REVISTA DE
LA FACULTAD DE CIENCIAS
ECONÓMICAS Y EMPRESARIALES

FACE

ISSN Electrónico: 2500-9338
Volumen 25-N°3
Año 2025
Págs.129-145

Model for assessing shopping culture in retail outlets

Juan Manuel Andrade Navia[1]
Enlace ORCID: https://orcid.org/0000-0001-9644-0040
Elvia María Jimenez Zapata[2]
Enlace ORCID: https://orcid.org/0000-0001-5820-0505
Verenice Sanchez Castillo[3]
Enlace ORCID: https://orcid.org/0000-0002-3669-3123

Fecha de Recepción: 03 de agosto, 2025
Fecha de Aprobación: 10 de diciembre 2025
Fecha de Publicación: 23 de abril 2025

Abstract:

The objective of this article is to propose a model to evaluate the shopping culture in retail establishments. For this purpose, the study is based on an exploratory ethnographic and descriptive approach. In this regard, the culture construct was considered as an abstract element that affects human behavior, which can be described and defined in different ways, so a broad review from multiple paradigms was conducted in order to operationalize it. The present research found that the results of Cronbach's alpha for the values scales was 0.90, beliefs, 0.88 and underlying world, 0.76, which provide reliable results on these constructs. Likewise, the results obtained from the principal components analysis indicate that the contribution of the constructs found were for values, 6 factors, explaining 63.4%; for beliefs, 5 factors, explaining 62.5% and the underlying world, 2 factors, explaining 54.9%, of the understanding of the problem posed. In conclusion, it can be affirmed that consumption in the traditional neighborhood store is an active production of meanings and is a place of symbolic exchanges.

Keywords: Shopping model, culture, retail stores, consumer behavior.

[1] Doctor en Agroindustria y Desarrollo Agrícola Sostenible, docente de tiempo completo de la Universidad Surcolombiana. juanmanuel.andrade@usco.edu.co

[2] Doctora en Gestión, docente de tiempo completo de la Universidad Surcolombiana, elvia.jimenez@usco.edu.co

3 Doctora en Antropología, docente de tiempo completo de la Universidad de la Amazonia, ve.sanchez@udla.edu.co

Modelo de evaluación de la cultura de compra en los comercios minoristas

Resumen:

El objetivo de este artículo es proponer un modelo para evaluar la cultura de compra en los establecimientos comerciales. Para ello, el estudio se basa en un enfoque exploratorio etnográfico y descriptivo. En este sentido, se consideró el constructo cultura como un elemento abstracto que afecta al comportamiento humano, el cual puede ser descrito y definido de diferentes maneras, por lo que se realizó una amplia revisión desde múltiples paradigmas con el fin de operacionalizarlo. En la presente investigación se encontró que los resultados del alfa de Cronbach para las escalas de valores fueron de 0.90, creencias, 0.88 y mundo subyacente, 0.76, lo que proporciona resultados confiables sobre estos constructos. Asimismo, los resultados obtenidos del análisis de componentes principales indican que la contribución de los constructos encontrados fue para los valores, 6 factores, explicando el 63,4%; para las creencias, 5 factores, explicando el 62,5% y el mundo subyacente, 2 factores, explicando el 54,9%, de la comprensión del problema planteado. En conclusión, se puede afirmar que el consumo en la tienda tradicional de barrio es una producción activa de significados y es un lugar de intercambios simbólicos.

Palabras clave: Modelo de compra, cultura, tiendas minoristas, comportamiento del consumidor.

Modelo de avaliação da cultura de compra no comércio varejista

Resumo:

O objetivo deste artigo é propor um modelo para avaliar a cultura de compra em estabelecimentos comerciais. Para isso, o estudo baseia-se em uma abordagem exploratória etnográfica e descritiva. Nesse sentido, considerou-se o conceito de cultura como um elemento abstrato que afeta o comportamento humano, o qual pode ser descrito e definido de diferentes maneiras, pelo que foi realizada uma ampla revisão a partir de múltiplos paradigmas com o objetivo de operacionalizá-lo. Na presente investigação, verificou-se que os resultados do alfa de Cronbach para as escalas de valores foram de 0,90, crenças, 0,88 e mundo subjacente, 0,76, o que fornece resultados confiáveis sobre esses conceitos. Da mesma forma, os resultados obtidos da análise de componentes principais indicam que a contribuição dos construtos encontrados foi para os valores, 6 fatores, explicando 63,4%; para as crenças, 5 fatores, explicando 62,5%; e para o mundo subjacente, 2 fatores, explicando 54,9% da compreensão do problema apresentado. Em conclusão, pode-se afirmar que o consumo na loja tradicional do bairro é uma produção ativa de significados e é um local de trocas simbólicas.

Palavras-chave: Modelo de compra, cultura, lojas de varejo, comportamento do consumidor..

1. INTRODUCTION

Hunt (1976: 1983) argues that "marketing is the science of behavior that attempts to explain the exchange relations between buyers and sellers" and Mauss (1954, cited by Levy, 1978) argues that in exchange relations not only goods, properties, things of economic value are traded, but also courtesy, entertainment and rituals are marketed.

In the same conception, Levy (1978) argues that marketing goes further, when what is exchanged is not only money for products, but also intangibles (values, beliefs, mental representations). In relation to this, Páramo (2004) and Schein (1985) state that all human behavior, be it consumption, sales or interaction, has an explanation that lies deep in its structure, and to carry it out, it is necessary to study the values, beliefs and mental representations existing in the purchasing culture.

On the relationship between culture and values, as well as their impact on social life, Giddens (2000) argues that culture is a set of values, norms and material goods, characteristic of a given group; and values are ideas that individuals or human groups have about what is desirable, appropriate, good or bad. Because of their non-material referentiality, values are not explicit, they rest solidly in the mental depths, as "social constructions", which unconsciously regulate the behavior and artifacts of the members of a society or group (Hofstede, 1997).

Indeed, neighborhood stores stand out as a relevant cultural phenomenon, given that in their dynamics they have condensed a series of collective representations that people in their immediate environment identify through feelings of belonging, desires to share and bonds of solidarity that are reflected in behavioral norms and in the management of implicit codes such as the following: "In neighborhood stores, commercial practices based on trust are developed (...) people buy because of proximity, the miniaturization of products and the possibility of fiado, bargaining and ñapa" (Ramírez & Pachón, 2004:102-103).

These traditional businesses are found everywhere, because "as neighborhood stores have a spontaneous location, one finds them in the middle of the block, on street corners, in front of parks, near universities and in any urban setting, regardless of the social stratum, which is why they are considered a commercial phenomenon, because in addition to surviving the onslaught of global markets, they transcend their hegemonic role as a supply scenario and is a reference of human interactions, since it is integrated into the cultural fabric of each region" (Baquero, 2009:23).

For Megicks (2007), small stores can address the satisfaction of a variety of social needs and act more flexibly than large stores (Kyle & Blair, 2007). These small and local formats have the ability to adapt to market situations (Ekström and Jönsson, 2022).

Likewise, the importance of stores is assumed as an environment of interaction between people. Ramírez and Pachón (2004:15-16) argue "that the city is not only a spatial unit, but the space where citizens build identities and therefore it is not possible to understand society in general, nor the city in particular, if there is no knowledge of the natural spaces that configure it and give it its own dynamics, and unlike previous times, when spaces were treated as purely physical, fixed and immobile things, now they are approached as living entities that are in movement".

