

ASSESSING MATERIALISM IN INDIAN URBAN YOUTH

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In India, the concept of materialism has shifted from (the Indian philosophical concepts) Lokāyata/Cārvāka, from supernaturalism to naturalism, following the development of science and modernism. People, who were predominantly religious and believed in philosophical idealism, as opposed to materialism, have started following philosophical materialism to express their worldview and progress. E.g., living in a big city and owning a car is perceived as an orientation toward material goods and materialism, which may not be true. This study makes an attempt to develop a measure for materialistic orientation, which takes into account the cultural and behavioural distinctions of Indian urban youth. Existing measures of materialism are reviewed to develop a measure that is more attuned to trace the contextual materialism in Indian urban youth. Findings of the study suggest that, in order to measure the level of materialism, three dimensions need to be considered, i.e. significance, individuality and satisfaction.

Keywords: materialism, idealism, material satisfaction, material significance, material individuality.

1. INTRODUCTION

The all-encompassing globalization has enhanced the significance of material possessions in one's life. The impression of growing influence of materialism in life reflects from the pride one finds in possessing and owning material goods. Literature defines materialism as a money- related issue (Doğan

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and Torlak, 2014; Rose and Orr, 2007; Dolliver, 2007; Ward and Wackman, 1971) and has viewed it from customer's perspective (Parker et. al., 2010; Holt, 2002; Sirgy et al., 1998; Pollay 1986).

Materialism is growing at global level. The developing countries being enthusiastic of the western world are expected to experience the effect more severely (Ghadrian, 2010). With the expansion of metropolitan settings and with the increase in per capita real income, a developing country like India is facing sharp increase in demand for consumer goods. It sets forth the remarkable rise in materialistic tendencies in Indian population. A survey on 'Global Attitudes on Materialism, Finances and Family' (conducted by Ipsos - an independent leading market research firm, December 2013) showed that India is the second most materialistic country among certain Asia-Pacific Countries, after China. According to the survey, 58% of respondents (working in the primary sector and possessing merely a threshold level of education, income and connectivity) agreed that they measure their success by the things they own. The survey report concluded that people residing in the emerging economies like India are more likely to feel the pressure of making money and reflecting materialistic tendencies as compared to developed economies.

India's changing consumption patterns necessitates a study of materialism for understanding its intensity and subsequently the buying patterns evolving on account of it. Though there are many tools for measuring materialism, all of them have been developed in western settings. The present study attempts to develop a tool to measure the materialism in Indian youth in the context of its changing culture and philosophy of living.

2. LITERATURE REVIEW

Materialism is defined as '*the devotion to material needs and desires and opposite to the spiritual matters*' (The Oxford English Reference Dictionary, 1995). Indian perceptions of materialism and spiritualism are not conflicting and there is a general belief that they can be balanced (Alladi Venkatesh, 1994). India has been experiencing the increasing consumer and economic power and is emerging as a consumer economy. (Arnould 1989; Witkowski 1993). The study of materialism in India is important due to the fact that it has to face many challenges related to tackling the social evils like dowry which have been associated with acquisition of material possessions (Kirshnarnurthy, 1981).

Ger and Belk (1996), in their cross-cultural study, investigated materialism in various developed and developing countries revealing that India is one of the

less materialistic countries among them. Ashok Gopal and Rajesh Srinivasan, (2006), in their study in India shows that, with growing materialism, people have diverted their savings and other priority spending towards possession of material goods. It showed that people between the age of 15 to 55 and ranging from small towns to metropolitans are increasingly reflecting such tendencies. India has recently been going through t cultural or social changes, and, thus, is expected to display the higher levels of materialism (Ghosh, 2012).

2.1. The concept of materialism

Materialism, as a research topic, has found its place in a large corpus of literature relating to consumer behaviour, marketing, philosophy, psychology, anthropology, sociology etc. It was established as a system to unravel the intentions of people in the world that perceive the existent, corporal or material things as most important (Cornforth, 1956). In philosophy, the term semi-materialist was used to delineate and comprehend the worldly activities (Stalin, 1940). The dialectical materialism as discussed by Karl Marx and Friedrich Engels lends itself as a precise concept for investigating the progress of humanity. Materialism has been a philosophical connotation and has been described as a metaphysical concept (Stalin, 1940) in philosophy. The notion of dialectical materialism proclaimed that conflict arises as a result of material needs of people. The economic materialism was a simplified elucidation that views people only through their materialistic personality, which cannot be identified as belonging to historical materialism (Schaff, 2013). The recent research in materialism has related the concept of materialism as underpinning consumer culture (Kasser & Kanner, 2004). As can be observed, the interpretation of materialism has evolved through centuries around the yearning for the material.

