prior studies in light of their underlying theories and contexts (Cook et al., 1997). This approach is particularly appropriate for reviewing broad topics rather than narrow questions as it allows for compiling a broad range of related studies that address different aspects of a phenomenon (Denyer and Tranfield, 2006; Rumrill and Fitzgerald, 2001). Our systematic narrative synthesis comprised three steps, as illustrated in Figure 1.

[Insert Figure 1 about here]

We analysed a sample 75 articles published in 12 leading marketing journals from 1983 up until March 2019. As one of our aims was to examine how the use of different globalisation theories shaped empirical findings in prior CCT studies, we did not include non-empirical studies, such as, conceptual papers and books, into our

sample (e.g., Cayla and Arnould, 2008; Firat, 1997). We did, however, use many of these non-empirical contributions to establish our conceptual framework.

We analysed each article in relation to its underlying theory, assumptions, research focus and empirical findings and categorised them based on reoccurring themes (Timulak, 2009). This analysis revealed three dominant theoretical perspectives, i.e., homogenisation, glocalisation and deterritorialisation (Table 1). We note that these perspectives are not mutually exclusive (which the dotted lines in the table indicate) and that some articles use multiple perspectives, one for positioning and another as an enabling lens, for example (e.g. Askegaard and Eckhardt, 2012).

Our analysis further revealed the three most frequently studied substantial domains of CCT globalisation research, i.e., consumer identity, consumer empowerment and the meaning of global brands. We used these domains as an anchor for our categorisation. For example, we compared how consumer empowerment has been examined in studies that adopted a homogenisation perspective with those that adopted a glocalisation or a deterritorialisation perspective.

## **Theoretical perspectives on globalisation**

Homogenisation, glocalisation and deterritorialisation theories have their roots in global sociology and anthropology (Ritzer, 2016; Robertson, 2016). As we discuss next, they

offer part competing, part complementary interpretations of what globalisation is as a concept and empirical reality. Homogenisation theories dominated the earlier international marketing and CCT globalisation research in the 1980s, whereas glocalisation and deterritorialisation theories began to inform research from the early 2000s.

### *The homogenisation perspective*

From a homogenization viewpoint, globalisation is a process of cultural and economic alignment, where globally available goods, media, ideas and institutions overrun and displace local cultures (Ritzer, 1983). The homogenisation perspective has been developed in studies that view globalisation as synonymous with a world capitalism (Friedman, 2000; Levitt, 1983; Ritzer, 1983; Wallerstein, 2000) that has established “market and production networks that eventually brought all people around the world into its logic and a single worldwide structure” (Robertson, 2016: 128-129).

The system of homogenisation is based on a division of the world into power hierarchies, often described as the centre and the periphery. The centre is comprised of Western Europe, North America and Japan, and the periphery regions are those that were first subordinated to the centre through colonialism and then through the expanding capitalist world-system (Robertson, 2016; Wallerstein, 2000). The spread of

free-market policies, privatisation, deregulation, and limited social welfare support that began in the late 1980s is a key force of homogenisation (Antonio, 2016; Friedman, 2000, 2005). Homogenisation is also facilitated by globalising business practices and infrastructures of global brands. Their market logic and practices of efficiency, calculability and control have become a model of society known as “McDonaldization” (Alfino et al., 1998; Ritzer, 1983).

Through our analysis, we identify three theoretical assumptions underlying homogenisation. First, homogenisation theory assumes that cultural boundaries largely map onto nation-state borders, as culture is defined by distinct national and ethnic values, languages and politics (Craig and Douglas, 2006; Robertson and White, 2016: 60). Second, it assumes a lack of individual agency for consumers living in the periphery, as these consumers are portrayed as willing recipients of consumer goods and culture from the centre. Third, it assumes that the power hierarchy between countries that structure globalisation mainly follows an East-West binary.

Recent social and economic transformations have changed the role of countries that were previously considered the periphery of the global market (e.g., China). These geopolitical transformations brought into question the usefulness of key notions, such as, centre and periphery, territory and sovereignty (Urry, 2007). Consequently, alternative theories emerged that turned attention from nation-states to more inclusive views on different types of societies, to the hybridisation of cultures and to globalisation

as a multi-centred dynamic (Appadurai, 1990; Robertson, 1995). These views inspired the emergence of two other perspectives on globalisation, most notably glocalisation and deterritorialisation.

### *The glocalisation perspective*

Glocalisation scholars challenge the binary between the local and the global and highlight the changing nature of the nation-state as a result of globalisation (Robertson, 1992, 1995; Robertson and White, 2003, 2016). Rather than seeing local and global cultures as conflicting with inevitable tensions, glocalisation scholars think of the local and the global as the opposite sides of the same coin. Glocalisation denotes the process by which “local cultures and forces of globalisation are thoroughly interpenetrated and co-shaping” (Ger and Belk, 1996; Robertson, 1995; Wilk, 1995). From this perspective, globalisation is conceptualised as the “tailoring and advertising of goods and services on a global or near-global basis to increasingly differentiated local and particular markets” (Robertson, 1995: 28).

Contrary to the cultural homogenisation and imperialism arguments made by homogenisation scholars, glocalisation researchers highlight how localisation processes increase socio-cultural diversities (Robertson, 1995; Wilk, 1995). Inherent in the glocalisation perspective is the concept of cultural creolisation, according to which “the

peripheral culture absorbs the influx of meanings and symbolic forms from the centre and transforms them to make them in some considerable degree their own” (Hannerz, 1990b: 127). Such creolisation results in cultural hybridisation where the fusion of two or more elements from different cultures results in a new cultural element (Craig and Douglas, 2006: 330). While acknowledging a centre-periphery relationship, glocalisation scholars argue that developing countries adapt (rather than adopt) global cultural symbols (Craig and Douglas, 2006; Eckhardt and Bengtsson, 2015). The consumption of western rock music in Turkey, for example, has evolved as something that is both English and Turkish, neither ethnic nor Western entirely (Yazıcıoğlu, 2010).

We identify three assumptions that underlie the glocalisation perspective. First, glocalisation research challenges the assumption of “pure and core culture” and proposes that national borders map only partially on cultural boundaries. This shift allows, for example, for distinguishing between cultural elements that are territorial (e.g., local cuisines) from those that are universal and homogenised (e.g., marketisation of local cuisines). Second, similar to homogenisation, glocalisation research draws on centre-periphery distinctions. However, for glocalisation scholars, these distinctions do not follow an East-West dichotomy. The centre is more multifaceted and relational, including not only developed versus developing distinctions, but also north versus south, presence versus absence in global markets, or urban versus rural arrangements (Kjeldgaard and Askegaard, 2006). Third, contrary to homogenisation theory,

glocalisation theory considers consumers in the periphery as agents in transforming and appropriating global brands, products and ideas (Eckhardt and Mahi, 2012).

