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Incorporating Cosmopolitan-Related Focus-Group Research
into Global Advertising Simulations

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national segmentation, this represents an important element in the development of a computer-based advertising simulation.

ABSTRACT

The *cosmopolitanism* construct plays a significant role in global cross-national segmentation. Previous research suggests ways of incorporating this into global simulations. This paper discusses a method for simulating focus-group research regarding various patterns of *cosmopolitanism* in support of such a simulation. While the paper does not present the technique in the context of an actual computer simulation, it identifies the key structural elements. Given the popularity of focus-group data in advertising research to the development of advertising strategy, and the importance of *cosmopolitanism* in cross-

In recent years, theorists have identified *cosmopolitanism* as a key construct explaining the globalization of markets (Levitt 1983). While this has received relatively little attention in the simulation literature, Cannon and Yaprak (2001) describe a method for incorporating *cosmopolitanism* into simulations. In the course of their discussion, they provide guidance for setting up research tools upon which simulation game participants might draw in the course of their play. This includes guidelines for simulating consumer interview data that might provide guidance for player decision making (see Exhibit 1).

*Exhibit 1:
Sample Interview Data for Identifying Global Market Segments*

		Degree of Local Orientation	
		<i>Global</i>	<i>Local</i>
Degree of Cosmopolitan Orientation	<i>Cosmopolitan</i>	<p>“I like to experience the best of what the world has to offer. I have friends everywhere, and I love the texture and variety of their cultures. I could live anywhere -- New York, Singapore, Kiev, or Rio de Janeiro. I love them all, but no place offers everything. When I want culture, I go to London; if I want art, I go to Paris; if I want intellect, I go to Moscow. It’s all out there. You just have to find out where.”</p> <p style="text-align: center;">1</p>	<p>“I am proud of my heritage. It affects the way I dress, think, act, and relate to the world. I love coming home. In fact, when I live abroad, there is a part of me that feels like a displaced person. At the same time, I am always looking for new experiences and better ways to do things. I have close friends from all over the world. I am always learning from them, sharing their culture, and growing to appreciate the beauty and diversity the world has to offer.”</p> <p style="text-align: center;">2</p>
	<i>Parochial</i>	<p>“I travel with my work and have lived all over the world. But I never live with the locals. It just doesn’t feel right. You know, I feel really awkward saying this. It is certainly not politically correct, and I believe in ‘Live and let live.’ But most people just don’t much sense of honor, values, or morality. They certainly don’t understand business, and they have no sense of honesty or democratic principles.”</p> <p style="text-align: center;">3</p>	<p>“One time, a friend of mine moved to a foreign country. She invited me to come along, but I declined. She comes back once a year. Why anyone would want to go half-way around the world unless she had to. If I wanted to see foreign places, I could read about it in <i>National Geographic</i> or rent a video. I have everything I want right here. Some people seem to have a need for more, to travel, to experience new things. I don’t.”</p> <p style="text-align: center;">4</p>

From Hugh M. Cannon and Attila Yaprak. “Cosmopolitan-Based Cross-National Segmentation in Business Simulations.” *Developments in Business Simulation and Experiential Learning*, vol 28 (April 2001), 23-31. Available in the *Bernie Keys Library*, 2nd edition, published by the Association for Business Simulation and Experiential Learning (electronic archive).

Focus groups are the most popular form of interview research, particularly in the area of advertising and creative strategy development, which, in turn, are the areas of marketing to which the notion of cosmopolitan-based segmentation has the most obvious implications (Cannon and Yaprak 2001). They provide both advertising strategists and creatives with intuitive insights into the minds of the consumers they must address through their advertising. By their very nature, however, these “qualitative” inputs tend to be ambiguous. That is, the same data might convey different meanings to different individuals. As a result, they don’t lend themselves to clear logical “if-this-then-that” types of analyses.

This presents a paradox. If focus group data do not lend themselves to clear, unambiguous interpretation, how can they be valid? And, if they are not valid, why are they so popular among industry practitioners?

The answer is that the people who use focus groups generally believe that they are valid, provided, of course, that they are used in appropriate ways. Nevertheless, they take enormous skill, both to

administer and to interpret. The skill revolves around the users’ ability to empathically place themselves in the minds of respondents, imagining why they are saying what they are and understanding the motives and meaning behind it. Many people are good at this. They can glean enormous meaning from a fractional pause in another person’s speaking, a twitch of an eye, a nervous gesture, the tone and inflections of the voice, or simply the way words are put together. Furthermore, their ability to “read” other people appears to be, at least in part, a learned skill that is specific to given types of people and situations.

The premise of this paper is that, if the skills needed to conduct and interpret focus group interviews for advertising research are truly learnable, we should be able to model the process and incorporate it into a computer simulation. This would enable students to practice under the tutelage of a kind of “expert system,” thus building their skill through self-administered practice. We don’t aspire to develop a system for teaching students how to read a fractional pause in another person’s speaking, the twitch of an

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eye, a nervous gesture, or the tone and inflections of the voice. However, we propose a method whereby students can practice identifying underlying consumer constructs from focus-group transcripts, including inputs from a number of prototypically different types of group members. Specifically, we will describe a method for computer modeling of focus group research addressing different patterns of *cosmopolitanism* to support cross-national advertising strategy.