High level of materialism is allied with low level of well-being (Belk 1984, 1985; Kasser & Ryan, 1993; Richins & Dawson, 1992; Sirgy et al., 1998; Burroughs and Rindfleisch 2002; Mick 1996; Sirgy et. al., 2013). The philosophical conceptualization of materialism says that “*nothing exists except matter and its movement*” (Kathleen & Scott, 1999; Lange, 1880/1925). Materialism is considered as socio cultural (Ghadrian, 2010; Schor and Holt, 2000) as well as individual phenomenon (Larsen et al., 1999; Chang and Arkin, 2002; Kasser, 2002; Lim et al., 2012). Materialism is bound to increase as a phenomenon in all cultures and in all types of economies, even if there is a lack of material goods (Ger and Belk, 1996; Parker et. al., 2010). It can also prevail when materialistic goods are available in abundance (Schaefer et al., 2004)

Materialism has been considered as a vital means for understanding oneself through acts of acquisition and possession of material goods (Dittmar, 1992; Solomon, 1983). Intentions to purchase goods and services are steered by the level of materialism. Our possessions reflect who we are (Mick, 1996; Belk, 1988). Belk (1985) defines materialism as “*the importance a consumer attaches to worldly possessions*”, while others have defined it as a means for ‘identity fixers’ (Kathleen & Scott, 1999). Materialism is also described as desire for worldly possessions (Mukerji, 1993). People who experience dispossession have more intensity for possessions and are more materialistic (Abramson & Inglehart, 1996; Inglehart, 2008). Literature has shown that people draw upon possession and acquisition of material goods to counterbalance the deficiencies of their life (Williams et al., 2000; Kasser et al., 1995 and Moore and Moschis, 1981). Materialism has been considered as an act of one acquisition and possession of goods that are noticeable (Hudders and Pandelaere, 2012; Richins 1994a, 1994b) and conspicuous (Veblen, 1899; Wong and Ahuvia, 1998; Holt, 1998; Prendergast and Wong, 2003). Materialistic people are also attached to specific brands strongly exhibiting status by owning specific brands (Rindfleisch et. al., 2009; Solomon, 1983).

Materialism is an intensified aspect of consumption which has obtained increased concentration recently (Srikant, 2013). The significance (Larsen et al., 1999, Buss, 1989), advantages (Twitchell, 1999, Scott, 2009) and disadvantages (Micken and Roberts, 1999) of materialism have also been mentioned in literature. One of the more general definitions of materialism defines it as ‘giving importance to material things rather than spiritual values’ (Oxford Dictionary, 2012). The supporters of positive notions of materialism say that it is one aspect of human activity that gives importance to possessions for personal contentment and social advancement (Larsen et al., 1999, Ward and Wackman, 1971). If each and every person acquired possessions for personal happiness, it would create a happy society (Smith 1776/1977). With a growing concern for consumer society and resultant environmental degradation, research has shown the importance of studying materialism for a sustainable future (Manchanda, 2014). Literature on this issue has also provided results, confirming that materialistic behaviour of parents influences the materialism of their children (Hagar Adib and Noha El-Bassiouny, 2012; John, 1999).

2.2. Materialism in India

In India, the prevalence of materialism has been confirmed both by past research as well as the more contemporary research literature (Chattopadhyaya & Gangopadhyaya, 1990; Frauwallner, 1997; Bhattacharya, 2009). The

incidence of different nomenclatures of materialism in ancient Indian scriptures is the evidence of different perception of the term materialism and its evolution overtime. Brhaspati is considered an initiator of the ancient school of materialism (Bhattacharya, 2009/2011; 2013) with inscriptions on materialism in Brhaspati Sūtra. The literature on materialism has been split into two broad categories i.e. old materialism and new materialism (Marx & Engels, 1957; Engels, 1940). Imprints of old materialism are apparent in Rigveda, Upanishads, Purāṇa Kāśyapa, Ajita Keśakambalin (Del Toso, 2012; Frauwallner, 1997). In Indian literature new materialism has been denominated through expressions Lokayata and Carvaka. The term Lokayata gives the idea of worldliness or materialism and the term Carvaka has been related to consumption (Bhattacharya, 2009/2011). Indians, who were predominantly religious and who believed in philosophical idealism, which is opposed to materialism, called materialistic people '*nastik*' and they have started following philosophical materialism to express worldview and progress (Bhattacharya, 2009/2011).

