



The
knowledge
to compete

Examining Gift-Giving Motives in a Cross-Cultural Context

by

Vinita P. Ambwani

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ABSTRACT

The purpose of this research was to explore the gift-giving motives of migrants. The first objective was to develop statistically validated measures of the motives of gift-giving in the context of migrants giving gifts to their siblings or to those with whom they have a sibling like relationship, on the occasion of home country travel. The second objective was to examine the relationships between gift-giving motives, Schwartz' basic human values, immigrants' intention to return permanently to their home country, and their relative economic status.

The data came from South-Asian and Lebanese Canadian samples. Data was collected in two stages via a self-administered survey which could be completed on-line or in a pencil and paper format. In Stage One, 207 usable cases were obtained and in Stage Two, 316 valid cases were obtained. The data in Stage One was subjected to exploratory and confirmatory factor analyses as well as reliability analyses to develop an eight-factor gift-giving motives measurement scale. In Stage Two the data were subjected to the same analyses to refine the measurement scale developed in Stage One.

Measures were successfully developed for the following eight theoretically driven constructs representing gift-giving motives: *agonistic*, *insurance*, *demonstrating achievement/seeking status*, *maintaining rituals*, *reciprocity*, *utilitarian*, *guilt*, and *maintaining social ties*. Regression analyses supported theorized links between self-enhancement values and gift-giving motives of *agonistic*, *insurance* and *demonstrating achievement and seeking status*. Similarly, the hypothesized relationships between conservation values and gift-giving motives of *maintaining rituals*, *maintaining social ties*, and *guilt* were also supported. Self-transcendence values were found to predict *utilitarian* and *maintaining social ties* motives of gift-giving and openness to change values were found to predict the *agonistic* motive, as theorized.

The relationships between self-transcendence values and *guilt* and between conservation values and *insurance* were not supported. The predicted relationships of self-transcendence and

conservation values with the gift-giving motive of *reciprocity* was not supported, suggesting that this motive, in particular, needs further exploration in future research.

The findings of this research provide a comprehensive set of measures for gift-giving motives and insights into their relationship with basic human values for continued conceptual, theoretical and empirical work on the topic of gift-giving.

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CHAPTER 1: INTRODUCTION

1.1 Overview

Gift-giving is a social, cultural and economic phenomenon that permeates national and cultural boundaries. Highlighting the significance of gift-giving in relationships, Komter and Vollebergh (1997) refer to gift-giving as the *cement* of social relationships where a plethora of human feelings are generally at play. Macklin and Walker (1988) define gift-giving as the selection, transfer and evaluation of material and immaterial (intangible) objects to fulfill an obligation or as a spontaneous gesture. The values of reciprocity and exchange in gift-giving drive consumption making it intrinsically relevant to marketers (Clarke, 2006); this fact is validated by the growing popularity of the topic in marketing (Lowe et al., 1968; Banks, 1979; Otnes and Beltramini, 1996; Rugimbana et al., 2003), particularly in the area of consumer behaviour (Otnes and Beltramini, 1996).

In addition to the personal context, where a gift is given by one person to another person, researchers have explored the topic of gift-giving in many other contexts, including business-to-business (Eberhardt and Wilkinson, 2005), group-to-group and nation-to-nation (Neilson, 2008). Gift-giving phenomenon has been studied from the point of view of both the giver and the receiver, and the perspectives have varied across sociology (e.g., Caplow, 1982; Cheal, 1996; Joy, 2001) and anthropology (e.g., Davis, 1972; Johnson, 1974) to consumer behaviour and marketing (e.g., Belk, 1988; Sherry, 1983; Fischer and Arnold, 1990; Cleveland, 2003).

While western cultures and some holidays have significant representation in the gift-giving literature, ethnic viewpoints and occasions are conspicuously absent (Otnes and

Beltramini, 1996). In general, there is consistent acknowledgement that gift-giving behaviour is driven by values that are culturally situated but, in spite of that, there is a dearth of ethnic and cross-cultural studies on the topic (Belk, 1996; Cleveland et al., 2003; Otnes and Beltramini, 1996). This gap becomes particularly significant in academic research as marketers, sociologists and anthropologists attempt to gauge the impact of globalization on such culture-specific practices (Kimura and Belk, 2005).

This research conducts an empirical study using multi-ethnic samples to test a research framework of gift-giving motives based on Schwartz's theory of basic human values and past research on the subject of gift remittances. The research framework predicts a relationship between the basic human values and gift-giving motives of migrants. It also predicts a relationship between the gift-giving motives of migrants and each of the two variables of the *Intention to return permanently to the home country* (Lucas and Stark, 1985) and the *Relative Economic Status of migrants compared to the recipients* which have been frequently identified as drivers of gift remittances by migrants (Carling, 2008). The context of the study is limited to migrants of South Asian and Lebanese origin giving gifts, on the occasion of home country travel, to their siblings or to those with whom they have a sibling-like relationship. African-Americans, Latinos and Asians tend to be the most researched groups in cross-cultural or multi-ethnic studies and researchers have underscored the need to expand such studies to other groups (Koegal et al., 1995). The choice of the two groups, South Asian and Lebanese is further motivated by the high cultural distance between the two (Hofstede, 1980; Schwartz, 1999) which may result in potentially distinct results based on different value priorities.

One of the challenges of undertaking this research is that for several proposed gift-giving motives statistically-validated measures have not yet been developed. Moreover, the available

measures of motives may not be valid in the specific context of the proposed study. Thus, the first part of the study is concerned with developing measures for the motives of gift-giving in the said context. The study is conducted in two distinct stages and utilizes a survey research methodology at each of these stages. The first stage involves the development and validation of scales for gift-giving motives using a pilot study with a nonprobability sample whereas the second stage includes collecting data for testing the model. The multicultural sample used for the second stage study is comprised of South Asian-Canadians¹ and Lebanese-Canadians. This choice is primarily driven by their relatively sizeable proportions in the Canadian population as well as their cultural distance from each other (Hofstede, 1980; Schwartz, 1999) and is expected to result in discernible differences in their value priorities.

The gift-giving behaviour on the occasion of home country travel has not been widely studied. The work that has been done is limited largely to the qualitative studies in the field of anthropology (e.g. Mitrut and Nordblom, 2010; Menjivar et al., 1998; Lucas and Stark, 1985). There is ample evidence of both the pervasive tendency of migrants to give gifts on this occasion (Cliggett, 2003; Carling, 2008; Khatib and Pezdir, 2009) as well as of the relative consistency with which they travel home (Levitt and Waters, 2006). Both of these facts make for compelling reasons to conduct empirical research that would allow a better understanding of gift-giving on this particular occasion.

With respect to choosing the relationship context for this study, the possible recipient could be a spouse, sibling, child, or parent in the immediate family. The percentage of migrants who live away from spouses in Canada and the US is relatively small (Statistics Canada, 2001).

¹ People of Indian, Bangladeshi, Sri-Lankan and Pakistani origin

Also, regulatory and social structures associated with the phenomenon of migration (Citizenship and Immigration, 2010) make it less probable that migrants will have children in the home country. The reverse is generally true—they have parents in the home country—which reduces the choice of recipient in the immediate family to being a parent or a sibling. In choosing the sibling context, the more egalitarian nature of the relationship between siblings versus that between a child and a parent is taken into consideration (Burholt, 2004). A child-parent relationship between the giver-recipient would potentially narrow motives for giving to obligation or guilt, making it difficult to obtain relationships across a diverse set of motives and the spectrum of basic human values.

1.2 Background for the Study

The cross-disciplinary nature of the topic of gift-giving may be explained by the fact that it involves a variety of motives ranging from economic, cultural and social to self-expression (Belk, 1996). Several studies have attempted to investigate why people give gifts. Frequently examined motives of gift-giving have ranged from altruistic to agonistic (Sherry, 1983; Sherry and McGrath, 1989; Wofinbarger, 1990; Belk and Coon, 1993), experiential to utilitarian or practical (Wofinbarger and Yale, 1993; Othman et al., 2005), or simply to mark and communicate social relationships (Belk, 1976; Ruth et al., 1999). Goodwin et al. (1990) examined gift-giving motives on a continuum ranging from obligatory to voluntary, and Cheal (1988) considered the motive to be an expression of love or a medium to signal the relationship between the giver and the recipient.

Gift purchases represent a form of consumption behaviour (Sherry, 1983; Goodwin et al., 1990), and all behaviours are driven by some motive (Boudon, 2001; Inglehart, 1997; Kohn,

1969; Rokeach, 1973). The fact that different gift-giving motives lead to different consumption behaviour can be evidenced in the work of Scammon et al. (1982) who found that flowers, when purchased as an obligation, differed from those purchased as spontaneous gifts. Further, utilizing the means-end theory, researchers have linked the tendency to select certain product attributes (means) to motives (ends) for buying these products (Gutman, 1982; Reynolds and Gutman, 1988). Goodwin et al. (1990) proposed a dichotomy of gift-giving motives — obligatory and voluntary — and found that the extent to which the motives fall in either of these two categories affected the choice of gift and the post-purchase process. The study by Goodwin et al. (1990) reinforced the earlier proposition made by Belk (1979) that consumption behaviour associated with gift-giving is impacted by the motive for giving.

Since an understanding of behaviours necessitates an understanding of motives that drive these behaviours, an important first step in modeling the behavioural processes is to determine the range of motives that might be at play in such behaviours and also to determine if these motives can be predicted using available parameters. Values, both personal and cultural, form one such parameter and research shows that behaviours of different cultural groups can be differentiated based on value priorities of these groups (Hofstede, 1980; Beatty et al., 1993). Researchers have used several scales to measure values including Rokeach's (1979) list of 18 terminal and 18 instrumental values; Kahle's list of values—LOV (Kahle, Beatty and Homer, 1986); and Schwartz' Basic Human Values (Schwartz, 1992; 2005b). The Schwartz' theory of Basic Human Values (1992; 2005b) identifies ten motivationally distinct values that have been shown to be persistent across cultures (Schwartz et al., 2001; Capanna et al., 2005; Gungor, 2007). According to this theory, the ten basic values— Universalism, Benevolence, Tradition,

Conformity, Security, Power, Achievement, Hedonism, Stimulation and Self-direction—can predict behavioural motives.

While Basic Human Values have been identified as important drivers of behaviour (Schwartz, 1992; 2005b), it is important to note that in the specific context of migrants gifting to those in their country of origin, two other factors may be significant drivers of gift-giving motives—*Intention to return permanently* (Lucas and Stark, 1985) and the *Relative economic status of the migrant compared to that of the recipient* (Carling 2008). Both of these factors may be related to motives of gift-giving in the specific context chosen for this study. These factors are incorporated in the model as drivers of motives. Lucas and Stark's (1985) conclusions were based on evidence from a detailed survey of households in Botswana that received remittances from abroad, whereas Carling's conceptual model of motivations to remit was predicated on theory and past research. In addition, other variables including gender (Carling 2008), and time since immigration (Carling, 2008) may interact with values, gift-giving motives or the relationship between the two—these will be included as moderating variables in the model.

Researchers have noted that in the specific context of gift-giving involving migrants as givers and people in home countries as the recipients, a broader set of motives come into play (Hagen-Zanker and Siegel, 2007) than those reported in contextually less specific situations of gift-giving. For example, migrants often give gifts to insure their place in the line of inheritance (Amuedo-Dorantes and Pozo, 2006) or to insure that they can depend on help from recipients should they visit or return permanently to their countries of origin. Thus, insurance as a motive is specific to this contextual situation of gift-giving. Similarly there are other motives of guilt and maintaining social ties that are specific or at least salient in the specific context chosen for the proposed study. The categories of motives examined in past research (e.g. Sherry, 1983;

Goodwin et al., 1990; Wolfinbarger and Yale, 1993) are very broad, and researchers have drawn attention to the need to parcel these broad categories of motives into specific motives since the behavioural outcomes based on these sub-motives can be quite different (Carling, 2008).

1.2.1 Economic Significance of Gift-giving

Many researchers have highlighted the great economic significance associated with gift-giving (e.g., Belk, 1979; Goodwin et al., 1990). A 20-year-old study pegged estimated expenditures for gifts for a typical American household at 4% of the household budget, which at that time represented more than 78 billion dollars of annual spending (Garner and Wagner, 1991). Gonzales (1988) estimated that each American buys, on average, six birthday presents a year. Mowen and Minor (1998) note that the Christmas period accounts for more than half of all retail profits.

More recently, a 2006 estimate (Marketing Management, 2006) suggests that gift buying represents roughly 10% of the total retail purchases in United States. According to the report, the typical gift-giving consumer spent \$1,935 on gifts in 2005, and 60% of this amount was spent on gifts for holidays with the rest spent on gifts for other occasions around the year including birthdays, anniversaries and weddings. The most popular product categories for gift-giving, in descending order, included candles and candle accessories, flowers, plants and garden accessories, seasonal decorations and gifts for pets. More than 90% of adults in the US intended to buy gifts during the Christmas holiday season (Yin, 2003).

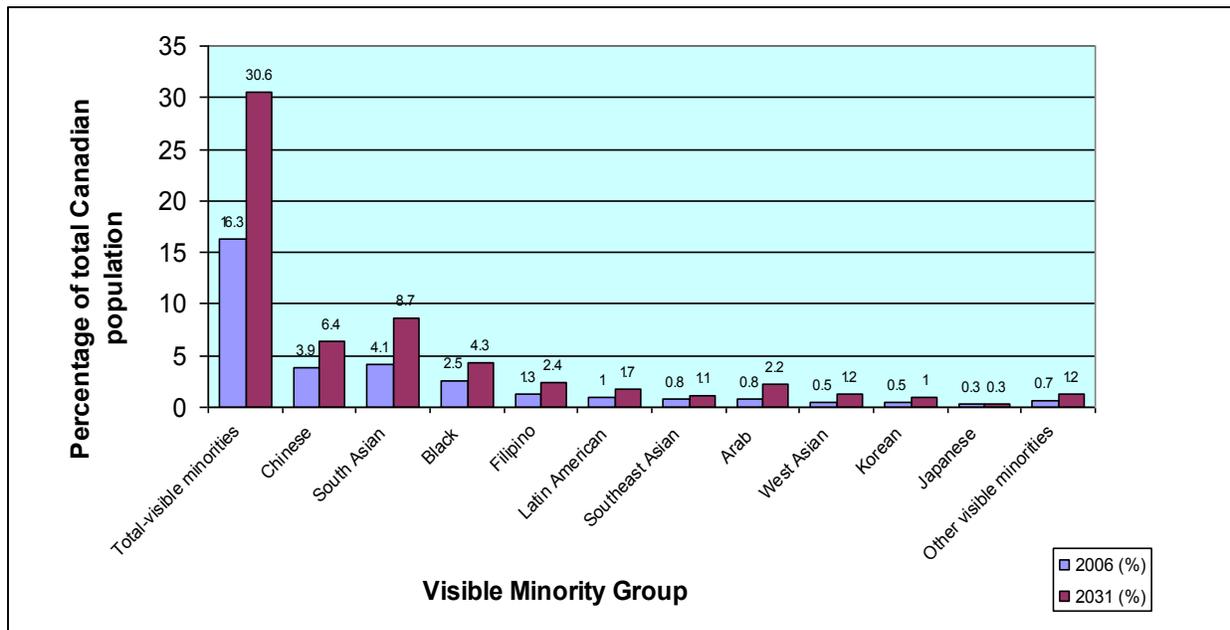
Researchers who have approached the topic of gift-giving from an economics perspective have frequently attempted to study the perception of economic value associated with the exchange (e.g., List and Shogren, 1998; Waldfogel, 1993, 1996). Such studies have consistently

found that gift-giving is a value-destroying phenomenon—that is, the perceived monetary value that a receiver associates with a gift is less than the actual monetary value of the gift (List and Shogren, 1998; Waldfogel, 1993, 1996). In this case, the rational choice theory (Solow, 1993) would predict that people will eventually choose not to engage in the exchange. However, in spite of the economic inefficiency of gifts (Cheal, 1988) and the fact that they can cause stress, anxiety and disappointment (Sherry et al., 1993), giving and receiving gifts continues to be a universal practice. In fact, this form of consumption continues to expand with new products and even new occasions of gift-giving—such as grandparents’ day (Otnes and Beltramini, 1996). This proliferation of occasions and items suitable as gifts across various cultures, economies and diverse demographics attest to the topicality of this area of research. According to Schudson (1986), gift-giving demonstrates the spirit of the giver and encompasses more than the contribution of the material value of the gift to the giver. This idea is crucial in understanding the persistence of this universal phenomenon and is aptly expressed in a famous Portuguese proverb, “What is bought is cheaper than a gift.”

1.2.2 Immigrants and Gift-Giving

In relation to its population, Canada admits the second largest percentage of legal immigrants in the world (Statistics Canada, 2010). On average, 70% of new immigrants to Canada belong to racial and ethnic minority groups and minority populations are expected to show a significantly increasing trend (see Figure 1.1).

Figure 1.1: Visible Minorities in Canada



Statistics Canada (2010)

Home country visits are common among immigrants (Levitt and Waters, 2006). The frequency of visits to the country of origin declines as time since immigration increases. For example, second and later generation immigrants visit their country of origin less frequently than first generation immigrants (Levitt and Waters, 2006) and, amongst the first generation immigrants, the recent immigrants visit home countries more often. Based on data from the 2006 National Survey of Latinos conducted by the Pew Hispanic Center in the US, Waldinger (2007), it was found that two-thirds of Latino immigrants had traveled back to their country of origin since migrating and nearly 30% had done so in the past two years. A rich body of literature on the topic of remittance shows that nearly all immigrants take gifts for relatives and friends when they travel to the home country (Carling, 2008; Cliggett, 2003; Khatib and Pezdir, 2009).

Very little is known about what drives immigrants to give gifts on the occasions of home country travel. As discussed earlier, from a practitioner perspective the estimates of amounts spent in this context suggest that billions of dollars of spending is undertaken for gift-giving purposes. This context represents a significant new area for academic research.

1.3 Statement of Objectives and Scope of the Study

Researchers have examined the topic of gift-giving in various contextual backdrops, including business-to-business gift-giving (Arunthanes et al., 1994; Millington et al., 2005), charitable gifting (Sargeant, 1999) and consumer gift-giving. Within consumer gift-giving, there are two distinct streams: interpersonal gift-giving—when items are given and received between individuals (Klein et al., 1995) and self-gifting—which is a form of personal indulgence (Mick and DeMoss, 1990). The current research is limited to the interpersonal consumer gift-giving phenomenon where both the occasion and the relationship between the giver and the receiver are pre-established. It is important to note the limits this poses on the generalizability of potential findings.

In the context of migrants giving gifts to their siblings on the occasion of home country travel, Schwartz theory predicts a relationship between motives and basic human values. This study explores whether gift-giving motives are related to basic human values by developing and testing a research framework based on Schwartz theory of Basic Human Values. In addition, the relationship between gift-giving motives and the two variables of *Intention to return* and the *Relative economic status* of migrants with respect to the recipients is also explored as part of the research framework.

Since the existing measures of motives for gift-giving are limited and may not be valid in the specific context identified for this study, the first part of the research involves the development and testing of measures for gift-giving in the context identified for this study. Given that the study involves the use of cross-cultural samples (South Asian-Canadians and Lebanese Canadians), Schwartz' measures for values are chosen for this study based on their cross-cultural robustness (Schwartz et al., 2001; Capanna et al., 2005; Gungor, 2007). The choice of the cross-cultural sample used for the study is based on two factors: their relative cultural distance (Schwartz, 1999) from each other which is expected to yield potentially unique findings, and the access available to the specific cultural networks as sample frames. The groups with different ethnic origins in the South Asian cluster have significant cultural similarities and have been studied as a cluster in the past (e.g. Mahapatra, 2012; Stelzl and Seligman, 2009).

Other variables that have frequently appeared in gift-giving studies in the remittance context include gender (Carling, 2008), income (Garner and Wagner, 1991; Konica and Filer, 2009) and time since immigration (Carling, 2008; Fairchild and Simpson, 2004). These are included in the study as moderating or contextual variables with the intention to explore their interaction with the proposed drivers of motives, gift-giving motives or the relationship between them.

In the chosen context of gift-giving on the occasion of the home country visit and the recipient being a sibling or sibling-like, the above purpose results in the following two broad objectives for the study:

1. To develop statistically validated measures of the motives of gift-giving in the context of migrants giving gifts to their siblings, or to those with whom they have a sibling-like relationship, on the occasion of home country travel.
2. To conduct an empirical, cross-cultural study using South Asian-Canadian and Lebanese-Canadian samples to test a model based on Schwartz theory of basic human values and extant research. The model predicts a relationship between the gift-giving motives of migrants and their basic human values, their intention to return permanently to their respective home country, and their relative economic status compared to the recipients of gifts.

1.4 Contributions

Researchers have often attempted to distinguish the behaviours of different cultural groups based on their value priorities (Hofstede, 1980; Beatty et al., 1993). Verifying that personal values do indeed predict behavioural motives in the context of gift-giving on the occasion of home country travel will allow the existing knowledge on value priorities of different groups to be applied in several ways. It will have value both in developing theories of gift-giving and in tailoring marketing messages to reach large groups of populations that engage in this particular form of consumption in the context of home country visits.

The fact that research on the topic of gift-giving is scattered across multiple disciplines has resulted in a literature that has significant breadth but which lacks depth and to date no comprehensive models of the gift-giving process have been tested. The sheer number of contexts in which this form of consumption is manifested implies that there are many rich avenues where gift-giving behaviour could be explored. The context for this study—immigrants as gift givers,

home country travel as the occasion and the sibling/sibling-like relationship between the giver and the receiver—is conspicuous in its absence in research focus, even when a very broad view of the context is taken. Yet, it is a very relevant context where a significant amount of consumption dollars are spent (Waldinger, 2007; Carling, 2008; Khatib and Pezdir, 2009), which indicates a significant gap between research and practice. This study looks to fill or at least reduce this gap.

The lack of conceptual and theoretical foundations that explain the gift-giving process and associated consumer behaviour suggests that there are significant gaps in our understanding of the topic. Even less is known about how the phenomenon manifests itself in diverse populations. The dearth of cross-cultural and multi-ethnic studies in this area has been broadly acknowledged (Belk, 1996; Cleveland et al., 2003; Otnes and Beltramini, 1996), and there have been multiple calls in the research literature to address this gap. The current study is a partial attempt to answer these calls.

The most important justification for this research arose from the concerns raised by Davies et al. (2010) who highlight the lack of linkage between the motivations of gifting and the marketing of gifts and point out the paucity of quantitative studies in this area. An empirical study was, therefore, in order to establish the motives which are assumed to drive gift-giving behaviour.

1.5 Conclusion

The persistence of consumption in the context of gift-giving and its economic scope makes gift-giving an important consumer behaviour that warrants future research. Research shows that the

manifestations of this behaviour differ significantly based on the occasion (Sherry, 1983; Otnes and Woodruff, 1991), the cultural and ethnic backdrop of the exchange (Park, 1998; Webster and Nottingham, 2000) and the relationship between the giver and the receiver. In this light, researchers have suggested that the field will be best served by context-specific studies that would unravel the many facets of this phenomenon (Wolfenbarger and Yale, 1993; Belk 1996). The growing populations of migrants in countries with open immigration policies, with the strong propensity to bring gifts on the occasion of travel to their respective home countries (Campbell, 2010), make the study of gift-giving motives and their relationship to basic human values of migrants potentially very useful from the vantage point of both practitioners and academics.

CHAPTER 2: LITERATURE REVIEW

2.1 Introduction

The giving and receiving of gifts is a social, cultural and economic phenomenon that is prevalent across all cultures, societies and socio-economic levels. For any kind of gift-giving to occur there needs to be a giver, a receiver, a gift, and an occasion (Clarke, 2006). It is the interaction of these four elements that imparts uniqueness to various gifting situations (Clarke, 2006). Since each of these core elements can have a variety of attributes and influences, the breadth of this topic has evolved significantly with a large number of variables studied. The stream is characterized by only a few studies for any given element (Otnes and Beltramini, 1996), and the fact that there are a large number of contextual variables has resulted in an area that lacks depth but is rich with the potential for future research.

The topic of gift-giving has gained importance in the field of consumer behaviour in the last three decades. Research in this field has focused on a large number of variables that include product categories and attributes (Minowa and Gould, 1999), giving occasions (Minowa and Gould, 1999; Green and Alden, 1988), gender differences (e.g., Minowa and Gould, 1999; Ward and Tran, 2007), cultural values (Green and Alden, 1988; Beatty et al., 1991), motivations and occasions (e.g., Minowa and Gould, 1999; Ward and Tran, 2007), monetary expectations and purpose (Ward and Tran, 2007).

The aspects of gift-giving chosen for examination vary significantly from study to study. Belk's seminal study (1976) conceptually examined the gift selection and was followed by another study focused on the variables of search time and effort exerted in the gift-giving process

(Belk, 1982). Sherry (1993) studied the stages of the gift-giving process and proposed one of the first process models of the phenomenon. The work of Otnes et al. (1992, 1994) focused on the occasion of giving gifts. Most of these earlier studies were characterized by a focus on the giver's perspectives. One of the significant areas of research in the topic of gift-giving has evolved around determining the impact of gender on other gift-giving variables (e.g., McGrath, 1995; Cheal, 1988; Sherry and McGrath, 1989; Otnes et al., 1994; Webster and Nottingham, 2000; Fischer and Arnold, 1990). While earlier studies concerned with gender concluded that gift-giving was primarily a female task, the more recent work has tended towards relating this behaviour to feminine qualities in individuals rather than biological sex (Weisfeld-Spotler et al., 2006). Work by Fischer and Arnold (1990), Minova and Gould (1999) and Kay et al., (2001) contribute significantly to the body of work that examines the role of gender in gift-giving.

Sherry (1983) proposed one of the first process models for the phenomenon of gift-giving. The model includes a number of influences on the process starting with gift search and gift purchase processes—which are incorporated into the first stage of the gift-giving – *gestation*. This is followed by the stage of *prestation*² where actual giving of the gift occurs and the stage of *reformulation* where a recalibration of the relationship occurs as a result of gift-giving. The model is discussed in further detail later in this chapter.

Otnes and Beltramini (1996) note that western cultures and some holidays, such as Christmas, have significant representation in the gift-giving literature but ethnic occasions and viewpoints are not proportionally represented. In addition, many share the opinion that given the strong possibility that gift-giving behaviour is driven by culturally situated variables such as

² *Prestation* is a term coined by John Sherry (1983) and refers to the stage where actual presenting of the gift to the recipient occurs.

values, there should be more emphasis on ethnic and cross-cultural research on the topic of gift-giving (Belk, 1996; Cleveland et al., 2003; Otnes and Beltramini, 1996).

The first part of this chapter attempts to define a gift and highlights the distinction between a gift and other forms of giving, viz., interpersonal and charitable giving and gifting to self versus others. The following section elaborates the theoretical developments in the specific area of gift-giving as well as the more general theories that researchers have applied to understand this phenomenon. The section that follows sheds light on the relationship between gift-giving and personal and cultural values which is the basis of a small number of the gift-giving models that have been proposed. The following discussion moves to the gift-giving research in cross-cultural and multi-ethnic settings. The chapter concludes with a review of salient variables including gift-giving motives which have appeared in the extant research.