Ideally, we would be able to incorporate a focus group interview data generator into the research function of the simulation. That is, the simulation would actually generate alternative responses from which the astute player would be able to infer the segmentation structure of the market. The data "transcripts" would vary in appearance, but they would still reflect the underlying customer types modeled by the simulation (Cannon and Boglarski 1992).

The purpose of this paper will be to present the elements of a focus-group generator designed to support a global marketing simulation that features a *cosmopolitan*-based segmentation scheme. First, it will summarize the *cosmopolitan*-based scheme about which the generator will provide data. It will then outline the basic structure of the generator and elaborate on the way the constructs drive the actual structure of focus-group transcripts.

THE COSMOPOLITANISM CONSTRUCT

Prior to discussing the simulation of focus group data, let us consider the *cosmopolitanism* construct – or actually, the constructs -- we hope students will be able to investigate through a focus-group simulator. While the skills required to interpret focus-group data are certainly generalizable across topical areas, the generation of the data we propose to use requires a relatively clear conceptual understanding of the topic.

As Cannon and Yaprak (2001) suggest, the term *cosmopolitanism* literally means "world citizen." However, in the context of recent research, it has come to represent a kind of cultural transcendence. In early discussions, it was the tendency of people to identify with a larger society, beyond their immediate community (Merton 1957), or, in the context of the work environment, beyond their immediate employer to a larger profession (Gouldner 1957). Hannerz (1990) characterizes *cosmopolitans* as people who have shed the biases of their home culture, people who

seek cultural diversity and make it a personally relevant and a continual stimulus for personal growth and change. This, of course, could be applied equally well in a community setting (as with Merton) or a professional one (as we see with Gouldner).

More recent conceptions differ from earlier ones in two respects. First, they do not assume that *cosmopolitans* will actively seek cultural diversity. Thompson and Tambyah (1999) argue that most would-be *cosmopolitans* are in the process of transition from a *local* to a *cosmopolitan* orientation, motivated by a desire for the higher social status, or "cultural capital" (Bourdieu 1987) associated with a *cosmopolitan* orientation. But what if someone already is *cosmopolitan*. They might have been exposed to sufficient diversity that they can discern universal from culturally anchored truths, or perhaps they are simply *cosmopolitan* by nature. That is, they transcend cultural biases by instinctively recognizing that neither their home culture nor anyone else's is likely to have corner on truth. In either case, they would not have any particular need to seek out diverse cultural experiences unless they found them intrinsically interesting. They would still see differences in quality, and they would tend to appreciate, and indeed, seek it, wherever they might find it in the world. But their tastes would still be local.

Second, early discussions of *cosmopolitanism* contrasted *cosmopolitan* with *locals*. More recent conceptions contrast *cosmopolitans* from *parochials*, or people who see their limited view of the world as the only legitimate one (Cannon and Yaprak 2001). *Locals* may be *parochial*, but they may also be *cosmopolitans* who simply prefer a particular set of cultural norms to others, even though they recognize other cultures as equally valid.

When we separate the *cosmopolitanism* from the *localism* dimension, we get the framework illustrated in Exhibit 1. *Cosmopolitan* consumers, as our discussion suggests, tend to be unbiased in their evaluations. That is, while their own tastes may be influenced by their culture, they are both aware of and accept the legitimacy of alternative patterns. If we accept the notion that not all *cosmopolitans* are driven to either develop or express *cosmopolitan* values and experiences, we can make a further distinction between *active* and *passive cosmopolitans*. The result is a typology of six different *cosmopolitan*-related market segments as shown in Exhibit 2.

Exhibit 2:

A Set of Cosmopolitanism-Related Segments

- **Active-global-cosmopolitans.** Consumers who actively seek products and services that emphasize global standards of excellence and culture. Using food as an example, these would be people who actively seek out restaurants and other culinary experiences that feature the best dishes throughout the world, regardless of what type of cuisine they represent. Advertising would feature this theme of global excellence.
- Consumers who appreciate products and services that emphasize global standards of excellence and culture, however, they are not driven to seek them out. Again, using food as an example, these would be people who enjoy restaurants and other culinary experiences that feature world-class dining, regardless of what type of cuisine they represent. However, they feel no particular need to seek out new and more exciting dishes. Advertising would focus more on the intrinsic merits of the food, with relatively less emphasis on its world-class status.
- **Active-local-cosmopolitans.** Consumers who tend to seek “authentic” local experiences. They are driven to experience the full range of culture the world has to offer. These are the people who seek to experience life in the true local tradition, eating where the locals eat, staying in a local “bed and breakfast,” etc.
- Consumers who are open-minded and appreciative of other cultures, but still prefer local values and experiences. While they appreciate that there are many exciting cuisines throughout the world, but might prefer local dishes, but they would tend to appreciate them when prepared by the best chefs available. Advertising would focus on world-class quality, notwithstanding the emphasis on local tastes.
- **Global parochials,** who are responsive to marketing programs based on the consumers’ special needs and biases (as opposed to objective standards of excellence). These would be diners who had their own special tastes, not necessarily related to any particular culture, but who looked upon anyone who didn’t share them.
- **Local parochials,** who are responsive to marketing programs based on local culture, needs, and biases (as opposed to global and objectives standards of excellence). These would be people who see all food as inferior to their traditional local fare.