The transforming relationship between culture and consumption in India (Jackson, 2004; Mankekar, 2002) gets highlighted by the thirteen factors that have been identified by Alladi Venkatesh (1994) in his study that includes changes in consumption patterns of middleclass Indians, such as the shift from joint to nuclear families, a changing role of women in society, a changing appeal of consumer goods sector etc. as ingredients of new culture of India. With huge diversity within Indian culture, the western culture and language have found their place there. At the same time India is living through materialism which is more autonomous and self-contemplating, having no gauge for right and wrong (Appadurai, 1988). The Indian culture is influenced by western culture (Gupta, 2011; Vajpeyi, 1982; Srinivas, 1966) but the fundamentals of Indian culture have been preserved and they are not affected unconstructively (Rao, M. A., et al, 2013; Singer, 1989). It can be said that a significant shift has happened in Indian culture after globalization (Eckhardt & Mahi, 2012).

There has been both modernization and westernization in Indian culture. The gap in Indian culture has been felt strongly as there is a departure in Indian culture from the traditional one to a more contemporary one and the same has been bridged by the dynamism of Indian culture itself (Rao, M. A., et al, 2013; Alladi Venkatesh, 1994). Deviations from traditional culture towards modern ethos makes materialistic and consumer society a conflicting one and people might attempt arbitration for such pressures (Eckhardt & Mahi, 2012). Materialism has great bearing on changing lifestyles of people in India. The topic is worthy of entrenched study and development of a tool to gauge such an

influential aspect of human behaviour. It has also been recently established that media has significant and influential effect on consumer behaviour and this effect differs across different cultures. The influence of media is also a contribution of western individualistic culture (Moschis et al., 2011). Such effect was also found to be a significant determinant with Indian consumers (Mathur, et al, 2015). In spite of conventional advocacy in Indian culture (Gupta, 2011), materialism is an embryonic attribute of Indian consumers and emerging aspect of Indian culture (Mishra et al., 2014). The surfacing of materialism in India has been considered as a road distancing Indians from their traditional culture (Chaudhuri and Haldar's, 2005; Gupta, 2012) thus making it all the more important to study this aspect of Indian consumer behaviour in detail.

2.3. Materialism measurement scales

Materialism so far has been measured through various dimensions i.e. *materialism as a personality trait* has been measured through possessiveness, non-generosity and envy dimension (Belk, 1984). Belk (1984) measured materialism as an individual characteristic and said that a materialistic person is jealous of people who own more than them, they are possessive about the things they own and they are tight-fisted. Materialistic people do not believe in sharing and are stingy. Belk explained non-generosity as “an unwillingness to give possessions to or share them with others” while he explained envy as “an interpersonal attitude involving displeasure and ill will at the superiority of another person in happiness, success, reputation or possession of anything desirable”; Belk defined possessiveness as “the inclination and tendency to retain control or ownership of one’s possessions” (Belk, 1985, pg. 291-292). The possessive dimension which originally included the inclination of materialistic people to keep their experiences and events tangible through photographs and videos was afterwards re-identified as the fourth dimension called preservation which was added to the materialism scale as a result of successive cross-cultural studies (Ger and Belk, 1996).

Marsha Richins and Scott Dawson (1992) measured *materialism as a value*, defined by three dimensions, i.e. Acquisition Centrality, Acquisition as a pursuit of Happiness, Possession defined Success. They considered materialism to be the state in which a person values materialistic things (Richins and Dawson, 1992, Fournier & Richins 1991; Richins 1994a, 1994b). Acquisition centrality crops up when people place value on possessions and their acquisition as the focal point of their lives. Acquisition as the pursuit of happiness puts forward that acquisition is carried out for contentment or complacency.