### *The deterritorialisation perspective*

The deterritorialisation perspective focuses on those post-industrial and postmodern dynamics that gradually replace a world of nation-states, national sovereignty and single-centred globalisation with a world in which people, entities, information and objects are part of a global system of movements (Appadurai, 1990; Bauman, 2000; Urry, 2007). Deterritorialisation theory captures a decentralised process of integration between countries, independent from their hierarchical relations, through a combination of five global flows that Appadurai (1990) called Ethnoscape, Finanscape, Ideoscape, Mediascape and Technoscape.

The deterritorialisation perspective offers a shift of focus from a national/international approach on globalisation to a view that takes a global approach with national economies becoming increasingly transnational (Robertson and White, 2016: 132). The net result of global deterritorialisation is a decentralised global marketplace where production is dispersed across the globe and consumer products are influenced by a wide range of cultural values beyond the ones symbolising modernity and western ways of life (Faist, 2000).

We identify two assumptions that underlie the deterritorialisation perspective. First, deterritorialisation scholars depart from previous perspectives by conceptualising culture as detached from specific physical locations, i.e. as deterritorialised (Bardhi et al., 2012; Cayla and Eckhardt, 2008; Faist, 2000). Second, they shift the perspective from the nation-state to the globe by theorizing highly networked global cities, such as New York, London and Tokyo, as hubs for global production and finance, and as sites for coordinating the world economy (Sassen, 1991). From this perspective, global flows have created opportunities for imagining communalities between individuals that do not share the same nationality, language, ethnicity and country of residence, but share lifestyles, values and consumption interests (Burgh-Woodman, 2014; Emontspool and Georgi, 2017; Figueiredo and Uncles, 2015; Hannerz, 1990a). This results in a multitude of deterritorialised identities, including global nomads (Bardhi et al., 2012) and cosmopolitan expatriates (Thompson and Tambyah, 1999).

Table 1 provides an overview of the three perspectives on globalisation.

[Insert Table 1 about here]

Next, we explore how CCT scholars have utilised these perspectives and how their research on globalising consumer cultures has confirmed, challenged, or extended prior findings and theoretical assumptions.



## **Globalisation perspectives in CCT research**

Our narrative synthesis reveals that CCT globalisation studies have focussed predominantly on three substantial domains, i.e., consumer identity, consumer empowerment and the meaning of global brands. In so doing, they have also challenged and extended existing notions about the nature of globalisation and global consumer culture. We next offer a synthesis of these contributions organised by the theoretical perspective that guided the analysis. Table 2 summarises these insights.

[Insert Table 2 about here]

### *CCT challenges and extensions of the homogenisation perspective*

CCT scholars who have adopted the homogenisation perspective have used it predominantly as a point of departure to challenge its assumption of a unified and homogenised globalised world. Consumer migration researchers, for example, acknowledge the centre-periphery relations between nations as a driver of global migration and a source of discrimination that shapes migrants' lives in their host

societies (Oswald, 1999; Peñaloza, 1994; Wallendorf and Reilly, 1983). Counter to homogenisation assumptions, however, migration scholars show that these hierarchical forces do not result in a unified and homogenised world but in a co-existence of multiple modes of being for indigenes and migrants (Jafari and Goulding, 2008). Migration brings together conflicting ideological and political ideas that are deeply rooted in migrants' home and host cultures and may force them into segregating from the broader society (Luedicke, 2015).

Studies on consumer boycotts of imposed western products in India, Turkey and Tunisia (Izberk-Bilgin, 2012; Touzani et al., 2015; Varman and Belk, 2008, 2009) offer another emic understanding of consumers' experiences of homogenisation. While prior studies acknowledge the influence of internationalisation of western business practices in periphery countries, their observations of consumer resistance contradict the managerial standpoint of global homogenisation (Ritzer, 1983). They instead argue for multiple globalisation experiences, where consumers' adoptions of global brands are not universal, but determined by their level of social, economic and cultural capital (Üstüner and Holt, 2007).

*The nature of consumer culture.* While studies on global homogenisation are not primarily concerned with the impact of internationalisation and the global spread of marketisation logic on local cultures, a cultural homogenisation thesis is at least latently

present in Ritzer's (1983) idea of global McDonalization or Levitt's (1983) strategies on the standardisation of brands (Robertson and White, 2016).

By focusing directly on consumer culture, CCT scholars have shown that culture in the periphery is dynamic and heterogeneous, not homogenised and unified, and shaped by colonial histories and post-colonial resistance. Adopting a homogenisation perspective, Touzani et al. (2015) show that after the Arab Spring, political and ideological conflicts between western and Islamic value systems have started to arise. As a consequence of local consumers' resistance against the colonisers (Britain and France), the market for western consumer products declined whereas consumers showed increased interest in Islamic products, such as, halal foods and Islamic-inspired clothing.

Post-assimilationist consumer acculturation studies have similarly challenged the assumption of cultural homogenisation and assimilation in the context of migration (Oswald, 1999; Peñaloza, 1994; Wallendorf and Reilly, 1983). While migrants imitate and adopt the consumption patterns associated with the host consumer culture, they also retain aspects of consumption practices that they have acquired in their home countries. This increases diversity of the mainstream culture, as in the cases of mainstream presence of Mexican food culture (Peñaloza, 1989) and the growth of entrepreneurial businesses inspired by migrants' cultural practices (Iyer and Shapiro, 1999) in the United States. Migration flows also contribute to enhance cultural diversity in the

sending countries. Economic remittances from family members working abroad impact the type of consumption that the families can afford and thus allow for negotiating their social relations and social status at home (Peñaloza and Arroyo, 2011).

*Consumer identity.* From the homogenisation perspective, the individual subject appears as a member of a cohesive whole, i.e., a culture that is represented by traditional and ethnic values, language and politics (Craig and Douglas, 2006). From this viewpoint, people share a “national identity” as a form of awareness of shared ethnicity and history (Kaplan and Herb, 2011; Smith, 1991: 22-23;) and build their individual identity based on locally anchored feelings of community, loyalty and devotion (Izberk-Bilgin, 2012; Mehta and Belk, 1991; see also Bardhi et al., 2012 for a critique). CCT scholars that adopt this perspective argue that consumption of local brands becomes a way for consumers to preserve their ethnic values and cultures. Buying or avoiding global brands thus becomes a form of political consumerism in support of their own national economy and national identity (Varman and Belk, 2008), or a form of resistance against the global marketplace (Dong and Tian, 2009). Despite the shared national history of Serbs and Croatians, for example, both groups prefer their own products over those from the neighbouring country, especially when engaging in rituals, such as birthdays or New Year’s festivities (Brecic et al., 2013).