**SIMULATING COSMOPOLITAN-BASED
FOCUS-GROUP RESEARCH**

Having established the nature and relevance of *cosmopolitanism* to simulated marketing and advertising decisions, we are now prepared to revisit the question of how one might develop a focus-group data generator to support the larger marketing and advertising simulation.

The design of the focus-group research generator reported in this paper presumes that all consumers fall into one of the eight *cosmopolitanism*-related segments summarized in Exhibit 2. It further assumes that the responses coming from focus-group participants will reflect a pattern that is peculiar to their particular segment. Simulation participants, then, may order focus groups, examine the transcripts, and pick out the patterns embedded in the data, just as they would in an actual research situation.

Representing the Segments

The focus-group simulator assumes that there is a representative frame of people available for participation in each focus group, and that the chance of any particular type being selected corresponds to the proportion of the population constituted by their segment. Unfortunately, we do not know what proportion of the population falls into each of the six *cosmopolitan*-related segments we have defined. Furthermore, we would expect the proportion to change by geographic/cultural area and by the product category. For instance, we would expect upscale suburbanites to include a much higher percentage of *active cosmopolitans* (both *local* and *global*) than the population as a whole, while downscale, rural citizens would be much more likely to be parochial. Highly mobile families would be much more likely to be *global* in their orientation, whereas people who have lived in the same location for many years would be

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much more likely to be *local*. And so forth. It therefore rests with the instructor or the simulation game designer to develop segment sizes based on educated judgments. Fortunately, the accuracy of these estimates will not be critical. First, one of the weaknesses of focus groups is that they do not provide good indications of how widespread a given orientation might be, but only that it exists. Second, the purpose of the exercise is not to teach students about the size of different segments, but only how to recognize their existence.

Having said this, there is still some advantage in establishing segments as a proportion of the target population. It provides a convenient way of exposing students to another limitation of focus groups – the fact that some perspectives might not be represented in a given group. From an operational perspective, sampling would be done with replacement, so, given the fact that "active global cosmopolitans" might constitute 15% of the population, the chance that any given participant will be an "active global cosmopolitan" fifteen out of one hundred. The actual composition of the group might depend strictly on probabilities, with no guarantee that all segments will be represented. Indeed, the chances that they will not all be represented in a single group approaches virtual certainty, absent a provision by the simulation designer to ensure that they are. If selection is purely random, the limited representation of segments reinforces the notion that multiple groups are generally necessary to ensure that all perspectives are represented. However, we recommend that selection include one member from each segment, with the remainder being selected at random. This will enable simulation participants will be able to get the information they need without having to process the same amount of data they would have to review in the more time-demanding environment of the real world.

Exhibit 3 portrays an example of the focus-group participant selection process (accomplished by the computer when ordered by the player). The distribution of segment types in the population (20% "active global cosmopolitan," 15% "active local cosmopolitan," etc.) is strictly arbitrary, as discussed above. As a rule, a focus group should include seven to ten participants. We recommend groups of ten, thus allowing for multiple representation of one or more segments (assuming that the simulation designer includes at least one from each segment in the group).

Note that Exhibit 3 mentions "response-style characteristics." These are personal characteristics, unrelated to the issue of *cosmopolitanism*, used to provide variety, or "noise" in the data, thus forcing players to sort out relevant from irrelevant cues. We will discuss these in the next section.