With regard to the configuration of the stores in the context of their relationship with the city and the neighborhood, there are two interpretations for their interpretation: an instrumental one in which they are understood as supply scenarios for the basic products of the family basket; and another socio-anthropological one, which approaches them as a physical space in which people's interactions take place. From the instrumental point of view, the closest definition to the neighborhood store is the one proposed by González & Pinilla (2004:48), who state that "they are microenterprise businesses where a family group works; they sell basic necessities, groceries, beverages, liquors, miscellaneous and cleaning products; they are part of the house and to achieve this, they set up the garage, the living room or the front part of the main room, suitable for serving customers".

From the socio-anthropological point of view "it is a cultural product, because it has three relevant qualities: a physical materiality (i.e. the premises where it is installed); symbolic, because it has a significant charge that allows it to be recognized as a neighborhood store anywhere; and social imaginary, because it is a place where, besides finding basic products for the family basket, it is a place for social encounters and social interaction in the popular sectors" (Baquero, 2009:29).

Baquero's argument illustrates precisely the organization of meanings that the store articulates in terms of the great symbolic fabric of the city, since "a look at the city from the perspective of consumption means exploring social and cultural processes to the extent that consumption is a cultural practice that accounts for the appropriation, use and mobility of goods and the meanings present both in them and in the scenarios where consumption transactions occur" (Ramírez & Pachón: 2004:25).

In this way, the "traditional Colombian store can be considered as a space of cultural reinforcement of consumers" who go to it, since according to Páramo (2009) there is a model of "identity proximity" that highlights the different types of relationships established between shopkeepers and consumers, in which social ties are stronger than economic ones, in contrast to the findings of Rémy & Kopel (2002), who considered social ties as a make-up that hides the true economic intentions of the relationships built between the company or business and its markets.

The validity of Páramo's (2009) findings are also applicable in countries and communities in which the axis of the relationship between sellers and buyers is constituted by social aspects, rather than commercial ones, and in countries where cultural variables have a greater incidence than marketing decisions (Bekolo, 2007). Similarly, it can be applied in Eastern European countries where the political, social and economic system underwent major mutations from a centrally planned economy to a free market economy (Fassio & Koleva, 2009; cited by Páramo et al., 2009).

It is important to note that the ties established and maintained in the neighborhood store are based on the permanent interaction among the participating members: shopkeepers, consumers, friends and family members who go there frequently, finding that the value of these ties are deep, because they have been appropriated over time through the performance of rituals and mini-ceremonies; social ties contrary to what Remy & Kopel (2002) call "socializing ties" that are seen as a social clothing with which the commercial motivations that give vitality to the relationship between buyers and sellers are covered.

However, despite the research carried out to understand the phenomenon of Colombian consumer behavior and the daily relationship with neighborhood stores, further research efforts are still needed to discover and understand the impact of the shopping culture on the commercial relationships that characterize neighborhood stores.

In summary, neighborhood stores constitute essential spaces for social interaction, community cohesion, and cultural construction, where consumption transcends the economic to become a symbolic practice that reflects values, representations, and identity ties (Giddens, 2000; Hofstede, 1997; Ramírez & Pachón, 2004). Various studies demonstrate that these businesses operate under models of identity-based proximity, in which trust, solidarity, and a sense of belonging structure relationships stronger than economic transactions (Ekström & Jönsson, 2022; Páramo, 2009). This cultural dynamic is strengthened in contexts where sociocultural variables have a greater impact than market decisions, as is the case in much of Latin America and in countries that have undergone profound socioeconomic transformations (CEPAL, 2023; Fassio & Koleva, 2009).

Furthermore, international organizations emphasize that small businesses remain fundamental to the social and economic well-being of neighborhoods, especially in countries with high rates of informality and gaps in access to formal services (World Bank, 2024; OECD, 2023). In Colombia, where more than 52% of urban employment depends on micro-businesses and small-scale production units, neighborhood stores fulfill a strategic function as supply hubs and as spaces for socialization, ritual, and cultural resistance against the homogenization of modern commerce (DANE, 2024). Despite their importance, academic literature points to the need for further research into how purchasing culture and social practices shape commercial relationships, and how these links influence the sustainability and permanence of local commerce in a constantly changing urban environment.

Generally, the culture variable is approached as a complex and abstract phenomenon that affects human behavior, interpreted in the literature in multiple ways, which greatly enriches the discussion (Donthu & Yoo, 1998; Furrer et al., 2000; Liu & McClure, 2001).

One of the pioneering works was carried out in 1952 by Kroeber and Kluckhohn, who published a historical study on culture entitled "Culture, a Critical Review of Concepts and Definitions", analyzing 174 definitions,

from Tylor's pioneering one in 1871 to 1950 (Páramo, 2009). "From Tylor's definition (1871) to 1903, none were found; between 1903 and 1916, 6 appear; between 1920 and 1940, 47, and in the 1940s, 120, to end up giving rather rambling definitions" (Aguirre, 2004:123).

Here are some definitions of culture from the perspective of societies and human groups:

- "It is an integral whole constituted by utensils and consumer goods, by the body of norms governing different social groups, by ideas, crafts, beliefs and customs" (Malinowski, 1931; cited by Zapata & Rodriguez; 2008:203).

- "It is the pattern of basic assumptions that a group has invented, discovered or developed through learning to deal with problems of external adaptation and internal integration and that has worked well enough to be considered valid and to be taught to its members as the correct way of perceiving, thinking and feeling in relation to such problems" (Schein, 1985:5).

- "They are ways of living, of learned behaviors and beliefs, of shared mental representations, of interrelated ideologies and symbols whose meanings provide orientations for the members of a society, which are transmitted to other generations" (Gupta, 2003: 69, cited by García; 1994: 6).

- "It is the total set of learned beliefs, values and customs, which serve to direct the consumer behavior of the members of a specific society" (Schiffman & Kanuk, 2005:409).

- "It is the collective programming of the mind that distinguishes members of one group from another" (Hofstede, 1997; Hofstede & Hofstede, 2005:4).

A quick analysis shows common elements that should be highlighted. Culture is learned, serves as a framework for action, guides the conduct of its members, establishing codes with which rewards are generated for those who respect its rules and punishments for those who violate them, and also identifies groups of people who at the same time are distinguished from others.

Given the importance that culture has had in the life of organizations, there are also different theoretical approaches, among which the following stand out:

- "It is the pattern of shared beliefs and values that are developed within a company over time" (Gordon & DiTomaso, 1992:784; cited by García; 1994: 6).

- "It is the set of customs, attitudes, values and beliefs widely held by people working in an organization" (Newman, 1986:92; cited by García; 1994: 5).

- "It is the accumulation of meanings, rituals, norms and traditions shared by the members of an organization or a society" (Solomon, 2008: 542).

In the face of the conceptual proliferation of the word culture, operationalizing it has become a challenge for those who have tried. "Many scholars have qualified the concept in the following terms: multifaceted and not very operational (Scholz, 1987); intangible and difficult to define (Edwards & Kleiner, 1988); abstract (Barney, 1986); integrated by interrelated dimensions (Robbin, 1987); used in different ways, creating confusion and conceptual ambiguity (Sackmann, 1992)" (García, 1994:3-4).