Consumption does not only contribute to identity preservation in the case of an unwelcoming consumer culture at home (Varman and Belk, 2008, 2009), but also when migration or traveling disconnects individuals from their familiar consumer culture (Askegaard et al., 2005; Bengtsson et al., 2010; Peñaloza, 1994;). Migrants, for example, adopt specific consumption practices to counteract negative stereotypes held against them in the country of residence or to evoke nostalgic feelings (Hu et al., 2013). Korean migrants in Australia, for example, consume Korean-made DVDs to familiarise their Australian-born children with their parents' country of origin (Sutton-Brady et al., 2010). Their second-generation immigrant children then tend to grow up maintaining multiple identities that are activated in different social and cultural settings (Luna et al., 2008). Through such identity preservation practices, possessions from home countries can become sacred as carriers of identity value (Jafari and Goulding, 2008; Mehta and Belk, 1991), and home country brands and foods become sources of comfort when travelling abroad (Bardhi et al., 2010).

As these examples of migrant consumption practices illustrate, CCT globalisation studies have used the conceptual duality of foreign/other versus national/ethnic with regards to individual's identity in response to forces of homogenisation. National and local consumption can be a source of comfort and a means to cope with or resist globalisation forces (Chytкова, 2011; Iyer and Shapiro, 1999; Oswald, 1999).

*Consumer empowerment.* Consumer empowerment has been a focal topic in relation to globalisation and transformations of social structures (e.g., class, gender, religion and nationality) in developing countries (Bonsu, 2009; Costa, 2005; Vikas et al., 2015). CCT research in this domain has countered the assumption of homogenisation scholars that an increased availability of consumer products, a liberalisation of local economies and a possibility of joining global consumer markets will empower consumers in the periphery (Antonio, 2016).

CCT studies demonstrate that global homogenisation instead results in experiences of disempowerment for many. Bonsu (2009), for example, argues that although physical instruments of dominance are no longer in use, colonial forms of power can continue to exist and spread through contemporary homogenising devices, such as advertising and fashion. Portrayals of Africa and Africans in advertisements and fashion magazines as exotic and primitive, for example, places Africans in a powerless position and perpetuates discourses of racial inequality. Thus, contemporary advertising discourses may mask colonialism with narratives of modernisation and liberation, but still preserve the power dominance of more developed nations over less-developed ones (Bonsu, 2009).

While globalisation has widened access to foreign products, many consumers in developing countries are worse off because they lack the economic or cultural resources

required to participate in western consumer culture (Böhm and Brei, 2008; Varman and Belk, 2008). The push towards privatisation of public institutions such as healthcare, for example, can contribute to a decline in public institutions and an increase in healthcare costs in developing countries, and ultimately lead to the marginalisation of middle and lower social class consumers (Varman and Vikas, 2007). These forces can place many in a condition of economic and social struggle and further deepen existing wealth and status inequalities (Böhm and Brei, 2008; Ghosh and Chandrasekhar, 2000). By collecting such emic perspectives on consumers' struggles against homogenisation, CCT scholars challenge the neoliberal welfare assumptions of the homogenisation perspective.

Furthermore, a neoliberal economic globalisation can produce experiences of reduced autonomy in the periphery. For example, the rise of the tourism industry in developing countries in which women are traditionally expected to carry out household duties can reinforce gender imbalances as women are forced to take on extra responsibilities, such as those related to working outside the home and taking care of tourists (Costa, 2005).

While the consensus in the CCT literature is that homogenisation forces disempower consumers, some scholars acknowledge that a certain degree of empowerment may still take place. In migration, for example, access to new consumption sources may contribute to emancipation, such as in the case of poor

Romanian women migrants in Italy who use food consumption to develop an empowering hybrid gender identity from their own, patriarchal values and their image of modern, liberated Italian women (Chytкова, 2011).

The rise of consumer culture in emerging markets such as India and China, in turn, can be empowering for affluent consumers that manage to keep up with rising materialistic ambitions and conspicuous consumption expectations (Varman and Belk, 2008). For them, shopping in western-inspired malls can evoke feelings of being modern and feed a situated fantasy of being westernised (Varman and Belk, 2012). However, while such situations can be empowering for elite young consumers, they also increase economic inequalities and spark social conflicts.

*Meaning of global brands.* The homogenisation perspective views global brands as entities that originate in developed countries and are made available for purchase across the globe. Multi-national corporations, such as Coca-Cola, Procter & Gamble and L'Oréal pursue global branding strategies by rolling out standardised products and advertising campaigns into one developing market after the other (Kaynak and Kara, 2002; Wills et al., 1991). The hallmarks of global brands are consistency, quality and premium prices compared to local competitors (Arnould, 2010; Schuiling and Kapferer, 2004). These brands are also associated with western values and modern ways of life (Holt, 2002; Holt et al., 2004; Nelson and Paek, 2007).



From a homogenisation perspective, the local and the global are key notions to shape the ideological standing and meanings of global brands (Dong and Tian, 2009; Izberk-Bilgin, 2012). For consumers in developing countries, consuming global brands can be seen as a welcome endorsement of western values and a way to emancipate from one's own culture (Ger and Belk, 1996). However, it can also be seen as unwelcome act of granting access to brands that colonise local markets and threaten citizens' religious ideologies as infidel "Trojan horses" (Izberk-Bilgin, 2012; Thompson and Arsel, 2004: 631).

Thus, CCT scholars have shown that consumers' struggle with global brands can be ideological. Many consumers in developing countries see western global brands as a threat to their ways of life and therefore boycott these brands (Varman and Belk, 2009), rely on community-based modes of production (Izberk-Bilgin, 2012), and sometimes stigmatise consumers that adopt global brands as anti-nationalist and disloyal to their national identity (Gao, 2012).

### *CCT challenges and extensions of the glocalisation perspective*

The glocalisation perspective sees the local and the global as interdependent and co-shaping forces (Ger and Belk, 1996; Robertson, 1995; Wilk, 1995). CCT scholars have extended this argument by exploring the glocalisation of consumer cultures, the

emergence of new consumer lifestyles and habitus and the formation of new markets in the periphery. Kravets and Sandıkçı (2014), for example, mapped out the rise of middle-class consumers in emerging markets, such as Turkey and India, that was sparked by social and economic reforms towards more globally connected market-based economies (Vikas et al., 2015). These middle-class consumers are not only able to access global brands and products, but also actively participate in shaping and transforming the meanings, usages and materiality of these brands. This allows them to feel part of an imaginary global middle-class community (Kjeldgaard and Askegaard, 2006).

Glocalisation can also lead to the development of new consumer markets in the periphery. For example, in many developing countries beauty contests have emerged as a new market with organisers adjusting western formats to local norms, as in the case of Islamic beauty contests (Kipnis et al., 2012; Sobh et al., 2014).