**Exhibit 3:
Selecting Simulated Focus-Group Participants**

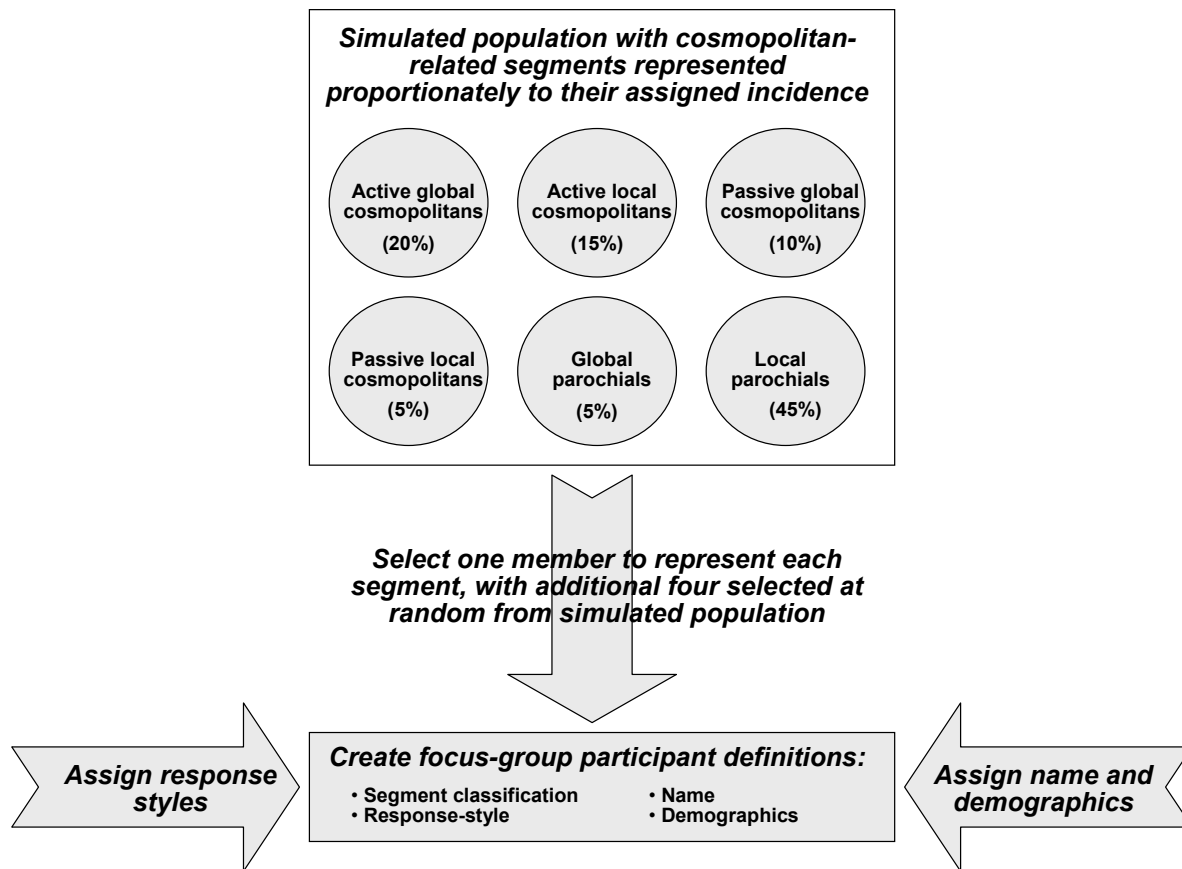


Exhibit 3 also mentions the assignment of a name and demographic characteristics to focus-group participants. The name, of course, will not only identify the participants on the transcript, but it will generally indicate whether they are male or female. Gender has no substantive role in the focus-group results, but it adds a note of realism. We suggest assigning gender at random, with a 50% chance of the participant being male or female. We will discuss the assignment of other demographics in a later section.

Providing Students with Realistic Data

In order to actually simulate a focus group, the data generator must provide students with sufficient qualitative information to both identify the participant with a particular segment and to glean critical information regarding the way a segment member would respond to a particular type of marketing and advertising stimuli.

As noted earlier, each participant is identified as belonging to a particular segment. With this identification comes an "inventory" of characteristics. These are extracted from the segment descriptions listed in Exhibit 2, which include three different

categories of segment-defining characteristics – *cosmopolitan vs. parochial*, *global vs. local*, and *active vs. passive*. The characteristics might be expressed directly by general statements regarding a respondent's orientation relative to each dimension. Or they might be expressed indirectly in statements regarding a respondent's attitude toward various aspects of the market environment. For instance, an "active local cosmopolitan" might express her orientation with two general statements: "I try to become part of my local community" and "I think it is important to understand how people from other cultures think."

Note that, in each case, the expression of "active" versus "passive" segment membership is designated by the use of the verb phrase – "always try to" and "think it is important to." The verbs indicate a commitment to actively pursue one's orientation. (We will refer to these as "active indicators"). If the items were indicative of a "passive local cosmopolitan," the statements would omit the "active indicators". Thus, they might have read, "I usually become part of my local community" and "I generally understand how people from other cultures think."