2.2 The Concept of a Gift

Researchers have explored the topic of gifts and gift-giving for a long time; however, most researchers have neglected to define gifts formally (Davies et al., 2010). Belk and Coon (1993) define a gift as a good or service voluntarily provided to another person or group. Klein et al. (1995) define gifts as items that we receive from other individuals. These definitions are very broad and apply to all forms of gift-giving, including charitable donations and giving and receiving gifts in a business context. In addition, these definitions provide no distinction between objects given as gifts and those that may be bought to fulfill a utilitarian need where the receiver is dependent on the giver for such needs—as in the case of a parent buying a winter coat for a child.

Garner and Wagner (1991) state that an economic or social exchange of any good or service achieves the status of a gift when it is voluntarily given under a social interaction governed by an existing relationship between the giver and the receiver. Macklin and Walker's (1988) definition of gift-giving as "the selection, transfer and evaluation of material and immaterial (intangible) objects to fulfill an obligation or as a spontaneous gesture", attempts to incorporate some expected functions of the gifts; however 'spontaneous' and 'obligatory' giving covers a wide range of possible items which may be given but not necessarily as gifts. It would be useful to include the fact that for gifts, the obligation to give may be implicit and governed by social or relationship norms. Cheal (1996) identifies the following features of gifts: they allow recipients to stabilize their performance roles as they acquire new social identities—for example, utilitarian gifts are often given to people as they enter new roles through marriage, change of jobs, having a new baby etc.; gifts create normative obligations for individuals and groups engaged in the exchange; they symbolize social identities; and they provide a possible medium for people to communicate inner states in the form of feelings and beliefs towards recipients.

Cheal's definition of the role of gifts to communicate feelings towards the recipient and / or symbolize the nature of the relationship between the giver and the recipient only alludes to an occasion of giving. Many other researchers have noted that the value of a gift is more than the functionality and economic value associated with the item given as a gift (e.g., Schudson, 1986; Larsen and Watson, 2001) but have not made an explicit reference to the gift symbolizing an occasion. It is argued that this is an important aspect of gifts that distinguishes items given as gifts from other forms of giving. Accordingly, the following definition of a gift which includes the elements of the definitions of Macklin and Walker (1988), Cheal (1996) and Larsen and Watson (2001) is proposed, 'gift-giving is an act where a tangible or intangible object given as a

gift attains value through the functional utility inherent in the object along with the symbolism embedded in the manifestation of the giver's feelings about the recipient, the occasion and/or the relationship between the giver and the receiver'.

2.2.1 Gift-giving in an Interpersonal versus a Charitable Context

Since any resource, tangible or intangible, can be converted into a gift (Sherry, 1983), it is important to distinguish between gift-giving and charity. For example, time as a resource is frequently given voluntarily in charity. Larsen and Watson (2001) support the view that gift-giving is different from charity because there exists a direct relationship between the giver and the receiver and further suggest that gift-giving behaviour in this sense cannot be manifested outside of a relationship. While a donor can have a relationship with a charitable organization, or foundation etc., there is no direct relationship of the donor to the end recipient prior to the gifting event.

2.2.2 Gifts versus Personal Use Items

Earlier studies in this stream of consumption focused on distinguishing purchase behaviour for gifts from that of items for personal use. A 1977 study by Ryan was concerned with determining the differences in buying small appliances for the purpose of gifting versus personal use and found that the quality image of the stores from where the items were bought was more important in the case of a gift purchase. However, data acquisition and search time were found to be higher in the investigation by Heeler et al. (1979) when the item (a blender) was for own use versus that bought for a close friend. This is possibly due to a higher perceived financial risk in the case of own use and may be specific to certain product categories (Weigl, 1974). Establishing the

distinction between gifts and personal use items has become more important and also more complicated with the recent evolution of the stream of self-gifting in the field of marketing.

2.2.3 Self-Gifting versus Gifting Others

Studies of gift-giving up to the 1980s considered gift-giving to be a dyadic or interpersonal phenomenon involving a distinct giver and a receiver of gifts. In the 1990s, researchers began to acknowledge that the phenomenon of gift-giving can and does sometimes manifest as people giving gifts to themselves (e.g., Mick and DeMoss, 1990a and 1990b; McKeage et al., 1993; Weisfeld-Spotler et al., 2006).

Mick and DeMoss (1990b) conducted the first empirical research on the topic of self-gifting and conceptualized self-gifts as “personally symbolic communication through special indulgences that tend to be premeditated and highly context bound” (p.328). The study identified reward and therapy as the predominant context for self-gifting and noted the following commonalities between the processes of self-gifting and gifting others: gifting is a medium of communication; there is some kind of exchange, e.g. in case of self-gifting it could be a reward in exchange for a job well done; and specialness, i.e. it is more than the functionality inherent in the tangible / intangible item. This observation provides insights into the motives that may drive gift-giving, which may include underscoring the relationship between the giver and the recipient, giving pleasure, and symbolizing the specialness of the occasion.

Mick and DeMoss’s view regarding the symbolism and contextuality of self-gifts is shared by Olshavsky and Lee (1993), and it serves to clarify the difference between gift buying and everyday buying, as in a situation of a person buying a pair of shoes for a child or an elderly parent, or low involvement items for self-consumption to fulfill a need. The area of self-gifting

in consumer research has not been sufficiently explored, but some attempts have been made to understand the self-gifting process (Mick and DeMoss, 1990) and its relationship with sex, marital status and frequency of interpersonal gifting (Kleine, Kleine and Allen, 1995; Ward and Tran, 2007).

2.3 Theoretical Developments

There is no specific gift-giving theory, but a number of existing economics and consumer behaviour theories have been invoked by researchers to explain gift-giving behaviour in different contexts. For example, gift exchange theory, discussed later, is considered to be a special case of the more general social exchange theory (Balkin and Ricebé, 2007). There are, however, three distinct paradigms, the exchange paradigm, the relational paradigm and the community paradigm (Hollenbeck et al., 2006), under which the gift-giving literature has evolved. Different ways of assigning meaning to the gifts, different bases for gift selection and evaluation, and different perceived self-image of the giver distinguish these three paradigms (Hollenbeck et al., 2006).

The three paradigms in gift-giving literature and theories supportive of these paradigms are discussed in the next section followed by a discussion of the more general theories from diverse fields in social sciences that have been invoked to understand different aspects of gift-giving behaviour. In light of the objectives of the current research, i.e., exploring the motives for gift-giving by migrants on the occasion of home country travel, a discussion of remittance theory is included in the following section. The subsequent section explains the Schwartz Theory of Basic Human Values. As discussed earlier, there have been very few attempts to model the gift-giving process or behaviour. The final section under theoretical developments summarizes the existing models.

2.3.1 *The Exchange Paradigm*

The exchange paradigm of gift-giving is based on the economic exchange model and views gift-giving as an economic or social exchange. It is inherent in a number of earlier studies on the topic that stress the importance of reciprocity in gift-giving (Mauss, 1990; Schwartz, 1967). Belk (1976) identifies gift-giving as consumer behaviour and talks about achieving balance in selection and evaluation as well as the satisfaction after the giving of a gift as a driver of behaviour. Garner and Wagner's (1991) study falls under this paradigm as well and views gift-giving as a means to buy social interaction.

Under the exchange paradigm, the meaning assigned to the gift relates to the value and benefits of the gift itself. The basis of gift selection is the giver's notion of fair exchange, and the value of the gift is measured in terms of the time and effort expended by the giver. The giver perceives himself or herself to be the provider of the gift (Hollenbeck et al., 2006). The exchange paradigm in gift-giving appears to be supported by economic exchange theory invoked by researchers on different occasions to explain the gift-giving behaviour.

2.3.2 *Economic Exchange Theory*

In an economic exchange between two parties, the focus is on the resources exchanged, and if the value of resource exchanged is perceived to be approximately equal by the parties involved in exchange (Blau, 1964; Emerson, 1976), the exchange is in equilibrium and the parties are satisfied. Each instance of an economic exchange is a discrete event in contrast to a social exchange which is viewed as a sequence of giving and receiving. When applied to gift-giving, economic exchange theory views gift-giving as transactional, where terms of giving and receiving are tacitly interpreted to be equal in material value by both parties (Kuwabara, 2011).

Economic exchange theory, among other things, explains the satisfaction of givers and receivers who value the economic and utilitarian function of gifts and hence the exchange is viewed positively in these terms. Tuten and Kiecker (2009) conducted web-based survey research to gauge participants' views on gifting and receipt of gift cards in relation to the social roles played by them in the gift-giving dyads. Among other things, the research concluded that there are givers and receivers who value the economic and utilitarian function of the gifts. However, since the norm in Western societies is to avoid monetary gifts (Larson and Watson, 2001; Wolfenbarger, 1990), gift cards provide a good alternative. Park's (1998) research confirmed that the connotation of inappropriateness of monetary gifts is a normative influence in the US, when comparing the significantly higher gift cards usage of Koreans with that of Americans. Consistent with the economic exchange theory the popularity of gift cards (Warren, 2008) suggests that a large number of people value the economic and choice component of gifts more than their expressive value.

2.3.3 The Relational Paradigm

The relational paradigm views gift-giving as a means to reformulating relationships. This view is inherent in Sherry's (1983) process model of gift-giving, discussed later in the chapter. While studies that fall under the exchange paradigm focus on the gains and losses in economic and social terms in the process of a gift exchange, the relational paradigm places more emphasis on the realignment of relational bonds and interaction in this process. Some of the important works that have evolved under this paradigm include the studies by Mick and DeMoss (1990, 1992) that pertain to self-gifting and highlight the relationship with self as well as Belk and Coon's (1991, 1993) studies that talk about relational stages.

Under the relational paradigm, the gift is meant to reflect the nature of the relationship between the giver and the receiver. The basis of selecting the gift is the level of intimacy in the relationship, and the giver considers relational longevity in evaluating the gift. The giver perceives himself or herself to be more of a partner than a provider (Hollenbeck et al., 2006).

The relational paradigm in gift-giving appears to be supported by Social Exchange Theory and Gift Exchange Theory, which Balkin and Richebé (2007) have used to explain gift-giving behaviour. Gift Exchange Theory is considered to be a special case of Social Exchange Theory.

2.3.4 Social Exchange Theory

Social exchange theorists agree that a social exchange involves a series of interactions between the exchanging parties that result in obligations (Blau, 1964a; Emerson, 1976; Cropanzano and Mitchell, 2005; Balkin and Richebé, 2007). In contrast to the economic exchange theory, where the relationship between the parties is impersonal and focused on self-interest, social exchange theory is characterized by a relationship which is personal and concerned with mutual well-being. The time horizon of social exchanges is long-term and potential for trust is high, whereas the time horizon in economic exchanges is short term and the potential for trust is low.

Social exchange theorists view gifts as mediums to assert, create, strengthen or perpetuate relationships (Camerer, 1988; Belk and Coon, 1983). This view is implicit in Sherry's (1983) model of the gift-giving process where the value of a gift is proposed to go beyond economic and functional values to incorporate symbolism related to relationship intimacy and social ties. Sherry modeled the gift-giving process in three stages of gestation—where the giver is first motivated to give, prestation—where actual giving of the gift takes place and reformulation—

where the impact of gift-giving on relationship between the giver and receiver is manifested. Sherry's model is discussed later in this chapter in further detail.

The changes in the relationship of giver and receiver and the implications for future interactions proposed in Sherry's reformulation stage are reinforced in Roster and Amann's (2003) study. Roster and Amann (2003) conducted focus group studies using student samples to learn the perspective of the gift recipients when the received gift was considered unsatisfactory. The transcripts of the sessions which were analyzed for motivational themes and behavior at every stage of the gift-giving process revealed an expectation for shifts in relationships with the givers and future gift-giving exchanges of the participants.

2.3.5 Gift Exchange Theory

Balkin and Richebé (2007) view gift exchanges as a special type of social exchange and apply social exchange theory (Blau, 1964a; Emerson, 1976) to explain the phenomenon of gift-giving. Elements of gift exchange theory seem to be applied in the works of several authors (e.g. Arrow, 1972; Caplow, 1982; Lowry et al., 2004). Under this view, gift exchanges between two parties occur under the norm of reciprocity where participants in the exchange have an implicit obligation to reciprocate kindness towards each other. When gift-exchange is in equilibrium the relationship between the parties is perceived to be in balance. In contrast a lack of perceived equilibrium in the exchange is predicted to result in a change in the relationship and subsequently future interactions. Sherry (1983) defines this as the reformulation stage in the process of gift-giving in his model of gift-giving. Roster and Amann's (2003) study identifies these proposed changes in the reformulation stage by analyzing the recipients views, post-exchange.

2.3.6 The Community Paradigm

The community paradigm views givers and receivers as part of a broader community and the giving and receiving of gifts is seen more as a cyclical network activity than a dyadic exchange. The above definition of the community paradigm is fairly recent (Hollenbeck et al., 2006) and can be attributed almost exclusively to studies in the context of online interactions (Granitz and Ward, 1996; Hollenbeck et al., 2006).

Under the community paradigm, a gift is seen as a part of the commitment to the community, and the giver bases the selection of the gift on the value of being a community member. The gift is evaluated in terms of the social bonds in the community and the giver perceives himself or herself to be a social member of the network rather than a provider or a partner (Hollenbeck et al., 2006). The community paradigm seems to be supported by Social Network Theory (Portes, 1995) which has garnered some attention in the gift-giving literature.

2.3.7 Social Network Theory

Social network theory focuses on the social role that gifts play in a network, rather than the economic or social benefit they bring to givers and receivers. This theory postulates that remittances of money and gifts are resources exchanged between the members of a social network (Portes, 1995). This exchange creates and sustains the recurrent associations between members connected by cultural, familial and affective ties.

Since the giver anticipates the benefit of these recurrent associations, the motive of giving can be termed agonistic Smith and Spiggle (1990) define agonistic motives as self-serving as opposed to altruistic or selfless motives. This motive is expected to be especially salient in the

context of gift remittances by migrants, due to the heightened need for the maintenance of ethnic and cultural associations.

More than the bundle of benefits that a gifted product brings to the recipient, the exchange itself serves as a means of maintaining social ties between the giver and the receiver. The need for maintaining such ties is arguably stronger when the giver is a migrant and the occasion is a return visit to the home country, since the exchange represents maintaining social ties with their roots and culture.

Although it has not been explored in this context, the community paradigm holds promise to explain gift-giving in the remittance context. This paradigm may be well suited to exploring the specific gift-giving context of remittances by migrants to family and friends. The *meaning of gifts* reflects the commitment to the community; in *gift-selection* the giver evaluates his or her role as a community member and the *gift value* reflects social bonds. The act of giving itself emphasizes connectedness and the giver perceives himself or herself to be a member of the community.

There are several possible contexts, based on the unique interactions of the core elements—the giver, the receiver, the gift and the occasion — in which the gift-giving can occur. It is the context that determines the relative applicability of the paradigms of economic exchange, relational exchange and community exchange in gift-giving.

Larsen and Watson's (2001) conceptual model (explained in the following sections) highlights an important aspect of the gift-giving process which is that the worth of the gift-giving phenomenon cannot simply be gauged by looking at the process from an economic or functional lens. The worth of the process also lies in the different values, including social and expressive,

that it entails. This multidimensionality of the process explains the lack of a grand unifying theory of gift-giving. Different theories or paradigms examine the process from different perspectives and hence emphasize different elements and relationships among the elements.

For example, the economic exchange theory focuses on the resource value of the gift such that the recipients' satisfaction is driven by the utilitarian value of the product. Viewed purely from this perspective, economic exchange theory would predict that a gift which is functionally sound will be viewed positively by the recipients. However, such a product could be the recipe for failure, according to Belk and Coon (1993), who suggest that a perfect gift should entail luxury not utility. The *faux pas* connotation attributed to the actions of the husband who dares to purchase household appliances for his wife is a case in point. Yet, other items such as electronics may be valued for their utilitarian value. It is conceivable, then, that those who value the utilitarian aspects of a gift are driven by the economic exchange theory. The success of the gift-card industry in recent years seems to support this suggestion even though using Belk's evaluation of the perfect gift, gift cards would fail miserably (Tuten and Kiecker, 2009).

One of the more general theories which have been applied to gift-giving behaviour is the Theory of Planned Behaviour (Fishbein and Ajzen, 1975; Ajzen and Fishbein, 1980). A premise of the current research is the hypothesized relationship between the basic human values and gift-giving motives. A critical aspect of the theory of planned behaviour also supports this hypothesized relationship as it suggests a link between behavioural intentions or motives and beliefs, attitudes towards behaviour and norms, as discussed in the following section.

2.3.8 Theory of Planned Behaviour

The theory of planned behaviour, which is an extension of the theory of reasoned action (Ajzen and Fishbein, 1980; Fishbein and Ajzen, 1975), proposes that a person's behaviour is shaped by his or her motivation or intention to behave, which is a cognitive signal of a person's readiness to act. The intention itself is determined by three factors—attitude towards behaviour, subjective norms which are a person's beliefs regarding how other people would view the behaviour, and the perceived control (over the ability to behave), e.g. perception of opportunities and resources.

Netemeyer et al. (1993) compared the predictive ability of theories of planned behaviour and reasoned action with Miniard and Cohen's (1983) model which suggested that influences related to information should be limited in their impact on personal attitudes and not on normative beliefs as suggested in the Theory of Planned Behaviour. The comparison was based on predicting gift purchases by women for their boyfriends on the occasion of Valentine's Day using a survey with a sample of 82 female undergraduate students. The range of gift categories reported in the survey was limited to the five categories of flowers, clothing, dinner, candy and card (only, as a gift). The theory of planned behaviour was found to be much better at predicting the behavioural intentions in a majority of the gift categories. Hierarchical regression was used to parcel the predictive utility of the three antecedents of gift-giving behaviour and the intention or motivation was the only direct antecedent of behaviour in this context of gift-giving. In other words, in this particular context, attitude towards behaviour or subjective norms were not found to be the antecedents of the actual behaviour, even though they were significantly related to the behavioural intention. Netemeyer et al. (1993) attributed the result to the possibility that gift-giving in the context of their study was perceived to be as volitional behaviour and consistent with the theory of planned behaviour, the perceived control and subjective norms would be direct

antecedents of behaviour only when the behaviour is perceived to be obligatory as opposed to voluntary. It is worth noting that personal attitudes and subjective norms were found to be significantly related to behavioural intentions or motives as proposed in the current study. Personal values are related to normative beliefs and attitudes (Schwartz, 1999) suggesting a likely relationship between values and behavioural intentions or motives as are hypothesized in the proposed study.

Another theoretical field that has impacted the study of gift-giving behaviour of givers and recipients is the set of cognitive consistency theories from the field of experimental psychology. One of these theories—information integration theory and its application to understanding gift-giving behaviour is discussed below.

2.3.9 Information Integration Theory

Belk (1976) proposes that gift-giving behaviour is driven by the goals of achieving a balance in a consumer's cognition during selection and evaluation and the giver's satisfaction post-exchange behaviour. This view is consistent with the information integration theory (Anderson, 1971), classified broadly as one of the cognitive consistency theories, that explains how people form evaluations based on multiple elements of information to make an overall judgement. The use of cognitive consistency theories is implicit in Belk and Coon's study (1983) where several attributes of a gift are proposed to contribute to the overall judgment of effectiveness of the gift. These attributes include sacrifice and altruism on the part of the giver, luxury for the recipient, and appropriateness and the ability of the gift to surprise and delight the recipient.

Information integration theory when used to explain the satisfaction of givers and recipients of gifts in the exchange paradigm would suggest using factors such as monetary or

utilitarian value of the gift and the history of previous exchanges evaluated in resource terms to determine appropriateness and therefore satisfaction with the gift. For the relational paradigm, the theory would suggest the use of factors such as importance of relationship, relative role identities of givers and recipients and even contextual factors such as presentation of the gift (Sherry, 1983) to evaluate the satisfaction of givers and recipients.

Indeed, whether gift-giving is viewed under an exchange paradigm, relational paradigm or community paradigm, it appears that striving for cognitive balance may explain the satisfaction of the givers and receivers. Under the exchange paradigm, the satisfaction of givers and receivers may be derived from the knowledge of a balance in resource exchanges. Under the relational paradigm this satisfaction may be attributed to the knowledge of a balance in the relationship—depending on the relative role identities of the givers and receivers the relationship balance may not be contingent on the balanced transaction of resource values of gifts. Finally, when viewed under community paradigm it is the reinforcement of the role identity of the giver / recipient as a member of a community that may determine the satisfaction of givers and receivers. A small number of gift-giving models in the extant research have evolved under these paradigms.

2.4 Gift-Giving Models

Very few models of the gift-giving process or gift-giving behaviour have been proposed and even fewer tested in past research. One of the earliest attempts to model the process of gift-giving can be attributed to Banks (1979). A separate treatment of the purchase activity and giving of the gift was a salient aspect of her model, which was based on a review of the previous research on the topic.

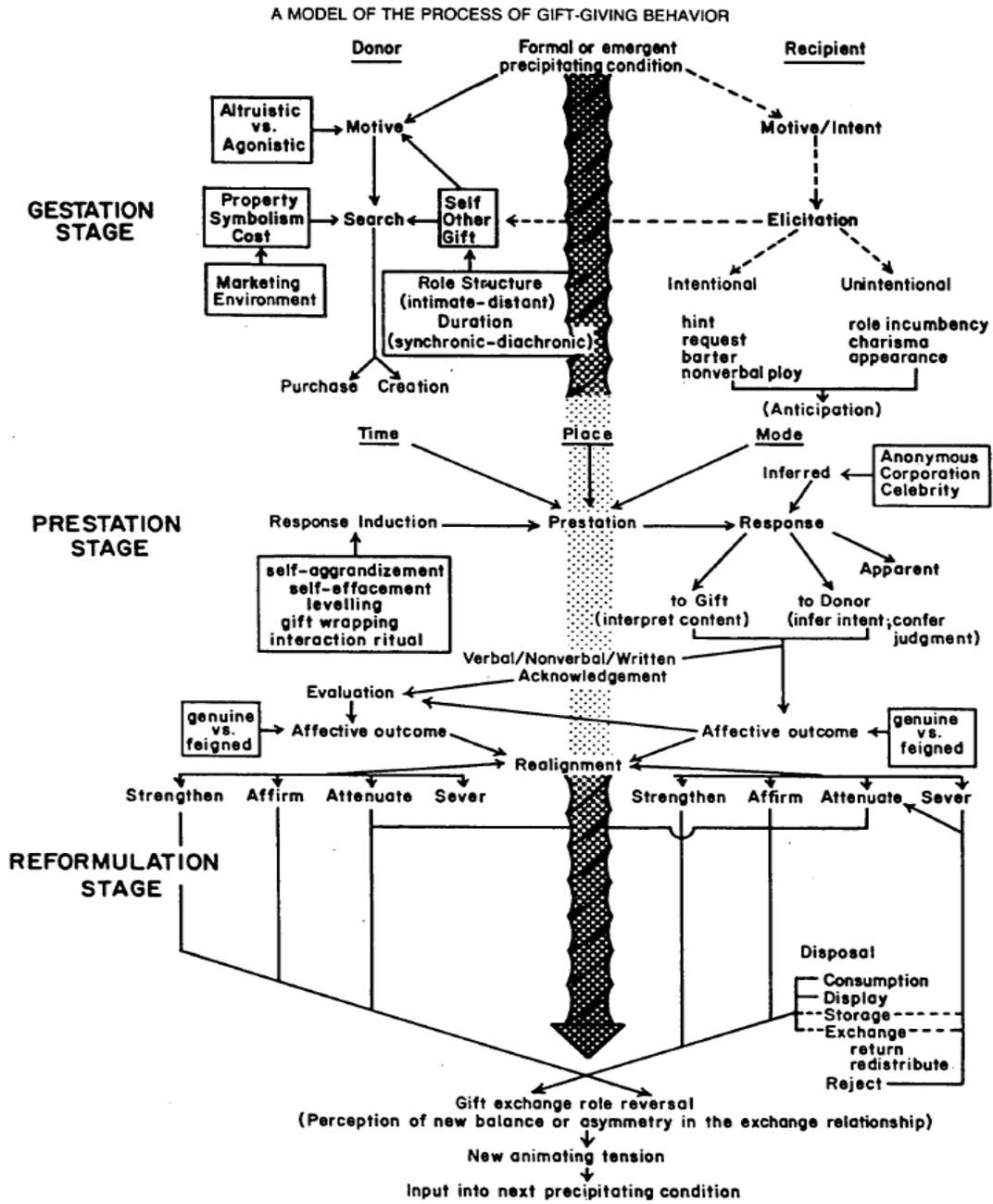
A much more comprehensive model, which included several tangible and intangible influences on the process, was proposed by Sherry (1983). In addition to including various influences on gift purchase, Sherry's model considers the influences on the search for a gift that are of particular relevance in marketing since marketing elements aspire to be influential in that stage.

Sherry's model (fig. 2.1) proposes three stages in the gift-giving process. The model describes different characteristics (cognitive, behavioural and affective) of the process at various stages of gift-giving. The gestation stage encompasses the motives, strategies and actions related to the selection of the gift. This is the stage where the giver is first motivated to gift and includes several antecedents to gift-giving behavior. One such antecedent is the 'role structure' of the giver relative to the recipient. Sherry indicates that this role structure affects motives of gift-giving, for example when the giver is a father giving to his child the motive may be altruistic whereas a son giving to a parent may be driven by obligation. Another parameter of a relationship identified as potentially affecting motives of gift-giving in Sherry's model is the duration of the relationship. For example, gift-giving in a long-term relationship may be motivated by a need to reciprocate a previous receipt of a gift or kindness.

The next stage, termed prestation, is where the actual giving of the gift occurs. Banks (1979) also refers to the stage of interaction, and both Sherry and Banks emphasize the centrality of time, place, rituals and ceremonies as well as affective outcomes of the interaction. These outcomes are based on the expectation of the giver and the receiver and alter the future relationship between the giver and the receiver.

The consumption of the gift occurs in the final stage of Sherry's model, which is termed reformulation. In this stage, the relationship between the giver and receiver is realigned, a result of the gift-giving process. This stage includes the reaction of the receiver, which could range from satisfaction to disappointment.