Our analysis reveals two countervailing features of glocalisation: 1) an increased cultural diversity that results from hybridisation and creolisation of local and global cultures, and 2) a standardisation of form, or representation of cultures (Wilk, 1995). A global standardisation of form (not content) takes place when the presentation and marketisation of cultural differences follow similar structures that allow people to communicate them globally (Giulianotti and Robertson, 2007: 134). For example, while ethnic values expressed in local cuisines and fashion remain distinct, the ways in which these differences are produced, communicated and commodified in global markets have

become increasingly similar across cultures (Kjeldgaard and Askegaard, 2006). By taking a glocalisation approach, this stream of literature departs from homogenisation by showing that new markets emerge from local adaptations of global resources.

*Consumer identity.* CCT glocalisation scholars challenge the idea that consumers' identities are anchored in their nationality and ethnicity, and instead adopt a more performative notion of self, where consumers strategically choose and negotiate their identity through consumption (Kjeldgaard and Askegaard, 2006; Kjeldgaard and Nielsen, 2010). They portray consumer identity as hybrid and rooted in both nationality and global citizenship ideals (cf. Robertson, 1992). Such hybrid consumers not only choose global brands and products, but actively shape and transform their meanings, (Kravets and Sandıkçı, 2014). The emergence of Indi-pop as a new music genre, for example, is held to be a result of Indian audiences' pressure to indigenise global, MTV-style entertainment programs (Cullity, 2002).

From a glocalisation point of view, consumers need a degree of deterritorialised cultural capital to be able to adopt, adjust, or resist global lifestyle myths. Such cultural capital is usually acquired through travelling and distant, textbook-style learning of practice of western lifestyle myth (Üstüner and Holt, 2010). Consumers in the periphery demonstrate their deterritorialised cultural capital to sustain middle and upper social class positions in an ethnic social hierarchy. For example, youth in the Arab Gulf states

who can afford to travel and familiarise themselves with western ways of living acquire new strategies for combining local and religious values at home with those from abroad (Sobh et al., 2014). Using this capital, religious women in Arab Gulf countries transform the meaning of a black gown from a sign of religious modesty into a cloak of invisibility for the western luxury brands that they wear underneath (Cherrier and Belk, 2015).

*Consumer empowerment.* CCT glocalisation research tends to argue that globalisation empowers consumers in the periphery (Eckhardt and Mahi, 2004; Grünhagen, Witte, and Pryor, 2010; Sandıkçı et al., 2016). These studies highlight two key sources of consumer empowerment.

First, globalisation empowers people by putting them in control over adopting, rejecting, or transforming foreign market offerings (Ho, 2001; Vikas et al., 2015). For example, when less affluent Indian women use imported polyester fabrics rather than expensive silk to sew traditional saris, they are enabled to wear traditional clothing (Eckhardt and Mahi, 2004) and thus uphold local traditions (Grünhagen et al., 2010).

Second, glocalisation increases consumption choices due to the rise of ethnically adjusted foreign products from local producers that enter the competition and leverage product quality overall, i.e., a dynamic discussed under the notion of market development (DeBerry-Spence et al., 2012; Eckhardt and Mahi, 2012; Kipnis et al.,

2012; Vikas et al., 2015; Yazıcıoğlu, 2010). When global brands are introduced in new markets, they may create a new category that, in turn, opens doors for local brands. This hybrid nature of emerging markets positions global brands as enabling agents that empower the local economy rather than diminishing it (Ho, 2001).

*Meaning of global brands.* While glocalisation and homogenisation scholars agree on conceptualising global brands as globally available offerings that originate in developed countries, glocalisation scholars focus on exploring how consumers in the periphery “appropriate the meanings of global brands to their own ends, creatively adding new cultural associations, dropping incompatible ones and transforming others to fit into local culture” (Eckhardt and Mahi, 2004; Thompson and Arsel, 2004: 631). Turkish women, for example, use ovens not only for cooking but also for drying clothes and as a laundry tool (Ger and Belk, 1996).

Marketers also contribute proactively to the local appropriation of global brands. In globally-adopted local TV series and shows such as *Big Brother Thailand* or the telenovela *Rebelde* in Mexico, producers adjust key characters, story lines and settings to better fit into the local cultures (Eckhardt and Mahi, 2004; Kjeldgaard and Nielsen, 2010). The consumption of such formats allows consumers for adopting western value systems, while also connecting with local culture and norms.

While glocalisation can entail a notable transformation of brand meaning and usage patterns, this is not to say that localisation fully distorts or replaces original brand meanings. Local communities of global brands are examples of such hybridised condition (Kjeldgaard, Askegaard and Eckhardt, 2015; Tinson and Nuttal, 2010). Warhammer gamers, for example, build communities that adhere to the same attributes and rituals across the globe, but revolve around different meanings, such as history and strategy in France, versus imaginary violence in the USA (Cova et al., 2007). In these conditions of hybridisation, consumers neither fully distort the adopted meanings of practices, nor entirely replace the local ones with the new ones.

### *CCT challenges and extensions of the deterritorialisation perspective*

CCT globalisation scholars have extended deterritorialisation theories through mapping out the consumer culture outcomes of modern globalisation, especially with regards to the emergence of global cultures and marketplace rituals. One such outcome is the multi-centred nature of global consumer culture. Yoga, as a globally-recognised practice, for example, incorporates elements of eastern spirituality and western workout practices in such ways that the practice is only fully understood if all cultural elements are taken into consideration (Askegaard and Eckhardt, 2012; Coskuner-Balli and Ertimur, 2017).

Another outcome of deterritorialisation is the global marketisation of local consumer cultures. This stream of market development studies departs from the internationalisation approach in homogenization perspective, in which the process of market development is a centre-to-periphery flow (Levitt, 1983; Varman and Belk, 2009). Instead, deterritorialisation scholars argue for multi-directional and multi-centred marketisation flows (Appadurai, 1990; Askegaard and Kjeldgaard, 2007; Askegaard, Kjeldgaard and Arnould, 2009). Regional brands are examples of such a multi-centred creation of markets. The Tiger Beer brand, for example, is advertised as an assemblage of different Asian cultures to represent a modern Asian identity (Cayla and Eckhardt, 2008). Such a deterritorialisation of consumer culture makes social actors more reflexive about their localities and provides them with resources for promoting their local practices globally (Bauman, 1990). Global branding of cities through marketisation of local cuisines is another example of global marketisation of local cultures (Askegaard and Kjeldgaard, 2007).