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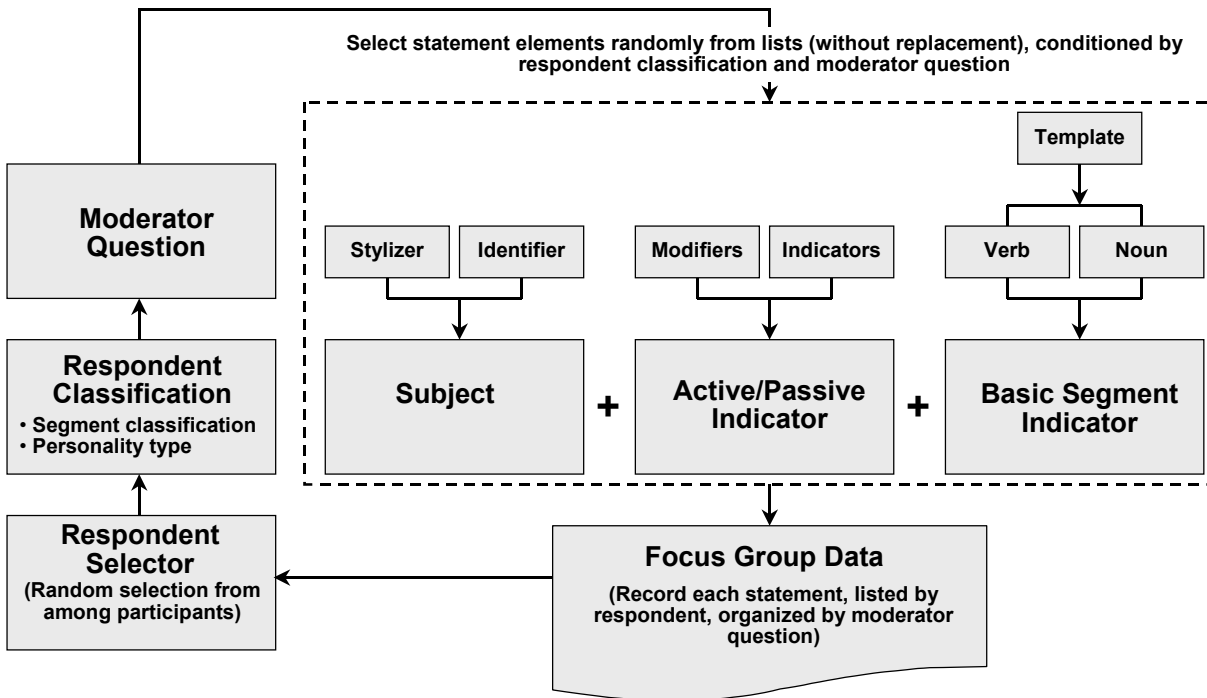
A statement reflecting an “active cosmopolitan” attitude toward an aspect of the market environment might be, “I try to expose myself to music from various parts of the world.” In place of “music,” the same statement might have addressed clothing, customs, folklore, food, history, lifestyles, living conditions, art, product preferences, relationships, religion, or values. Indeed, by simply substituting terms, the focus-group simulator can create a variety of different statements to represent an “active cosmopolitan” orientation. Similarly, it might create statements reflecting an “an active local” orientation by substituting words into, “I consider it very important to learn about the [clothing, customs, etc.] of the local area in which I live.”

Obviously, a simple substitution of nouns into standard sentences is not sufficient to give the impression of actual respondent contributions. The simulator can create even more responses by changing the way the statements are worded, using alternative expressions of the same ideas. The simulation can create more apparent variety by changing the verb as

well as the noun. Instead of “... expose myself to [clothing, customs, etc.] ...” or “... learn about [clothing, customs, etc.] ...,” the simulator might choose from a number of verbs, just as it does from a number of nouns, so the sentence reads, “I make a point of trying to [appreciate, become involved with, experiment with, expose myself to, learn about, study, understand] the [clothing, customs, etc.] ...”

If we apply this principle of substitution to statements as whole, the general form creates virtually an infinite variety of respondent statements that mean essentially the same thing. Exhibit 4 illustrates the way the data generator creates statements for each respondent. Each statement consists of three parts: *subject*, “*active/passive indicators*,” and “*basic segment indicators*.” Above each of them are components contained in the generator from which the statements are constructed so that they are both different from each other and indicative of the respondent’s segment, his or her personality type, and the question being addressed. The sections below will elaborate on the process.

Exhibit 4:
The Focus-Group Data Generator



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Respondent Selector. The generator begins generating a transcript by selecting a specific respondent from among the focus group participants (represented in Exhibit 4 by the “Respondent Selector” box). This is simply a random selection of one respondent from among the ten available participants. Selection is “with replacement,” with the exception that the same respondent should not be allowed to speak twice in sequence.

Respondent Classification. The second step (represented by the “Respondent Classification” box) flags the relevant respondent characteristics that will condition the type of statement that will ultimately be entered into the transcript. The most substantive characteristic is *segment classification*, which signals the generator to provide a statement that is indicative of one of the six *cosmopolitan*-related types. The second characteristic, *response style*, is simply a method of making responses more realistic and varied by giving each individual a particular pattern of answering questions.

Moderator Question. In order to provide some structure to the focus group, the data will be organized around a series of *cosmopolitanism*-related questions. These are typical of the kind of questions a focus-group moderator would use to structure an actual session. The questions reflect the underlying structure of the cosmopolitan-related constructs. They are:

- ✓ Today, we hear a lot of talk about our “global society.” Some people feel as though they are a “citizen of the world,” while others clearly view themselves as citizens of a particular country. How do you feel about this? [Generate statements until every participant has made at least one comment.]
- ✓ Tastes often differ from one culture to another. How would you describe your tastes?
- ✓ Seeing oneself as a “citizen of the world” does not necessarily mean that you don’t identify with the people in your neighborhood, city, state, etc. Some people are really connected with their communities, and others are not. How would you characterize your feelings about your local community?