Among them, the character of being socially learned stands out: "Culture is learned as a part of social experience (...) and in this environment, children acquire a set of beliefs, values and customs that constitute their culture, all of which is acquired through formal, informal and technical learning (...) they communicate through shared languages and symbols (...) they are transmitted through family, church, school and mass media" (Schiffman & Kanuk, 2005:409).

A person behaves, thinks and feels in a way that is congruent with other members of the same culture; he or she appears to do so in a "natural" or "correct" way. Through this process culture sets lax boundaries for individual behavior and influences the functioning of institutions such as the family and the mass media (Hawkins et al., 2004; Schiffman & Kanuk, 2005). In this way, culture provides the framework within which individual, family and collective lifestyles evolve.

From the academic and business point of view, it is accepted that organizational culture has a significant impact on employee behavior and results (Deal & Kennedy, 1982; Peters & Waterman, 1982; Sanchez, 2009). Thus, culture understood as shared patterns that evolve over time, serves to reduce human variability and to outline employee behaviors (Peters & Waterman, 1982; Schein, 1985; Denison, 1990; Sanchez, 2009).

Corporate culture is the "glue" that holds organizations together, providing cohesion and coherence between the parts; but there are differences between the basic assumptions about people and the world (Schneider, 1988). Corporate culture has been discussed in multinational companies as a means of control by headquarters over its subsidiaries through recruitment of individuals who share the company's values, socialization through training, personal interaction, open-ended hiring, overseas internships, recreational actions, and the location of employee housing in certain locations (Schneider, 1988).

However, although it is fully accepted that culture has a significant impact on the organization, "describing how culture can influence the behavior of individuals to generate better results is open to further controversy. The source of the problems is threefold. First, the concept of culture is controversial, since the currents of research on organizational culture are divided into two main camps, and the fact of understanding culture in one way or another has consequences for the nature of the study that can be carried out. A second problem is the difficulty of measurement and the diversity of instruments. The third problem is the scarcity of agreement regarding the theoretical formulations on organizational culture, and therefore, there is no body of empirical knowledge with general validity" (Sanchez, 2009: 159-160).

Culture studies revolve around two general paradigms, the functionalist and the interpretative (Sanchez, 2009): The functionalist, assumes culture as a sociocultural system, whose study is to focus on finding comparable functions and levels among all organizations, assumes culture as an organizational variable, independent or dependent, external or internal (Siehl & Martin, 1990; Tichy, 1982). The interpretative sees culture as a system of ideas where each cultural system is unique, and understands it as manifestations of the human unconscious through metaphors or expressive forms (Geertz, 1973; Lamers, 1981; Malinowski, 1961). These conceptual approaches to culture give rise to divergent and mutually exclusive notions of the role of culture in organizations (Allaire & Firsirotu, 1984). The choice of a paradigm implies different methods of analysis and processing.

It is the interpretative perspective that, first and foremost, serves as the foundation for studying shopkeepers in their close relationship with consumers, especially because within these traditional small Colombian businesses, symbolic relationships are woven and come to light when both parties interact. Having identified the main interpretative traits of shopkeeper culture, the functionalist paradigm of culture is the one best suited to establish the impact it has on the conception and practice of shopping culture in retail establishments.

This approach is also due to the fact that "Culture has many elements organized along a continuum of subjectivity and accessibility: basic assumptions, values-norms, and visible artifacts (...) Basic assumptions are unconscious patterns that can only be accessed through direct interaction with their carriers over an extended period of time. Visible artifacts are unique to each organization, generated through a chain of events that is often not transferable to other corporations. In other words, a symbol may signify different things in two distinct companies, due to specific events in their life cycle (...) Thus, an empirical study of organizational culture requires analyzing the intermediate component (values and norms). Therefore, the analysis of generalizable factors across organizations, which allows for a functionalist perspective, leads to studying values and their embodiment in behavioral norms" (Sánchez, 2009:161-162).

"To evaluate organizational culture, there are several models. Inkeles & Levinson (1969) propose three dimensions: hierarchical distance, self-representation, and conflict management; Hofstede (1999) presents five factors: power distance, uncertainty avoidance, masculinity-femininity, collectivism-individualism, and long-term vs. short-term orientation; Vallée (1985) identifies three types of assets: intangible, material, and social; Schein (1999) outlines three factors: artifacts-behavior, values-beliefs, and underlying worldviews; Trompenaars (1994) defines seven categories: universalism/particularism, specific/diffuse, individualism/collectivism, neutral/affective relationships, achievement/ascription, relationship with time, and relationship with nature" (Páramo et al., 2009: 37).

Among the researchers mentioned, Hofstede has been the only one to widely apply empirical analysis of cultural impact. However, the initial study focused on the values of IBM employees across 53 subsidiaries,

interviewing 116,000 employees between 1967 and 1973. While Hofstede's dimensions (2001) have been used in many cultural studies, measuring culture at a national level rather than cultural values, Hofstede's analyses (2001) overlook the variability of cultural values among individuals within a country (Schneider, 1988).

Hofstede (2001) disregards differences in cultural values among age groups within the same country. This has compelled researchers to identify appropriate tools to measure the impact of culture on exchange relationships between consumers at an individual level, as there is limited research on the subject (Donthu & Yoo, 1998; Furrer et al., 2000; Kanousi, 2005).

Evidence from different epistemological stances suggests that cultural dimensions significantly affect service encounters. Winsted (1997) found differences in restaurant service encounters between Japanese customers, who emphasized group orientation (care, kindness, formality), and American customers, who prioritized individual orientation (friendliness, promptness, personalized attention, positive attitude). The study indicated that customers evaluate service differently, and therefore, instruments developed in one culture do not always perform well in others (Schneider, 1988).

This form of consumption is reflected in consumer behavior through symbolic purchases, where consumers acquire specific goods or services for what they signify, based on the symbolism attributed by society or parts of it. Such products or brands act as social tools for symbolically communicating something between the individual and their socially significant references.

The group is understood as the entity that publicly assigns symbols to specific products, highlighting their importance to current or potential members. It contributes to the transfer of social meaning and monitors behavior, rewarding or punishing individuals according to the extent to which they adopt the symbolism attached to each product or brand.

Consumer culture manifests itself in distinct societal subgroups with shared characteristics such as values, beliefs, possessions, rituals, mental representations, and symbolic forms. These subgroups self-select based on a shared commitment to brands or specific products. Their members often exhibit behaviors akin to deep religiosity, elevating certain brands to the status of icons due to the social recognition they confer (Schouten, 1991).

Social institutions such as family, friends, neighborhoods, communities, and social groups to which individuals belong or aspire to belong exert pressure. Through rituals or symbols accepted by all, these groups encourage individuals to acquire products that confer status, social position, prestige, and recognition within the social environment in which they operate daily.

Individual behavior arises from the constant interaction of people with the socio-cultural environment in which they operate. In fact, when describing a specific consumer, the cultural group is always implicitly or explicitly used as a reference for analysis (Venkatesh, 1995). It must be acknowledged that individuals are products of their culture and social groupings and are therefore conditioned by a defined, accepted, and widely shared cultural environment (McCracken, 1986).