*Consumer identity.* CCT scholars that adopt the deterritorialisation perspective challenge the self/other dichotomy that is a central part of homogenisation and glocalisation perspectives (Burgh-Woodman, 2014) as well as the nation-state as a source of individual identity (Bardhi et al., 2012). Consumers form new subjectivities as a result that include nomadic identities, for example, for those who relocate frequently

and view themselves as part of a global community of global citizens as opposed to a member of a particular society (Bardhi et al., 2012; Figueiredo and Uncles, 2015). The blurring of self/other boundaries results in two specific outcomes for individual consumer identities:

First, the deterritorialisation results in new forms of subjectivity beyond nation-states. In their study of veiling practices among Turkish women, Sandıkçı and Ger (2010) explain the legitimisation of veiling as a fashionable practice as a result of a growing global middle-class of educated, urban and religious women seeking to be modern. Institutions, such as global Islamic centres, global Islamic fashion industries and global financial support for religious students and businesses have facilitated the growth of this deterritorialised community of women who wear a veil as a symbol of their faith. As a consequence of such deterritorialised global ideoscapes (Appadurai, 1990), a religious woman may reside in Turkey and never leave her country but see herself as part of an imagined global community (Takhar et al., 2012).

Second, deterritorialisation not only produces new global subjectivities, but also new cultural differences as consumers become more reflexive about their own culture (Askegaard and Kjeldgaard, 2007; Seo et al., 2015). Consumer exposure to different consumer cultures results in learned dispositions such cosmopolitanism, rather than inherited nationality and race (e.g., Demangeot and Sankaran, 2012; Emontspool and Georgi, 2017; Gaviria and Emontspool, 2015). The easternisation of healthcare



practices in western markets, for example, contributes to the emergence of a cosmopolitan consumer identity that incorporates different value systems into consumption practices (Thompson and Troester, 2002).

*Consumer empowerment.* CCT globalisation research that adopts a deterritorialisation perspective makes two key contributions to consumer empowerment theory.

First, these studies reinforce the notion that deterritorialisation enhances consumer empowerment (Craig and Douglas, 2006). They show that global flows of meanings contribute to the legitimisation of stigmatised practices and the normalisation of niche markets, which empowers previously marginalised consumers (Kamarulzaman et al., 2015). Global online communities, for example, can enhance a feeling of belonging among travellers looking for halal food (Kamarulzaman et al., 2015). The global legitimisation of veiling as a fashionable practice is similarly facilitated by a growing transnational community of consumers who follow the same faith (Sandıkçı and Ger, 2010). Such communities contribute to reframing the practice as liberatory that has previously been stigmatised as a symbol of subordination and lack of agency (Ger, 2013).

Deterritorialisation scholars also argue that globalisation can be empowering for consumers who embrace globalisation ideology and its associated identity positions (Demangeot and Sankaran, 2012). That is, through deterritorialisation, globalisation

opens spaces for freedom, where new social elites can emerge. Bardhi et al., (2012), for example, document a new elite professional class of individuals who embrace a global nomadic lifestyle that is detached from a specific country as a path to upward social mobility and a source of empowerment.

Second, CCT scholars have addressed several dark sides of global deterritorialisation. For example, while migrant communities have become integral parts of global cities (Sassen, 1991), migrant and local communities tend to struggle with mutual adaptation outside of these urban areas (Luedicke, 2015). In rural settings, local majority consumers may end up frustrated with a loss of authority, changes of their local communities and their own inability to treat immigrant consumers according to their own moral standards (Luedicke, 2015).

CCT scholars also question the celebratory tone of the deterritorialisation perspective by demonstrating how consumers resist and challenge this form of globalisation. Askegaard and Kjeldgaard (2007: 145), for example, argue that the “request for local produce can be considered a search for a centre that holds (Bauman, 1990) in the middle of a turbulent period where many cultural categories are challenged”. The desire for locality, local products, home and stability may result in resistance against the marketisation of local cultures, city branding, and global branding of local goods and allow consumers to manage the feeling of loss of control and local identity (Askegaard and Kjeldgaard, 2007).

*Meaning of global brands.* CCT deterritorialisation scholars consider global brands as representations of a deterritorialised, global ideology and as targeted at global consumer segments. In this view, brands are multicultural collages detached from specific territories (specifically nation-states) that provide cultural proximity by focusing on similarities and as such serve consumers as a resource for extending individual and group identities beyond borders (Antorini and Muniz, 2012; Askegaard, 2006). By bringing together contradicting cultures and weakening the ties with particular locations (Cayla and Eckhardt, 2008), deterritorialised global brands can provide new ways of building cross-cultural connections and forming transnational communities. They can serve as passports to global citizenship by creating imagined global identities that like-minded individuals share across the globe (Strizhakova et al., 2008).

In summary, we shown how CCT globalisation researchers use homogenisation, glocalisation and deterritorialisation theories to inform their own research as well as to extend and criticise the underlying assumptions of these theories. The wealth of knowledge generated in this domain complements the managerially oriented insights in the field of international marketing by providing unique and highly relevant insights into how globalisation impacts on consumer lives.

## **Contributions and future research agenda**

Through our narrative synthesis of 75 CCT globalisation studies from the past thirty years we make three contributions to international marketing theory.

First, we identify three key theoretical perspectives that have inspired three, at times contradictory, streams of CCT globalisation research. Ideas such as colonialism and world capitalism, combined with the institutional impact of research centres located in the United States and western Europe, led to the emergence of the first perspective, i.e., homogenisation (Izberk-Bilgin, 2012; Touzani et al., 2015; Üstüner and Holt, 2007; Varman and Belk, 2008, 2009). CCT scholars appropriated this perspective to evaluate consumers' responses to company's international expansion and to explore issues regarding the loss of individual agency in response to global homogenisation. The second perspective, i.e., glocalisation, emerged from a growing interest in the impact of globalisation on local cultures and local consumer agency (Ger and Belk, 1996; Robertson, 1995).

Influenced by postmodern theory (Firat and Venkatesh, 1995), CCT globalisation studies embraced the glocalisation perspective to challenge findings from homogenisation theory and to provide empirically-driven arguments on how consumers adapt to (rather than adopt) globalisation dynamics (Eckhardt and Mahi, 2004; Kipnis et al., 2012; Kjeldgaard and Askegaard, 2006; Kravets and Sandıkçı, 2014). The third

perspective, i.e., deterritorialisation, emerged from new ideas regarding the decentralisation of globalisation forces and the increasingly central role of previously peripheral countries in globalising markets (Appadurai, 1990; Hannerz, 1999).

Deterritorialisation studies are predominantly concerned with new forms of global lifestyles, global spaces and global consumer cultures (Askegaard and Eckhardt, 2012; Bardhi et al., 2012; Coskuner-Balli and Ertimur, 2017).

Second, our study shows how CCT scholars challenged and extended taken-for-granted assumptions of each perspective. Studies on post-assimilationist consumer acculturation (Askegaard et al., 2005; Oswald, 1999; Peñaloza, 1994) and consumer boycotts (Izberk-Bilgin, 2012; Touzani et al., 2015) challenged homogenisation theoretical assumptions regarding the homogenisation of consumer culture and consumer identity, while studies that focus on consumers cherishing locality as anchor for identity challenge the often celebratory tone of deterritorialisation studies (Askegaard and Kjeldgaard, 2007; Luedicke, 2015).