Subject. The subject consists of self identifiers, such as “I,” “People like me,” and “My kind of individual.” As suggested earlier, in order to add an additional element of realism into the interviews, we might distinguish among various “personality types,” or respondent styles: *affirmers*, *generalizers*, and *moralizers*. Furthermore, each of these three types can be *qualifiers* (or not). This, then, creates a total of six possible response styles that may be used by a given respondent. Each would introduce their comments in a different way. The simulation developer would first decide (based on judgment) what proportion of the population would have each type of personality. As a default, let us assume that 50% of the population are *affirmers*, 30% *generalizers*, and 20% *moralizers*, and that 50% are *qualifiers*, while 50% are not. Exhibit 5 provides sets of *identifiers* and *qualifiers* for each response style from which a *subject phrase* might be constructed. The *identifiers* are unique to each *response style*, while the *qualifiers* represent a broad list that can be used with any of the *response styles*, providing that the respondent is classified as a *qualifier*.

*Exhibit 5:
Alternative “Qualifiers” and “Identifiers” for Each Response Style*

<i>Response Style</i>	<i>Qualifiers</i>	<i>Identifiers</i>
<i>Affirmers</i>	<ul style="list-style-type: none"> ✓ As for me, this is what I think. ✓ Does this make sense? ✓ For what it’s worth, this is my view. ✓ Here’s my perspective. ✓ Hmmm. Well, this is what I think. ✓ I can only speak for myself. ✓ I can’t speak for anyone else, but here’s my view. ✓ I don’t care what others think. ✓ I don’t know about anyone else, but I’ve thought a lot about this. ✓ I have something to say. ✓ I see it this way. 	<ul style="list-style-type: none"> ✓ I... ✓ I think you could characterize me as a person who would... ✓ I think people see me as one who would... ✓ I think I... ✓ I’m a person who would... ✓ It’s my style to... ✓ It’s fair to say that I... ✓ My approach is to... ✓ My family would... ✓ We
<i>Generalizers</i>	<ul style="list-style-type: none"> ✓ If you really want to know what I think, I’ll say this. ✓ In my view, the answer is simple. ✓ Interesting question! ✓ I’ve spent quite a bit of time thinking about this. ✓ Let me jump in here. ✓ Let me say this. ✓ My views are pretty straight-forward. ✓ My thoughts are pretty simple. ✓ OK. Let me say this. ✓ Others can think what they want. My views are as follows. ✓ Others may agree or disagree, but you wanted my opinion. ✓ Other opinions be hanged. 	<ul style="list-style-type: none"> ✓ A person like me would ✓ I find that there are a group of people who respond the same way I do. They... ✓ I represent a group of people who would... ✓ My kind of person would... ✓ People like me would... ✓ Some people – people like me, for instance -- ... ✓ The kind of people with who I can identify... ✓ There are people – and I think I’m one of them – who would... ✓ Those people who see life as I do...
<i>Moralizers</i>	<ul style="list-style-type: none"> ✓ Please jump in if you see it differently. ✓ Regardless of what others say, I can articulate my position. ✓ Say what you will. My position is clear. ✓ Well, this is how I see it. ✓ When all is said and done, this is what I think. ✓ You can probably figure out what I think based on how I have reacted to our earlier conversation. ✓ You might consider this. 	<ul style="list-style-type: none"> ✓ A heads-up person should... ✓ A person should... ✓ Enlightened people should... ✓ I think a people show a lot of class when... ✓ I think people should... ✓ I think we all cast our votes for the world we want to live in. I vote for a world in which we... ✓ In an ideal world, people would... ✓ I’ve really thought about this, and I think people should... ✓ One should... ✓ There’s little doubt in my mind that an educated person should...

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Active/Passive Indicator. We have already noted that verb phrases will change, depending on whether they represent an “active” versus a “passive” orientation. “Active” indicators are simply a verb phrase that indicates the respondent’s tendency to actively pursue his or her cosmopolitan-related orientation. “Passive” indicators indicate a state of being, where the respondent is not actively seeking to change his or her orientation. As Exhibit 6 suggests, one indicator might be to omit any indicator at all, signaling that the respondent already possesses the orientation. For instance, if the subject were “I...,” and the basic segment indicator were “...understand how other people think,” the total statement could be “I understand how other people think.” The same statement with an actual indicator (e.g. “...have no

trouble being able to...) would be, “I have no trouble being able to understand how other people think.”

In order to add additional variety to respondent statements, we have also added *modifiers*, which are simply adverbs indicating the manner in which respondents express segment-related behaviors. These don’t make any substantive difference in the classification of a simulated focus group participant. For instance, to say, “I try ...,” “I always try ...,” or “I generally try ...” makes no difference in classifying a respondent as an “active.”