Figure 2.1: Sherry's Gift-giving Process

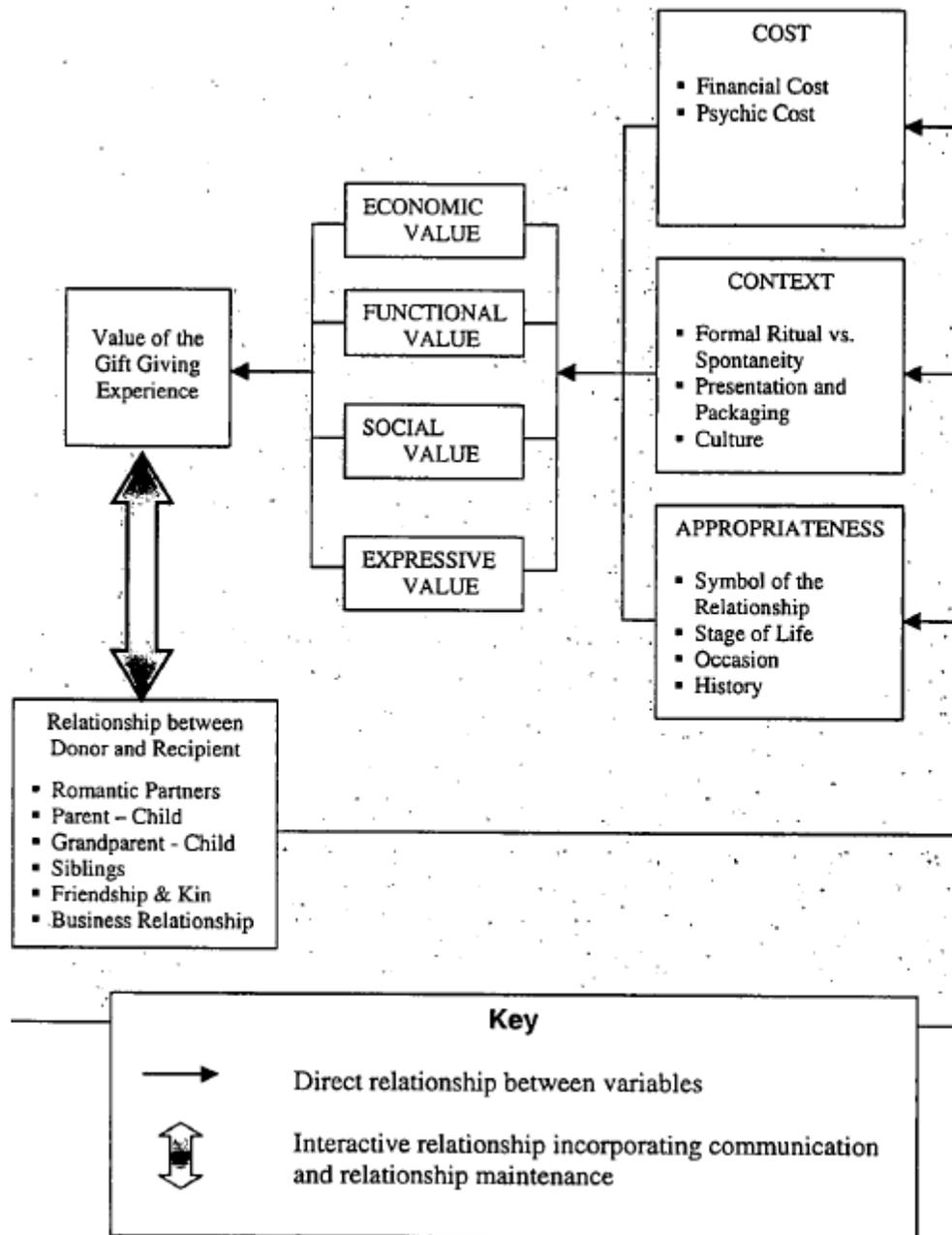


(Source: Sherry, 1983)

Many models consider presentation as part of the gift. For example, Banks (1979) discusses wrapping of the gifts as part of the purchase and Sherry (1983) includes it in the prestation stage. In the current study, which is concerned with exploring the drivers of motives, it is the antecedents that are of interest. It is conceivable that the anticipatory realignment of relationships referred to in Sherry's (1983) model—a need to nurture the relationship—acts as a significant motive for engaging in gift-giving. By the same token, since the interaction forms the basis of future exchanges, the motives for gift-giving may be attributed to expectations arising from past exchanges.

Larsen and Watson's (2001) conceptual model (see fig. 2.2) serves to bridge many different perspectives of gift-giving. Four types of values, i.e., functional, social, expressive and economic, are incorporated in the model. Cost, the context of gift-giving, the relationship between giver and receiver, and appropriateness influence these value dimensions which, in turn, affect the gift-giving experience.

Figure 2.2: Larsen and Watson's Model



(Source: Larsen and Watson, 2001)

In addition to the general gift-giving behaviour, culture-specific modeling of such behaviour has also been attempted. Qian et al. (2007) developed a model based on research in the

People's Republic of China that offers insights into antecedents of gift-giving behaviour, Chinese cultural values, and motivation for gift-giving. Using a survey involving a large sample of population in the city of Tianjin, Qian et al. (2007) examined the relationship between the gift-giving behavior with the Chinese cultural values of Guanxi, Renqing, Yuan, Mianzi and Reciprocity, on the occasion of the Chinese New Year. **Guanxi** refers to the ties between two individuals that determine the strength or closeness of relationship and is manifested through continued and reciprocal exchanges of favours between the individuals. At the same time, it is reflective of an individual's power to have a large guanxi network (Ju, 1995). **Yuan** refers to the belief in Chinese culture that one's relationships and friendships, as well as the path in life are predetermined (Qian et al., 2007). **Mianzi** or *face* is the respectability or deference that a person elicits from those in his social network by virtue of the role he/she plays in that network. Mianzi in this sense is indicative of one's social standing. Hwang (1987) notes that **renqing** is a complicated concept of a social relationship that is based on the exchanges of money, goods, information, services and affection. It is sometimes used as a synonym of guanxi (Hwang, 1987), but Qian et al. (2007) consider it as a precondition of guanxi.

Analysis using Structural Equation Modeling (SEM) revealed that all Chinese cultural values except for Mianzi were found to be positively related to various gift-giving behaviors, as measured by the importance accorded to gift-giving, magnitude of giving, effort expended on selecting a gift and brand orientation when selecting gifts.

The preceding sections discussed paradigms under which the gift-giving literature has evolved and broader theories that support these paradigms followed by the gift-giving models that have evolved. The models in this stream are largely conceptual and in general no testing of these models has been conducted. Except for Sherry's model, which was proposed almost three

decades ago, no comprehensive process models have been proposed in this area of research. In the following two sections the focus shifts to the remittance theory and Schwartz's theory of basic human values, both of which are relevant given the specific context for the current study which aims to explore the relationship between the gift-giving motives and basic human values of two culturally different migrant groups.

2.5 Remittance theory

The term Remittance is generally accepted to be the sending of money to someone at a distance and as such, has been extensively studied in the field of commerce and economics in the context of the international flow of money. However, in the anthropological literature the term is used more broadly to include the sending or bringing of money or gifts to someone living at a distance (Khatib and Pezdir, 2009).

Stark and Lucas (1988) consider remittances to be implicit contractual arrangements between migrants and people in their countries of origin that are mutually beneficial. They consider these contracts to be voluntary and self-enforcing where mutual altruism and/or self-interest are at play. However, the direct research methodologies clearly present several problems in differentiating when people are caring versus when they wish to be perceived as caring. While these are two separate motives, Stark and Lucas (1988) argue that they are inextricably linked and it is often impossible to separate the two in research.

Khatib and Pezdir's (2009) research shows that gifts are an important means of showing care, commitment and loyalty to one's family but also of maintaining a sense of belonging, an image of social authority, respect and inclusion in the receiving societies. These two broad

categories of motives align well with the altruistic and agonistic motives frequently discussed in the consumer inter-personal, gift-giving literature. However, there are other issues that emerge in research. The ethnographic accounts in Khatib and Pezdir's research suggest that sometimes the *guilt* of having gone away may result in gifting behaviour as a way to make up for the absence. In other accounts, pressure from family, social norms and obligations emerge as possible drivers of such behaviour. While, broadly speaking, these are agonistic motives, the particular context of migrants gifting on return visits would arguably make this motive more likely than in other gifting situations

An important commonality between the theory of planned behaviour, discussed earlier, and remittance theory is the important role of norms whether social, familial or cultural in eliciting gift-giving behaviour. The normative behaviour is learned from generalisation of expectations of self and others, and personal values lead to normative beliefs and attitudes (Homer and Kahle, 1988). This relationship is further analyzed in the next sections.

2.6 Gift-giving and Values

The phenomenon of gift-giving is a highly ego-involving activity (Belk, 1982). Since values are known to be related to ego or self (Beatty et al., 1996), it is logical to expect a relationship between gift-giving behaviour and values. Gift-giving is a type of consumption behaviour and personal values have been linked to consumers' behavioural intentions in the past (e.g., Krystallis et al., 2008). Larsen and Watson (2001) suggest that the construct of values is central to the examination of the gift-giving phenomenon and draw attention to the fact that extant research has not given this construct due attention.

One exception is the 1991 study by Beatty et al., which investigated the relationship between personal values and gift-giving behaviour as measured by the frequency of gifting and effort exerted, in terms of time and money, in gift selection. The values were measured using Kahle's List of Values (LOV) scale. The sample was made up of 322 students from two distinct cultures, American and Oriental. Nested regression analysis showed that the amount of giving and the effort exerted in the selection of gifts was influenced positively by the values of sense of belonging and valuing warm relationships. These relationships were consistent across culture, gender and generation.

2.6.1 Cultural, National and Personal Values

Cultural values represent the implicitly or explicitly shared concepts of what is right, wrong, appropriate, inappropriate and desirable in a culture or society (Williams, 1970). Values are the underlying basis of cultural norms, customs, laws and even organizational practices (Schwartz, 1999).

In terms of national values, Hofstede (1990) notes that while national and cultural boundaries do not necessarily correspond, in the case of nations that have existed for a long time there can be substantial sharing of cultures and, therefore, a congruity in national and cultural values.

In relating cultural to personal values, most researchers have taken the approach of aggregating the value priorities of individuals forming a culture in arriving at the cultural or societal values (e.g., Hofstede, 1980; Inkeles and Smith, 1974, Schwartz, 1999). As discussed in detail in the following section, Schwartz (1999) focuses instead on individual value priorities as a product of shared cultural experiences as well as unique personal experiences.

2.7 Personal Values

The recognition of the centrality of values to the study of the social sciences dates back over a century (e.g., Durkheim, 1893, 1897; Weber, 1905). Value priorities form the critical basis for explaining attitudes, actions and motives and many different concepts of values have emerged over time in literature (e.g., Boudon, 2001; Inglehart, 1997; Kohn, 1969; Parsons, 1951; Rokeach, 1973). However, the field has not benefited enough since many of these earlier conceptions are not universally agreed upon and there has been a dearth of reliable empirical methods to measure these values (Hitlin and Piliavin, 2004; Rohan, 2000; Schwartz, 2006). In addition, most of these conceptions have been culturally situated, which limits their use in cross-cultural studies.

The subject of values has received significant emphasis in the behavioural and social sciences due to the fact that values underlie a large part of cognition and behaviour (Krystallis et al., 2008). A fundamental part of the foundation of research in this area is the following definition of values by Rokeach (1979) which has been frequently used to operationalize and investigate the concept of values: “A value is an organised set of preferential standards that are used in making selections of objections and actions, resolving conflicts, invoking social sanctions and coping with needs of or claims for social and psychological defences of choice[s] made or proposed...” (Rokeach, 1979, p. 20). Rokeach’s list of 18 terminal and 18 instrumental values has been frequently used in research (e.g., Durgee et al., 1996; Allen and Ng, 1999; Ramasamy et al., 2010). Respondents to Rokeach items are asked to list the values in order of preference. Even though these values are measured with single statements, rather than a number of items, Rokeach’s scale is often considered cumbersome given the large number of values to be ranked (Beatty et al., 1996). Further, rank data obtained from Rokeach’s scale is not suitable for

comparing individuals or groups or for finding associations with other variables (Richins and Dawson, 1992).

Another frequently used scale is Kahle's LOV scale, which uses nine terminal values and has been shown to be fairly reliable and comparable to Rokeach's scale in terms of its comprehensive nature and coverage (Beatty et al., 1985; Grunert et al., 1989). However, Bond (1988) and Schwartz (1993) have noted that the LOV is not tested for cross-cultural validity and that it may not capture values that are not situated in a western backdrop.

It is commonly believed that there is a hierarchical structure among values, beliefs and attitudes—with causality going from values through beliefs to attitudes and then to behaviour (Homer and Kahle, 1988; Krystallis et al., 2008). Homer and Kahle (1988) established the causal relationship of the values-attitude-behaviour hierarchy. Netemeyer et al. (1993) showed that motives or behavioural intentions are direct antecedents of behaviour. Different values would thus lead to different beliefs and attitudes, which would predict different motives, which are antecedents for actions.

Schwartz and Bilsky (1987) undertook a review of definitions of personal values in the literature and noted the following five commonalities in personal values across the research spectrum. Personal values are concepts and beliefs that are enduring, and affect attitudes, behaviours and underlying motives, and have a hierarchical structure with respect to their relative importance. Based on the ideas expressed in Kluckhohn (1951), Rokeach, (1973) and Schwartz (1992), Schwartz (1999) defined personal values as follows: "Values are conceptions of the desirable that guide the way social actors (e.g., organizational leaders, policy-makers,

individual persons) select actions, evaluate people and events and explain their actions and evaluations” [pp. 24]).

Parts of the observation by Schwartz and Bilsky (1987) are inconsistent with the Fishbein and Ajzen’s (1975) study. Schwartz and Bilsky (1987) equate beliefs to values whereas Fishbein and Ajzen’s (1975) suggest that beliefs are a part of attitude and these are affected by subjective norms, values and attitude towards behaviour. Taken together Fishbein and Ajzen’s (1975), Homer and Kahle’s (1988) and Netemeyer et al.’s (1993) studies support the following hierarchy: values→ beliefs and attitudes→ motives→ behaviour, which supports the correlation between values and motives, proposed in this study.

The Schwartz theory of basic human values postulates that there are ten basic human values that are pervasive across cultures. These values are postulated to underlie different behavioural motives. For gift-giving behaviour, the theory predicts that different human values would lead to corresponding gift-giving behaviour through different underlying motives.

2.7.1 The Schwartz Theory of Basic Human Values

Schwartz’s definition of values (2006) indicates that values are guides for behaviours and for evaluating behaviours and people in a number of contexts and are therefore, important. Values indicate what is important to us. Every person holds numerous values, such as security, power, achievement, tradition, benevolence, etc. What distinguishes us as individuals is the varying degree of importance we assign to these values (Schwartz, 2006). What may be important to one person may not be important to another. *Universalism, Benevolence, Tradition, Conformity, Security, Power, Achievement, Hedonism, Stimulation and Self-direction* constitute the list of ten values as enumerated by Schwartz (2006).

The following features of values, are inherent in the Schwartz (1992, 2005b, 2006) theory of basic human values:

1. *Values are beliefs that are linked to emotion.* People who value tradition are happy when tradition is preserved. As discussed earlier other researchers consider beliefs to be influenced by values but values are not themselves beliefs (Fishbein and Ajzen, 1975).
2. *Values indicate desirable goals that lead to action.* For example, if people value tradition they are motivated to engage in actions that perpetuate tradition. Tartakovsky and Schwartz (2001) suggest that values are cognitive representations of people's motivations. Like people's needs, values assign positive or negative valence to the actions that are possible. This assignment of positive or negative affect can be subconscious (Schwartz, 2006) and leads to attitudes, which as discussed earlier, would lead to positive or negative motivations towards behaviour (Netemeyer et al., 1993). The link between Schwartz values and motives is further discussed in the next section.
3. *Values transcend specific actions and situations.* For example, for those who value conformity, it will be manifested in decisions and actions taken at work, in social situations, in family situations, etc. This is what distinguishes values from norms.
4. *Values serve as standards or criteria.* For example, values guide people's evaluation of good or bad, just or unjust, right or wrong, and so on. According to Schwartz (2006), however, these values operate at subconscious levels and enter awareness only when people are faced with conflicting decisions.
5. *Values are ordered by importance.* Depending on the relative importance attributed to different values, people have different value priorities. This hierarchy of values also distinguishes values from attitudes and norms (Schwartz, 2006).

6. *The relative importance of values guides action.* People are guided in their actions by their value priorities. The choice to volunteer at a friend's garage sale rather than go to a party may be motivated by the priority the person places on the value of benevolence versus hedonism.

These features characterize all values, and, according to the Schwartz value theory (1992; 2005b), the ten values are universal and transcend cultures, since they are grounded in the three requirements that are fundamental to human existence: the needs of human beings as biological organisms, requirements of social interactions and survival, and the well-being of groups (Schwartz, 2005b; Knoppen and Saris, 2009). These requirements cannot be attained by individuals on their own and, therefore, make it necessary for individuals to articulate their goals, share with others and gain support from others. Buss (1987) supports that these goals are critical to survival and hence transcend the boundaries of culture, race, geography, etc.

2.7.2 Measurement of Schwartz Values

Several different instruments to measure Schwartz values have evolved in the last two decades. The prominent ones are described in the following sections.

2.7.2.1 Schwartz Values Survey (SVS; Schwartz, 1992)

Schwartz Values Survey (SVS) was the original instrument developed by Schwartz (1992, 1996) to test his theory of Basic Human Values. In SVS, 57 single values, such as wisdom, family security, etc., which can be clustered into 10 motivationally-distinct composite values are presented to the respondents with an explanation of each value in parentheses. Respondents are

asked to rate the importance of each value ‘as a guiding principle in my life’ on a 9-point scale ranging from 7 (of supreme importance) to 1 (opposed to my values).

The distinctiveness of 10 values was supported in the vast majority of more than 200 samples from 60 nations (e.g. Fontaine and Schwartz, 1996; Schwartz, 1992, 1994, Schwartz and Sagiv, 1995, Schwartz, 2001). Nevertheless, some studies (Schwartz and Sagiv, 1995) with the Schwartz Values Survey (SVS) seemed to suggest that in a small number of sample populations (5%), Schwartz Values Theory did not seem to fit, particularly for less developed non-western nations including Sub-Saharan Africa and Malaysia. Schwartz et al. (2001) contended that it was due to the complex and abstract nature of the instrument used to measure values in these studies. To address this problem, the Portrait Values Questionnaire (PVQ) was developed and tested by Schwartz and his colleagues.

2.7.2.2 Portrait Values Questionnaire (PVQ; Schwartz et al., 2001)

In the PVQ (Schwartz et al., 2001), which contains 40 items, respondents are presented with short verbal portraits of people which describe their goals, aspirations and desires. The portrait is drawn using two sentences that begin with “It is very important to him/her to...” or “He or she believes/likes/thinks...” Each of these portraits incorporates a basic value, as identified in the Schwartz Values Theory, and respondents are asked to identify how much like the respondents these portraits are. The responses are given on a six-point, asymmetric categorical scale—very much like me, like me, somewhat like me, a little like me, not like me, or not like me at all. PVQ is different from SVS in the following ways:

- PVQ is an indirect method of measuring values as compared to SVS which is a direct report method.

- PVQ seeks judgements of similarity whereas SVS employs rating of values which is a more abstract and cognitively difficult task.
- PVQ uses fully labelled six point scales compared to the 9-point numerical scales with negative numbers in SVS, which is significantly more complex.

Since the structure and wording of PVQ is very different from SVS, it provides the added advantage of validating Schwartz theory using a different measurement instrument. In Schwartz et al.'s (2001) questionnaire using PVQ, the construct validity of Values theory was confirmed in representative samples from South Africa and Italy, as well as student samples from Israel and a sample of 13-14 year old Ugandan girls. The use of PVQ for the young Ugandan girls attests to its simplicity. Both the cross-cultural validity and the simplicity make PVQ a potentially attractive instrument for the current study, given that the study proposes to use of immigrant samples from non-western cultures.

Many subsequent studies in different cultures have confirmed these findings. For example Schmidt et al. (2007) used two German samples of low to medium levels of education to validate the German version of PVQ. The results validated Schwartz Values Theory, and a comparison of PVQ and SVS supported the convergent and discriminant validity of the PVQ scales. The relationship between the external variables and values supported the content validity of values as measured by PVQ.

2.7.2.3 Schwartz Short Value Survey (SSVS; Lindeman and Verkasalo, 2005)

Another instrument to measure Schwartz values is the Schwartz Short Value Survey (SSVS), recently developed by Lindeman and Verkasalo (2005) in a study where the purpose was to see if a scale based on 10 items representing 10 distinct values, along with the single values comprising

them could be used to measure Schwartz values reliably and validly. For example, the respondents were asked to rate ‘Achievement, that is success, capability, ambition and influence on people’ on a 9-point scale where 0 = opposed to my principles, 1 = not important, 4 = important, 8 = of supreme importance.

Lindeman and Verkasalo (2005) conducted four different studies and concluded that SSVS is a good practical alternative to SVS, with acceptable correlation with value scores obtained through SVS and temporal stability. However, despite its shortness, its lack of detail and relative cognitive complexity render it unsuitable for studies where value measurement may be central to the study purpose or where level of education may be low. In addition, in single-item scales measuring reliability is more difficult since it is not possible to calculate internal consistency coefficients for scales with just one item (Hinkin, 1998). Test-retest methods to examine reliability are more tedious. Based on these observations, in recent research PVQ has evolved as the generally accepted standard for measuring Schwartz values.

2.7.2.4 Schwartz Values and Motives

Schwartz’s (1992; 2005b) ten basic human values have been shown to be persistent across cultures (Schwartz et al. 2001; Capanna et al., 2005; Gungor, 2007) and virtually universal. These values are derived from three basic drives noted earlier that are deemed universal for human beings. A value type, depending on whether it is based on one or more of these innate drives, results in distinct motives. Schwartz claims that these ten values are exhaustive and distinct such that each value leads to a distinct desired goal or motive. The following table adapted from Knoppen and Saris, (2009) identifies the motives resulting from each of the Schwartz’ ten values:

Table 2.1: Schwartz' Values and Underlying Motives

Schwartz' Value	Corresponding Motives
Benevolence	Preservation and enhancement of the welfare of people with whom one is in frequent personal contact.
Universalism	Understanding, appreciation, tolerance and protection for the welfare of all people and for nature.
Self-direction	Seeking independent thought and action-choosing, creating, exploring.
Stimulation	Seeking excitement, novelty and challenge in life
Hedonism	Seeking pleasure and sensuous gratification for oneself.
Achievement	Seeking personal success through demonstrating competence according to social standards.
Power	Seeking social status and prestige, control or dominance over people and resources
Security	Seeking safety harmony and stability of society, of relationships and of self.
Conformity	Restraint of actions, inclinations and impulses likely to upset or harm others and violate social expectations or norms.
Tradition	Upholding respect, commitment and acceptance of the customs and ideas that traditional culture or religion provides.

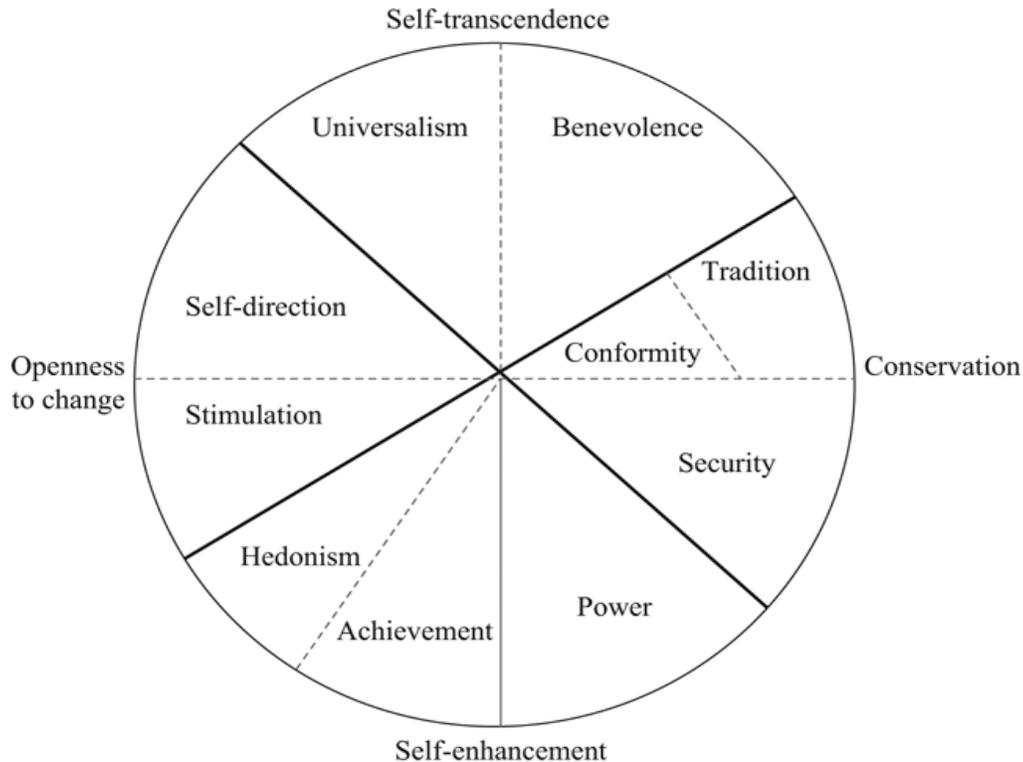
(Adapted from Knoppen and Saris, 2009)

It is important to note that even though the values are universal, individuals and societies differ significantly in the relative importance they attribute to different values—in other words,

value priorities differ across people and cultures (Inkeles and Smith, 1974; Hofstede, 1980; Schwartz, 1999). The theory (Schwartz, 1992; 2005b) postulates a dynamic structure of relationships among different values such that behaviours expressing any value may be compatible or in conflict with those that express other values depending on the structure of values or where the values are placed in a circumplex.

Figure 2.3 represents the empirically derived circumplex structure for ordering the 10 basic values. The two axes represent the four higher order values of self-enhancement versus self-transcendence and openness to change versus conservatism. According to this structure, values are interdependent: the proximity of the values represents the strength of positive relationships between them. The closer they are in either direction around the circle, the more positive the relationship between them; the more distant they are, the more negative their interrelationship. Thus, when a specific value is theorized to relate positively to some phenomenon, its adjacent values will also have a positive relationship. Moreover, the opposing values will have a negative relationship with the construct of interest (Schwartz, 2007).

Figure 2.3: Schwartz Circumplex Values Structure



Source: Schwartz *et al.* (2001)

2.7.3 Schwartz Value Theory in Consumer-Based Research

Researchers have explored the role of personal values in numerous streams of marketing, particularly in the area of consumption choices, e.g. ethical consumption (Shaw *et al.*, 2005; Dickson, 2000), food consumption (Honkanen and Verplanken, 2004; Goldsmith *et al.*, 1993; Homer and Kahle, 1988), pro-environment attitudes and behaviour (Dietz *et al.*, 2002; Karp, 1996; Schulz and Zelenzy, 1998), media consumption (McCarty and Shrum, 1993), tourism and leisure travel (Muller, 1991; Madrigal, 1995) and restaurant choice (Boote, 1981). As discussed earlier, the most frequently used instrument to measure Schwartz values is the Portraits Values

Questionnaire –PVQ (Schwartz, 2001), which is found to have distinct advantages over the previously used instrument of Schwartz Values Survey-SVS.

Interestingly, a disproportionately high number of the studies that use Schwartz value theory in consumer research focus on food consumption especially the choice of organic or genetically modified or ethical consumption. This could plausibly result from the fact that food consumption is viewed as a normative, culturally situated behaviour which motivates researchers to explore the role of individual values or the fact that Schwartz theory and measurement development have coincided with a parallel rise in the awareness regarding organic, genetically modified or ethical food consumption. A review of literature by Aertsens et al. (2009) concluded that values theory is one of the most relevant theories for understanding organic food related consumption behaviour.