Third, in response to Ger et al.'s (2018) call for a critical synthesis of prior literature on globalisation, we collect and compare focal insights into the implications of globalisation for consumers' lives (MacInnis, 2011). Our comparison reveals notable conceptual and empirical differences between studies. For example, homogenisation research on consumer empowerment argues that globalisation can lead to disempowerment as it increases inequalities in purchasing power within and across

nations (Böhm and Brei, 2008; Varman and Belk, 2008, 2009), which, in turn, can escalate political and ideological conflicts (Izberk-Bilgin, 2012). Globalisation studies, in contrast, are overall more optimistic in tone. In fact, we found very few studies (Vikas et al., 2015) that look at potential backlash or hidden social costs of appropriation dynamics. Among the three perspectives, the deterritorialisation perspective captures both empowering and disempowering dynamics. Global flows of meanings contribute to the legitimisation of stigmatised practices (Sandıkcı and Ger, 2010), the normalisation of niche markets (Ger, 2013; Kamarulzaman et al., 2015) and the increase in opportunities for enacting a cosmopolitan habitus (Bardhi et al., 2012; Demangeot and Sankaran, 2012). However, global deterritorialisation can also lead to feelings of power and status loss among migrants and local consumers (Askegaard and Kjeldgaard, 2007; Luedicke, 2015).

We also observe contradictory findings with regards to the nature of consumer relationships and the consumption of global brands. CCT homogenisation studies tend to portray global brands as ambassadors of western consumer culture that often stand in sharp symbolic contrast to consumer values in developing nations (Izberk-Bilgin, 2012). Globalisation studies, in contrast, see global brands as subjected to local modification and as impetus for developing new markets and empowering local brands (Mahi and Eckhardt, 2004). Deterritorialisation studies celebrate global brands as collages of

cultural meanings, as tools for navigating cultures and as resources for consumers that pursue cosmopolitan identities (Cayla and Eckhardt, 2008).

In addition, our analysis and framework surfaced four potentially fruitful avenues for further research.

First, our analysis shows that deterritorialisation is thus far the least examined perspective in CCT globalisation research. As a consequence, several important aspects of consumer empowerment have remained unstudied. Despite some research on challenges of deterritorialisation (Askegaard and Kjeldgaard, 2007; Luedicke, 2015), we lack in-depth theoretical insight into the potential relationship between deterritorialisation and contemporary socio-political developments, such as the rise of nationalism and anti-immigration consumer movements across Europe. Future research is needed to understand whether deterritorialisation or other global processes have produced a fertile soil for such nationalistic movements.

Furthermore, future deterritorialisation research could explore whether such nationalistic movements are ways of the Western middle classes to cope with anxieties of losing economic and political power, as the centres of production, consumption and power become deterritorialised or are moving to countries in the East. More research is needed to understand the marketplace ideologies surrounding such movements, but also the consumption implications and avenues for addressing the underlying consumer/citizen anxieties. After all, as Luedicke (2015) suggests, for locally rooted

consumers, coping with a deterritorialised world seems to become more challenging than existing studies tend to imply. How do consumers respond and cope when facing global competition for essential resources such as urban housing, or when facing challenges of cosmopolitanism as a position of instability (Thompson and Tambyah, 1999).

Second, existing CCT globalisation research still reveals relatively few, and at times contradictory findings, regarding the role of globalising brands for consumer empowerment. For example, in 2016, local feminist groups and global consumers cried out for boycott after Starbucks refused single women entry to their Saudi Arabian flagship café with due to a damaged gender wall (Matharu, 2016). Thus far, we know little about whether such moves damage a brand's reputation as a cosmopolitan brand in the West, or potentially played a positive role in a longer-term fight for women's rights. What is the role of brands, global and local, in enhancing or limiting consumers' experience of empowerment?

Third, as eastern consumption styles such as Indian yoga (Askegaard and Eckhardt, 2012) or Chinese healthcare practices (Thompson and Troester, 2002) are increasingly adopted (and adapted) in western consumer culture, we need more systematic research into the notion and the processes of consumer cultural appropriation. The western adoption of the previously stigmatized hijab as a symbol of Islamic consumer culture by western brands (e.g., wearing hijab in mainstream



advertisements of H&M and Nike), for example, warrants further research and might, possibly, require reconsidering key assumptions of the glocalisation perspective (Sandıkçı and Ger, 2010).

Finally, CCT literature has remained relatively silent about the impact of regional collaborations and regional forms of homogenisation forces on consumers. Prior homogenisation literature has largely focused on East-West binary when examining homogenisation dynamics (Dong and Tian, 2009; Varman and Belk, 2008, 2009). However, social, economic and political interactions among neighbouring regions in Asia or Africa, among others, have led to regional homogenisation (Enright, 2000) in ways that are not yet sufficiently accounted for in the CCT globalisation literature.

In conclusion, we hope that this study will be useful for international marketing researchers by narratively synthesizing an important, yet complex, body of literature. We also hope that it holds value for students of globalisation in search of inspiration for fruitful research opportunities.