Exhibit 6 presents lists of modifiers, active, and passive indicators, suitable for inserting into respondent statements, as suggested in Exhibit 4. Again, they would be selected at random without replacement. In the event that the simulator uses the entire list, it can begin again with the entire list, selecting indicators at random without replacement.

**Exhibit 6:
Modifiers and Active Indicators**

<i>Modifiers</i>	<i>Active Indicators</i>	<i>Passive Indicators</i>
✓ ...actually...	✓ ...attempt to...	✓ ...find it easy to...
✓ ...always...	✓ ...consider it important to...	✓ ...find it natural to...
✓ ...assiduously...	✓ ...do the best to...	✓ ...find it normal to...
✓ ...carefully...	✓ ...everything possible to...	✓ ...find it not very difficult to...
✓ ...certainly...	✓ ...do the utmost to...	✓ ...find it possible to...
✓ ...commonly...	✓ ...endeavor to...	✓ ...have a capacity for being able to...
✓ ...conscientiously...	✓ ...go all out to...	✓ ...have a gift for being able to...
✓ ...constantly...	✓ ...go out of the way to...	✓ ...have a knack for being able to...
✓ ...continually...	✓ ...look for chances to...	✓ ...have a talent for being able to...
✓ ...continuously...	✓ ...look for opportunities to...	✓ ...have a tendency to...
✓ ...diligently...	✓ ...make an attempt to...	✓ ...have an aptitude for being able to...
✓ ...frequently...	✓ ...make an effort to...	✓ ...have the ability to...
✓ ...generally...	✓ ...make every effort to...	✓ ...have the skill to...
✓ ...normally...	✓ ...pull out all the stops to...	✓ ...possess an ability to...
✓ ...often...	✓ ...seek to...	✓ ...possess a knack for being able to...
✓ ...persistently...	✓ ...strive to...	✓ ...think it is easy to...
✓ ...regularly...	✓ ...struggle to...	✓ ...think it is natural to...
✓ ...truly...	✓ ...think it is important to...	✓ ...think it is normal to...
✓ ...unfailingly...	✓ ...try hard to...	✓ ...think it is not very difficult to...
✓ ...usually...	✓ ...try to...	✓ ...[no indicator]...

Returning to Exhibit 2, we note that our framework assumes all *parochials* to be passive. The idea is that *parochials* see their perspective as a natural state of reality, one that they take for granted. They see their culture as superior, but they don’t actively pursue

it. The source of its superiority is the fact that it already seems so comfortable and right. This perspective calls for a unique set of *passive indicators*. Exhibit 7 lists a set of indicators for the data generator to use.

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Exhibit 7: Passive Indicators for Parochial Segments

<ul style="list-style-type: none"> ✓ ...feel no inclination to... ✓ ...feel no tendency to... ✓ find little reason to ✓ ...find it unnatural to... ✓ ...find it pointless to... ✓ ...find it strange to... ✓ ...find it impossible to... ✓ ...have little capacity for being able to... ✓ ...have too little patience to... ✓ ...have no inclination to 	<ul style="list-style-type: none"> ✓ ...have no tendency to... ✓ ...have no aptitude for being able to... ✓ ...have no interest in being able to... ✓ ...have no inclination to ✓ ...possess no ability to... ✓ ...see little reason to... ✓ ...think it is pointless to... ✓ ...think it is unnatural to... ✓ ...think it is crazy to... ✓ ...think it is very difficult to...
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Basic Segment Indicator. *Basic segment indicators* come in eight varieties. First, they represent the distinctions between a *cosmopolitan* versus a *parochial* and a *global* versus *local* orientation. Second, they represent general statements versus responses to the market environment (as discussed earlier). Furthermore, the indicators are constructed from a basic template into which the simulator creates additional variety by including different verbs and nouns, as suggested in Exhibit 4. A template for a general statement will not include a “noun,” which

represents the market environment. Thus, a general *cosmopolitan* template might be, “... [verb] how people from other cultures think.” Exhibit 8 presents templates for the eight types of *basic segment indicators*. Exhibit 8 provides alternative *verbs* and *nouns* to include within the templates. *Locals* and *globals* have different templates. *Cosmopolitans* and *parochials* use the same template. The difference between the two is the special set of *passive indicators* used to address *parochial* segments (Exhibit 7).

Exhibit 8: Alternative Templates for Different Types of Basic Segment Statements

Basic Segment	General Statements	Market-Response Indicators
<i>Cosmopolitans/Parochials*</i>	<ul style="list-style-type: none"> ✓ [verb] cultural differences. ✓ [verb] how people from other countries think. ✓ [verb] different parts of the world. ✓ [verb] different kinds of ideas. ✓ [verb] ideas that are different from my own. ✓ [verb] other cultures. ✓ [verb] other kinds of people. ✓ [verb] other parts of the world. ✓ [verb] what it would be like to see the world from other people’s perspective. ✓ [verb] what makes people different from one another. 	<ul style="list-style-type: none"> ✓ [verb] how [noun] vary by culture. ✓ [verb] how people from other countries think about [noun]. ✓ [verb] the [noun] of different parts of the world. ✓ [verb] different ideas about [noun]. ✓ [verb] different [noun]. ✓ [verb] the [noun] of other cultures. ✓ [verb] the [noun] of other kinds of people. ✓ [verb] the [noun] from other parts of the world. ✓ [verb] other people’s perspective regarding [noun]. ✓ [verb] different tastes in [noun].
	<ul style="list-style-type: none"> ✓ [verb] global more than local culture. ✓ [verb] how people think in global more than local circles. ✓ [verb] the world as a whole more than where I live. 	<ul style="list-style-type: none"> ✓ [verb] the [noun] of the global community. ✓ [verb] how people from the global community think about [noun]. ✓ [verb] world-class [noun].