The positive relationship of universalism value with ‘natural content’ and ‘ethical concern’ was confirmed in Pohjanheimo et al.’s (2010) study which explored the relationship of values to food choice motives in general and the ‘liking’ of a certain kind of rye bread in particular. Two hundred and twenty four (224) consumers participated in the study where values were measured using the shorter version of Schwartz Value Survey. Food choices were measured using the Food Choice Questionnaire (Stephoe et al., 1995) and Concern Scale (Kahkonen, Tuorila and Rita, 1996) and liking for three different kinds of rye bread was evaluated through testing and developing sensory profiles for each type. Different value types—hedonistic and traditional— in consumers were associated with different food choice liking and food choice motives. For hedonistic consumers a positive correlation was found between the choice motives of ‘mood’ and ‘price’ and liking of the rye bread characterized by soft and porous texture. For traditional consumers, ‘natural content’, ‘familiarity’ and ‘health concerns’ influenced choices,

and rye breads with such attributes were liked. The authors noted that since values are related to choice motives as well as liking, they could be used in different marketing related functions such as product development and advertising. Based on similar results obtained by using an abridged version of Schwartz PVQ, de Maya, Lopez and Munuera (2011) noted that value priorities may be used as a segmentation variable in the European organic food market.

The validity of Schwartz value survey and the corresponding circumplex was established in another food consumption related study (Brunso, Scholderer and Grunert, 2004) which is cross cultural. The relationship of values in the theoretically assumed circumplex with constructs in food-related lifestyle (FRL) was explored using surveys with over 1,000 participants conducted in Spain and Germany. Through 69 Likert-type items, FRL covers five aspects of ways of shopping for food, the evaluation of quality factors of food products, cooking methods, consumption situations and purchasing motives. ANOVA was used to analyze the relationship between values and FRL constructs. In most cases, in both countries, the relationship between FRL and values' domains were as predicted, based on the value theory and circumplex structure. For example, in the German sample, 'power' from Schwartz circumplex was found to be positively correlated with 'convenience' construct on FRL. The authors interpreted power as being related to prestige, status, and important careers. Such status and prestige implied having a busy life and consequently less time for shopping and a penchant for convenient ways of cooking. 'Universalism' which is the opposite to power was found to be negatively correlated with 'convenience'. Similarly, the circumplex structure was supported for all of the values across the circle. Interestingly, no FRL scale corresponded to the 'achievement' value which suggests that achievement may not be expressed through food related lifestyle choices.

In other studies using Schwartz value theory but not about food-related consumption, the focus is on relating values to ethical ideology, beliefs or attitudes (e.g. Doran (2009; 2010); Steenhaut and Kenhove, 2006). Using an electronic survey of 609 respondents, the relationship between individual values, ethical beliefs within the consumer ethics context and ethical ideology was investigated by Steenhaut and Kenhove (2006). Ethical beliefs were measured by a consumer ethics scale (Muncy and Vitell, 1992) and Forsyth's Ethics Position Questionnaire was used to measure ethical ideology. Analysis was conducted using structural equation modeling and hypothesized relationships between ethical beliefs with values of tradition, conformity and security was found to be significantly mediated by idealism. In other words, the more importance a consumer placed on tradition, conformity and security, relative to openness to change, the more likely the consumer was to be idealistic and, in turn, have ethical-consumer beliefs. Self-enhancement values were related to less idealism and negatively affected ethical consumer beliefs.

In Doran's (2009) study, which used an online survey of customers of fair-trade goods, the relationship of Schwartz self-transcendence values with the propensity to consume fair-trade goods was explored using Schwartz values survey. While Universalism values were found to be positively related to fair-trade consumption, the hypothesized relationship between fair trade consumption and benevolence was not supported. In an effort to find the reason for this, a subsequent study was conducted by Doran (2010) where she found that group membership influenced the benevolence to a fair trade consumption relationship such that the responsibility to the in-group perhaps prevented the consumption choices which benefitted the out-group.

The proliferation of studies that associate individual values to different forms of consumption behaviour using Schwartz theory and various measuring instruments based on this

theory attests to the success of these value-measuring instruments in the consumer behaviour stream. Richins and Dawson (1992) note that rank data as used in Rokeach's (1979) value survey is not conducive to comparing groups and assessing associations with other variables. As discussed in this section, Schwartz Value Survey (SVS) and Portraits Values Questionnaire (PVQ) have been particularly useful in studying the relationship of values to different consumption behaviour. Gift-giving behaviour, given that it is a form of consumption behaviour, is a potentially attractive area to test Schwartz theory.

2.8 Gift-giving in a Multi-Ethnic or Cross-Cultural Context

National cultures have often been equated to ethnicity in past research on gift-giving. It is important to note that common descent, kinship and a sense of shared history are the core elements of an ethnic group (Hall, 2002). Ethnicity is, therefore, more an expression of a person's racial affiliations, whereas culture is a shared set of beliefs, morals and values that reflect a way of life. This distinction is not always highlighted or respected in the terminology used in extant research, and boundaries are often blurred between culture and ethnicity-based research.

Gift-giving has been generally accepted in research as a culturally embedded phenomenon (Belk, 1983; Green and Alden, 1988; Otnes and Beltramini, 1996; Larsen and Watson, 2001). A number of studies have attempted to address gift-giving behaviour in a cross-cultural context. For example, Beatty et al. (1991), Green and Alden (1988) and Joy (2001) investigate the influence of cultural values on gift-giving behaviour. The focus in such studies tends to be culture-specific conceptualizations of gifts and the role of values in the gift-giving process. For example, Joy explored the practise of gift-giving in Hong Kong and concluded that

it is a phenomenon embedded in socio-cultural specificities. The cultural principles of reciprocity, sentiment and face governed the gift-giving relations. Interestingly, she contends that the motive of reciprocity does not characterize the gift-giving relations in Chinese culture since the relationships within a family in China are too sacred to be bound by the obligation to reciprocate. Her findings were based on a combination of observation of gift exchanges and in-depth interviews with students in Hong Kong over a period of two years on three different occasions.

Green and Alden (1988) used modified focus groups and semi-structured interviews to learn about the functional differences in gift-giving norms. Students from two different cultural groups—Japanese and American—at a US university participated in the study. The questions were aligned to elicit information pertaining to the three stages of gift-giving discussed in Sherry's research. Differences were found in self-reported behaviour of the two cultural groups at each of the three stages. For example, in the pre-station stage, the Japanese group reported strong emphasis on wrapping and then not opening the gifts at the time of exchange. In contrast, Americans were less concerned with wrapping and reported opening the gifts at the time of exchange.

Norris (2004) found that values of thriftiness and nationalism affect the gift-giving and buying process in India. Yau et al. (1999) suggest that social referents affect the purchase decisions for gifts and these social referents are affected by one's membership in a specific culture. The authors relate Chinese cultural values of face, *guanxi* and reciprocity to the involvement, occasion and symbolism of gift-giving behaviour. The influence of cultural values on gift-giving behaviour is further confirmed by Qian et al. (2007) for PRC, who found the cultural values or the components of cultural values, such as *guanxi*, *yuan* and *renqing*, to be

positively related to several elements of gift-giving behaviour, such as the importance ascribed to giving gifts, money spent on gifts and the effort expended in selecting gifts.

Belk (1984) argues that gift-giving serves different functions across different cultures and relates these differences to the extent to which an individual's self-concept in a particular culture is defined by group versus individual affiliations. In cultures with a higher individualism orientation, the activity is motivated by a need for self-gratification, whereas in cultures with a stronger emphasis on group affiliations, this activity is motivated by a need to reinforce a group-based self-concept.

Beliefs, including religious beliefs, form an integral part of an individual's cultural values (Cateora and Graham, 2005). The beliefs and rituals originating from Hinduism form a big part of the psyche of the population in India (Norris, 2004). These beliefs, in turn, affect the product categories utilized as gifts. For example, many religious observances in India require giving and receiving gifts of clothing (Norris, 2004).

A number of researchers (Baumgartner and Steenkamp, 1998; Mullen, 1995; Netemeyer et al., 1991; Ambwani and Murphy, 2007; van Raaij, 1978) have emphasized the importance of establishing the functional equivalence of constructs and behaviours when studying cross-cultural consumer phenomenon. Green and Alden (1988) used Sherry's (1983) three-stage model to explore the functional equivalence of gift-giving activity between the US and Japan and reported the lack of a functional equivalence. This non-equivalence may be the reason for differences in consumer behaviour patterns associated with gift-giving activity. In Green and Alden's study, the two samples (Japanese and the US), subjected to modified focus group interviews, exhibited pronounced differences in all three stages of gestation, pre-station and

reformulation. While Green and Alden's study used a relatively small sample size and a sampling frame that places some limits on the ability to generalize the results, it certainly highlights the need to consider the possibility that the decision processes associated with gift-giving activity may differ across nations and cultures.

Other studies comparing the gift-giving phenomenon across cultures also suffer from similar methodological issues. Minowa and Gould (1999) reported both similarities and dissimilarities in romantic gift-giving themes between couples from Japan and those from Western cultures, with a focus on gender differences. Their methodology involved the use of four open-ended questions to elicit narrative type responses from 40 people in Japan, constituting a convenience sample. While the use of the Japanese sample in Japan, rather than a western country, adds to the authenticity of this study, the narrow scope of inquiry and small sample size highlight the methodological gaps in research that need to be addressed.

As discussed earlier, Belk's (1983) hypothesis considers gift-giving as an activity that serves different purposes across cultures. Belk relates these differences to the differences in individual versus group affiliations that people experience in different cultures. Cultures that value collectivism tend to manifest more positive behaviours in terms of effort and frequency related to gift-giving (Park, 1998; Webster and Nottingham, 2000).

Significant differences are found in the gift-giving behaviour of people who belong to different ethnicities. For example, Park's (1998) study found that Korean men exhibit higher involvement in gift-giving, tend to buy more prestigious brands as gifts, give money as a gift more frequently and tend to have more recipients in their network than American men. Jolibert and Fernandez-Moreno's (1983) study found that a broader range of product categories were

identified as gifts in Mexican households than in French households. The motivations to give gifts to children varied from enhancing the short-term self-concept among Anglo-Celtic mothers to long-term education among Sino-Vietnamese and Israeli mothers (Hill and Romm, 1996). Individuals in Japanese culture are under immense obligations to follow societal behavioural prescriptions that impact gift-giving behaviour. Thus, obligation arising out of social and cultural norms is frequently the motive that drives gift-giving behaviour in Japan (Gehrt and Shim, 2002).

2.8.1 Ethnic Status and Personal and Cultural Values

Several studies in past research have focused on the possible influences of personal or cultural values on gift-giving. In their article entitled “The Role of Ethnic Identity in Gift Giving,” Rucker et al. (1996) reported using content analysis to contrast evaluation of the gift-giving of Asian versus White American givers and found many significant differences in how the givers evaluate the gifts. These differences were consistent with the culture with which the participants self-identified. For example, for giving of gifts to appreciate the hospitality of the recipients, Asian participants were more likely to choose food and less likely to choose alcoholic beverages. It is plausible that different value priorities of different ethnicities may account for these differences given that the Asian sample consisted of Japanese students and food is a popular gift in Japan (Morsbach, 1977).

Lowry et al. (1996) classify the givers into “self-respect” givers—those who give to feel better about themselves—and “relationship” givers—those who give to maintain or enhance relationships. Research shows (e.g., Hofstede, 1980) that national cultures can be distinctly identified on the basis of the importance of relationships which results in different motives for

giving. These two categories of givers correspond to those with altruistic and agonistic motives for giving identified by Sherry (1983) in earlier research. In addition to the importance placed on relationships, many other values associated with gift-giving behaviour in research, e.g., frugality (Norris, 2004), tradition (Norris 2004), social recognition and materialism (Tobacyk et al., 2011) are culturally situated. These values result in different underlying motives for giving gifts.

Thus, it is conceivable that the ethnic identity of givers impacts gift-giving behaviour primarily because of the different value priorities of people of different ethnicities. However, as discussed in the following sections, in addition to values there are other factors that constitute the context in which gift exchanges take place and that may impact gift-giving behaviour and underlying motives.

2.9 Other Variables in Gift-Giving Research

The following sections discuss other variables that appear frequently in gift-giving research.

2.9.1 Gift-Giving behaviour

Macklin and Walker (1988) explored gift-giving behaviour on a continuum of the joy of giving and the irritation of giving. The gift-giving scale developed by Beatty et al. (1993) conceptualizes this behaviour on two different dimensions: the gift selection effort in terms of time and money spent on gift selection, often considered to vary with involvement, and frequency of giving (termed amount of giving in the research) relative to one's peers and to tradition and reciprocation expectations. Neither the occasion nor the relationship between the giver and the receiver was measured in the study by Beatty et al. (1993).

In addition to the effort and the frequency of giving, researchers have studied the impact of a number of demographic variables on gifting behaviour, including age (Cleveland et al., 2003), generational status (Beatty et al., 1993), income (Cleveland et al., 2003), and gender (Fisher and Arnold, 1990). Of these variables, the one that consistently seems to have a significant impact on the phenomenon of gift-giving is gender (McGrath, 1995; Cheal, 1988; Sherry and McGrath, 1989; Otnes et al., 1994; Webster and Nottingham, 2000). The others have not been found to be significantly related any aspect of gift-giving behaviour. The role of gender is discussed in greater detail in a later section.

The primary elements of gifting identified in the literature are the giver, the recipient, the occasion and the gift itself (Clarke, 2006). A unique gift exchange is created by the distinctive interactions of these four components. Gift-giving studies have tended to focus on influences and interactions with one or more of these components and have resulted in a vast number of variables of interest that researchers have explored. As discussed below, all of the variables can be attributed of one of the four core elements identified above.

2.9.2 Attributes of a Perfect Gift

Belk (1976), in his highly influential article, identified several attributes of a perfect gift. These attributes are sacrifice, altruism, luxury, appropriateness, surprise and delight. Rucker et al. (1992) found that gifts tended to be rated positively if they represented a commitment to the relationship, were expensive and were unique for the recipient. On the other hand, gifts were rated negatively if they were perceived to be tokens (low cost and low effort), what the giver always wanted for the recipient, an addition to a collection, where the recipient doesn't consider the gift to be useful generic gifts such as a gag-gift intended to elicit humour, and practical items

that tend to serve utilitarian function only. In other literature, the value of edification has been associated with gifts (Lowry et al., 1996), leading to edifying as a possible attribute to be considered by the giver.

2.9.3 Occasion

Sherry (1983) suggested that gifts are matched to the occasion, which can be structural, e.g. Christmas, or ad hoc, e.g. to express gratitude for a kindness. Using survey research methodology with a sample of students, Devere, Scott and Shulby (1983) found that attribute saliency sought in a gift varies by the occasion of gift-giving. For birthdays, the most sought attributes were enjoyability and uniqueness whereas for weddings the attributes sought were durability and usefulness.

All gift-giving occasions seem to have somewhat different characteristics (Otnes and Woodruff, 1991). In line with Sherry's categories of structural and ad-hoc, Ruth et al. (1999) define occasions as calendrical and non-calendrical. In an earlier article (1996), Ruth uses the prevalent emotion—joy, pride, hope, gratitude and affection—to define the occasion.

The examples of occasions used by Faure and Mick (1993) include situations that are culturally normative, religious events and emergent life situations including birth and illness. Yau et al. (1999) and Qian et al. (2007) concur that the culture of a society has a significant impact in determining whether an occasion merits giving gifts. Compliance with social norms is a motive frequently identified in research (e.g. Belk, 1976; Garner and Wagner, 1991). Since norms and religious practices are culturally situated the motivations as well as occasions to give vary across cultures. For example, in Turkey it is common to give gifts of gold coins or jewellery to women on the occasion of their engagement or to baby boys who get circumcised (Ertimur

and Sandikci, 2005). Similarly, in India the death of an elderly person is an occasion to give gifts to those who attend the memorial services (Norris, 2004). Not much research has been done on the topic of gifting on the occasion of visits to friends and family in general. Campbell (2010), however, notes that when migrants visit their respective home countries, they almost always bring gifts.

2.9.4 Relationship between the Giver and the Recipient

Relationship between the giver and recipients is a joint attribute of the giver-receiver element of gift-giving which has frequently been considered in the past research. Since the existence of a prior relationship is used to distinguish interpersonal gift-giving from charitable gift-giving (Larsen and Watson, 2001), the relationship between the giver and recipient may be viewed as a fundamental element of interpersonal gift-giving rather than an attribute of the giver/receiver element.

Belk (1979) proposed that the nature of a gift exchange varies with both the relationship and the depth of intimacy of the relationship. Sherry (1983) categorizes the relationship of the recipient with the giver as “status subordinate, status equal or status superior.” Romantic relationships have frequently been the topic of gift-giving research (Caplow, 1982; Belk and Coon, 1991; Schiffman and Cohn, 2009). In exploring the role of the nature of the relationship in gift-giving behaviour, Nguyen and Munch (2011) recently found that relationship satisfaction was significantly linked to the gift-giving motive. Less satisfied individuals reported obligation as a frequent motive for giving gifts.

Researchers (e.g. Amery and Anderson, 1995; Carling, 2008) have found that in the specific context of migrants sending remittances in cash or kind, the relationship between the

giver and receiver is central as it is a determinant of the giver's motives. It is conceivable that a heightened need to sustain relationships and other more practical interests may contribute to this finding. For example, Carling found that the likelihood of remittances is higher if the giver has immediate family, particularly a spouse, child or a parent, in the country of origin.

Cicirelli (1991) considers sibling relationships to be the 'longest bond', as siblings are likely to share the longest history of common family experiences. Not much research has been done to explore gift-giving to siblings in general. As far as remitting gifts or money to siblings goes, the likelihood is lower than that to other immediate family members (Burholt, 2004), which makes this relationship context attractive for the current study. Plausibly, due to the more egalitarian nature of the relationship, a broader range of motives may drive gift-giving to siblings, since the giving may not be disproportionately driven by the obligation motive as in the case of giving to other members of the immediate family.

2.9.5 The Role of Gender in Gift-giving

Gender is consistently identified in research as a variable that has a significant influence on gift-giving behaviour (e.g., Belk, 1979; Fisher and Arnold, 1990; Gould and Weil, 1991; Bodur and Grohmann, 2005; Beatty et al., 1993). Gender is an attribute of the giver-receiver element of gift-giving although it has largely been explored as a giver's attribute in gift-giving research.

Traditionally, women are encouraged to be more expressive emotionally (Shaffer et al., 1992). Halgeson (1994) also demonstrated that, among other things, being female was associated with being helpful, patient, generous, caring, loyal and unselfish, whereas being male was equated with appearing self-confident and keeping emotions under control. Cheal (1987, 1988)

and Caplow (1982) note that gift-giving reflects and reinforces familial and social relationships and showing of love and concern.

The findings by Beatty et al. (1993) confirmed the earlier observation of Caplow (1982) and Cheal (1987) that the job of gift-giving has been found to be primarily that of females and the gift-giving behaviour of males and females is significantly different (Sherry and McGrath, 1989; Otnes et al., 1994, Webster and Nottingham, 2000). Men and women differ in terms of the meanings they ascribe to gift exchanges, and women tend to remember the receipt of gifts more often than the giving of gifts (Aareni et al., 1998). It should be noted that while gender was significantly related to gift-giving behaviour in Beatty et al.'s (1993) study, there was no significant interaction of gender with the relationship between gift-giving and personal values. The personal values included in Beatty et al.'s (1993) study were: sense of belonging, self-respect, warm relationships with others, self-fulfillment and sense of accomplishment.

A cross-cultural study by Cleveland et al. (2003) also found gender to be a significant predictor of information search behaviour associated with the gift of clothing for Christmas. The study used a self-administered survey of customers shortly after the Christmas season. As expected, women tended to engage in more extensive information acquisition in selecting gifts of clothing for Christmas. The other demographic variables considered in their study included marital status, employment status, income, family size and education. None of these variables except income had significant interactions with the gender-search pattern association. Women from middle-income households were found to spend more time searching for gifts compared to those from lower or higher-income households.

Fisher and Arnold (1990) noted that it is gender role rather than biological gender that contributes to the differences in the gift-giving behaviour of males and females. Thus, males with a more egalitarian approach to role definition were found to be very different than those who were in traditional male roles. Similarly, in the context of comparing self-gifting with gifting others, Weisfeld-Spotler et al. (2006) found psychological gender (e.g., femininity) rather than sex to be the salient variable that impacted gift-giving behaviour. Goodwin et al., (1990) found that women viewed gift-giving as more expressive whereas men found it more instrumental—corresponding respectively to a feminine versus masculine orientation.

Fischer and Arnold (1990) conducted a field study using a sample of 299 men and women to investigate gender roles in Christmas gift shopping. Data collection in their study was accomplished through a structured questionnaire administered in-home to a sample recruited through a multistage cluster sampling technique. The results suggested that Christmas gift shopping can be classified as ‘women’s work’, and that females were more involved in Christmas gift shopping even after attitudinal, role demand and trait-based explanations were accounted for. Women shopped for more recipients, started shopping earlier, spent more time and less money per recipient and reported greater success in gift-shopping activity than men. Their research further showed that stronger feminine gender identities were associated with higher involvement with the activity of Christmas gift shopping.

Cross and Markus (1993) define femininity as being focused on traits such as caring, considerateness and sensitivity which are generally seen as relational traits. In contrast masculinity has been characterized by a tendency to separate self from others (Gill, Stockard, Johnson and Williams, 1987), independence, assertiveness, instrumentality and competitiveness (Cross and Markus, 1993). According to gender identity theory (Bem, 1981) socialization is the

process through which men and women learn to be masculine or feminine and gender identities may not always be congruent to a person's biological sex. However, Cross and Markus (1993) contend that biological gender significantly impacts the socialization process with the result that it remains a salient indicator of the nature of consumption activities preferred by a person. Since gift-giving is largely accepted to be an emotion-driven activity (Belk, 1989; Webster and Nottingham, 2000), the gender differences in gift-giving behaviour are not surprising.

Interestingly, in remittance behaviour, gender differences have not been found to be statistically significant (Carling, 2008). In the specific context of remittance of monetary and other gifts the commonly explored variables of interest include demographic variables such as the relative economic status of the giver (Lucas and Stark, 1985; Lianos and Cavounidis, 2008.), legal status in the host country (Konica and Filer, 2005; Carling, 2008) and gender of the giver (Carling, 2008). Other variables have included the intention to return to the home country (Carling, 2008; Khatib and Pezdir, 2009) and an insurance motive in gift-giving (Agarwal and Horowitz, 2002; Cliggett, 2005; Carling, 2008). Insurance as a motive has only been discussed in the remittance literature and refers to giving gifts of money or material goods to safeguard a potential inheritance in the home country; to ensure receipt of assistance with the management of assets or to ensure logistical assistance during home country visits (Amuedo-Dorantes and Pozo, 2006; Carling 2008).

2.10 Gift-Giving Motives

In addition to the altruistic and agonistic motives, many other gift-giving motives appear in past research. Lowes et al. (1971) found that people give to give pleasure and show friendship or because it is expected. In non-obligatory gift-giving the recurring motive is that of showing love

and appreciation (Cheal, 1987). Sometimes giving is a response to social obligations (e.g., Mauss, 1990; Clarke, 2006) or the need to reciprocate (Pieters and Robben, 1998). Mick and DeMoss (1990) highlight the motive of increasing the self concept of the giver, and Langer (2000) concurs, noting that the act of giving makes the giver feel effective and generous.

Most of the studies on gifting motives have focused on interpersonal giving in western situations and for occasions that are also culturally situated in western backdrops. However, the body of literature on remittances of monetary and non-monetary gifts by migrants is a situation where the context of gifting necessitates an understanding of non-western cultural norms (e.g., Carling, 2008; Amuendo-Dorantes and Pozo, 2006a; Cligget, 2003, Agarwal and Horowitz, 2002). Given the centrality of the migrant context to the proposed study, the literature on motives for remittances is reviewed in greater detail following the next section.

2.10.1 Motives in Interpersonal Gift-giving

In discussing the “expressive value” of a gift, Sherry (1983) likens gifts to containers for the “being” (pp.159) of a donor who passes a portion of “self” to the recipient in the form of gifts. Larsen and Watson (2001) contend that every time the receiver looks at or uses the gift, he or she is reminded of the donor. This is distinguished from the social value of the gift, where the purpose of gift-giving is not the expression of *self* but the expression of the *ties* and *relationship* between the giver and receiver. Belk (1979) proposed that objects given as gifts convey symbolic meanings. Therefore, depending on the meaning the giver wishes to convey, the elements of the gift-giving phenomenon, such as the choice of gift, price paid or effort exerted in selecting a gift, will be affected. Goodwin et al. (1990) suggested that the outcome of the process of gift-giving will depend on the motivations behind gift-giving.

Murray (1964) defined motives as an internal factor that ‘arouses’ and ‘directs’ a person’s behaviour. In general, motives are divided into two broad categories of utilitarian—that lead to achievement of functional benefits, and hedonic—based on emotional or experiential rewards for self (Soloman, 1992). For motives to be useful in understanding and predicting consumer behaviour, they must reflect a specific consumption context (Wolfenbarger and Yale, 1993).

Researchers have studied the topic of motives behind gift-giving for a long time. Lowes et al. (1971) found that people engaged in gift-giving to either give pleasure or to obtain pleasure because it was expected. These two motives correspond to Sherry’s categories of altruistic and agonistic motives. Wolfenbarger (1990) and later Wolfenbarger and Yale (1993) expanded these to the three categories of *altruism*, *self-interest*, and *giving to comply with the social norms*. Goodwin et al. (1990) suggested a separate dichotomy of *voluntary* versus *obligatory* motives where two specific forms of obligation can be identified: *reciprocity and ritual*. Engel et al. (1995) considered utilitarian versus hedonic motives. Mitrut and Nordblom (2010) refer to social obligations as *impure altruism*.

Several researchers, including Sherry (1983), Goodwin et al.(1990) and Engel et al. (1995), have taken a dichotomous approach to the study of gift-giving motives. However, several researchers have suggested that such uni-dimensional views may be misleading, since gift shoppers often express ambivalence about the selection of gifts and, to a different extent, several motives may be at play (Webster and Nottingham, 2000; Sherry and McGrath, 1989). The following section includes a discussion of the gift-giving motives that have emerged in the literature.

2.10.1.1 Altruistic

Altruistic gift-giving seeks to maximize the pleasure for the recipient (Sherry, 1983; Beatty et al., 1996; Goodwin et al., 1990). Even though this motive of giving is widely reported in research, the literature is ambiguous with regards to the definition of altruism and several researchers have pointed out that no gift may be motivated entirely by altruism (Agarwal and Horowitz, 2002; Dodlova and Yudkevich, 2009). The opposite motive (discussed below) is agonistic, and Davies et al. (2010) argue that both altruistic and agonistic motives can be important in the same gift event.