Possession defined success signifies the inclination to evaluate one's and other people's accomplishments with regard to the quality of material goods one possesses. Material goods are source of their happiness, sign of their success and other people's success and acquiring material goods is the most important goal of their life.

Atay and Sirgy (2009) have measured materialism through three dimensions, including: happiness, success and distinctiveness. Material goods bring pleasure (happiness) to the materialistic person and possession of material goods shows how much success one has achieved in life. Possession of material goods brings person in the spotlight and accentuates their presence among other people (distinctiveness).

Dung Trinh and Phau (2012) measured materialism through four dimensions, including: material success, material happiness, material essentiality and material distinctiveness. They added the essentiality dimension and emphasized measuring the extent to which material goods indicate accomplishments, bring happiness, are indispensable and bring distinctiveness. The following table gives the summary of the existing materialism scales.

All the existing scales for measuring materialism can be placed in two categories, one used by Belk, using dimensions of negative feelings such as non-generosity and envy and the others who used dimensions to measure positive feelings. All scales with dimensions on positivity include happiness and success as common dimensions whereas they vary on inclusion of distinctiveness, essentiality and acquisition.

Table 1. Summary of existing materialism scales

Year	Author(s)	Dimensions
1984	Belk	possessiveness, non-generosity, envy
1996	Ger and Belk	possessiveness, non-generosity, envy, preservation
1992	Richins and Dawson	acquisition centrality, acquisition as a pursuit of happiness, possession defined success,
2009	Atay and Sirgy	happiness, success, distinctiveness
2012	Dung Trinh and Phau	material success, material happiness, material essentiality, material distinctiveness

3. RATIONALE OF THE STUDY

The cross-cultural study revealed that social change brings about prominent increase in materialistic tendencies (Ger and Belk, 1996). A recent study in India has identified patterns of socioeconomic changes happening in India (Mishra et al., 2014). The socio-cultural changes happening in India have intensified the level of materialism and the new generation in India is showing the signs of an increased level of materialism (Gupta, 2011; Lindridge and Dibb, 2003, Larsen et al., 1999; Venkatesh, A., 1994). Previous literature has defined materialism as a money related issue (Doğan and Torlak, 2014; Rose and Orr, 2007; Dolliver, 2007; Ward and Wackman, 1971), and it has also seen materialism from a customer's perspective (Parker et. al., 2010; Holt, 2002; Sirgy et al., 1998; Pollay 1986). Some authors, however considered social issues related to materialism (Kasser, 2002, Schor, 2004), but so far there are no studies dealing with the Indian context. Today, there is a clear need for reducing the overwhelming materialist inclination of Indian people. However, so far there has been no endeavour in this direction. The present study, however, has made an effort in that direction by intervening into the existing scales of materialism and by bringing out the scale that captures the essence that is more attuned with the temperament of Indian population.

Taking into consideration the dynamism of Indian society and the transformation that is taking place in Indian metro cities, an attempt is made to rework the existing scales of materialism and create an adapted scale which would enable us to evaluate the level of materialism of people in Delhi and National Capital Region of India.

4. CONCEPTUALIZATION OF MATERIALISM

All the existing scales available for measuring the level of materialism have a socio-economic and cultural background and a functional perspective. None of them have been developed for socio-economic and cultural background represented by Indian urban youth and their materialist outlook on growth and progress. The new measurement scale has been mainly constructed on the basis of ideas put forward by Richins and Dawson (1992), as well as Dung Trinh and Phau (2012). The essence of Belk's materialism scale is also implicitly captured by Richins and Dawson's Scale. The efforts have been made to adapt and develop a measure that suits the Indian urban youth by choosing the statements that best measure the construct.

Pools of 22 items were considered mainly from two materialism scales, created by Richins and Dawson (1992), as well as by Dung Trinh and Phau (2012). These items were organised under four constructs, that expound materialism in this context namely on happiness, success, distinctiveness and indispensability:

- **Success:** the most common construct with five statements, S1 to S5.
- **Happiness:** one of the common constructs, measured by a scale with seven statements, H1 to H7.
- **Distinctiveness:** construct with reflects the extent of exclusiveness of an individual with five statements, D1 to D5.
- **Indispensability:** The degree to which acquisition and possession of material goods is important for an individual with five statements, I1 to I5.