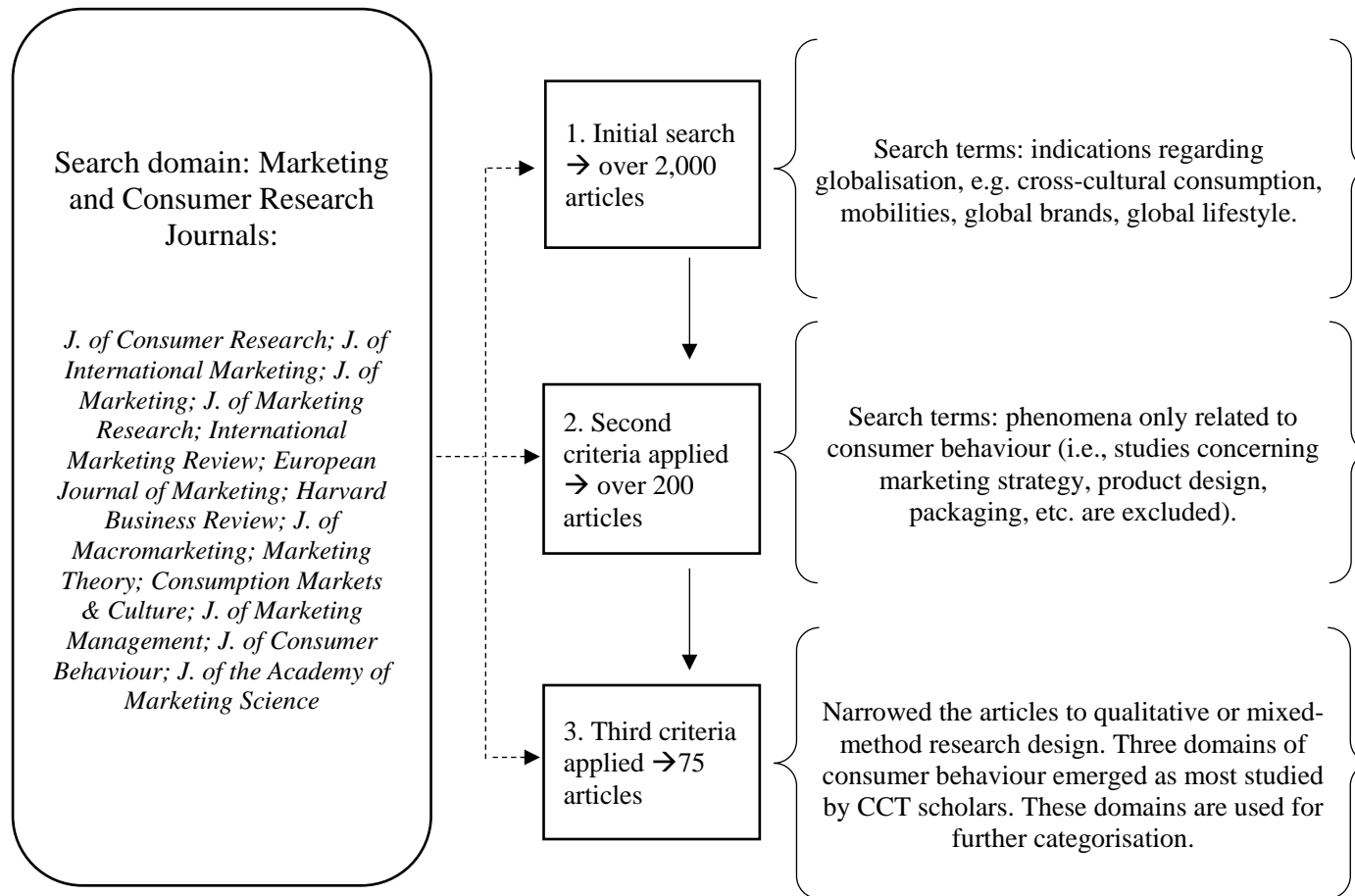
**Table 1.** Three theoretical perspectives on globalisation.

	<i><b>Perspective 1: Homogenisation</b></i>	<i><b>Perspective 2: Glocalisation</b></i>	<i><b>Perspective 3: Deterritorialisation</b></i>
<i><b>Globalisation Definition</b></i>	Unidirectional flow of consumer products, brands and cultural symbols from more affluent (centre) to less affluent (periphery) countries leading to regional and cross-continental forms of homogenisations (c.f. Levitt, 1983).	Unidirectional flow from the centre are appropriated and localised in the periphery (Robertson, 1992).	Multidirectional and interrelated flows of products and cultural symbols where all nation-states are impacted by others independent from centre-periphery relation (Appadurai, 1990).
<i><b>Examples/ manifestations of globalisation</b></i>	Presence of standardised western products, brands and retail spaces across the world; Global brands are western in origin.	Rise of emerging markets; Emergence of local middle-classes in developing countries; Creolisation and hybridisation of consumption	Rise of multicultural marketplaces (ethnic festivals, global music genre, fusion food and fashion), Rise of importance of global, cosmopolitan cities, global mobility, global nomadic lifestyles.
<i><b>Theoretical Assumptions</b></i>	<ol style="list-style-type: none"> <li>1. Nation-state represents homogenised, stable culture.</li> <li>2. Economic and political dominations of some nations over others drive centre-periphery hierarchies at regional and cross-continental levels.</li> <li>3. The periphery is primarily the recipient of products, brands, services and ideology originated from the centre.</li> </ol>	<ol style="list-style-type: none"> <li>1. Nation-state only partially determines local cultures; Culture is understood between its “content” and its “structure” (Wilk, 1995).</li> <li>2. Differences in economic advancements determine the centre-periphery relations between nations.</li> <li>3. The periphery is not a mere recipient of products originated from the centre, but also has agency as it appropriates the offerings and changes the meanings.</li> </ol>	<ol style="list-style-type: none"> <li>1. Weakening of ties between culture and place- i.e., deterritorialisation of culture (Faist, 2000: 13). Culture is detached from specific physical location.</li> <li>2. All countries can participate in global markets and get equally impacted from others. Focus of analysis is global rather than the centre-periphery hierarchies.</li> </ol>
<i><b>Globalisation impact at meso level</b></i>	<ol style="list-style-type: none"> <li>1. Consumer culture ideology of the centre is imposed on the periphery resulting in people around the world increasingly becoming similar and local differences, traditions and heritage are being eliminated (Varman and Belk, 2008).</li> <li>2. Globalisation negatively impacts consumers in the periphery as it perpetuates economic inequality (Varman and Belk, 2009), creates political/ideological conflicts (Izberk-Bilgin, 2012) and renders local companies uncompetitive.</li> </ol>	<ol style="list-style-type: none"> <li>1. Appreciation of global products brings more cultural varieties and new cultural forms (Eckhardt and Mahi, 2004).</li> <li>2. Peripheral local culture represents a hybrid form as elements of local and global cultures coexist simultaneously (Craig and Douglas, 2006).</li> </ol>	<ol style="list-style-type: none"> <li>1. Consumer culture around the world is increasingly becoming decentralised as more products originating from developing countries enter global marketplaces (Firat, 1997; Bauman, 2000).</li> <li>2. Local cultures are fragmented due to simultaneous presence of different and essentially incompatible patterns that are represented by variety of products, lifestyles and experiences (Firat, 1997).</li> </ol>
<i><b>Methodological considerations</b></i>	Single-cited research methods with a diagnostic focus on the developing countries; Nation-state as the unit of analysis (i.e., methodological nationalism); Ethnocentric approaches	Single and multi-cited research methods; Nation-state is the unit of analysis; Research contexts include the centre and the periphery, e.g., rural areas and emerging markets	Multi-cited research methods; Unit of analysis consists of different geographical units (nations, cities, regions, localities) and non-geographical units, e.g., global consumer lifestyles; Regions and various developed and developing countries are studied.
<i><b>Examples of published articles</b></i>	Arnould (1989); Bengtsson, Bardhi, and Venkatraman (2010); Bonsu (2009); Brecic et al. (2013); Chytкова (2011); Costa (2005); Dedeoğlu and Güzeler (2016); Dong and Tian (2009); Gao (2012); Hu, Whittler, and Tian (2013); Izberk-Bilgin (2012); Iyer and Shapiro (1999); Jafari and Goulding (2008); Lindridge, Hogg, and Shah (2004); Luna, Ringberg, and Peracchio (2008); Mehta and Belk (1991); Nelson and Paek (2007); Oswald (1997); Peñaloza (1989, 1994); Sutton-Brady, Davis, and Jung (2010); Touzani, Hirschman, and Smaoui (2015); Üstüner and Holt (2007); Varman and Belk (2012, 2009, 2008); Varman and Vikas (2007); Vikas, Varman, and Belk (2015); Vredeveld and Coulter, (2019); Wallendorf and Reilly (1983)	Askegaard, Arnould, and Kjeldgaard (2005); Cherrier and Belk (2015); Cova, Pace, and Park (2007); Eckhardt (2005); Eckhardt and Bengtsson (2015); Eckhardt and Houston (2002); Eckhardt and Mahi (2012); Eckhardt and Mahi (2004); Ger and Belk (1996); Grünhagen, Witte, and Pryor (2010); Kjeldgaard and Askegaard (2006); Kjeldgaard and Nielsen (2010); Kjeldgaard and Ostberg (2007); Kravets and Sandıkçı (2014); Kipnis et al. (2012); Sobh, Belk, and Gressel (2014); Thompson and Arsel (2004); Tinson and Nuttall (2010); Üstüner and Holt (2010); Yazıcıoğlu (2010)	Askegaard and Eckhardt (2012); Askegaard and Kjeldgaard (2007); Bardhi, Eckhardt, and Arnould (2012); Bardhi, Ostberg, and Bengtsson (2010); Burgh-Woodman (2014); Cannon and Yaprak (2002); Cayla and Eckhardt (2008); Coskuner-Balli and Ertimur (2017); Cayla and Arnould (2008); Demangeot and Sankaran (2012); Emontspool and Georgi (2017); Figueiredo and Uncles (2015); Gaviria and Emontspool (2015); Hirschman, Ruvio, and Touzani (2011), Holt, Quelch and Taylor (2004); Kamarulzaman et al. (2015); Luedicke (2015); Luedicke (2011); McKechnie and Tynan (2008); Sandıkçı and Ger (2010); Seo, Buchanan-Oliver and Cruz (2015), Takhar, Maclaran, and Stevens (2012); Strizhakova, Coulter, and Price (2008); Thompson and Tambyah (1999); Thompson and Troester (2002)