2.10.1.2 Agonistic

The agonistic motive in gift-giving represents a type of motive where the giver seeks to acquire some type of personal gain or reward for himself or herself (Belk, 1988; Goodwin et al., 1990; Sherry et al., 1993). Some researchers have argued that all giving is ultimately agonistic since ultimately people give because it gives them pleasure to give, regardless of whether the pleasure is derived from making the recipient happy, assuaging guilt or from fulfilling an obligation. (Beatty et al., 1996; Wolfenbarger, 1990).

2.10.1.3 Utilitarian

Wolfenbarger and Yale (1993) identify and measure gift-giving driven by the need to provide practical assistance to the recipient, which is termed a utilitarian motive. Belk (1979), in his seminal paper, had conceptualized such a need and suggested that some types of givers are more inclined to give utilitarian gifts than others. Those that are driven by the utilitarian motive will clearly tend to be more concerned with the welfare of others, and Schwartz (1993, 2005b) posits

that such a tendency can be predicted by self-transcendence values of universalism and benevolence. Some of the utilitarian aspects studied in gift-giving include product attributes—such as price, brand, color, fiber, size, fabric, quality and style (Wagner et al., 1990).

2.10.1.4 Obligation

The concept of social obligations in gift-giving was noted in very early research (e.g., Mauss, 1990; Levi-Strauss, 1964; Muir and Weinstein, 1962). Muir and Weinstein's (1962) study of 120 females indicated that all respondents liked to do favours for others but only 8.9% indicated they liked being obligated to others. Muir and Weinstein attributed this result to individual differences emanating from different value priorities.

Obligation as a motive has been empirically examined by several researchers and related to a variety of consumer behaviour (e.g., D'Souza, 2003; Joy, 2001; Goodwin et al., 1990). Researchers have noted that an obligation to gift may arise out of a need to assuage *guilt*, the need *to maintain the traditions or customs* of the occasion or to *reciprocate* either a past receipt of gift or an anticipated future gift (Davis, 1972; Goodwin et al., 1990; Poe, 1977; Webster and Nottingham, 2000). These distinct sub-motives of obligation will arguably lead to different consumption behaviour and, therefore, warrant parceling into separate motives.

2.10.1.5 Guilt

Cramer (1977) views Christmas giving, in part, as an occasion to atone for past neglect—a view that is supported by the empirical work by Clarke (2003). In explaining the possibility of pressure experienced by migrants due to feelings of entitlement communicated to them by family members in the home countries, Carling (2008) noted the motivations for gift-giving arising out

of moral obligation or guilt. He contended that these motivations do not fall into the previously analysed categories of altruistic, agonistic, and utilitarian motives.

2.10.1.6 Maintaining rituals and customs

The involvement of rituals in gift-giving was noted by early researchers of the gift-giving phenomenon (Goffman, 1959; Poe, 1977). Poe conducted ethnographic studies that indicate the existence of ritualistic giving in both modern and primitive societies. Sherry et al. (1993) proposed that there is stress and anxiety associated with presenting a gift due to an anticipated potential change in the relationship. The structure associated with the ritualized act of giving or maintaining the rituals of giving gifts may allow both giver and the receiver to retain face and avoid this anxiety. In Sherry's model discussed earlier, the motive of maintaining rituals manifests itself in the manner of presenting the gifts discussed in the *prestation* stage. Several researchers have subsequently continued the usage of this term in their respective works (e.g. Green and Alden, 1988; Roster and Amann, 2003)

2.10.1.7 Reciprocity

As early as the 1960s and 1970s researchers proposed that successful giving involves ingenious pre-estimation to match the potential receipt of gifts (Davis, 1972), suggesting that the need to reciprocate was an important driver of the gift-giving behaviour (Levi-Strauss, 1964). The gift-exchange theory assumes reciprocity as the prime driver of the gift-giving behaviour (Dodlova and Yudkevich, 2009). Davies et al. (2010) highlight the paradoxical nature of gift-giving wherein the giver, through an act of thoughtfulness and sharing, places the receiver in a position

of being indebted to the giver, which results in a need to reciprocate for the recipient and drives him or her to give gifts.

Referring to reciprocity as a Chinese cultural value, Qian et al. (2007) found it to be related to various gift-giving behaviors. In fact, the concept of *guanxi*—a Chinese cultural value—is based on continuous reciprocal events between two parties that may involve tangible gifts. It is possible that similar values that encourage reciprocal exchange of gifts exist in other collectivist societies.

Reciprocity is consistently identified as a motive for giving gifts in cash or kind by migrants to those in their home countries (e.g. Amery and Anderson, 1995; Khatib and Pezdir, 2009). Campbell's (2009) review suggests that migrants remit money and gifts to reciprocate kindness and the support provided by family and friends during the initial stages of migration. Thus within the context of gift-giving identified for the current study reciprocity is conceivably an especially salient motive. Through ethnographic accounts of Zambian migrants, Cliggett (2005) found that one of the reasons migrants bring gifts during visits to their home country was that they anticipated receipt of gifts and did not want to be in a position to not reciprocate the kindness.

2.10.1.8 Demonstrating achievement or seeking status

Using Leach's (1976) communication framework and self-report methodology, Pandya and Venkatesh (1992) noted that gifts are often used as a means of asserting dominance and demonstrating status. The self-report accounts suggested that this motive is frequently manifested when the value of a gift is disproportionately high, and it does not respect a tacitly agreed norm of reciprocity and equality between the giver and the recipient. Along the same

lines, Dodlova and Yudkevich (2009) identify social power as a motive for gift-giving. Under this motive, gifts often serve to establish or clarify the social superiority of the giver (Camerer, 1988; Dodlova and Yudkevich, 2009).

For interpersonal giving, Wooten (2000) refers to the “gifting capacity” (p.93), which represents having the necessary attributes to be successful givers, such as resources of money, effort and time as well as creativity. Arguably, demonstrating gifting capacity will be prevalent as a motive in the context of migrants gifting to recipients in the home countries, since the very reason for a majority of migrants to migrate is to “make it big” or acquire such resources.

2.10.1.9 Sustaining and nurturing social relationships

Expressed somewhat cynically, Garner and Wagner (1991) consider gift-giving to be driven by the need to buy social interaction. Ruth et al. (1999) investigated the perceived emotions of recipients following the receipt of the gift and found that these emotions lead to reformulation of relationships as proposed by Sherry (1983). The study used in-depth interviews and critical incident surveys using samples in Midwest and Western US. While Sherry’s model posited four outcomes for changes in relational bonds of the givers and the recipients of gifts—strengthening, affirming, attenuating and severing, Ruth et al.’s content analysis led to six different categories of relational outcomes—strengthening, affirmation of a positive relationship, confirmation of a negative relationship, negligible effect, or weakening / severing of the relationship.

In a subsequent study using a similar critical incident survey with 121 respondents from various regions of the US, Ruth et al. (2004) found that rather than emotions experienced, it is the balance of positive or negative emotions that lead to a realignment of the relationship following a gift receipt experience. In the context of migrants gifting to friends and family, the

role of gifts as a medium to stay connected and sustain relationship has been consistently proposed (Cligget, 2003; Carling 2008; Khatib and Pezdir, 2009)

2.10.1.10 Insurance

The insurance motive of money or gift remittances, which is sometimes referred to as risk sharing, is primarily discussed in the remittance literature (e.g., Stark and Lucas, 1988; Agarwal and Horowitz, 2006; Amuedo-Dorantes and Pozo, 2006; Carling 2008). It refers to the need to safeguard such resources as a potential inheritance, a base in the home country, assistance with the management and/or upkeep of assets in the home country, and logistical assistance during the trip to the home country. Also, the use of the term ‘risk sharing’ highlights the fact that there is a tacit agreement to support the migrant during initial fledgling times of a migrant’s settlement so that later when times are good the migrant would support the members at the home base. Again, if the need for assistance by the migrant arises in future, the home base would be able to help (Amuedo-Dorantes and Pozo, 2006).

Most of the categories of motives described in this section have been debated in literature for long. However, as discussed in the following section, the methodologies employed to study this stream have remained largely exploratory in nature and researchers (e.g. Beatty et al., 1993; Davies et al., 2010) have underscored the need to develop validated measures for different categories of motives.

2.10.2 Research Methodologies for Measuring Motives in Interpersonal Gift-Giving

With a few exceptions, the research on motives in interpersonal gift-giving is based on qualitative methodologies. The most common approaches tend to be the content analysis and

classification of responses to open-ended questions to generate categories of motives; and to brainstorm and generate a pool of items that measure different categories of motives. For example, Goodwin et al. (1990) used a series of open-ended questions to gauge why people give gifts. The content analysis of the responses yielded several categories of motives, viz., *occasion, obligation, receiver's needs, giver's sentiments, and expression of relationship*—each of which was classified into a *voluntary* or an *obligatory* motive. Otnes et al. (1994) measured motives of men for giving Valentine's Day gifts using content analysis of open-ended questions and measuring the frequency of responses that resulted in the broad categories of motives: *showing care / affection, obligation and altruism*.

Content analysis was the basis of revealing motives for gift-giving in Lowrey et al's. (2004) longitudinal, qualitative study as well which relied on self-reports each year after Christmas from a few key informants over a 12-year period. The categories of motives developed as a result of this study were as follows:

- Make distinctions between recipients on a relevant dimension, affirm important relationships
- Maintain satisfactory relationships with equal recipients, signal they are equal
- Maintain relationship with recipient and now an absent third party
- Maintain satisfactory relationships by allowing tradition to dissipate
- Maintain a satisfactory relationship with recipient, perhaps bond with accomplice
- Minimize risk of negative recipient reaction, perhaps bond with surrogate
- Maintain satisfactory relationship with gatekeeper while pleasing recipient
- Please recipient, maintain satisfactory relationships in the social network

- To a third party, demonstrate knowledge of importance of integrated members
- Symbolize relationship disintegration

One of the first attempts to generate the categories of motives of gift-giving was made by Banks (1979). She used single items to measure the frequency of the following motives of gift-giving: *to obtain pleasure; show friendship / love; expected thing; to give pleasure; to show appreciation; sentimentality; other*. Motives were labelled the ‘reason to give’ in Bank’s study.

Saad and Gill (2003) used broad categories of *tactical* and *situational* motives to study gender differences in gift-giving motives between romantic partners. These categories of tactical (arising from internal factors) and situational (triggered from external factors) were sub-divided into specific motives which were generated in a brainstorming session between the two authors but not statistically validated. Tactical motives incorporated the following sub-motives: *displaying financial resources, creating a good impression, a means of seduction, showing affection, displaying long-term interest and displaying generosity*, whereas the situational motives included: *occasion demanded it; reconciliation after a fight and to reciprocate*.

Wolfinbarger and Yale (1993) are credited with the first quantitative study in developing the categories of motives. Although categories of gift-giving motivations have been long debated in academic discussions, particularly after Sherry’s (1983) study, it was not until 1993 that Wolfinbarger and Yale (1993) developed the first statistically tested measures for the three motives of gift-giving, namely *experiential / positive; obligation and practical*. A list of items in Wolfinbarger and Yale’s (1993) scales are included in Appendix: 4 and have been used in several subsequent studies (e.g. Othman et al., 2005). As part of a doctoral thesis, Clarke (2006)

developed and tested a large number of scales related to gift-giving behaviour. However due to the specificity of the context of the study—parental gift-giving to children in western cultures on Christmas—their utility for the current study is somewhat limited.

As noted by Davies et al. (2010), the dearth of valid scales related to gift-giving highlights one of the important gaps that has clearly hindered the growth of this stream. As discussed above, there are some measures available for different categories of motives, e.g. *experiential / positive; obligation and practical*. However, these are higher level motives which can be sub-categorized to more specific motives, which is one of the objectives of the current study.

2.10.3 Gift-Giving Motives in the Remittance Context

Contrary to the popular usage to describe monetary contributions, the term remittance, is used here to refer to money, gifts and other objects (Khatib and Pezdir, 2009) sent or taken to home countries by migrants. Researchers have noted that when the context is limited to immigrants remitting gifts to people left behind in the country of origin, a broad set of motivations come into play (Hagen-Zanker and Siegel, 2007). While the anthropological literature on remittances is extensive and has been applied in the realm of social and economic policies, the process has not been sufficiently evaluated for its marketing implications.

Extant research has focused significantly on the motivations of remitting money and other resources for the obvious implications of this topic on economic policy (for a review see Hagen-Zanker and Siegel, 2007). The debate on the subject primarily focuses on the relative importance of two types of motivations to remit money on the part of the giving immigrant—altruism and risk sharing (Amery and Anderson, 1995; Amuedo-Dorantes and Pozo, 2006a;

Carling, 2008). Altruism in the remittance context refers to migrants deriving pleasure from the pleasure of the recipients upon receiving money or gifts (Carling, 2008). Risk-sharing on the other hand implies a co-insurance contract between the migrant and the household in the home country whereby the household invests in the migrant initially and expects returns in cash and kind once the economic situation of the migrant stabilizes (Agarwal and Horowitz, 2002). Lucas and Stark's (1985) framework, which is frequently cited in remittance research, includes one more intermediate motive and thus considers the primary motives of remittance to be: pure altruism, tempered altruism / enlightened self-interest, and pure self-interest. Tempered altruism includes a desire to repay investment in human capital and support under a co-insurance contract as drivers of remittances. Pure self-interest includes such drivers as maintaining favour in the line of inheritance, investment in assets, and the provision for their maintenance and investment in preparation for return to the country of origin.

The altruistic- and self-interest-related motives for remittances of money and gifts in the economics and anthropological literature have obvious parallels in the interpersonal gift-giving motives studied in sociology and marketing. However, Carling (2008) states that the focus on altruistic and self-interest-related motives in migrant studies is unfortunate, as 'profound contextual differences' (pp.585) can make it difficult to determine generalized motivations for remittances of money or gifts. These differences include the context of migration—which can range from very temporary or permanent; family and household structures—where expectations can differ significantly based on the culture; and norms and values of cultures of migrants that relate to the specific situation of migration. Cliggett's study (2005) supports Carling's (2008) views and, based on ethnographic data on migrant gift-giving, shows that in addition to altruistic and self-interest-based motives, maintaining social ties and social and familial obligations also

constitute motives for Zambian migrants. Moreover, as pointed out in Cliggett's study (2005), gifts often represent remembrance and affection for families and communities at home. In addition, it is plausible that guilt for having moved away from the responsibilities of the family may lead to gifting or remitting behaviour on the part of migrants as an attempt to make up, in a small way, for the situation.

Khatib and Pezdir (2009) used the participant-observation method, complemented with field notes from extensive descriptions of several occasions of Bosnian and Arab migrants in Slovenia visiting their families. The focus of the research was the motivation for such remittances to the core and extended family. The two groups, Bosnians and Arabs, had different reasons for migration—namely, economic and higher education. While this did not result in significant differences in the remittance behaviour, the ethnographic discourse suggested different underlying motives. In the case of Bosnian migrants, the remittances served the purpose of *helping people left behind* while, in the case of Arab migrants from Jordan, Palestine and Yemen, in addition to the altruistic motive, there was evidence of *maintaining social ties* and *reciprocity* as significant motives. For both groups, a strong sense of obligation and social pressures from family also constituted powerful motives.

2.11 Conclusion

Research on gift-giving has evolved significantly in the last four decades. The topic is cross-disciplinary and, in marketing, the stream of consumer behaviour research has seen a significant rise in the number of studies pertaining to this topic.

The studies on gift-giving have incorporated a large number of variables that relate to or influence one of the four core components of the gift-giving phenomenon—the giver, the recipient, the occasion, and the gift itself. Among other variables, researchers have explored motives for gift-giving in many different contexts, including the giving of monetary and non-monetary gifts by migrants to their friends and families. While there is no composite gift-giving theory, many existing theories in consumer behaviour, sociology, anthropology and economics have been used to understand aspects of the gift-giving phenomenon.

Researchers studying this topic generally agree that the phenomenon is culturally situated and different ethnic populations manifest different gift-giving behaviours. Growing ethnic populations in North America, therefore, provide several exciting avenues of research on the topic of gift-giving.

Across a number of countries, Schwartz' system of 10 basic values has been used to study and predict consumer behaviour (e.g., Hughner et al., 2007; Krystallis et al., 2008). One of the features of values, as discussed above, is that values indicate desirable goals that lead to action (Schwartz, 2006). Different values would predict different motives which are antecedents of action. Based on the review of the literature in this chapter, a research study using multi-ethnic samples is carried out to explore the potential relationship between values and gift-giving motives in the context of migrants giving gifts to siblings or those who they consider to be like siblings, on the occasion of home country travel.

CHAPTER 3: RESEARCH FRAMEWORK AND HYPOTHESES

In this chapter, the research framework is outlined followed by a discussion of the independent and dependent variables. To further understand the drivers of motives in the specific context of this study, two additional variables: *the intention to return permanently to their home country* and *the relative economic status of migrants to the recipients of the gifts* are included in the framework. The first part of the study is concerned with developing measures for gift-giving motives. A discussion of the rationale for the independent variables predicting the dependent variables is provided and the related hypotheses are discussed. For ease of reference, a summary of the model as well as the hypotheses is included at the end of the chapter.

3.1 Introduction

The literature review in the previous chapter suggests that to predict gift-giving behaviour it is important to understand gift-giving motives. Wolfenbarger and Yale (1993) suggest that the likelihood of successfully measuring motivations and relating them to consumer behaviour is higher when these motivations are developed in a specific consumption context. In the interpersonal gift-giving context, the following broad categories of motives have evolved: altruistic, agonistic (Sherry, 1983; Wolfenbarger and Yale, 1993), functional/utilitarian (Wolfenbarger and Yale, 1993; Larsen and Watson, 2001), and obligatory (Goodwin et al., 1995). When the gifts are given in the remittance context an additional motive of insurance is frequently identified in research (Amery and Anderson, 1995; Khatib and Pezdir, 2008; Cliggett, 2003; Carling, 2008). Many authors have drawn attention to the fact that some of these are broad

categories of motives which may incorporate more specific categories (Cliggett, 2008). For example, obligation as a motive could potentially include obligation due to the need to *reciprocate* or due to the need to *maintain a custom*. Each of these specific motives of obligation to give a gift would arguably lead to different consumption behaviours such as gift evaluation and selection. It is, therefore, important to parse out the specific motives of gift giving prior to relating them to basic human values.

Based on the above observation and consolidating different motives from previous research, the following nine distinct motives are identified—*insurance; demonstrating achievement and seeking status; maintaining rituals and customs; maintaining social ties and relationships; showing care; affection or making the recipient happy; guilt; reciprocation, utilitarian and functional; and agonistic*. The application of Schwartz theory of basic human values (1992; 2005b) in the context of gift-giving envisaged for the current study would suggest that there may be a relationship between these motives and the basic human values of the givers. Moreover Schwartz values have been found to be valid and shown to have the same structure across cultures (Schwartz, 2001; Gungor, 2007; Schmidt et al., 2007). That suggests that based on Schwartz theory, the relationship between values and gift-giving motives would hold regardless of the cultural membership of givers and recipients.

Basic human values are a personal trait of the giver—one of the four core components of the gift-giving phenomenon (Clarke, 2006). The other components include the receiver, the occasion and the gift itself. Research shows that the relationship between the giver and the receiver is a significant predictor of the gift-giving behaviour (Belk, 1979; Sherry, 1983; Carling, 2008). The paths illustrated in Sherry's (1983) process model also indicate that gift-giving motives are affected by the occasion of giving and the relationship between the giver and the

recipient; and that these motives influence the search and the final purchase of the gift. In this research, the gift-giving occasion is fixed as a *home country visit*. The relationship between the giver and the recipient is also fixed as that of a *sibling or* equivalent to a sibling. Thus, a screening question at the onset will ensure that only those respondents who have travelled to their home country in the past 5 years and on the occasion of that visit have brought a gift(s) for a sibling or someone they consider equivalent to a sibling, are included in the survey. The choice of a five-year time period was a result of conversations with several immigrants regarding the time frequency with which they traveled home and an effort to include at least one such event. While a five-year time period may cause validity issues associated with recall-bias in self-report studies, Northrup (1996) suggests that such issues are less prevalent when the questions are non-threatening, which is the case here. Besides, the study does not involve the recall of a specific event, rather a general motivation in a specific situation of giving gifts in the context of the study, which is expected to make any recall-bias irrelevant.

Webster and Nottingham (2000) note that those who give out of obligation are motivated by the need to comply with social norms. The Schwartz (1993, 2005b) theory posits that such a need can be predicted by the basic human value termed tradition, which is a part of the conservation group of values. Similarly, based on Schwartz theory, other motives of gift giving would be related to other basic human values. This study tests whether gift-giving motives of migrants giving gifts on the occasion of home country travel to siblings or those who are like siblings, are related to basic human values, intention of migrants to permanently return to their respective home countries and the relative economic status of givers to the recipients. It is proposed that the relationship of gift giving motives with values, intentions to return and relative economic status is independent of the cultural background and gender of the givers and the

receivers. Table 3.1 lists the dependent variables, the independent variables, the moderating variables and the other contextual variables on which the research is based. The research questions and hypotheses using these variables are detailed in the following sections.

Table 3.1: Variables in the Research Framework

List of Independent Variables (Values and Conditions)	List of Dependent Variables (Gift-Giving Motives)	List of Moderating Variables	Contextual Variables
<ul style="list-style-type: none"> • Self - enhancement Values <ul style="list-style-type: none"> ○ Achievement ○ Power ○ Hedonism • Conservation values <ul style="list-style-type: none"> ○ Security ○ Conformity ○ Tradition • Self-transcendence Values <ul style="list-style-type: none"> ○ Universalism ○ Benevolence • Openness to change <ul style="list-style-type: none"> ○ Self direction ○ Stimulation • Intention to return permanently to home country • Relative economic Status of the giver 	<ul style="list-style-type: none"> • Insurance • Demonstrating Achievement/seeking status • Maintaining rituals/customs • Maintaining social ties • Show care affection/Make the recipient happy • Guilt • Reciprocity • Utilitarian • Agonistic 	<ul style="list-style-type: none"> • Time since migration • Income 	<ul style="list-style-type: none"> • Gender • Cultural Group

3.2 Research Question and Objectives

Drawing on the research discussed in the previous chapter and based on the above independent and dependent variables, the following research question is used for the current study:

- **Research question:** *On the occasion of a visit by a South Asian- Canadian and Lebanese-Canadian migrant to the home country and giving a gift to a person who is sibling or in sibling-like relationship, is there a relationship between the givers' gift-giving motives and: a) their basic human values, as predicted by Schwartz' theory b) their intention to return permanently to their home country and c) their economic status relative to the recipients.*

- **Research Objectives:** The above question leads to the following focal objectives for the study:
 - To develop measures for the motives of gift-giving in the specific context of this study.
 - To test whether the gift-giving motives of South Asian-Canadians and Lebanese-Canadians, in the above context, can be predicted by their basic human values, as suggested by Schwartz' theory of basic human values; and,
 - To partially test the universality of Schwartz' theory by doing a cross-cultural and cross-gender comparison of the relationships between motives and values.
 - To test whether the intention to return permanently to the home country is related to the gift-giving motives of South Asian-Canadians and Lebanese-Canadian migrants in the said context.
 - To test whether the economic status relative to that of the recipients is related to the gift-giving motives of South Asian-Canadians and Lebanese-Canadian migrants in the said context.

3.3 Research Justification

Sherry (1983) identified the opportunities for extending knowledge relating to gift-giving behaviour but significant gaps in this area persist after almost three decades. Given that the gift-giving phenomenon transcends cultures, race and geographic boundaries and is one of the truly global forms of consumption, validated measures, models and theory in this area are conspicuous by their absence. There have been multiple calls by researchers highlighting the need for multi-ethnic or cross-cultural studies (Belk, 1996; Otnes and Beltramini, 1996; Cleveland et al., 2003). Further understanding of gift-giving phenomenon in a multi-ethnic context will expand overall consumer behaviour knowledge.

The study is justified on the theoretical and practical grounds discussed below. Motives are antecedents to behaviour (Homer and Kahle, 1988; Krystallis et al., 2008) and understanding antecedents constitutes the first step for eventually modeling the gift-giving behaviour.

To my knowledge, there are no published reports of any studies that have attempted to predict underlying motives for gift giving. Motives are drivers of behaviours and knowledge of these motives will lead to a better understanding of purchase decisions made in this entirely new context that has not been explored before. This is particularly significant in light of the anecdotal evidence that suggests that spending on this particular occasion (Levitt and Waters, 2006; Carling, 2008; Khatib and Pezdir, 2009) rivals that of the spending on some of the most heavily marketed holidays in North America. It provides an opportunity to empirically test the claim of cross-cultural validity of the Schwartz theory in an entirely new context. The expansion of gift-giving knowledge will lead to a better understanding of this consumption context and add to the fine-tuning of marketing messages.

3.4 Hypotheses Relating Basic Human Values to Gift-Giving Motives

The Schwartz theory of basic human values identifies 10 motivationally distinct values that are clustered into four higher order values of self-enhancement, conservation, self-transcendence and openness to change. These values are structured in a circumplex such that the values that appear on opposite ends in the chart have an inverse or conflicting relationship. As discussed earlier, Schwartz' basic values have been found to be universal and while value priorities of people may differ based on their gender or cultural membership, there is no evidence of a different relationship between values and motives based on different value priorities.

3.4.1 Self-Enhancement Values (Achievement, Power and Hedonism)

As discussed under the Schwartz theory of basic human values, people whose value priorities include *power* tend to seek social status or prestige and desire control or dominance over people and resources (Sagiv and Schwartz, 1995). Those with the *achievement* value as a priority seek personal success and achieve it by demonstrating competence according to social standards (Sagiv and Schwartz, 1995). Those who value *hedonism* look for pleasure and self-enjoyment in their actions (Sagiv and Schwartz, 1995). Also, in a conceptual paper modelling the potential motivations of migrants to remit, Carling (2008) suggests that self-interest based motives such as aspirations to inherit or investment in assets would potentially lead to seeking insurance for current and potential wealth.

Bringing gifts on the occasion of visits to their home country will allow migrants to stay in touch with their friends and family and, if there are interests or assets, current or future, gift-giving may provide an avenue for them to gain favour with those who manage these interests and assets.

Such gift giving will also provide an opportunity to demonstrate their success through showing their economic capacity to give. Based on these observations, it is hypothesized that in giving a gift to a sibling or sibling-like recipient by migrants on the occasion of home country travel:

*H1a: Self-enhancement values will positively predict the **agonistic** motive.*

*H1b: Self-enhancement values will positively predict the motive of **insurance**.*

*H1c: Self-enhancement values will positively predict the motive of **demonstrating achievement and seeking status**.*

Hypotheses H1a-c are expected to hold true, regardless of the gender or cultural group membership of the migrants. In addition, the hypotheses arising out of the moderating roles of income and time since immigration in the relationship between self-enhancement values and gift-giving motives are discussed in separate sections on pages 101-102.

As depicted in the circumplex structure, the Schwartz theory also predicts a conflicting relationship between the values of self-enhancement and self-transcendence. Thus, people who are focused on self through value priorities of achievement, power and hedonism are expected to show a negative relationship with the gift-giving motive of making people happy or simply showing affection. However, hypotheses have not been developed for the negative relationships since only those hypotheses for which a strong theoretical logic was found based on past research in gift-giving or remittance literature have been included here.