The conceptual developments of marketing have led to its interpretation through two distinct paradigms: one views it as a tool for maximizing profits regardless of the consequences of its implementation, and the other considers it from a cultural perspective. In the latter, not only the consumer's cultural patterns and symbols converge, but also the cultural frameworks of the executive linked to a specific organization connected to a global market culture and a particular productive sector. Thus, a product's market is structured based on three sources of values, beliefs, traditions, and distinct ways of acting: those of the consumer, the company, and the market (Páramo et al., 2007).

For an organization to be successful, it must build long-term relationships with its core market (consumers, buyers, clients) and, to this end, study the key aspects of current market and organizational trends (Páramo, 2004). This leads to the emergence of ethnoconsumption and the cultural dimension of markets, where objects, norms, and exchange elements acquire meaning (Venkatesh, 1995; Spillman, 1999).

To study consumption from the perspective of the social or cultural group to which an individual belongs (Venkatesh, 1995), it is necessary to analyze the

impact of the cultural practices of formal or informal groups on purchasing and consumption habits.

Schneider (1988) argues that the construction of the concept of culture has caused considerable confusion because, despite the existence of multiple definitions, they are often vague and general. Furthermore, anthropologists, sociologists, and psychologists bring specific paradigms and methodologies to the table, creating challenges in reaching a consensus on definitions as well as their evaluation and practical application.

According to Schneider (1988), the model developed by Schein (1985) helps to organize the puzzle pieces of culture by dividing it into three levels: behaviors-artifacts, beliefs-values, and assumptions or underlying worldviews. These levels are classified by their degree of visibility; behaviors and artifacts are easy to observe, while beliefs, values, and underlying assumptions are difficult to understand, explain, and measure. Laurent (1986) posits that corporate culture can influence the first two levels but has minimal impact on the underlying assumptions embedded in national culture.

Culture, as a system of socially shared meanings that guide and justify human behavior, approves or condemns visible behaviors, which in turn find "logical" explanations in deeper elements. These explanations are rooted in values and beliefs or in that underlying world that provides few rational justifications yet is accepted as an irrefutable truth (Schneider et al., 1993).

For Schein (1985), artifacts and behaviors form the tip of the "iceberg" representing observable aspects of human behavior. Artifacts encompass all products that, as symbols of a particular society, surround individuals and confer status upon those who possess them, differentiating them from those who cannot or do not wish to acquire them. These artifacts gain recognition to the extent that each culture assigns them a shared symbolism among the members of that cultural group. This implies that the existence of products outside dominant cultural patterns would be impossible.

From the consumption phenomenon, artifacts are explicitly related to the importance and social significance of acquiring and possessing products as symbols of collective recognition within a given culture. For example, in certain cultures, owning a high-end (luxury) car is viewed more favorably than owning a low-end vehicle, which may be the only option for individuals with limited economic means.

Behaviors or actions refer to the practices carried out by members of a culture, which society either accepts or rejects based on the codes established and practiced among its members. If actions align with the regulations of a given human group, the culture encourages and promotes them. However, if they contradict social norms, they are perceived as disruptive factors to harmony and collective coexistence and are condemned as irreverent and harmful to the society one belongs to or aspires to join.

From the perspective of the consumption phenomenon, there are classes, forms, and types of products that, due to their greater social visibility, carry symbolic meanings that grant higher recognition to their owners, who are therefore willing to pay premium prices. Luxury goods and prestigious brands are examples of such products. Consumers who belong to or aspire to the higher strata of society decide, within the framework of dominant cultural patterns, to shop at malls and exclusive stores where prices are typically higher.

The concept of value has drawn interest from sociology, psychology, and education, but empirical studies are scarce, with most focusing on theoretical aspects. On this topic, Ramírez (2007:42-45), in his doctoral dissertation, outlines several definitions that reorient the understanding of values towards empirical work:

- "It is the characteristic of something considered desirable" (Foulquié, 1961:14).

- "They are deep beliefs about whether things or actions are good and should be aspired to, or bad and should be rejected" (Hoebel, 1973).

- "They are guides and determinants of social and ideological actions, on one hand, and of the social component, on the other" (Rokeach, 1973:24).

- "They are concepts, beliefs, intentions, or behaviors that transcend specific situations and serve as guides for the selection or evaluation of behaviors and events, prioritized based on their relative importance" (Schwartz, 1992:4).

- "They are thoughts and ideas that drive a person to act and relate to their environment in a specific way" (Cobo, 1993:170).

- "They are evaluative beliefs that synthesize affective and cognitive elements to guide individuals in the world they live in" (Marini, 2000:28).

- "They are organized structures of cognitions about some social entity, such as a person, group, role, or evento" (Michener et al., 2004:107).

Hechter (1992, cited by Ramírez, 2007:47) asserts that the study of values faces four challenges: they are not observable; existing theories are insufficient to understand how they shape behavior; behavioral explanations are unconvincing when the value is unknown; and there are significant difficulties in measuring them.

On this last point, it has been stated that "the measurement of values, like that of many other psychological and social concepts, is still quite imperfect, as there is a lack of standardization between theoretical and empirical research." However, the Rokeach Value Survey (RVS) was developed to measure values, distinguishing between eighteen instrumental values (alpha 0.61-0.71) and eighteen terminal values (alpha 0.69-0.78) (Rokeach, 1967, 1973). Schwartz (1994) found no empirical evidence supporting the differences proposed by Rokeach (1973) between instrumental and terminal values and proposed the Schwartz Value Survey (SVS), which includes ten values recognized in seventy cultures worldwide: Hedonism, stimulation, self-direction, universalism, benevolence, power, achievement, conformity, tradition, and security. Rokeach asks participants to rank the values, whereas Schwartz requests they rate them on a 7-point scale (7, supreme importance; 3, important; 0, not important; and -1, opposed to my values). Later, Schwartz (2004) developed the Personal Values Questionnaire (PVQ) as an instrument containing "less abstract" items (Ramírez, 2007: 47-49).

Regarding the definition of values, Hawkins et al. (2004:40-42) state that values are generalized ideas about what is desirable for a society. They affect behavior because, through norms, they indicate an acceptable range of responses to specific situations, serve as guides for "appropriate" behavior, and enjoy general acceptance among members of a society. On the other hand, the limits that culture imposes on behavior are called norms, which are rules specifying or prohibiting certain behaviors in specific situations. These norms influence consumption patterns and are derived from cultural values, with their violation punished by sanctions that vary across societies.

Values specify the importance and priorities people assign to different concepts or things (Fraj et al., 2004). According to Schiffman et al. (2005), values are few, enduring, and difficult to change; they serve as a guide for appropriate behavior. They are not tied to objects or situations, are widely accepted by members of a society, and are considered the "ideals" or "ought to be" of a society. Thus, they can be summarized as "values are the guiding beacons of human behavior, whether individual or social" (Ramírez, 2007:2).

Sitaram & Codgell (1976) identified values such as authority, education, money, efficiency, candor, gratitude, hospitality, gender equality, hierarchy, masculinity, motherhood, modesty, peace, punctuality, environmental preservation, religiosity, respect for elders, respect for youth, and wisdom.

Cheng & Schweitzer (1996) found values such as adventure, collectivism, beauty, competence, convenience, courtesy, economy, effectiveness, family, health, individualism, cleanliness, magic, modernity, nature, nutrition, leisure, patriotism, popularity, and recreation.