The constructs are conceptualized based on the notion that “people acquire material possessions because they consider the possession of material goods indispensable and it differentiates them from being ordinary, bringing happiness and significance in social life. These items were then examined for suitability and re-examined by a panel of experts from academia. After incorporating the feedback of academic experts the instrument was given a final shape for data collection.

5. METHODOLOGY

Considering the objective of the study, i.e. to examine, review and explore the construct to measure the materialism in a specific context, a descriptive research design is followed in the study. First of all, the study carefully examines the construct of the existing materialism scales through integrative literature review to identify and analyse the context and the dimensions, before suitably modifying them to the desired context. An integrative literature review is a form of research that reviews, critiques, and synthesizes representative literature on a topic in an integrated way so that new frameworks and perspectives on the topic are generated. The constructs were then subjected to review and verification by academic experts. Later, after a pilot test, primary data were collected and subjected to factor analysis for identifying and deciding the relevant factors i.e. dimensions for measuring materialism in this context.

5.1. Sampling design

The primary data is collected from a sample of Indian youth, living in Delhi and National Capital Region of India. The entire region was divided into

nine sub-areas (north, south, east, west and central Delhi, along with Gurgaon, Noida, Faridabad and Ghaziabad regions). A quota of 25 respondents from each region, with no more than 2 responses from one locality in the region, were decided, i.e., a total of 225 respondents. A snowball and judgement sampling technique were used to collect data in this region. Respondents living in these areas, belonging to an age group of 25 to 35 years, having annual income between INR 6 to 12 lakhs (i.e. \$10000-20000 per annum), and who purchased a car (worth INR 3-5 Lakhs) within one year were considered in the study. Thirteen responses were incomplete and dropped from the analysis. Table 2 demonstrates the demographic details of the sample.

Table 2. Demographics

Gender	Male	Female	Total
	124	88	212
Age group			
Up to 25 years	47	36	83
25 - 30 years	18	19	37
30 - 35 years	20	15	35
35 - 40 years	17	10	27
40 years and more	22	8	30
Income group			
Up to 4, 00, 000	46	34	80
4, 00, 001-7, 00, 000	21	15	36
7, 00, 001-10, 00, 000	24	20	44
10, 00, 001-15, 00, 000	18	14	32
15, 00, 001 and above	15	5	20
Education			
Undergraduate	27	21	48
Graduate	42	24	66
Postgraduate	46	32	78
Other	9	11	20
Occupation			
Government/public service	20	11	31
Private service	55	40	95
Self-employed business person	32	18	50
Self-employed professional	17	19	36
Total	124	88	212

5.2. Data collection

Data was collected through self-administered questionnaire both online and offline. The first part of the questionnaire had 22 statements to measure materialism. Respondents were required to give their preference on a six point Likert scale ranging from 1 point for strongly disagree, 2 points for disagree, 3

points for somewhat disagree, 4 points for somewhat agree, 5 points for agree and 6 points for strongly agree. The second part of the questionnaire had questions pertaining to demographic and personal information of respondents designed to collect information on respondent's age, education, occupation, income level, gender. The disclosure of name was made optional. Since 3 responses were incomplete, a total of 212 were analysed.

6. ANALYSIS AND DISCUSSION

Prior to performing the factor analysis, correlations among the statements (variables) within their categories (success, happiness, distinctiveness and indispensability), with variables in other categories, as well as item-total correlation were examined (see Table 3).

Table 3. Correlation matrix

	S1	S2	S3	S4	S5	H1	H2	H3	H4	H5	H6	H7	D1	D2	D3	D4	D5	I1	I2	I3	I4	I5	Total
S1	1.000	.645**	.631**	.110	.409**	.440**	-.002	.371**	.386**	-.031	.358**	.203**	.348**	.449**	.320**	.401**	.078	.040	.063	-.095	.450**	.456**	.604**
S2		1.000	.711**	.089	.415**	.530**	.123	.424**	.546**	-.065	.398**	.256**	.329**	.369**	.298**	.471**	.011	.109	.144	-.125	.556**	.584**	.674**
S3			1.000	.141*	.390**	.555**	.196**	.428**	.573**	-.013	.470**	.271**	.426**	.437**	.337**	.500**	.115	.142*	.265**	-.070	.556**	.602**	.743**
S4				1.000	.109	.071	.359**	.230**	.137	.198**	-.043	-.015	.174*	.170*	.168*	.060	.144*	.150*	.224**	.083	.209**	.139*	.326**
S5					1.000	.570**	.034	.468**	.403**	-.231**	.439**	.230**	.375**	.398**	.307**	.298**	-.116	.008	.040	-.037	.465**	.384**	.514**
H1						1.000	.225**	.602**	.658**	-.002	.602**	.382**	.388**	.336**	.315**	.382**	-.022	.155*	.227**	-.025	.586**	.608**	.736**
H2							1.00	.310**	.320**	.267**	.205**	.145**	.157**	.097	.129	.142**	.176**	.213**	.308**	.057	.181**	.211**	.413**
H3								1.000	.666**	.065	.470**	.395**	.390**	.404**	.276**	.399**	-.065	.039	.174*	.048	.436**	.469**	.687**