3.4.2 *Self-Transcendence Values (Universalism and Benevolence)*

People whose value priorities include *universalism* tend to be concerned, among other things, with the equality, social justice and welfare of all people. Those who regard *benevolence* as an important value are concerned with the welfare of those related to them through family and friendship and with helping those around them (Sagiv and Schwartz, 1995). Such people will seek out opportunities to demonstrate friendship and care, take care of the utilitarian needs of those around them, and feel guilty if they did not reciprocate positive gestures. The need to reciprocate emanates from a desire for equality, fairness and universal welfare—which lead to motives of reciprocity. Such an individual seeks social justice through taking care of the utilitarian needs of people. Therefore, it is expected that in giving gifts to a sibling or sibling-like recipient by migrants on the occasion of home country travel:

*H2a: Self-transcendence values will positively predict the motive of **showing care and making the recipient happy**.*

*H2b: Self-transcendence values will positively predict the motive of **reciprocity**.*

*H2c: Self-transcendence values will positively predict the **utilitarian** motive.*

*H2d: Self-transcendence values will positively predict the motive of **guilt**.*

Since friendship and relationships are important to those who value benevolence (Sagiv and Schwartz, 1995), maintaining social ties will also be a motive for gift-giving for such people.

It is therefore expected that in giving gifts to a sibling or sibling-like recipient by migrants on the occasion of home country travel:

*H2e: Self transcendence values will positively predict the motive of **maintaining social**.*

As discussed earlier, the relationship between values and motives is not expected to be impacted by the gender or cultural membership of the migrants. Thus hypotheses H2a-d are expected to hold true, regardless of the gender or cultural membership of the respondents. In addition, the hypotheses arising out of the moderating roles of income and time since immigration in the relationship between self-transcendence values and gift-giving motives are discussed in separate sections on pages 101-102.

3.4.3 Conservation Values (Security, Conformity and Tradition)

Those who value *security* tend to place importance on the safety of self and stability of society around them (Sagiv and Schwartz, 1995). Any action or opportunity that can serve to insure or safeguard assets will conceivably be favoured by those who place a strong emphasis on security. This need for stability would arguably extend to wanting sustenance and continuity in relationships with friends and family (Sagiv and Schwartz, 1995). Since a hierarchical causal relationship between values and behaviour has been established (Homer and Kahle, 1988), the actions of individuals who value security will be driven by the need to maintain relationships and seek insurance for tangible and intangible assets.

For people whose value priorities include *conformity*, perpetuating the norms once established in a society is very important (Sagiv and Schwartz, 1995). Their reluctance to violate the established order would conceivably result in the need to engage in activities that help preserve this order. In the eventuality that circumstances or a set of choices result in their breaking a societal norm, such as honouring and taking care of the family, it is likely that these individuals would feel guilty and their behaviour would likely be driven by the need to compensate those who are affected. Khatib and Pezdir's (2009) ethnographic account of migrants remitting monetary and non-monetary gifts supports this suggestion.

Since reciprocity is largely accepted as a moral and social norm in gift giving (Rynning, 1989; Wolfenbarger and Yale, 1993; Otnes et al., 1994; Saad and Gill, 2003; Giesler, 2006), individuals who value conformity and tradition will likely experience a strong obligation to reciprocate a past or an anticipated future gesture.

Valuing *tradition* involves respect, commitment and acceptance of the customs and ideas that are inherent in societal and cultural structures. People with this value priority are driven by the need to preserve and perpetuate traditions (Sagiv and Schwartz, 1995).

Based on these, it is expected that in giving gifts to a sibling or sibling-like recipient by migrants on the occasion of home country travel:

*H3a: Conservation values will positively predict the motive of **insurance**.*

*H3b: Conservation values will positively predict the motive of **maintaining rituals and customs**.*

*H3c: Conservation values will positively predict the motive of **maintaining social ties**.*

*H3d: Conservation values will positively predict the motive of **guilt**.*

*H3e: Conservation values will positively predict the motive of **reciprocity**.*

Hypotheses H3a-e are expected to hold true, regardless of the gender or the cultural group membership of the migrants. In addition, the hypotheses arising out of the moderating roles of income and time since migration in the relationship between conservation values and gift-giving motives are discussed in separate sections on pages 101-102.

3.4.4 Openness to Change Values (Stimulation and Self-direction)

Those who value self-direction are driven by independence, creativity and choosing their own goals. They are curious and love to explore. Their behaviour is driven to satisfy the need to create and demonstrate independence (Sagiv and Schwartz, 1995). Those who value stimulation seek out ways to experience a varied life and, as discussed above, their central need would be to seek fulfillment of self-interest-based desires; giving gifts will thus be motivated by the need to seek pleasure for their own selves. It is accordingly expected that in giving gifts to a sibling or sibling-like recipient by migrants on the occasion of home country travel:

*H4: Openness to change values will positively predict the **agonistic** motive.*

The above hypothesis—H4 is expected to hold true, regardless of the gender or the cultural group membership of the migrants.

In addition to the basic human values discussed above, two other variables—intention to return permanently to the home country and the economic status of the giver relative to the recipient—warrant inclusion as independent variables in the model. Although not tested statistically in the past studies, these variables have frequently appeared as predictors for remittance behaviour in the ethnographic accounts of migrants (Lucas and Stark, 1985; Carling, 2008; Agarwal and Horowitz, 2002; Khatib and Pezdir, 2009).

3.5 Hypotheses Relating Intention to Return Permanently and Relative Economic Status to Gift-Giving Motives

3.5.1 Intention to Return Permanently to Home Country

Lucas and Stark (1985), in their conceptual model that identifies determinants of migrant remittance to their families, suggest that if migrants intend to return home the remittance may be driven by self-interest-based needs. These could include acquiring assets in the home country and being able to count on recipients to ensure care or maintenance of assets, or developing relationships and social prestige that senders could depend on once they returned home (Lucas and Stark, 1985; Carling 2008). Since gifts are a form of remittance (Khatib and Pezdir, 2009) similar motives could drive the gift-giving behaviour.

The sender's assets may signal a sustained attachment to the country of origin and may be construed as a form of self-insurance (Carling, 2008). Having assets in the home country may drive remitting with the implicit expectation of assistance in maintaining, preserving or taking care of migrants' assets. Self-interest and agonistic motives may be stronger when the intention to return is more certain (Khatib and Pezdir, 2009). Accordingly it is hypothesized that in giving gifts to a sibling or sibling-like recipient by migrants on the occasion of home country travel:

*H5a: The intention to return will be positively correlated to the gift-giving motive of **insurance**.*

*H5b: The intention to return will be positively correlated to the gift-giving motive of **maintaining social ties**.*

*H5c: The intention to return will be positively correlated to the gift-giving motive of **reciprocity**.*

3.5.2 Relative Economic Status of the Migrants

As discussed earlier in the literature review, higher income status, resulting in a higher capacity to give, is related to gift-giving behaviour (Carling, 2008). Altruistic motives are driven by the need to show care or affection to recipients (Belk, 1979; Wolfenbarger and Yale, 1993). An altruistic orientation will arguably result in a desire to ensure that functional needs of the recipients are met, supporting the utilitarian motive for giving. Indeed, Lucas and Stark (1985) found that the altruistic motive of showing care and making the recipient happy and taking care of the functional needs of the recipients (utilitarian motive) was higher when the capacity to give was higher. In addition, the capacity to give has also been shown to result in ‘guilty-giving’ which is driven by a feeling of having too much as compared to the recipients (Khatib and Pezdir, 2009). Thus it is expected that in giving gifts to a sibling or sibling-like recipient by migrants on the occasion of home country travel:

*H6a: Higher relative economic status of the givers as compared to that of the recipients will be positively correlated to the gift-giving motive of **showing care/making the recipient happy***

*H6b: Higher relative economic status of the giver as compared to that of the recipient will be positively correlated to the gift giving motive **utilitarian**.*

*H6c: Higher relative economic status of the giver as compared to that of the recipient will be positively correlated to the gift-giving motive of **guilt**.*

On the other hand, the motivation to remit money and gifts could be based on self-interest and encapsulate the need to seek social prestige from recipients (Carling, 2008); another motivation could be to ensure that logistical support during home visits and help to manage giver's assets is available from the recipients (Carling, 2008). Each of these motives would be better served if the relative economic status of the giver is higher than that of the recipients. Thus it is expected that in giving gifts to a sibling or sibling-like recipient by migrants on the occasion of home country travel:

*H6d: Higher relative economic status will be positively correlated to the **agonistic** motive for gift giving.*

*H6e: Higher relative economic status will be positively correlated to the gift-giving motive of **insurance**.*

*H6f: Higher relative economic status will be positively correlated to the gift-giving motive of **demonstrating achievement and seeking status**.*

3.6 Hypotheses Relating Gift-Giving Motives to Moderating Variables

The model includes the dependent and independent variables discussed above, as the extant research shows the evidence of a potentially direct relationship between these two sets of variables. There are other variables that have frequently appeared in gift-giving studies, but the evidence of a direct relationship with the central variables of the hypothesized model is either mixed or weak. Some of these are included in the questionnaire and their interaction with the dependent and independent variables are examined for their potential roles as moderators of the relationships between values and motives. These variables, gender, cultural group, time since migration, and income, are discussed below.

3.6.1 Gender

Research has generally established that the gift-giving behaviour of males and females is vastly different (e.g., McGrath, 1995; Cheal, 1988; Sherry and McGrath, 1989; Otnes et al., 1994; Webster and Nottingham, 2000; Fischer and Arnold, 1990). Rucker et al. (1994) found that it was common practice among males to enlist the help of related females to take care of gift-giving tasks. Jarboe and McDaniel (1987) found that browsers for gift shopping were more likely to be young employed females and female baby boomers between the ages of 35-54 who are 20% more likely to buy children's gifts and gifts for their colleagues (Yin, 2003).

Weisfeld-Spotler et al. (2006) noted that it is the gender role rather than biological gender that contributes to the differences in the gift-giving behaviour of males and females. Thus, males with a more egalitarian approach were found to be very different than those that were in

traditional male roles. While gift giving in general has largely been established as a gendered activity, it must be mentioned that in remittance behaviour—which is relevant in the current context—the gender difference has not been found to be statistically significant (Carling, 2008). Besides, while gender may impact the value priorities of people, there is no evidence of gender having an impact on the relationship between values and motives or the relationship between either the intention to permanently return or the relative economic status of the giver versus the recipient with gift-giving motives. In light of this, all of the above-hypothesised relationships are expected to hold true, regardless of the gender of the givers or recipients.

3.6.2 Cultural Group Membership

Gift-giving is a social, cultural and economic phenomenon that permeates national and cultural boundaries (Beatty et al., 1991). The manifestation of the gift-giving behaviour may differ based on the cultural values of giver (Othman et al., 2005), since the value priorities of people vary based on cultures. However, as in case of gender, there is no evidence of culture having an impact on the relationship between values and motives or the relationship between either the intention to permanently return or the relative economic status of the giver versus the recipient with gift-giving motives. In light of this, all of the above-hypothesised relationships are expected to hold true, regardless of the cultural group membership of the givers/recipients.

3.6.3 Time since Migration

Time since migration has been found to have a negative impact on the degree of remittances of gifts and money (Carling, 2008; Menjivar et al., 1998; Fairchild and Simpson, 2004; Holst and Schrooten, 2006; Vargas -Silva, 2006). Researchers have argued that the fading of general ties

with the community of origin as well as the death of potential recipients may explain this result. Merkle and Zimmermann (1992) and Goza and Arteleto (1998) found the relationship between time since immigration and remittances to be insignificant. Other researchers have found a U-shaped curve for remittances over time (Amery and Anderson, 1995; Cai, 2003; Liu and Reilly, 2004) with early period of migration driven by the need to insure home base support and later period supposedly driven by the altruistic needs. Time since migration may also have an impact through a strong correlation with the legal status. Generally speaking, as time passes the legal immigration status becomes more permanent which may have an impact on motivations for giving.

Researchers have found conflicting evidence in studying the associations between the magnitudes of monetary and non-monetary remittances and the legal migration status of givers (Carling, 2008). When the permanency of status in the host country is linked positively to monetary remittances, researchers have theorized that it is due to the security and increased capacity to do so (Konica and Filer, 2005). When positive correlations between temporariness of the status to the magnitudes of remittances have been observed, they have been linked to the greater need for maintaining a base in the country of origin (Fairchild and Simpson, 2004; Amuedo-Dorantes and Pozo, 2006a). Thus, whether it is due to increased capacity to give, increased likelihood of having succeeded or a more permanent legal status, it is plausible that time since migration may reinforce or weaken relationships between basic human values and certain gift-giving motives. Accordingly, it is hypothesized that in giving gifts to a sibling or sibling-like recipient by migrants on the occasion of home country travel:

H7a: The relationship between self-enhancement values and the gift-giving motive of insurance will be weaker when time since immigration is longer.

H7b: The relationship between self-enhancement values and the gift-giving motive of demonstrating achievement and seeking status will be stronger when time since immigration is longer.

H7c: The relationship between self-transcendence values and the gift-giving motive of guilt will be stronger when time since immigration is longer.

H7d: The relationship between conservation values and the gift-giving motive of insurance will be weaker when time since immigration is longer.

H7e: The relationship between conservation values and the gift-giving motive of guilt will be stronger when time since immigration is longer.

3.6.4 Income

In this study, the moderator variable of income refers to the household income of the survey respondents. While personal income will also be measured, it will only be used for comparing the demographic profile of the sample with the population in Ottawa and Canada.

Empirical data from a large sample of households demonstrates that as household income rises, the probability of gift-giving and the value of gifts given rises as well (Garner and Wagner, 1991). In remittance context, the increased capacity to gift in terms of income is associated with higher amounts of remittances by migrants to their families in the home country (Konica and

Filer, 2009). Wooten's (2000) 'gifting capacity' which refers to the attributes necessary to be able to gift, including financial resources also alludes to income as being a determinant of gift-giving behaviour. Clearly, a higher income will increase the ability of migrants to give gifts which may reinforce certain motives of gift-giving such as the ability to demonstrate success/seek status or to show care and make the recipient happy. On the other hand, in the initial fledgling years a lower income may render the need to seek insurance more salient (Amuedo-Dorantes and Pozo, 2006). A growing income would result in lessening of such need. Accordingly it is hypothesized that in giving gifts to a sibling or sibling-like recipient by migrants on the occasion of home country travel:

H8a: The relationship between self-enhancement values and the gift-giving motive of insurance will be weaker when income is higher.

H8b: The relationship between self-enhancement values and the gift-giving motive of demonstrating achievement and seeking success will be stronger when income is higher.

H8c: The relationship between self-transcendence values and the gift-giving motive of showing care and making the recipient happy will be stronger when income is higher.

H8d: The relationship between self-transcendence values and the utilitarian motive of gift-giving is stronger when income is higher.

H8e: The relationship between self-transcendence values and the gift-giving motive of guilt is stronger when income is higher.

H8f: The relationship between conservation values and the gift-giving motive of insurance will be weaker when income is higher.

H8g: The relationship between conservation values and the gift-giving motive of guilt will be stronger when the income is higher.

In addition to the variables discussed above, other variables viz. age, education, marital status and individual income are proposed to be included as demographic variables in order to fully profile the sample.

3.7 Research Framework

The first stage (Stage 1) of the research is devoted to developing measures for the gift-giving motives of migrants giving gifts to siblings or those considered sibling-like, on the occasion of home country travel. The relationship envisaged between the dependent and independent variables and discussed in the hypotheses is depicted in the research framework (Fig. 3.1) which was tested in the second stage (Stage 2) of the study and examines the predictors of gift-giving motives of South Asian-Canadians and Lebanese-Canadian migrants on the occasion of return trips, when the recipients are siblings or sibling-like. The research frameworks for stage 1 and stage 2 are depicted in the following Figures 3.1 and 3.2.

Figure 3.1: Proposed Framework for Developing Measures of Gift-giving Motives

(Stage I)



3.8 Gift-giving Motives

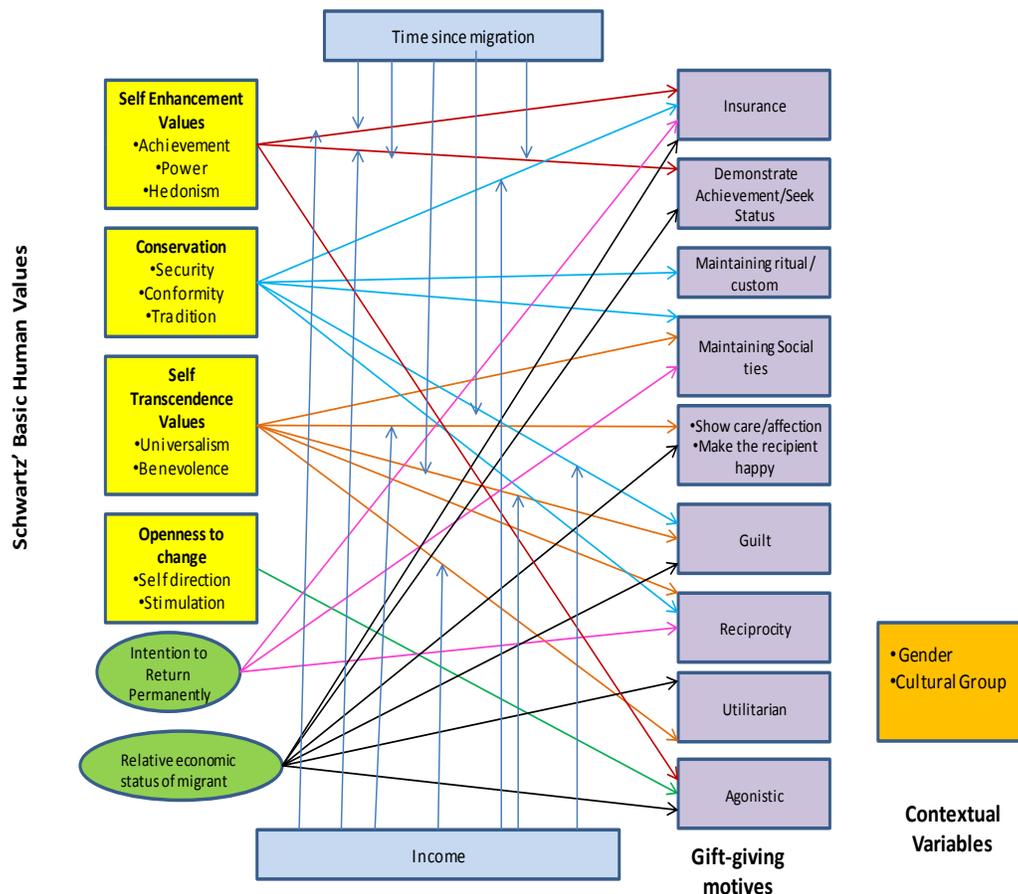
Previous researchers have frequently measured the higher-level motives: altruistic, functional and obligation (e.g., Wolfenbarger and Yale, 1990; Othman et al., 2005) using statistically validated scales. The category of a gift-giving motive termed ‘functional’ in extant research represents this interest of the giver in the functional utility of the gift (Wolfenbarger and Yale, 1990). In this research, a closely corresponding concept of ‘utilitarian’ is included which is slightly broader so that it includes items that the giver perceives as needs of the recipient. The other two categories appearing in past research, altruism and obligation, are broad and often include several lower-level motives, for example, the motive of obligation recognizes that the giver may feel obliged due to the need to reciprocate or due to a tradition or ritual (Goodwin et

al., 1990). Depending on what drives the giver to feel obligated, the gift-giving behaviour manifested in gift selection, involvement and effort could arguably be quite different. Thus, it is important to further delineate the motivations of gift giving. Accordingly, this study involves the sub-categorization of gift-giving motives as depicted in the figure 3.1 above.

The hypothesized relationships between the dependent and independent variables discussed earlier are depicted in the research framework (Fig. 3.2) below.

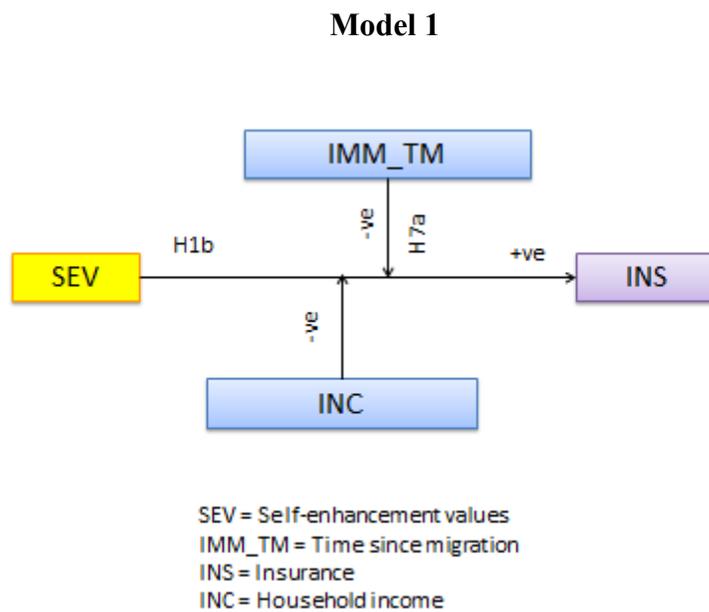
Figure 3.2: Proposed Research Framework for (Stage II)

**Examining the Gift-giving Motives of Migrants; Occasion – Home Country Travel;
Recipient – Sibling/Sibling like**

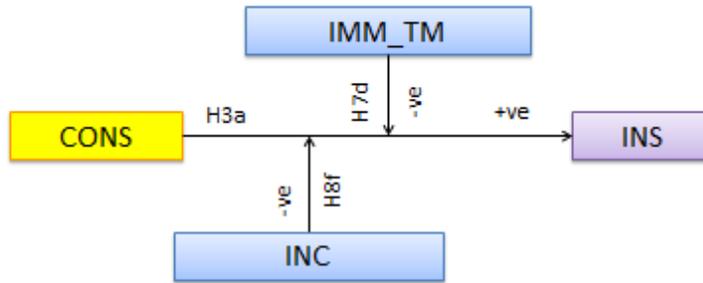


For ease of reference the composite framework depicted above (Fig. 3.2) is broken down into individual regression models (Fig. 3.3) driven by the hypotheses discussed earlier.

Figure 3.3: Regression Models

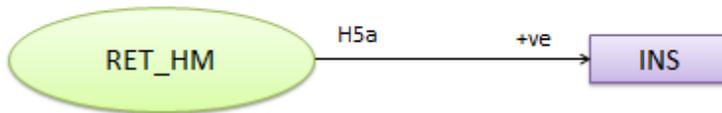


Model 2



CONS = Conservation values
INS = Insurance motive
IMM_TM = Time Since migration
INC = Household income

Model 3



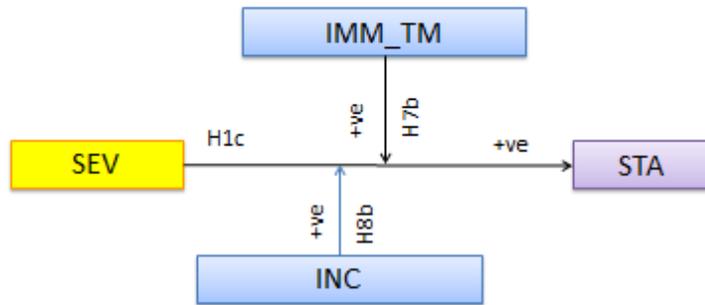
RET_HM = Intention to return home permanently
INS = Insurance motive

Model 4



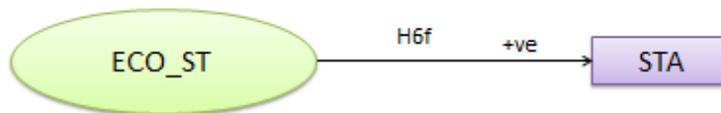
ECO_ST = Relative economic status
INS = Insurance motive

Model 5



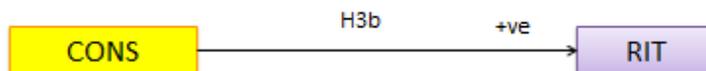
SEV = Self-enhancement values
STA = Demonstrating achievement /seeking status motive
IMM_TM = Time since migration
INC = Household Income

Model 6



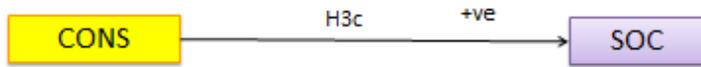
ECO_ST = Relative economic status
STA = Demonstrating achievement /seeking status motive

Model 7



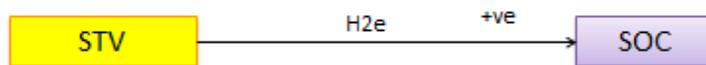
CONS = Conservation values
RIT = Maintaining rituals and traditions motive

Model 8



CONS = Conservation values
SOC = Maintaining social ties motive

Model 9



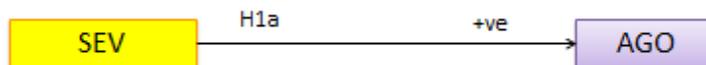
STV = Self-transcendence values
SOC = Maintaining social ties motive

Model 10



RET_HM = Intention to return home permanently
SOC = Maintaining social ties motive

Model 11



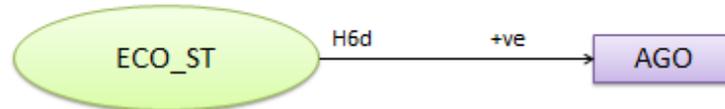
SEV = Self-enhancement values
AGO = Agonistic motive

Model 12



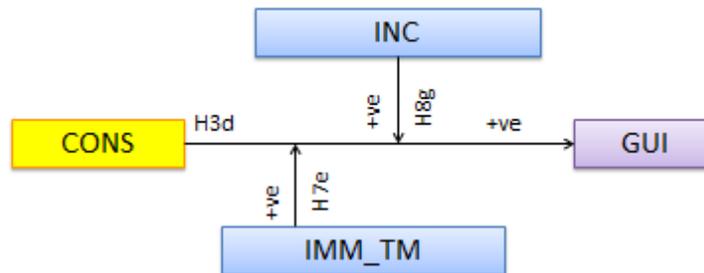
OPC = Openness to change values
 AGO = Agonistic motive

Model 13



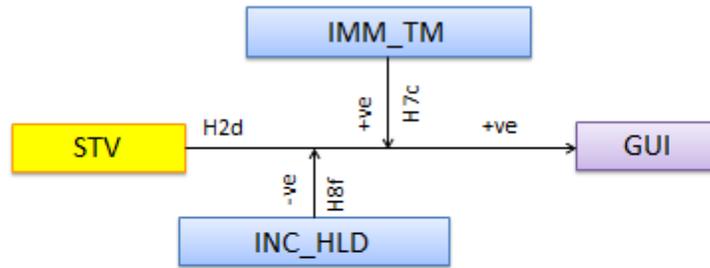
ECO_ST = Relative economic status
 AGO = Agonistic motive

Model 14



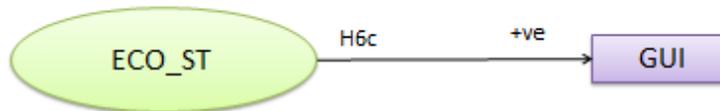
CONS = Conservation values
 INC = Household income
 IMM_TM = Time since migration
 GUI = Guilt motive

Model 15



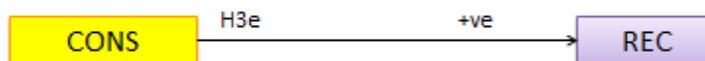
STV = Self-transcendence values
IMM_TM = Time since migration
INC = Household income
GUI = Guilt motive

Model 16



ECO_ST = Relative economic status
GUI = Guilt motive

Model 17



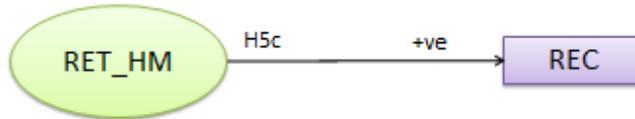
CONS = Conservation values
REC = Reciprocity motive

Model 18



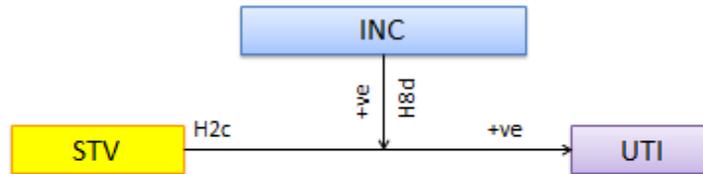
STV = Self-transcendence values
REC = Reciprocity motive

Model 19



RET_HM = Intention to return home permanently
REC = Reciprocity motive

Model 20



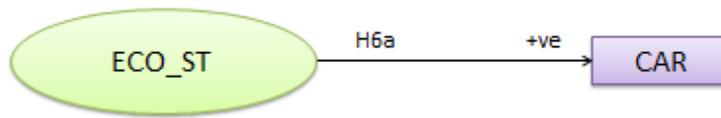
STV = Self-transcendence values
INC = Household income
UTI = Utilitarian motive

Model 21



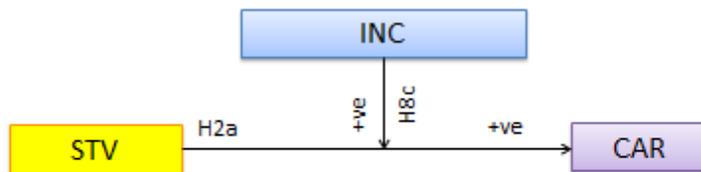
ECO_ST = Relative economic status
UTI = Utilitarian motive

Model 22 (NOT TESTED)



ECO_ST = Relative Economic Motive
CAR = Showing Care Motive

Model 23 (NOT TESTED)



STV = Self Transcendence Values
INC = Income
CAR = Showing Care Motive

3.9 Summary of Hypotheses

The relationships between the different variables included in the model are summarized below in Tables 3.2 and 3.3 for ease of reference. The methodology to test these relationships is discussed in detail in the next chapter.