Bearden & Netemeyer (1999) identified values such as self-respect (conformity with one's conscience), security (physical, financial), warm relationships with others (family, community, neighborhood, work, friendships), self-fulfillment (feeling deserving of the best), a sense of accomplishment (achieving goals), being respected, a sense of belonging, enjoyment, and pleasure in life. According to Beatty et al. (1986), there are three types of value orientations: toward others, the environment, and oneself.

Beliefs, like values, lie between artifacts and the underlying world. They are nurtured over time through rituals, myths, and legends that originated in the past and have been transmitted across generations, gaining an unparalleled status of absolute truth within specific cultural contexts. As a result, some cultures are immersed in beliefs rooted in traditions that challenge current world precepts. For instance, pregnant women and children are advised not to approach cemeteries or

wakes because "it is believed that the aura emitted by the deceased can make them ill" (Páramo & Ramírez, 2007).

The boundary between a value and a belief is quite blurry. Beliefs arise from a lack of rational explanation for certain natural phenomena; they are verbal or mental statements of the "I believe" type about the perception of facts. Beliefs are individually valid, while values hold group validity (Schiffman et al., 2005).

According to Schein (1985), underlying assumptions or worlds prescribe ways of perceiving, thinking, and evaluating the world. They include perspectives on the relationship with nature and human relations, reside in the deepest part of the collective consciousness of a human group, and represent assumptions taken as true. Due to their immaterial nature, they are difficult to question or justify. This deep-rooted, almost mysterious nature makes these assumptions nearly immutable and perennial. For their study and understanding, they manifest through dominant values, beliefs, and attitudes, many of which are closely linked to aspects that, in one way or another, define what is right or wrong within a framework of established norms.

To identify underlying assumptions or worlds, Schein (1985) suggests answering several types of questions:

- Related to change: Is it inherently good or dangerous?

- Related to truth: Is it unique, inductive, or deductive?

- Related to the concept of time: Is it infinite or limited? Cyclical or sequential? Monochronic or polychronic?

- Related to nature: Can it be controlled through human actions, or is it predetermined by prevailing fatalism?

- Related to the handling of social rules: Are they applied uniformly in all situations, or does their application depend on particular circumstances?

- Related to human nature: Are people inherently good or malevolent? Are personal relationships more important than tasks and duties? How structured are these interpersonal relationships? Is there a hierarchy among them? Are they predominantly collective?

Given the complexity of underlying assumptions, the concept of mental representation is employed, as discussed by Berger & Luckmann (1966), Moscovici (1961), and Marion (2003).

According to Berger & Luckmann (1966), the mental representation of an object, product, or brand corresponds to a set of opinions, information, and beliefs about that object. It is a way of interpreting everyday reality, a form of socially constructed and shared knowledge that gives meaning to life and contributes to the social construction of reality. This knowledge is shaped by the reality of each object, the subjective elements of the individual, and the social system within which the relationship between the observed object and the observing subject is inscribed.

For Moscovici (1961), every social representation simultaneously reflects the form of something (an object) and the profile of someone (a subject), whether an individual, family, or group in relation to others. As a result of this social process, categories emerge, seeking to maximize perceived similarities between objects classified within the same category (assimilation) and perceived differences between objects in different categories (contrast).

Thus, mental representations are classification categories that serve to relate circumstances, phenomena, or individuals; images that condense a set of meanings; and frames of reference that allow the interpretation of everything emerging in a given research process (Marion, 2003).

2. METHODOLOGY

In this research, ethnography and analytical-descriptive and quantitative methods were employed. The application of the ethnographic method involved observation, participation, written recording, video recording, and was complemented with 28 in-depth interviews with shopkeepers and consumers in traditional neighborhood stores. The analytical-descriptive method consisted of breaking down and exploring the object of study, moving from the complex to the simple. The in-depth interviews and quantitative instruments were distributed across all socioeconomic strata.

The quantitative method involved conducting 400 surveys in Neiva and processing them using factor analysis. Both qualitative and quantitative techniques and methodologies typical of social and human sciences research were used to collect and analyze

primary information. Qualitative information was gathered through in-depth interviews, participant observation, and non-participant observation. The purpose of the in-depth interviews was to describe the factors shaping the culture of purchasing in traditional neighborhood stores. Observations were conducted at different moments and under varying consumption circumstances to capture as many situations as possible in which the population consumes or shops in these stores.

After transcribing the in-depth interviews, they were presented to the interviewees for review and necessary adjustments. Subsequently, spoken "portraits" or "summaries" of each interview were created, and Likert scale (5-point) statements were formulated to measure values, beliefs, and the underlying world—factors that shape the culture of purchasing. Cultural categories for values, beliefs, and the underlying world were also developed, grounded in theory, with data and analyses integrated into categories aligned with the information. Data from videos and field notes from observations complemented these established categories and introduced new ones not present in the interviews. The findings were further reinforced with results from previous studies by other researchers.

The findings from the qualitative investigation of values and relational commitment served as the foundation for designing a structured questionnaire using a Likert scale (1 Disagree – 5 Agree) and multiple-choice responses. The questionnaire was tested in group sessions with consumers or buyers who were illiterate to ensure the clarity of the questions. After making the necessary adjustments, the final instrument was applied to 420 buyers of traditional neighborhood stores (95% confidence level and a maximum allowable error of 4.7% in estimates). Quantitative data analysis was conducted by processing 400 surveys using the SPSS statistical package, which confirmed the reliability and validity of the instruments applied. The Cronbach's alpha results for the scales used were: values 0.90, beliefs 0.88, and underlying world 0.76.

The results of the in-depth interviews, direct observations, participant observations, and video recordings with shopkeepers and consumers are presented below.

3. RESULTS AND DISCUSSION

Values

To measure the construct of values among shopkeepers and consumers in the traditional neighborhood store, the categories proposed by Sitaram & Codgell (1976), Cheng & Schweitzer (1996), Bearden & Netemeyer (1999), Beatty et al. (1986); the methods of participant and direct observation, filming and the following questions to shopkeepers and consumers were used: Why do people go to the store and not to the supermarket? Do you think that neighborhood stores are an integral part of the community or product distribution centers? Why? Finding with these the following common values: Collective, trust, cordiality, economy, aesthetics, gratitude, nutrition and leisure.

The Cronbach's alpha estimated for the values construct was 0.89, an excellent level because it exceeds the minimum level estimated by the experts (Hernández et al., 2010). Likewise, the correlations are significant because 100% of the variables that make up the values construct have significance levels of 0.01 or 0.05. Two variables were suppressed because they were not significant and contributed very little to the construct: the shopkeeper often lends for the cab or bus, 2.3; when I am bored I go to the store, 2.3.

Principal component analysis (PCA). To evaluate the contribution of the dimensions of the relational values, the Principal Component Analysis (PCA) method was used, and its validity was obtained because the requirements of Hair et al. (1999) were met. The variables are good because through six dimensions they explain 63.4% of the understanding of the problem posed:

- F1. 17.0%. Aesthetics and cleanliness. Because the store is clean, tidy, organized, the grocer serves well, is well presented, and sells fresh and quality products.

- F2. 10.3%. Friendliness. Because the shopkeeper gives advice, collaborates in community activities, is a leader and avoids going to the center to consumers.

- F3. 10.2%. Trustworthiness. Because the shopkeeper offers good prices, sells products when the store is already closed, is a trustworthy person and has good hours.

- F4. 9.5%. Economy. Because the shopkeeper lets products go when money is scarce, offers payment facilities and buys products ordered by consumers.