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Globals	<ul style="list-style-type: none"> ✓ [verb] the global perspectives more than ideas of my friends and neighbors. ✓ [verb] the ideas coming out of the most recognized global figures more than those of my local community. ✓ [verb] global culture more than my home culture. ✓ [verb] global more than local people. ✓ [verb] world news more than local news. ✓ [verb] what it is like to see the world from a global perspective. ✓ [verb] what makes world players tick. 	<ul style="list-style-type: none"> ✓ [verb] the [noun] recognized global experts. ✓ [verb] the [noun] that typify the highest global standards rather than local standards. ✓ [verb] the [noun] of global more than my home culture. ✓ [verb] the [noun] of people who have global standards. ✓ [verb] the best [noun] from all over the world. ✓ [verb] global perspectives regarding [noun]. ✓ [verb] global opinion leaders' tastes in [noun].
Locals	<ul style="list-style-type: none"> ✓ [verb] the culture of my local community. ✓ [verb] how the people in my local community think. ✓ [verb] my part of the world. ✓ [verb] the ideas of my friends and neighbors. ✓ [verb] the ideas coming out of my local community. ✓ [verb] my home culture. ✓ [verb] my kind of people. ✓ [verb] my part of the world. ✓ [verb] what it is like to see the world from my own people's perspective. ✓ [verb] what makes the people around me tick. 	<ul style="list-style-type: none"> ✓ [verb] the [noun] of my local community. ✓ [verb] how people from my local community think about [noun]. ✓ [verb] the [noun] in my part of the world. ✓ [verb] the [noun] of my friends and neighbors. ✓ [verb] the [noun] that are characteristic of from my local community. ✓ [verb] the [noun] of home culture. ✓ [verb] the [noun] of my kind of people. ✓ [verb] the [noun] from my part of the world. ✓ [verb] my people's perspective regarding [noun]. ✓ [verb] my people's tastes in [noun].

* *Parochials* use the same template as cosmopolitans. The difference is signaled by the special passive indicators described in Exhibit 7.

Exhibit 9 provides lists of *verbs* and *nouns* to fit in the templates summarized in Exhibit 8. Once again, by mixing and matching the various lists – templates, verbs, and nouns – the simulation designer can produce a very high number of unique focus-group statements to represent the *cosmopolitan*-based segments.

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Exhibit 9:

Verbs and Nouns to Complete Basic Segment Indicator Templates

<i>Verbs</i>	<i>Nouns</i>
✓ ...appreciate...	✓ ...activities...
✓ ...attach importance to	✓ ...customs...
✓ ...be attracted to...	✓ ...educational practices...
✓ ...be aware of...	✓ ...employment practices...
✓ ...be engrossed in	✓ ...family arrangements...
✓ ...be fascinated by	✓ ...foods...
✓ ...be interested in...	✓ ...patterns of history...
✓ ...be involved with	✓ ...lifestyles...
✓ ...cherish...	✓ ...literatures...
✓ ...comprehend...	✓ ...living conditions...
✓ ...connect with...	✓ ...parenting practices...
✓ ...identify with...	✓ ...philosophies
✓ ...know about...	✓ ...product preferences...
✓ ...pay attention to	✓ ...religions...
✓ ...recognize...	✓ ...social interactions...
✓ ...relate to	✓ ...tastes...
✓ ...set store in...	✓ ...types of art...
✓ ...treasure...	✓ ...types of clothing...
✓ ...understand...	✓ ...types of folklore...
✓ ...value...	✓ ...values...

SUMMARY AND CONCLUSIONS

Simulating qualitative research constitutes both an important and difficult step in the development of realistic business simulations. Focus groups represent a prototypic application of the qualitative approach. As we move beyond objective, the simulation of quantitative research will become even more important.

This paper has addressed two problems. First is that of generating qualitative research to support marketing and advertising decisions. The procedure discussed in this paper can easily be adapted to other types of qualitative information. In this sense, it represents a broad-based methodological approach. Second, it addressed the specific problem of how to simulate qualitative data regarding *cosmopolitan*-based market segmentation. *Cosmopolitanism* and its related constructs requires a great deal of qualitative insight – the ability to get inside the heads of consumers and recognize subtle differences in the way they think. The technique discussed in this paper makes this easier to do.

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