Table 3.2: Summary of Hypotheses (Predictors of Gift-Giving)

Independent Variable	Dependent Variable Gift-Giving Motive (Positive Relationship)
Self-enhancement values	<ul style="list-style-type: none"> • Agonistic • Insurance • Demonstrating Achievement/seeking status
Self-transcendence values	<ul style="list-style-type: none"> • Showing care/making the recipient happy • Reciprocity • Utilitarian • Guilt • Maintaining social ties
Conservation	<ul style="list-style-type: none"> • Insurance • Maintaining rituals and customs • Maintaining social ties • Guilt • Reciprocity
Openness to change	<ul style="list-style-type: none"> • Agonistic
Intention to return	<ul style="list-style-type: none"> • Insurance • Maintaining social ties • Reciprocity
Relative economic status of migrants	<ul style="list-style-type: none"> • Showing care/making the recipient happy • Utilitarian • Guilt

Table 3.3: Summary of Hypothesis (Role of Moderators)

Time since migration		Income	
Positively impacts the relationship between:	Negatively impacts the relationship between:	Positively impacts the relationship between:	Negatively impacts the relationship between:
<ul style="list-style-type: none"> • Self-enhancement and demonstrating achievement/seeking status • Self-transcendence and guilt • Conservation and guilt 	<ul style="list-style-type: none"> • Self-enhancement and Insurance • Conservation and insurance 	<ul style="list-style-type: none"> • Self-enhancement and demonstrating achievement/seeking status • Self-transcendence and showing care/making the recipient happy • Self-transcendence and utilitarian • Self-transcendence and guilt 	<ul style="list-style-type: none"> • Self-enhancement and Insurance • Conservation and insurance • Conservation and guilt

The methodology for both stages of the research: developing measures for gift-giving motives at stage 1 and confirming the measurement model as well as examining the predictors of gift-giving motives at stage 2 is discussed in detail in the following chapter.

CHAPTER 4: METHODOLOGY

This chapter begins with a brief introduction of the context that resulted in the choice of methodology for this study which was conducted in two distinct stages. This is followed by a brief overview of the research design. Subsequent sections include the methodological steps in the stage 1 study to develop the scales for gift-giving motives and for stage 2 where the research framework was tested. A detailed discussion of the instruments used to measure the variables is included in stage 1 and stage 2 methodologies respectively.

4.1 Introduction

The multifaceted nature of immigrant populations, arising partially from an interaction of different cultures, demands insightful research designs. Such designs would seek to establish clarity of purpose, language, cultural meaning and cultural interpretations at every step of the research. A wide array of methodologies have been employed to study various aspects of the gift-giving phenomenon, including survey research (e.g., Otnes et al., 1994; Parsons, 2002), conceptual studies (e.g., Belk, 1982; Wagner et al., 1990; D'Souza, 2003), critical incident techniques (e.g., Mick and DeMoss, 1992; Wooten, 2000); and projective storytelling (McGrath, 1995) and depth interviewing (e.g., Belk and Coon, 1993; Durgee and Segó, 2001). However, as discussed earlier, there is a dearth of process models and the ones that do exist have not been tested and remain at the conceptual level.

Given that the process and elements of gift giving may be or appear to be very different when the process is viewed from the giver versus recipient perspective, researchers have found

the gift-giving process hard to model (Larsen and Watson, 2001). Many researchers have chosen to delineate the giver's and recipient's perspectives (Larsen and Watson, 2001). In addition, the phenomenon is characterized by a large number of core elements—the giver, the receiver, the occasion and the gift itself—allowing for too many contextual permutations and combinations. Nevertheless, Davies et al. (2010) argue that when viewed from the perspective of social exchange theory where the idea of a relationship is central, a number of variables in the gifting process are amenable to measurement and causal relationships may be hypothesized. In their recent review, they emphasize further that the field of gifts and gifting will be most usefully served by adoption of more quantitative approaches and empirical research.

The relationship between giver and receiver forms an important element of the context within which the gift-giving phenomenon should be studied (Ruth et al., 1999), and it is this element that distinguishes gift-giving from other forms of giving, including charitable giving (Fisher et al., 1996; Larsen and Watson, 2001) and business gift exchanges (Davies et al., 2010). For this study, the relationship between the giver and the receiver was fixed as that of siblings or sibling-like. As discussed earlier, it is expected that the egalitarian nature of the relationship will result in a broader range of gift-giving motives (Burholt, 2004) and generalizations to other egalitarian relationship. The survey included an initial screening question to ensure that participants had indeed engaged in gift-giving in this relationship context in the last 5 years. The other element of the gift-giving process which is identified as a core element of the process (Clarke, 2006) is the occasion of gift giving. For this study it was identified and fixed as a home country visit as both consistency of home country travel and the propensity of gift-giving on that occasion is well documented (Levitt and Waters, 2006; Cligget, 2003; Carling 2008; Khatib and

Pezdir, 2009). The results would like lead to generalizations to other non-calendrical (Ruth et al., 1999) occasions.

4.2 Research Design

The unit of analysis in this research was individuals. The survey research method constituted the basic research design and the study was conducted in two distinct stages. The first stage included development and validation of scales for gift-giving motives using a study with a nonprobability sample. The main survey was conducted in the second stage where data was collected and analyzed to test the hypotheses discussed in Chapter 3, using measures for dependent variables—gift-giving motives developed in stage 1 of the study. The sample for stage 2 was drawn from sample frames consisting of community and student associations of South-Asian and Lebanese groups in Ottawa and Toronto. Canada in general and Ottawa, Montreal and Toronto in particular have a sizeable population of Lebanese and South-Asian groups (Statistics Canada, 2006) which was the primary motivation for drawing the sample from Ottawa and Toronto.

4.3 Stage I: Measurement Development Study

As pointed out by Schoenfeldt (1984), the construction of sound measurement is likely the most important factor that defines the quality of empirical research: “The construction of the measuring device is perhaps the most important segment of any study. Many well-conceived research studies have never seen the light of day because of flawed measures” (p.78). The first objective of this study was to develop measures for the nine different motives for gift giving that were identified in theory. As depicted in figure 3.1, these motives included *Insurance*,

Demonstrate Achievement/Seek Status, Maintaining Rituals/Customs, Maintaining Social Ties, Show Care/Affection/Make the Recipient Happy, Guilt, Reciprocity, Utilitarian, and Agonistic.

4.3.1 Scale Development for Gift-Giving Motives

The first step in measure development is to develop items for measures. To generate a pool of items, several different methods may be used. Churchill's (1979) framework suggests generating the items by scanning the literature and conducting a few in-depth interviews.

For this study, the deductive method was used to generate the item pool, as recommended in Hinkin (1998) which is an extension of Churchill's approach. This approach is appropriate in item generation when a thorough review of the literature is undertaken and the researcher has a fairly good understanding of what the constructs represent (Schwab, 1980; Hinkin, 1998). An extensive review of the literature related to the proposed study was conducted, and a number of items for gift-giving motives that occur in previous studies were compiled. Some of these studies were quantitative where the items were part of a statistically validated gift-giving motive scale (e.g., Wolfenbarger and Yale, 1993), and others were used without statistical testing (Banks, 1979; Otnes et al., 1994). Yet other items were generated as a result of brainstorming among the author and some colleagues as well as from ethnographic accounts (Carling, 2008; Khatib and Pezdir, 2009) of gift giving by migrants

While Hinkin (1998) notes that there are no hard and fast rules regarding the number of items, Harvey, Billings and Nilan (1985) suggest four items per measure to test the homogeneity of items within a construct with three being considered as minimum. Several researchers have cautioned against more than five items per measure (e.g. Hinkin, 1985; Hinkin and Schriesheim, 1990; Cortina, 1993). Higher numbers of scale points involve a trade-off with simplicity of the

instrument. In addition, with the exception of scales measuring frequency of behaviour, researchers suggest using 5-point scales for new items, citing insignificant gains in coefficient alpha reliability over five points (Lissitz and Green, 1975; Hinkin, 1998). Accordingly, the goal was to generate five items per construct to allow for an adequate number (three to five) of items in the final measure.

4.3.1.1 Questionnaire Development for Stage I: Measuring the Dependent Variables - Gift-giving Motives

In extant research the gift-giving motives of obligation and altruism appear frequently and scales to measure them have been developed by Wolfenbarger and Yale (1990) using EFA. The detailed scales are included in Appendix 4. Although agonistic motive of gift-giving is also frequently discussed in the past research (e.g. Sherry, 1980) alongside obligation and altruism motive, no scales have been developed to measure it in the past. One of the goals of this study was to address this gap. Agonistic motive is one of the nine motives for which measures were developed and tested. It may be mentioned that motives of obligation and altruism were not a part of the proposed study since it is hypothesized here that these are higher-level motives that may be parsed into more specific motives which are included in this study. Thus, obligation was hypothesized to be represented by reciprocity, tradition (Goodwin et al., 1990), maintaining social ties, guilt (Khatib and Pezdir, 2009) and utilitarian motives, and altruism was hypothesized to be reflected by maintaining social ties, showing care/making the recipient happy, guilt and the utilitarian motives (Carling, 2008) of gift giving. The current study developed and tested measures for these sub-categories of motives. Also, as discussed in preceding chapters, given the specific context of this study, measures for two other motives demonstrating achievement/seeking status and insurance were developed and tested.

Several studies provide a rich inventory of potential items for these motives that could be tested for validity in the specific context of this study (e.g., Clarke, 2003; Otnes et al., 1994; Saad and Gill, 2003; Lowrey et al., 2004). Saad and Gill's (2003) study generated items that could be used for measuring motives in a brainstorming session, but these items were not statistically tested, i.e. they were never put through the rigor of scale development. The Otnes et al. (1994) study generated the items in a survey and used them in their study, but their measures were also not validated, Lowrey et al. (2004) used extensive qualitative methods to generate the items, but similar to other studies their measures were also not statistically tested. Also, as discussed in Chapter 2, the idea of demonstrating one's achievement appears in gift-giving literature (Pandya and Venkatesh, 1992; Dodlova and Yudkevich, 2009) but no measures have been developed to measure such a motivation. Similarly, the concept of insurance as a remittance motive is found in several conceptual and ethnographic studies (Stark and Lucas, 1988; Agarwal and Horowitz, 2006; Carling, 2008) but no statistical measures have been developed for it.

Appendix 4.1 includes the table which lists the item pool used to develop the questionnaire used in the stage 1 of the study. The sources of items included an extensive review of the literature, brainstorming with academic colleagues, and unstructured discussions with a convenience sample of approximately 50 migrants of different ethnicities who frequently travel to their home countries and engage in gift-giving in the context of the current study. Table in appendix 4.3 summarizes the items chosen from these sources alongside the study and source. If the item was adapted from previous quantitative research, the loading of the item on the relevant scale is also included (e.g., Wolfenbarger and Yale, 1993; Clarke, 2003). It should, however, be noted that many items were generated from ethnographic studies or conceptual work (e.g., Khatib and Pezdir, 2009; Carling, 2008; Stark and Lucas, 1988) in remittance context.

Based on the deductive method for item generation, a broad outline of an initial questionnaire for developing gift-giving measures was developed. Likert-type scales with a five-point – agree – disagree range were used. These Likert-type scales are not only the most frequently used (Cook et al., 1981) but are also claimed to be the most useful in behavioural research (Kerlinger, 1986). The language used in the items was adapted to the context of the current study. For example—*If I don't bring gifts for my sibling(s), I cannot count on help from them in future*—was used as an item for the insurance motive.

Likert-type scales with all points including the mid-point, labelled were used to measure the gift-giving motives of guilt, reciprocity, utilitarian, agonistic, insurance, demonstrating achievement/seeking status, maintaining rituals/customs, maintaining social ties, showing care, affection and making the recipient happy .

Next the language, clarity and flow of items were assessed using guidelines suggested by Hinkin (1998). For example, to avoid double-barreled questions a critical reading exercise was undertaken to ensure that each item represented only one issue. Similarly, the items were scanned for leading statements that could entail suggestions of a preferred answer. Several colleagues participated in this exercise and then the questionnaire was pre-tested using a small sample of potential respondents. Appropriate changes were made by the author. This version of the questionnaire was submitted to the Carleton University Research Ethics Board for assessment. The ethics clearance was received on February 13th 2013. The final version of the questionnaire used for this study is attached in Appendix 4.4.

4.3.1.2 Data Collection Stage I

4.3.1.2.1 *Sample Frame*

For stage 1, the questionnaire was administered to a convenience sample of migrants to Canada who were screened based on having engaged in a gift-giving activity recently (in the last five years) in the context identified for this study—i.e., having travelled to their respective countries of origin and brought gifts for a sibling or someone they consider equivalent to a sibling. The screening question is included in the Part A of the questionnaire used in stage I (see appendix – 4.4). For the purpose of measure development, small samples are deemed acceptable (Schriesheim, et al., 1993; Anderson and Gerbing, 1991). Item-to-response ratios range from 1:4 (Rummel, 1970) to 1:10 (Schwab, 1980) in research. Given the challenges associated with obtaining large enough sample sizes in survey research involving migrants, the target item-to-response ratio for this research was 1:4. With a 45-item questionnaire, the target for usable sample size for this stage of the study was 180.

4.3.1.2.2 *Survey Responses and Sample size*

In the end of February 2013, a pre-notification e-mail was sent to 91 people in the author's network of immigrants indicating that they would receive an invitation to participate in a study which was a part of author's PhD thesis. The message requested this group to consider participating in the study by completing the stage 1 on-line survey and to forward the survey link to other potential respondents. It was expected that these initial contacts would result in the requisite number of surveys through snowball sampling technique. Immediately following the pre-notification e-mail, Stage 1 survey link, along with the letter of invitation was sent to this

group on March 1st, 2013. The web-based survey was developed using software subscribed from Fluid Surveys Canada.

Several people responded in the initial days following the invitation. By March 9th the completed responses had dwindled to a very small number and a reminder was sent to the group on March 14th. The response rate picked up for a few days and two subsequent reminders were sent before the Survey closed in mid – April. The number of completed responses was 239 which yielded a total of 207 usable responses.

4.3.1.3 Data Analysis Stage I

The most commonly used procedure for developing and evaluating new constructs is Factor Analysis (Floyd and Widaman, 1995). Factor Analysis is a statistical method that is used to find a small set of unobservable factors called latent variables using a large number of observable variables. Exploratory Factor Analysis (EFA) was selected to develop and assess the measures of gift-giving motives followed by Confirmatory Factor Analysis which assessed the appropriateness or fit of the factor model chosen following EFA.

EFA is appropriate as the initial technique for new measure development (Hinkin, 1998). EFA uses matrix of correlations and co-variances of the items to allow identification of groupings of items that may represent same constructs (Clark and Watson, 1995). The criteria used as the basis for identifying groups or factors were the tests of validity and reliability, two of the most basic criteria for assessing statistical appropriateness of measures (Hinkin, 1998). Reliability measures indicate the consistency of the instrument. In other words, a high reliability indicates that the measuring instrument will produce the same answer every time it is used (Stevens, 1996). The validity measures, on the other hand, assess whether the instrument really

measures what it is supposed to measure. Inter-correlations were examined to check the appropriateness of the domain (Churchill, 1979). Inter-item correlations of less than 0.4 suggest that items may not belong in the same domain and Kim and Mueller (1978) suggest deleting such items from the scale.

Using EFA the hypothesized factor structure was tested. As expected, not all items had successful outcomes. Validity was assessed by analyzing the results of the EFA and retaining loadings of 0.4 or higher on the same factor (convergent validity). Discriminant validity was established by deleting items that loaded on several factors (Tabachnick and Fidell, 2007) and assessing the inter-item correlation matrix for any values above .85 (Stevens, 1996). To further establish discriminant validity, estimates of average variance explained (AVE) was computed using CFA for each factor and compared with the correlation scores of the factor with other factors. A higher value of AVE indicates good discriminant validity (Stevens, 1996).

Reliability was assessed using Cronbach's alpha statistic (Price and Mueller, 1986), which measures internal consistency reliability, the most commonly accepted measure of reliability (Hinkin, 1998). A value of 0.70 for Cronbach's is considered to be acceptable (Nunnally, 1978; Cortina, 1993), however for new scales values as low as 0.6 have been accepted.

The most appropriate factor structure for the data was retained and Confirmatory Factor Analysis - CFA (Jöreskog, 1969), was conducted to confirm that data fit the factor model developed in the refined scale. The output parameters used to assess the model characteristics using CFA are discussed in detail in the next chapter.

Researchers have debated whether EFA and CFA can be used on the same sample (Stevens, 1996; Hurley et al., 1997) and generally agree that performing these two analyses on different samples have definite advantages. However, since the two techniques (EFA and CFA) offer different strengths additional insights are obtained by performing the two techniques on the same sample. EFA does a better job of highlighting cross-loadings whereas CFA allows a better estimation of shared variance between constructs (Hurley et al., 1997; Farrell, 2010). CFA differs from EFA most importantly in that the researcher must have a-priori hypotheses that are driven by theory. Also, as opposed to EFA where all loadings can vary, CFA imposes explicit constraints such that certain loadings are set to be zero (Thompson, 2004).

Since there were two stages of data collection in this study there was a unique opportunity of conducting confirmatory factor analysis again on a separate data set where the sample (South-Asian and Lebanese immigrants) was a special case of that in Stage I (immigrants).

The results of EFA and CFA discussed in the next chapter yielded 8 distinct factors or motives of gift-giving. These were used in the questionnaire developed for stage II of this study. The methodology used in stage II is discussed in the following section.

4.4 Stage II Study: Examining the Predictors of Gift-Giving Motives

In stage I of this research eight distinct measures for gift-giving motives were developed. These motives are *Insurance*, *Demonstrating Status*, *Maintaining Rituals*, *Maintaining Social Ties*, *Guilt*, *Reciprocity*, *Utilitarian*, and *Agonistic*. These measures were further refined and used to test the framework of hypotheses in stage II. Stage II of this study focused on testing the

framework introduced in the previous chapter, which proposed a relationship between gift-giving motives and the hypothesized predictor variables - intention to return permanently to home country, relative economic status and the basic human values. The framework included two proposed moderator variables of income and time since migration. The methodology used to test the framework is discussed in the following sections.

The study used the survey method which was best suited to the objectives since it allows for standardized responses which are necessary for comparing different groups. Besides the instrument used for measuring basic human values—PVQ discussed later in this section has been developed to be used in survey research.

4.4.1 Questionnaire Used in Stage II

The questionnaire used in this stage was comprised of four different parts. The first part was comprised of the screening questions that ensured that respondents were immigrants of South-Asian or Lebanese descent, who had travelled back to their home country in the last 5 years and brought a gift for a sibling/sibling-like recipient. The second part included measures of gift-giving motives developed in Stage I. Third part included items that measured the independent variable, viz. Basic Human Values, Intention to Return Permanently and Relative Economic Status. The fourth part included questions to obtain demographic data.

4.4.1.1 Measuring Independent Variables: Basic Human Values

Basic human values were measured using the Portrait Values Questionnaire or PVQ (Schwartz et al., 2001). In the PVQ (Schwartz et al., 2001), which contains 40 items. Respondents were presented with short verbal portraits of people which describe their goals, aspirations and desires.

The portrait was drawn using two sentences that began with “It is very important to him/her to...” or “He or she believes/likes/thinks...”. Each of these portraits incorporated a basic value as identified in the Schwartz Values Theory, and the respondents were asked to identify how much like the respondents these portraits were. The responses were given on a six-point, asymmetric categorical scale— *not like me at all, not like me, a little like me, somewhat like me, like me, very much like me*. A complete version of a PVQ for both genders is included in Appendix 4.5a and 4.5b

As discussed in the literature review earlier, PVQ is the most commonly used instrument to measure Schwartz Values. It has distinct advantages over Schwartz Values Survey, in that it has relatively lower cognitive complexity and less abstract nature which render it particularly useful for non-western samples (Schwartz and Bilsky, 1987, 1990; Schwartz, 1992; Schwartz, 2001; Lindemann and Verkasalo, 2005).

Prior to the Schwartz values theory and the development of the PVQ, the scales of values that were commonly used in research—for example, the Rokeach scale (Rokeach, 1979)—were single-item scales that relied on ranking methodologies. Pointing out the inadequacy of such single-item scales, Richins and Dawson (1992) state that: “In consumer behaviour we usually wish to measure the intensity of a variable using a metric scale and multiple items so that we can establish reliability, compare individuals or groups and assess association with other variables. This is difficult to accomplish with rank data” (pp. 314).

As indicated above, the important advantages of PVQ compared to other instruments to operationalize basic human values include simplicity, concreteness, relative brevity and the fact that respondents are asked to compare the portrait to themselves rather than the other way

around, which allows them to focus on similarities rather than differences (Schwartz, 2007). Aside from the original study (Schwartz et al., 2001) the statistical validity, including the cross-cultural validity of PVQ, has been established in several subsequent studies (e.g., Capanna et al., 2005; Gungor, 2007).

Table 4.1 below shows the items used in PVQ for different values. The response options that apply to each item (not the whole cluster) range from *not like me at all*, *not like me*, *a little like me*, *somewhat like me*, *like me*, *very much like me*. Note that the items in this version are written for male respondents whereas the complete version for male and female respondents is included in Appendix 4.5a and 4.5b. In the instrument used for this study, the PVQ questions were adapted to apply to both males and females, thus reducing some of the process complexity that would have resulted from two separate versions.

Table 4.1: Portrait Values Questionnaire (PVQ) (Male Version)

Benevolence	<ul style="list-style-type: none"> • It is very important to him to help the people around him. He wants to care for other people. • It is important to him to be loyal to his friends. He wants to devote himself to people close to him. • It is important to him to respond to the needs of others. He tries to support those he knows. • Forgiving people who might have wronged him is important to him. He tries to see what is good in them and not to hold a grudge.
Universalism	<ul style="list-style-type: none"> • He thinks it is important that every person in the world be treated equally. He wants justice for everybody, even for people he doesn't know. • It is important to him to listen to people who are different from him. Even when he disagrees with them, he still wants to understand them. • He strongly believes that people should care for nature. Looking after the environment is important to him • He believes all people in the world should live in harmony. Promoting peace among all groups in the world is important to him. • He wants everyone to be treated justly, even people he doesn't know. It

	<p>is important to him to protect the weak in society.</p> <ul style="list-style-type: none"> • It is important to him to adapt to nature and to fit into it. He believes that people should not change nature.
Self-direction	<ul style="list-style-type: none"> • Thinking up new ideas and being creative is important to him. He likes to do things in his own original way. • It is important to him to make his own decisions about what he does. He likes to be free to plan and to choose his activities for himself. • He thinks it is important to be interested in things. He likes to be curious and to try to understand all sorts of things. • It is important to him to be independent. He likes to rely on himself.
Stimulation	<ul style="list-style-type: none"> • He thinks it is important to do lots of different things in life. He always looks for new things to try. • He likes to take risks. He is always looking for adventures. • He likes surprises. It is important to him to have an exciting life.
Hedonism	<ul style="list-style-type: none"> • He seeks every chance he can to have fun. It is important to him to do things that give him pleasure. • Enjoying life's pleasures is important to him. He likes to "spoil" himself. • He really wants to enjoy life. Having a good time is very important to him.
Achievement	<ul style="list-style-type: none"> • It is very important to him to show his abilities. He wants people to admire what he does. • Being very successful is important to him. He likes to impress other people. • He thinks it is important to be ambitious. He wants to show how capable he is. • Getting ahead in life is important to him. He strives to do better than others.
Power	<ul style="list-style-type: none"> • It is important to him to be rich. He wants to have a lot of money and expensive things. • It is important to him to be in charge and tell others what to do. He wants people to do what he says. • He always wants to be the one who makes the decisions. He likes to be the leader.
Security	<ul style="list-style-type: none"> • It is important to him to live in secure surroundings. He avoids anything that might endanger his safety. • It is very important to him that his country be safe from threats from within and without. He is concerned that social order be protected. • It is important to him that things be organized and clean. He does not want things to be a mess. • He tries hard to avoid getting sick. Staying healthy is very important to him. • Having a stable government is important to him. He is concerned that the social order be protected.