- F5. 8.4%. Leisure. Because consumers go to the store to greet neighbors, meet friends and have a good time.

- F6. 8.0%. Savings. Because consumers consider the store to be part of the neighborhood and sell small quantities.

Beliefs

These are verbal or mental statements of the "I believe" type, and they are nurtured over time through a series of rituals, myths, and legends that circulate socially and legitimize certain consumption practices (Páramo et al., 2007; Schiffman et al., 2005). These beliefs function as implicit guides to behavior and reflect how consumers interpret their commercial environment, attributing specific meanings to the actors and spaces involved in exchange relationships. According to cultural consumption theory, these types of representations are consolidated in everyday life through repeated interactions, purchasing habits, collective narratives, and even early socialization processes (Arnould & Thompson, 2005; World Bank, 2023). In the case of the traditional neighborhood store, these beliefs are especially significant because they are deeply rooted in urban popular culture and the local economy that characterizes many Latin American countries.

To understand the beliefs surrounding typical exchange relationships between shopkeepers and consumers in traditional neighborhood stores, the following questions were asked: Why do people go to the store and not the supermarket? Do you believe that neighborhood stores are an integral part of the community or simply product distribution centers? Why? These questions allowed researchers to explore not only consumer preferences but also the symbolic and emotional values associated with these spaces, in line with studies that highlight the role of micro-stores as hubs of social cohesion, interpersonal trust, and social capital in neighborhoods (CEPAL, 2023; Putnam, 2000).

The following are beliefs found in the relationships between merchants and consumers in exchange relationships: I can dress however I want at the store, I have a lot of fun with the merchant, the merchant knows the consumers' tastes, the merchant is a trustworthy person, the merchant does favors, the merchant knows how to recognize the signs when customers buy, it's easy to complain at the store, customers vent at the store, children have cravings at the store, the service is fast at the store, the store gives a little something extra, the store sells everything, the store sells small quantities, the store sells basic products, you can chat with friends and neighbors at the store, the store is a place of information, the store is close to home, the store has good hours, the store has good prices. These beliefs align with contemporary research showing that local retail businesses simultaneously fulfill economic, social, and emotional functions, and that these functions explain their resilience even in the face of the expansion of modern commerce and digital platforms (Ekström & Jönsson, 2022; OECD, 2023).

The results of the principal component analysis (PCA) of beliefs indicate that the variables identified through ethnographic and quantitative methods are appropriate, as they explain 62.5% of the understanding of the problem posed across five dimensions (alpha of 0.88). This level of explained variance and the reliability obtained are within the recommended standards for social science and consumer behavior studies (Hair et al., 2021), which reinforces the validity of the emerging dimensions:

F1. 15.5%. Friendliness. Because the shopkeeper is helpful, provides good service, has convenient hours, offers good prices, it is easy to file complaints, and serves customers quickly. This factor relates to the concept of proximity service, widely documented as a differentiating attribute of small businesses (OECD, 2022).

F2. 15.5%. Economy. Because the store sells small quantities, offers basic products for the family, is close to home, I can dress as I like, and the children eat there. This dimension aligns with studies that highlight how neighborhood businesses promote economic and physical accessibility, especially among low- and middle-income households (World Bank, 2024).

F3. 13.0%. Relief. In the store, you can chat with friends and neighbors, customers vent, and it's a place to get information. This is a socio-emotional component, widely recognized in the literature as an essential part of the “spaces of social refuge” that strengthen the community fabric (Baquero, 2009; Putnam, 2000).

F4. 11.8%. Gratitude. Because the shopkeeper has a demanding job and knows the customers' contact information. This factor demonstrates relationships based on reciprocity and moral recognition, typical characteristics of relational economies and exchanges laden with social meaning (Mauss, 1954/2009).

F5. 6.7%. Utility. Because the shopkeeper sells everything. This dimension corresponds to the functional versatility of neighborhood commerce, documented in popular supply chain studies culture and urban resilience (CEPAL, 2023; Ekström & Jönsson, 2022).

Taken together, these five dimensions show that beliefs about neighborhood stores are articulated around affective, economic, social, and utilitarian factors, confirming that this type of commerce constitutes a hybrid phenomenon where consumption practices, community ties, and deeply rooted cultural meanings converge.

Mental representations

They prescribe ways of perceiving, thinking about, and evaluating the world. They are rooted in the collective consciousness and represent assumptions considered self-evident, but which, due to their immaterial nature, are difficult to question or even explicitly identify (Schein, 1985). These representations function as cultural categories of classification, through which individuals organize everyday experience, interpret social phenomena, and assign meanings to the spaces, objects, and relationships that surround them. In this sense, they constitute true "cognitive maps" that guide social and economic practices and are shared by the members of a community (Marion, 2003; Moscovici, 2000). From this perspective, neighborhood stores are configured as symbolic units that condense values, bonds, and norms that allow consumers to interpret their function beyond the mere supply of goods, integrating them into the repertoire of urban cultural practices (Ramírez & Pachón, 2004).

To identify these mental representations, shopkeepers and consumers were asked: What images, words, or phrases come to mind when they hear "neighborhood stores"? The responses revealed recurring mental images: a nearby place, a source of immediate gratification, a trusted space, a meeting place with neighbors and friends, an informal information center, a place where favors are done, a place for small purchases, and a commercial hub where "you can find everything." These results confirm what has been noted in the literature on local commerce, which recognizes traditional stores as spaces where social capital is produced and reproduced, and where economic practices are deeply intertwined with social relations of friendship, reciprocity, and solidarity (CEPAL, 2023; Ekström & Jönsson, 2022; Putnam, 2000).

Principal component analysis (PCA) supports these qualitative observations, revealing that the dimensions identified through ethnographic and quantitative methods are consistent and explain a significant portion of the variability of the phenomenon. Specifically, two dimensions explain 54.9% of the identified cognitive structure (alpha = 0.76), indicating adequate internal reliability according to methodological standards in the social sciences (Hair et al., 2021). The first dimension (F1 = 28.7%), called Cordiality, encompasses elements such as closeness to friends and neighbors, information flow, proximity to home, and the satisfaction of cravings; components that reinforce the idea of the store as a relational and emotional space. The second dimension (F2 = 26.2%), identified as Economy, integrates aspects such as product variety, sales in small quantities, trust in the shopkeeper, and availability outside of regular hours—characteristics that reflect the flexibility and adaptability of traditional commerce, attributes widely documented in studies of urban microeconomics and local supply systems (OECD, 2023; World Bank, 2024).

Thus, the analysis suggests that mental representations of neighborhood stores operate simultaneously on two levels: a symbolic-relational one, based on friendliness and social interaction, and an economic-functional one, linked to accessibility, convenience, and trust. This duality reaffirms the central role of these establishments in everyday urban life and in shaping local economic and social dynamics.

4. CONCLUSIONS

The objective of the research was to propose a model for evaluating the shopping culture of retail establishments or neighborhood stores. In this respect, a series of factors were found to be relevant for consumers of the neighborhood store. In line with Baudrillart (1970) and Páramo (2009), these factors can be interpreted in the light of the store as a place of symbolic exchanges between the people who attend,

since social networks are woven around the neighborhood store. This identity is so strong that the intensity of the various relationships means that interactions between neighbors are considered relevant (Meneses, 2002), and in turn indicates that these social ties are constantly reproduced.