In the statements within the category of four dimensions, fourth statement (S4) of “success”, fifth statement (H5) of “happiness”, fifth statement (D5) of “Distinctiveness” and third statement (I3) of “Indispensability” show very weak and insignificant correlation with other statements in the category, whereas statements such as H2, D5, I1, I2 and I3 have insignificant correlation with variables in other dimensions. Making a note of these variables, suitability of data for factor analysis was assessed. The Cronbach alpha value of 0.884 (Table 3) confirms a good internal consistency and reliability.

Table 4. Reliability statistic

Cronbach's Alpha	Cronbach's Alpha based on standardised items	N of items
.884	.881	22

KMO and Bartlett's test (Table 5) were also conducted to check the suitability of data for structure detection. A 0.881 value of KMO measure, which is above much greater than 0.60 and significant Bartlett's test of sphericity suggest that data is very much suitable for structure detection.

Table 5. KMO and Bartlett's test

Kaiser-Meyer-Olkin measure of sampling adequacy		.881
Bartlett's test of sphericity	Approx. Chi-Square	2094.362
	Df	231
	Sig.	.000

Five components emerged from principal component analysis. The component matrix and rotated component matrix with Varimax with Kaiser Normalization method, both gave five components with eigenvalues greater than 1. Together, they account for almost 61.44% of the variability in the original variables. This suggests that five latent influences are associated with materialism, but there remains room for unexplained variation.

The statements, grouped under different factors by factor analysis, were reviewed thoroughly. Factor analysis was used not as a sole foundation but as a guiding tool for development of dimensions, rearranging the statements measuring similar latent component under common dimension. As a result of correlation and factor analysis, the factors were re-grouped on the basis of the nature of statements. As Table 6 shows, four statements, i.e. S5, H5, D5 and I3 did not contribute significantly and were dropped for further consideration in the study.

Each statement was examined with respect to its correlation values within its own group, with statements in other groups, also its correlation with all statements (item-total), rotated component matrix. Statements were also examined for their nature and essence to restructure them in more logical manner.

Table 6. Rotated component matrix^a

	Component				
	1	2	3	4	5
S1	.246	.553	-.022	.484	.052
S2	.425	.411	.085	.565	.068
S3	.431	.490	.189	.445	.107
S4	-.096	.200	.024	.073	.848
S5	.479	.375	-.202	.289	.036
H1	.760	.242	.112	.247	.078
H2	.303	-.044	.259	-.112	.655
H3	.692	.260	-.075	.063	.349
H4	.732	.241	.222	.172	.190
H5	.046	-.062	.287	-.345	.426
H6	.753	.247	.000	.014	-.087
H7	.689	.185	-.037	-.256	-.101
D1	.275	.791	.007	-.184	.080
D2	.227	.846	-.077	-.073	.037
D3	.193	.533	.200	.111	.050
D4	.302	.620	.171	.146	-.001
D5	-.280	.330	.559	-.141	.110
I1	.065	.012	.797	.026	.045
I2	.169	.052	.788	.048	.186
I3	.029	.120	.043	-.610	.124
I4	.500	.472	.191	.315	.097
I5	.516	.383	.274	.416	.097

Notes:

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 11 iterations.

Five statements, H1, revised and merged statement of H3 and H4, H6, H7, and S4 are grouped together and referred to as 'Material Significance'.