**Table 2.** Globalisation perspectives and empirical globalisation CCT research

	<i><b>Perspective 1: Homogenisation</b></i>	<i><b>Perspective 2: Glocalisation</b></i>	<i><b>Perspective 3: Deterritorialisation</b></i>
<i><b>Type/Level of Engagement in CCT research</b></i>	As a point of departure to challenge the assumption of a homogenised globalised world and to criticize the managerial standpoint of homogenisation theories.	As an enabling lens to explore the interdependence of local and global consumer cultures and to extend the perspective by showing the emergence of new consumer markets and consumer segments.	As an enabling lens to extend the perspective by mapping out the consumer culture outcomes of modern globalisation; and to criticise the celebratory nature of global deterritorialisation.
<i><b>Consumer identity</b></i>	<p>The duality of foreign/other versus national/ethnic represents individual identity in response to homogenisation forces. Ethnic consumption is a source of comfort and a means to resist globalisation and preserve ties with the homeland (Dong and Tian, 2009; Iyer and Shapiro, 1999).</p> <p>Contrary to expectation of homogenisation theories, hybrid consumer identities form by switching between ethnic and western consumer cultures (Chytкова, 2011; Oswald, 1999)</p>	<p>Hybrid consumer identities are rooted in both nationalism and global citizenship ideals (Üstüner and Holt 2010; Kjeldgaard and Nielsen 2010).</p> <p>Hybrid consumer identities represent a shift from national identity to a performative notion of self, where consumers strategically negotiate their identities in the process of consumption (Kjeldgaard and Askegaard 2006).</p>	<p>Self/other dichotomy is challenged. Consumer identity transcend geographical and political borders. Focus is on global subjectivities such as nomadism and cosmopolitan expatriatism (Bardhi et al., 2012; Thompson and Tambyah, 1999).</p> <p>Exposure to different consumer cultures results in learned dispositions, rather than those that one is born with (Demangeot and Sankaran, 2012; Gaviria and Emontspool, 2015).</p>
<i><b>Consumer empowerment</b></i>	<p>Contrary to expectation of homogenisation theories, liberalisation of local economies in the periphery result in disempowerment for many due to (a) mismatch between Western and ethnic values; (b) limited access to previously-public services; (c) one-directional flow of products and economic exploitation (Böhm and Brei, 2008; Varman and Belk, 2008).</p> <p>Globalization only empowers those in the periphery who have economic resources to afford Western way of life (Varman and Belk, 2012).</p>	<p>Appropriation empowers consumers in the periphery due to (a) putting them in control over accepting, rejecting, or modifying products' meanings and usages; (b) rise of ethnically adjusted foreign products from local producers that enter the competition and leverage product quality overall (Eckhardt and Mahi, 2012; Kipnis et al., 2012).</p> <p>Developing countries, and thus consumers, are better off economically as local businesses benefit from new markets created by global corporations (DeBerry-Spence et al., 2012).</p>	<p>Global deterritorialisation can empower consumers due to (a) legitimisation of stigmatised practices and normalisation of niche markets globally (Sandıkçı and Ger, 2010); (b) opening pathways for global lifestyles and enhancing cosmopolitan habitus (Bardhi et al., 2012).</p> <p>Global deterritorialisation can lead to disempowerment and lack of stability that manifests itself in the desire for home, locality, and local products (Askegaard and Kjeldgaard, 2007).</p>
<i><b>Meaning of global brands (GB)</b></i>	<p>GBs represent symbols of Western values and modern ways of living (Holt et al. 2004; Arnould 2010).</p> <p>The local/global duality is key in shaping the ideological standing and meaning of GBs (Dong and Tian, 2009).</p> <p>Consumption of GBs represents endorsement of Western consumer culture and emancipation from one's own; boycotting GBs represents saving local economy and national identity (Izberk-Bilgin 2012).</p>	<p>GBs remain symbols of Western consumer culture, while also a subject to modification when sold in different cultural contexts.</p> <p>Consumers in the periphery incorporate GBs into their own practices to uphold their ethnic values (Eckhardt and Mahi, 2004).</p> <p>Consumption of GBs represents the adaptability to incorporate Western consumer culture, but not to emancipate from one's own ethnic identity (Ger and Belk, 1996).</p>	<p>GBs represent a collage of multitude of cultures from the east to the west (Craig and Douglas, 2006).</p> <p>GBs provides a sense of closeness by bringing together different cultures and weakening the ties with particular localities (Cayla and Eckhardt, 2008).</p>

**Figure 1.** Flowchart of the selection of the review papers



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