The results obtained constitute a contribution to the dynamics of understanding marketing phenomena in the light of ethnography and sociology and not from an instrumental point of view. It also serves as a reference for new studies claiming the role of culture in economic, social and political activities, among others.

Similarly, the present research allowed corroborating what Bartels (1963), Zeithaml & Zeithaml (1984), Palmatier et al. (2006), Runya & Droge (2008), Páramo (2009), Sanclemente (2012), who argue that the contexts in which marketing events take place should be taken into account, because extrapolations should not be made from countries coming from other economies and cultures because concepts, systems and techniques vary between different societies or within the same country.

He also reaffirmed that consumption is not a purely economic fact, explained only by economic theories, but it is the existence of sociological, anthropological and psychological theories that explain what happens when individuals consume; but unfortunately these views are given in isolation (Ramírez & Pachón, 2004). Thus, Douglas & Ishewoord (1979) propose a dual purpose of merchandise: to provide subsistence and to establish social relations, which implies, in order to understand the cultural model of purchase, to think of merchandise as mobilizers of cultural meanings (Ramírez & Pachón, 2004).

In the complex social reality in Colombia, the practice of marketing is different, as it is contrary to what is taught in schools and universities based on U.S. policy, where students are trained to manage, control, dominate and predict on the basis of consumer satisfaction, so “marketing in Colombia” could fit in the postmodern school of Europeans and South America since it is less aggressive and less useful (Firat, 2005, Páramo, 2009). It should be pointed out that Colombia's cultural diversity requires a contextual approach that should address the social and commercial needs felt by the community. It is necessary to avoid falling into a structuralist approach to culture, where everything is determined in advance and there is nothing new. The life of the community - the neighborhood - is more important than the commercial relationship itself, and therefore the shopkeeper's role extends to the community where the store is located.

REFERENCES

Allaire, Y., & Firsirotu, M. (1984). Theories of organizational culture. Organization Studies, 5(3), 193-226. https://doi.org/10.1177/017084068400500301

Baquero, M. (2009). La Tienda de Líchigo. Una Metáfora del Consumo [Tesis de maestría, Pontificia Universidad Javeriana]. https://repository.javeriana.edu.co/handle/10554/239

Barney, J. B. (1986). Organization culture: can it be a source of sustained competitive advantage? Academy of Management Review, 11, 656-665. https://doi.org/10.2307/258317

Bartels, R. (1963). Comparative marketing. International Executive, 28-29.

Bearden, W. & Netemeyer, R. (1999). Handbook of Marketing Scales: Multi-Item Measures for Marketing and Consumer Behaviour Research. SAGE Publications. https://doi.org/10.4135/9781452224923

Beatty, S. E., Kahle, L. R., & Homer, P. (1986); Alternative measurement approaches to consumer values: the list of values (LOV) and values and life style (VALS). Journal of Consumer Research, 13(3), 405 – 409. http://dx.doi.org/10.1086/209079

Bekolo, C. (2007). Approche culturelle du consommateur en Afrique et perspectives pour la straégie marketing. Gestion 2000, 24(1), 105-119.

Berger, P. L., & Luckman, T. (1966). La construction sociale de la réalité. Paris. Armand Colin.

Comisión Económica para América Latina y el Caribe [CEPAL]. (2023). Transformación productiva e inclusión social en América Latina y el Caribe. CEPAL.

Cheng, H., & Schweitzer, J. (1996). Cultural Values reflected in Chinese and US Television Commercials. Journal of Advertising Research, 6(4), 27-44. http://dx.doi.org/10.5539/ibr.v6n4p25

DANE. (2024). Boletín técnico de micronegocios y empleo urbano en Colombia.

Deal, T. E., & Kennedy, A. A. (1982). Corporate Cultures: The Rites and Rituals of Corporate Life. Harmondsworth: Penguin Books.

Denison, D. R. (1990). Corporate culture and organizational. Wiley and Sons: New York.

Donthu, N., & Yoo, B. (1998). Cultural influences on service quality expectations. Journal of Service Research, 1(2), 178-186. https://doi.org/10.1177/109467059800100207

Douglas, M., & Isherwood, B. (1979). The World of Goods: Towards an Anthropology of Consumption. New York: Norton.

Ekström, K. M., & Jönsson, H. (2022). Orchestrating retail in small cities. Journal of Retailing and Consumer Services, 68, 103008. https://doi.org/10.1016/j.jretconser.2022.103008

Fassio, O., & Koleva, G. (2009). Cultural dynamics and local commerce in transition economies. In Páramo et al. (Eds.), Cultura y consumo en Europa del Este.

Firat, A. F. (2005). Meridian Thinking in Marketing? À Comment on Cova. Marketing Theory, 5(2), 215-219. https://doi.org/10.1177/1470593105052477

Fraj, E., Grande, I., & Martínez, E. (2004). Un estudio exploratorio sobre las variables psicográficas que influyen en el comportamiento del consumidor ecológico. Revista de Economía y Empresa, 21(50), 61-88. http://agora.edu.es/descarga/articulo/1976544.pdf

Furrer, O., Liu, B. S. C., & Sudharshan, D. (2000). The relationships between culture and service quality perceptions. Journal of Service Research, 2(4), 355-371. https://doi.org/10.1177/109467050024004

García, A. M. (1994). Un modelo holístico para el estudio de la realidad multicultural de las organizaciones: su aplicación al caso de la Universidad de las Palmas de Canarias (Tesis de maestría, Universidad de las Palmas de Canarias].

Geertz, C. (1973). La interpretación de las culturas. Editorial Gedisa: España.

Giddens, A. (2000). Sociología (3 edición). Madrid: Alianza Editorial.

González, G., & Pinilla, O. (2004). Estudio comparativo de las características del merchandising aplicado la tienda tradicional de Barranquilla en estratos 2 y 5 [Trabajo de especialización, Universidad del Norte]. Repositorio institucional.

Hair, J. F., Anderson, R. E., Tatham, R. L., & Black, W. C. (1999). Análisis multivariante. Madrid: Prentice Hall.

Hair, J. F., Hult, G. T., Ringle, C., & Sarstedt, M. (2021). A primer on PLS-SEM (3rd ed.). SAGE.

Hawkins, D. I., Best, K., & Coney, K. A. (2004). Comportamiento del consumidor: Construyendo estrategias de Marketing. McGraw Hill.

Hernández, R., Fernández, C., & Baptista, P. (2010). Metodología de la investigación. México DF.: McGraw Hill.

Hofstede, G. (1997). Cultures and Organizations. Software of the Mind. Intercultural Cooperation and its Importance of Survival. UK: McGraw-Hill.

Hofstede, G. (1999). Cultura y organizaciones. Editorial Sage, Thousand Oak.

Hofstede, G. (2001). Culture´s consequenses. Sage Publications, Thousand Oak.

Hofstede, G., & Hofstede, G. J. (2005). Cultures and Organizations: Software of the Mind (2nd ed.). McGraw-Hill: New York.

Hunt, S. (1976). The nature and scope of marketing. Journal of Marketing, 40, 17-28. https://doi.org/10.1177/002224297604000304

Kanousi, A. (2005). An empirical investigation of the role of culture on service recovery expectations. Managing Service Quality, 15(1), 57-69. https://doi.org/10.1108/09604520510575263

Kyle, R., & Blair, A. (2007). Planning for health: generation, regeneration and food in Sandwell. International Journal of Retail & Distribution Management, 35(6), 457-473. https://doi.org/10.1108/09590550710750331.