- Acquiring material possessions like expensive cars is important for my happiness.
- Material possessions are important because they contribute a lot to my happiness.
- To buy and possess expensive things is very important to me.
- It sometimes bothers me quite a bit that I can't afford to buy all the things I'd like.
- Material growth has an irresistible attraction for me

In the context of this study, the *Material Significance* dimension measures the extent to which acquisition and possession of material goods is important for an individual.

Another group of statements D1, D2, revised and merged statement of D3 and D4, and I1, I2, are grouped together and referred to as '*Material Individuality*'. These statements are:

- I like to own things that make people think highly of me.
- I usually buy things that make me look distinctive.
- I like to own things that make people think of me as unique and different.
- I feel uncomfortable when seeing a random person wearing the same clothes as I'm wearing.
- I would rather pay more to get a more distinctive item.

These statements represent the extent to which material possessions reflects the exclusiveness of an individual.

The third and final group is made of the statements, S1, S2, S3, revised and merged statement of I4 and I5, and H2, and referred to as '*Material Satisfaction*':

- When friends have things I cannot afford, it bothers me.
- I have all the things I really need to enjoy life.
- I prefer to buy something that is familiar and conventional rather than going for something exceptional.
- I usually buy only the things I need.
- I try to keep my life simple as far as possessions are concerned.

These statements measure the satisfaction that an individual gets by acquiring or possessing material goods. A materialistic person would never be satisfied with the material possessions and would always try to possess more

and more. So, all the five statements in this group are negatively worded and need re-phrasing before carrying out any analysis.

The new materialism measurement instrument is proposed, with a total of 15 statements under three dimensions, as material significance, material individuality and material satisfaction. Each dimension has five statements. This measurement of materialism has been perceived as valuable ('Material Satisfaction'), as important ('Material Significance') with perceived peculiarity under 'Material Individuality'. It has acquired the essence of existing materialism scales and further match with requirement of measuring materialism in a developing country like India. It has statements from Richins and Dawson (1992), and Trinh and Phau (2012) etc. This conceptualization of materialism would be significant for marketing consultants, evaluators, policy makers, social philosophers and thinkers.

7. CONCLUSION

The study found that the existing measure of materialism has covered the assessment from a view point of personality traits and value perspective while the cultural aspect has not been given due consideration. The present study has revealed that materialism can be measured in terms of material significance, material individuality and material satisfaction, which together capture the cultural attributes of the materialistic behaviour, as well. Marketers rely on materialistic nature of customers to entice them to purchase goods and services. Also, materialism is a characteristic acquired in social and cultural settings. Measuring materialism in people of a developing and predominantly religious country like India, where youths are becoming much influenced by modern life style with the use of material goods and services needs a fresh outlook.

The study shows that youth in India does not consider possession of material goods as a taboo - instead, they admit its significance, express their individuality by acquiring it and draw great deal of satisfaction from material goods. The study will facilitate the marketers in measuring the extent of materialism in the context similar to India and draw inferences pertaining to buying behaviour of the population. It will also provide valuable insight for policy makers in designing policies to leverage the increasing materialism in the country. Researchers may use the findings to undertake research in a different context with the variables not covered in this study.

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PROCJENA MATERIJALISTIČKE ORIJENTACIJE INDIJSKE URBANE MLADEŽI

Sažetak

U Indiji, koncept materijalizma razvija se od (indijskih filozofskih koncepcija) idealizma Lokāyata/Cārvāka, prema materijalističkoj orijentaciji, prateći razvoj znanosti i modernizma. Ljudi, koji su prethodno bili prvenstveno vjerski i, u filozofskom smislu, idealistički orijentirani, počeli su izražavati, filozofski shvaćeno, materijalističku orijentaciju, kako bi iskazali svoj pogled na svijet i napredak. Primjerice, život u velikom gradu i posjedovanje automobila bi se moglo percipirati kao orijentaciju prema materijalnim dobrima i materijalizmu, a što ne mora biti točno. Stoga se u ovom radu pokušava razviti mjera materijalističke orijentacije, koja uzima u obzir kulturalne i ponašajne specifičnosti indijske urbane mladeži. Prikazuju se postojeće mjere materijalističke orijentacije, kako bi se razvio mjerni pristup, primjeren kontekstualnim odrednicama materijalizma kod indijske urbane mladeži. Rezultati rada ukazuju da se mjerenje materijalističke orijentacije može prikazati pomoću tri dimenzije: značaja, individualnosti i zadovoljstva.