Lamers, C. (1981). Contributions of organizational sociology Part II. Contributions to organizational theory and practice-A liberal view. Organization Studies, 2(4), 361-376. https://doi.org/10.1177/017084068100200404

Laurent, E. (2009), Peut-on se fier à la confiance? Revue de l'OFCE, 108, 5-30. https://www.ofce.sciences-po.fr/pdf/revue/1-108.pdf

Levy, S. (1978). Hunger and worrk in civilized tribu or the anthropology of market transactions. The American Behavioral Scientist, 21(4), 557-570. https://doi.org/10.1177/000276427802100407

Liu, R. R., & McClure, P. (2001). Recognizing cross-cultural differences in consumer complaint behavior and intentions: an empirical examination. Journal of Consumer Marketing,

18(1), 54-74. http://dx.doi.org/10.1108/07363760110365813

Marion, G. (2003). Apparence et identité: une approche sémiotique du discours des adolescentes à propos de leur expérience de la mode. Recherche et Applications en Marketing, 18(2), 1-29. http://dx.doi.org/10.1177/076737010301800201

Mauss, M. (2009). The gift: Forms and functions of exchange in archaic societies. Routledge. (Original work published 1954).

McCracken, G. (1986). Culture and Consumption. Journal of Consumer Research, 13(1), 71-84. http://www.jstor.org/stable/2489287

Meneses, A. (2002). La conversación como interacción social. Onomazein, 7, 435-447. https://dialnet.unirioja.es/servlet/articulo?codigo=6467344

Megicks, P. (2007). Levels of strategy and performance in UK small retail businesses. Management Decision, 45(3), 484-502. https://doi.org/10.1108/00251740710745098

Moscovici, S. (1961). La psychanalyse, son image et son public. Paris: PUF.

Palmatier, R. W., Dant, R. P., Grewal, D., & Evans, K. (2006). Factors influencing the effectiveness of relationship marketing: A meta-analysis. Journal of Marketing, 70, 136- 153. https://doi.org/10.1509/jmkg.70.4.136

Páramo, D. (2004). Marketing, su esencia conceptual. Barranquilla: Ediciones UniNorte.

Páramo, D. (2009). Le commerce traditionnel colombien: un espace de renforcement culturel pour les consomateurs. Thése présentée á la Faculté des Sciences Économiques et Sociales de LÚniversité de Geneéve- Suiza.

Páramo, D., & Acevedo, C. (2005). Valores, creencias y orientación temporal del consumidor de tiendas de barrio en Barranquilla [Tesis de maestría, Universidad del Norte]. Repositorio institucional.

Páramo, D., García, O., & Arias, M. O. (2007). Consumidor de la tienda manizaleña. Una mirada cultural. Editorial Universidad de Manizales.

Páramo, D., & Ramírez, E. (2007). Gerencia Estratégica del Marketing: Un enfoque cultural. Editorial USCO.

Páramo, D., Ramírez, E., & Rodríguez, A. (2009). Cultura organizacional & estilos de dirección orientados al mercadeo. ECOE Ediciones-Universidad del Valle.

Peter, T. J., & Waterman, R. H. (1982). En búsqueda de la excelencia. Editorial Norma.

Putnam, R. D. (2000). Bowling alone: The collapse and revival of American community. Simon and Schuster.

Ramírez, H. (2007). Los valores de los adolescentes, de sus padres y profesores [Tesis doctoral, Universidad de Granada]. https://digibug.ugr.es/handle/10481/1633

Ramírez, O., & Pachón, A. (2004). Una forma para entender la ciudad. Relaciones sociales y prácticas culturales en tres escenarios de mercado. Neiva: Universidad Surcolombiana.

Rémy, E., & Kopel, S. (2002). Social Linking and Human Resources Management in the Service Sector. The Service Industries Journal, 22(l), 35-56. https://doi.org/10.1080/714005060

Sánchez, I. (2009). Hacia unos valores culturales más eficaces: el papel de la estrategia en la consecución de mejores resultados. Investigaciones Europeas de Dirección y Economía de la Empresa, 15(2), 159-182. https://doi.org/10.1016/S1135-2523(12)60095-1

Sanclemente, J. C. (2012). La reputación del tendero de barrio ante su mercado y sus consecuencias [Tesis de doctorado, Universidad EAFIT]. https://repository.eafit.edu.co/items/b9e698ed-6a71-48ee-a27f-472b203607dc

Schein, E. (1985). Psicología de la Organización. Prentice Hall.

Schein, E.H. (1999) Process Consultation Revisited: Building the Helping Relationship. Addison-Wesley, Reading, MA.

Schiffman, L., & Kanuk, L. (2005). Comportamiento del consumidor (5° edición). Prentice Hall hispanoamericana S.A.

Schneider, S. (1988). National vs. Corporate Culture: Implications for Human Resource Management. Human Resource Management, Summer, 27(2), 231-246. https://doi.org/10.1002/hrm.3930270207

Schneider, S. (1993). Cross-Cultural Research: Implications for Management Cultural, Differences, Management, and Economics. Colloquium. Brussels.

Schouten, J. W. (1991). Selves in Transition: Symbolic Consumption in Personal Rites of Passage and Identity Reconstruction. Journal of Consumer Research, 17(4), 412-425. https://www.jstor.org/stable/2626836

Siehl, C., & Martín, J. (1990). Organizational cultura. A key to fianacial perfomance? En Schneider, S. C. (Ed.): Organizational cliante and culture, Jossey-Bass, San Francisco.

Sitaram, K. S., & Codgell, R. (1976). Foundations of Intercultural Communication. Ohio, Charles Merrill.

Solomon, M. R. (2008). Comportamiento del Consumidor. Editorial Prentice Hall. México.

Spillman, L. (1999). Enriching exchange: Cultural dimensions of markets. The American Journal of Economics and Sociology, 58(4), 1047-1071. https://doi.org/10.1111/j.1536-7150.1999.tb03407.x

Tichy, N. M. (1982). Managing change strategically: the technical, political and cultural keys. Organizational Dynamics, 11(2), 59-80. https://doi.org/10.1016/0090-2616(82)90005-5

Venkatesh, A. (1995). Etnoconsumerism: A new paradigm to study cultural and cross-cultural consumer behavior. In J. Arnold Costa & G. Barnossy (editors), Marketing in a multicultural world. Sage Thousand Oaks, CA.

Winsted, K. F. (1997). The service experience in two cultures. A behavioral perspectivs. Jouranl of Retailing, 73(3), 337-360. https://doi.org/10.1016/S0022-4359(97)90022-1

World Bank. (2023). Global Practices Report: Social cohesion and local commerce. World Bank Group.

World Bank. (2024). World Development Report 2024: The Future of Digital Inclusion. World Bank Group.

Zapata, A., & Rodríguez, A. (2008). Gestión de la Cultura Organizacional. Universidad del Valle. Cali. Colombia.

Zeithaml, C. P., & Zeithaml, V. A. (1984). Environmental Management: Revising the Marketing Perspective. Journal of Journal of Marketing, 48(2), 46-53. https://doi.org/10.2307/1251213.