Conformity	<ul style="list-style-type: none"> • He believes that people should do what they are told. He thinks people should follow rules at all times, even when no one is watching. • It is important to him always to behave properly. He wants to avoid doing anything people would say is wrong. • It is important to him to be obedient. He believes he should always show respect to his parents and to older people. • It is important to him to be polite to other people all the time. He tries never to disturb or irritate others.
Tradition	<ul style="list-style-type: none"> • He thinks it is important not to ask for more than what you have. He believes that people should be satisfied with what they have. • Religious belief is important to him. He tries hard to do what his religion requires. • He believes it is best to do things in traditional ways. It is important to him to follow the customs he has.

4.4.1.2 Measuring Independent Variables: Intention to Return Permanently and Relative Economic Status

In addition to the basic human values, two other predictor variables were included in the research framework: the intention to return permanently to the home country and the relative economic status of the migrant. Intention to return was measured using a five-point Likert-type scale ranging from highly unlikely to highly likely with the mid-point representing a state of ambivalence (see Table 4.2). The relative economic status of the migrant was similarly measured using a five-point Likert-type scale ranging from significantly higher to significantly lower than the recipient, with the mid-point representing similar economic status as the gift-recipient (see Table 4.2).

Table 4.2: Measuring Independent Variable – Intention to Return Permanently and Relative Economic Status

Intention to Return Permanently to Home Country					
Please indicate your intention to return permanently to your country of origin in the future.	Highly unlikely <input type="checkbox"/>	Somewhat unlikely <input type="checkbox"/>	Unsure <input type="checkbox"/>	Somewhat likely <input type="checkbox"/>	Highly likely <input type="checkbox"/>
Relative Economic Status of the Migrant					
Please indicate your economic status relative to the recipient of the gift.	Significantly higher <input type="checkbox"/>	Somewhat higher <input type="checkbox"/>	Same <input type="checkbox"/>	Somewhat lower <input type="checkbox"/>	Significantly lower <input type="checkbox"/>

The third part of the questionnaire included measures of motives—dependent variables—developed in stage I. As discussed in detail in the next chapter, along with the items that were retained 5 new items were included in the gift-giving motives scale. (See Part C of the questionnaire in Appendix 4.6). These items were added following a brain-storming session with several colleagues since the deletions of items following stage I EFA resulted in a two motive scales (*Agonistic* and *Maintaining Social Relationships*) having only two items each. In addition, the *Reciprocity* scale items had factor loadings that were barely above the cut-off value of 0.4 as suggested by Tabachnick and Fidell, (2007). Repeating the Confirmatory Factor Analysis (CFA) for the modified scale at Stage 2 allowed for the addition of items since the scale could be validated before using it to test the predictive ability.

The fourth part of the questionnaire included demographic variables (gender, education, age, marital status and income) and other variables viz. cultural group membership, time since

immigration, the intention to return home permanently and economic status relative to the recipient of the gift.

4.4.1.3 Measuring Demographic Variables

These include gender, education, age, marital status and income (personal and household). As depicted in table 4.3 below, they were measured using nominal or dichotomous scales, as appropriate. To mitigate the problem of respondents not wanting to divulge personal data, the letter of invitation included assurances of confidentiality and wherever possible ranges rather than point data were included in the response options.

Although researchers have underscored that it may be gender role identity rather than biological gender that impacts gift-giving behaviour, Cross and Markus (1993) argue that sex of a person has a great influence on his/her socialization and is therefore an important indicator of the consumption behaviour. Thus, for the current study, sex of the respondents was used as a measure of gender, particularly since the role of gender was not central to the research question.

Table 4.3: Measuring Demographic Variables

1. Please indicate your gender.	Male <input type="checkbox"/>	Female <input type="checkbox"/>				
2. What is the highest level of education you have completed?	Less than high School <input type="checkbox"/>	High School or equivalent <input type="checkbox"/>	Some college or University <input type="checkbox"/>	2-year college degree <input type="checkbox"/>	University degree <input type="checkbox"/>	Master's degree or higher <input type="checkbox"/>
3. Please indicate your age in years.						
4. Please indicate approximately how many years ago you, or in case you are a second or later generation migrant, your family, originally migrated to Canada.						
5. What is your marital status?	Currently married <input type="checkbox"/>	Widowed/Divorced/Separated <input type="checkbox"/>			Never married <input type="checkbox"/>	
6. What is your total household income? (Canadian dollars)	Less than \$25,000 <input type="checkbox"/>	\$25,000 – \$49,999 <input type="checkbox"/>	\$50,000 – \$74,999 <input type="checkbox"/>	\$75,000 – \$99,999 <input type="checkbox"/>	\$100,000 or more <input type="checkbox"/>	
7. What is your total personal income (Cdn dollars)?	Less than \$25,000 <input type="checkbox"/>	\$25,000 – \$49,999 <input type="checkbox"/>	\$50,000 – \$74,999 <input type="checkbox"/>	\$75,000 – \$99,999 <input type="checkbox"/>	\$100,000 or more <input type="checkbox"/>	

Pretesting of the questionnaire with a small convenience sample of respondents was undertaken to ensure preliminary validation of measures. This was deemed sufficient since stage 1 methodology included statistical validation of measures of gift-giving motives (with the exception of 5 new items that were added to the scale which was validated following the stage 2) and the measures of values using PVQ which comprised most of the remainder of the questionnaire have been validated in several previous studies (Schwartz et al., 2001; Schmidt et

al., 2007). A complete version of the survey instrument used in Stage II is included in Appendix 4.6.

4.4.2 Data Collection

4.4.2.1 Sample Frame

Several formidable challenges exist in conducting research that involves migrant populations in host countries. Undocumented segments, small numbers of sampling frames and lack of reliable sample frames make these populations extremely hard to access for survey research (Koegal et al., 1991; Ponterotto and Casas, 1991; Ambwani and Murphy, 2007). In addition, Ponterotto and Casas (1991) highlight a lack of sufficient theoretical frameworks to guide research involving migrant populations.

Given these difficulties, the relative ease of availability of student samples makes them a popular choice for survey research (Koegal et al., 1995) involving migrant populations. Chan (2005) concurs that in the absence of any kind of sample frames that are appropriate for attitudinal, behavioural or psychometric data, community networks and student samples are frequently used in research involving migrant. This approach has been frequently used in gift-giving studies (e.g., De Vere et al., 1983; Rynning, 1989; Goodwin et al., 1990; Otnes et al., 1994; Rucker et al., 1994). Rucker et al. (1994) state that one benefit of using student samples is that gift-giving behaviours of both males and females are captured in a balanced way using this sample. When people live in family settings, there is evidence that gift-giving tasks are relegated to female members of the family (Belk, 1979; Fisher and Arnold, 1990; Gould and Weil, 1991; Beatty et al., 1993), whereas this effect is less evident when the givers are students.

One of the frequently used sample frames in studies involving migrants is the formal immigrant community networks (Koegal et al., 1995; Khatib and Pezdir, 2009). Immigrants from all nationalities tend to have some form of organizations and associations in their respective Diasporas, which according to Schrover and Vermeulen (2005) allow immigrants to create, express or maintain a collective identity. Using migrant networks as sample frames has the advantage of capturing variations in age and occupational status as well as broader life experiences (Koegal et al., 1995; Clarke, 2006; Ambwani and Murphy, 2007).

In light of the above observations, the study used a stratified sample drawn from a student population and several formal community networks of migrants. These networks included the communities of South-Asian Canadians and the Lebanese Canadian populations in Ottawa and Toronto. As discussed in the first chapter, the choice of these cultural groups was driven by two factors: The first factor was that the relatively high cultural distance between these two clusters (Hofstede, 1980; Schwartz, 1999) was expected to make for an observable contrast in their value priorities. In addition, different value priorities of these two groups were also expected to result in better coverage of the full spectrum of Schwartz' basic human values. The second factor that motivated the choice of these groups was that Ottawa and Toronto in particular, and Canada in general has a sizeable population of these groups.

For student samples, the survey link was forwarded to a number of students who are part of international ethnic organizations on the Carleton University. The University has several student associations including Indian Student Association, Lebanese Student Association, Pakistani Student Association, and Sri-Lankan Student Association. Appendix 4.5 includes a tabulated list of organizations that were a part of the sample frame for this study.

4.4.2.2 Mode of Data Collection

This study used a combination of web survey (Simsek and Veiga, 2001) to which the participants were invited via e-mail, and hand delivered paper version of the survey in select locations. To avoid duplication, the instructions in the letter accompanying the questionnaire included the following statement: ‘If you have already filled this questionnaire please ignore this request’.

Researchers have noted (e.g., Grossnickle and Raskin, 2001) the disadvantage of not reaching respondents who do not have access to technology; however, with ever increasing rates of email and Internet usage, (Hernandez, 2007) this disadvantage is becoming increasingly irrelevant. In addition, many researchers have reported minimal substantive differences across measures as well as in interpretation of results from Internet-based research (web or email surveys) when compared to the data simultaneously obtained through other methods (Buchanan and Smith, 1999; Stanton, 1998a).

Another limitation often cited with regards to on-line data collection is the inability of the researcher to verify who exactly is responding to the survey. This was particularly crucial since part of this study was predicated on measuring individual values. Every effort was made through instructions to the potential respondents to indicate the importance of integrity of the data. This limitation was irrelevant for the small part of the sample which was accessed using the hand-delivered hard copy versions of the survey. In the end, it is recognized that certain trade-off are always involved in selecting one survey method over another. On balance, given the population characteristics, a combination of web and in-person surveys was considered to be the most appropriate means of data collection for this study.

One of the drawbacks of this method of data collection was that it was impossible to get an accurate figure for the number of people that were invited to participate in the survey as even the office bearers of different organizations could not provide this information regarding their membership. An attempt was made to get estimates from key informants. The table in Appendix 4.7 lists various organizations/groups and the respective modes of data collection employed to reach them along with an estimated number of people from each organization that were invited to participate in the survey.

4.4.2.3 Sample Size

With regards to sample size, the goal was to obtain an item to response ratio of 1:4. Following the analyses after stage I, 19 items were dropped and 5 new items added to the gift-giving motives scale resulting in a 31 item gift-giving scale and 40 item PVQ scales as central measures in the study. Based on this the target sample size for this study was 284.

In the middle of May 2013, an invitation to participate in the second stage of the study was sent to a part of the sample frame described in Appendix 4.7 that could be reached via e-mail. The body of the e-mail included the letter of invitation followed by a link to the web-based survey. As in Stage I, the survey was developed using software licensed from Fluid Surveys, Canada. The survey link remained active until the first week of July. Three reminders were sent at an interval of two weeks each after the initial e-mail invitation. Of the 332 complete responses received via web survey, 298 were usable. Approximately 120 paper copies of the survey were delivered to a group of prospective Lebanese and Indian respondents in mid-June, and the total number of completed paper surveys received was 18. Although, based on the estimates of the

invitations sent, a response rate of just over 7% (332/4400) is indicated, it bears highlighting that the number of invitations sent are at best rough estimates.

4.4.3 Data Analysis Stage II

For initial data preparation, standard editing and coding procedures were used. The first part of the analysis in stage II included validation of the modified scale for gift-giving motives using the same process as stage 1. EFA and CFA techniques were used as discussed in the previous sections.

To test the regression models driven by the hypotheses, a hierarchical multiple regression analysis technique was employed using SPSS software. Statisticians have encouraged the use of hierarchical multiple regression for assessing the significance of correlations, particularly when moderator effects are to be tested (Judd et al., 1995; Frazier, Tix and Barron, 2004). Based on the hypotheses the individual regression models discussed in the last chapter were tested.

The demographics of the sample (age and education) were compared to the demographics of the target populations in Canada to check for any sample selection biases potentially resulting in particular response patterns (Zikmund, 1991). In addition, the demographics of the respondents were also used to check for any differences across various data collection modes, although, in cluster sampling any differences would only add to the diversity of the sample.

Average score technique was used for data transformation, i.e. construct scores were computed by averaging the item scores and similarly the higher order value scores were computed from the average scores of individual values comprising the higher order values. This method is often used by researchers; for example, Beatty et al. (1996) used the average of the

items comprising the gift-giving behaviour scale, viz, gift selection and frequency of gifting, to compute the composite measure for the construct of gift-giving.

The effects of each of the two hypothesised moderators, income and time since migration, as well as those of the gender and cultural group which were hypothesized to have no impact on the relationships between the independent and the dependent variables, were examined using interaction terms or choosing select groups in multiple regression analysis. The selection variable technique allows for more flexibility in options for coding categorical variables (Judd et al., 1995; Frazier, Tix and Barron, 2004). In this study gender and cultural group were two such variables.

Beta values, which indicate the magnitude and direction of the association between the dependent and independent variables, and R^2 values, which show the percentage of variance in dependent variable, with corresponding significance levels are reported in the results to show whether the hypothesized relationships were supported in the data or not.

Finally, when several independent variables are used simultaneously in a multiple regression equation, sometimes due to inter-correlation of these variables, the results regarding their impact on the dependent variable can be distorted (Stevens, 1996), this issue is referred to as multicollinearity. The checks for multicollinearity are fairly simple and the involve running a diagnostic in SPSS that provides a Variance Inflation Factor (VIF) value. VIF in effect quantifies the severity of the issue of multicollinearity. Values of VIF above 5 indicate significant multicollinearity. In the current study, while running regression models, whenever more than one independent variable was used in a model, VIF values were checked.

4.5 Conclusion

In order for data and the results of data analysis to have any real value, it is important to ensure that at each step the quality and integrity of the research process is maintained (Crane et al., 2006). Some inherent difficulties in surveying the migrant populations that resulted in some unavoidable limitations notwithstanding, every effort was made to achieve high quality data and a large sample size in order to obtain useful results that would guide practitioners and future researchers. The data were analyzed using the methodology discussed in this chapter. The next chapter provides a detailed description of the analyses and results of this study.

CHAPTER 5: ANALYSES AND RESULTS –DEVELOPMENT AND REFINEMENT OF MEASURES

As discussed in Chapter Four on Methodology, two consecutive surveys were conducted to obtain data for this study. In the first stage survey, the goal was to develop measures for a theoretically developed nine-factor model of gift-giving motives using exploratory and confirmatory factor analysis of the data. In the second stage survey, the retained eight-factor model was subjected to confirmatory factor analysis and the data was further utilized to test the theoretically developed framework linking gift-giving motives to basic human values and other variables. The surveys were conducted using two modes of data collection, on-line and traditional paper and pencil method. Very few people in each stage of data collection elected to respond through traditional paper and pencil method (11 out of a total of 207 in stage I and 21 out of 316 in stage II). Aside from median age (52 for traditional versus 44 for online), no significant differences were observed in on-line and traditional method respondents, as revealed by comparing the t-tests on all dependent variables as well as other demographic variables. This chapter presents the results of the analyses conducted in stage I and II of the research to develop measures for gift-giving motives.

5.1 Stage I: Descriptive Analysis

5.1.1 Data Preparation

The first step in the analysis was preparation of data (Field, 2005). A preliminary screening of questionnaires was conducted to ensure that any missing values in data were random and did not

conform to any systematic pattern related to questions. Kline (2005) suggests there are three ways of dealing with missing data, deleting the entire case with missing value (listwise deletion), deleting the missing value but not the whole case (pairwise deletion) and estimate the missing value based on the average of available values.

Listwise deletion was chosen for this analysis since it is deemed the most appropriate way to address this issue when the missing values are random and data size is large compared to the numbers of missing value cases (Kline, 2005), which was the case for the sample in stage I. For frequency analysis, all available cases were included.

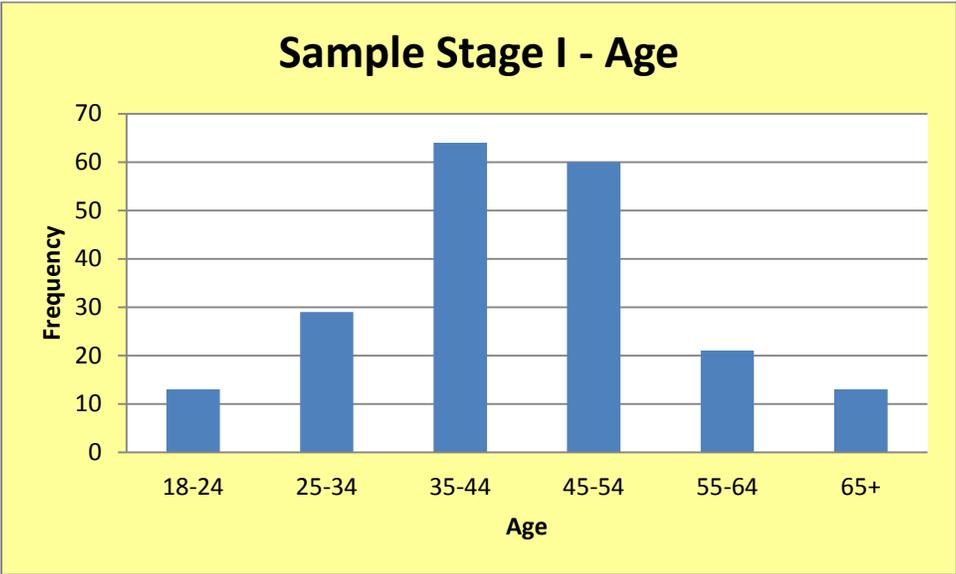
The data was coded into an SPSS spreadsheet, organizing the spreadsheet according to each measurement item from the questionnaire. Spot checks were conducted to ensure that data entry was correctly performed.

5.1.2 Respondent Characteristics

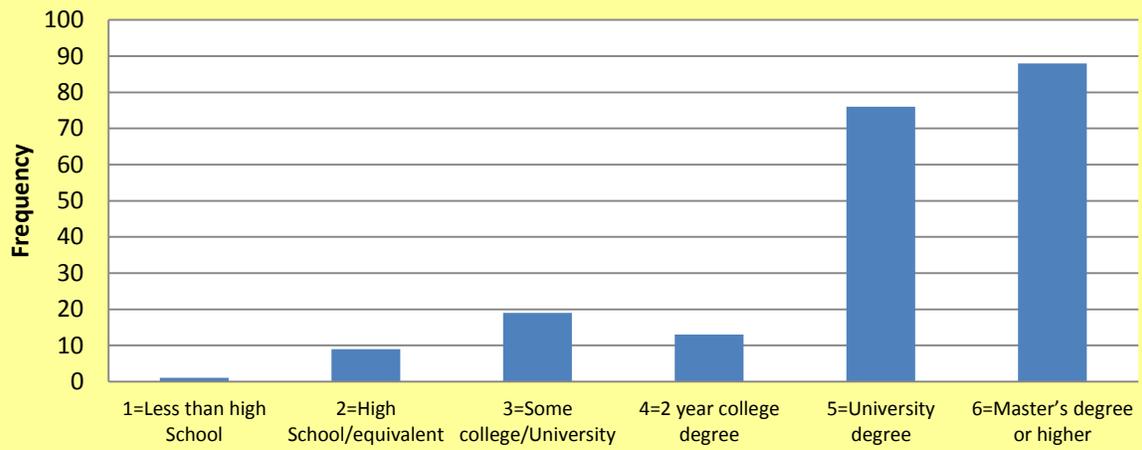
The age of the respondents at stage 1 of data collection varied from 18 to 76 years. The median age was 44 years. The education level of the sample ranged from less than high school to Master's degree or higher. The median education level of the sample was a University degree. Time since migration to Canada for respondents ranged from 0.5 to 52 years. The median time since migration was 18 years. The income levels of the respondents ranged from less than \$25,000 per year to more than \$100,000. The median household income was from \$75,000 to \$99,000 per year. With respect to the marital status, a majority of the respondents (75%) married.

The following charts (Fig 5.1) show the frequency distribution of the demographic data including age, highest education level, time since migration, household income and marital status. More detailed descriptive statistics and frequency tables are included in Appendix 5.1.

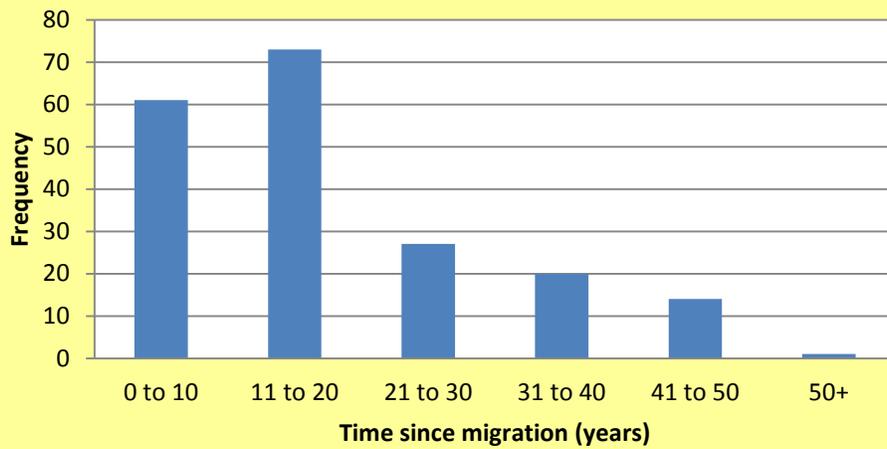
Figure 5.1: Demographic Data Distribution in Stage I

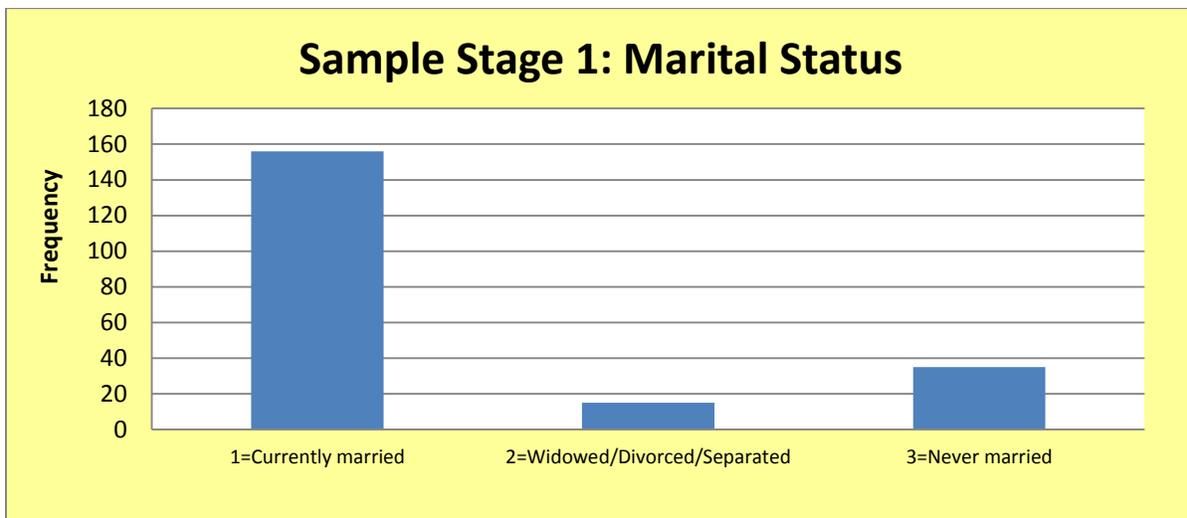
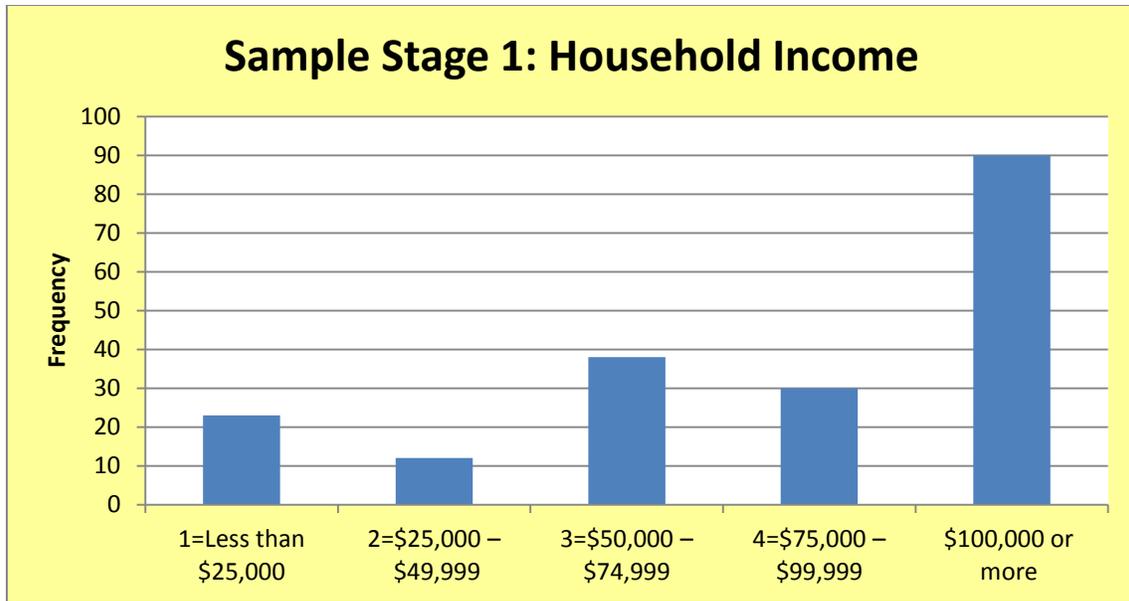


Sample Stage 1: Education



Sample Stage I - Time since migration





5.1.3 Population Profile of Immigrants in Canada

The median age of immigrants in Canada is in the range of 25-44 age group. They tend to be younger and more educated than Canadians in general with over 17% of immigrant populations above the age of 15 having at least a University degree compared to 15% of Canadians. More immigrants above the age of 15 tend to be married than Canadians in general - close to 60% as

opposed to the national average of approximately 50%. Income levels of immigrants are lower than Canadians in general (Statistics Canada, 2001). In comparing the sample profile of stage 1 to immigrants in Canada, it is clear that certain characteristics, including age and education more or less corresponds to the population while other characteristics, marital status and income are different. No reliable data for time since migration is available for the population. A higher time since migration than the population might indicate higher acculturation/income resulting in more western values (Penaloza, 1994). The possible reasons for the differences in sample and population profile are discussed in chapter 6.

5.2 Analysis Procedures

The first stage of the study was devoted to developing measures of the gift-giving motives. As discussed in the previous Chapter, three different statistical techniques were used to accomplish that. Exploratory Factor Analysis (EFA) was performed on items to identify the distinct factors representing the motives of gift-giving. Confirmatory Factor Analysis was then performed to test the factor model suggested by EFA and lastly the reliability analysis was conducted to ensure that retained factors constituted a reliable measure of each of the gift-giving motive constructs.

5.2.1 Exploratory Factor Analysis (EFA) Stage I

5.2.1.1 Performing EFA

EFA was performed on the data set comprised of 197 usable responses obtained in stage I of the data collection. When doing EFA a researcher has to make decisions regarding which extraction method to use and which rotation method to use. Two of the commonly used techniques to

extract factors in SPSS are Principal Components Analysis (PCA) and Principal Axis Factoring (PAF). PAF is a correlation-focused approach where the goal is to reproduce the inter-correlations among variables, in which the factors represent the common variance of variables. PAF is generally used when the research purpose is detecting data structure (i.e., latent constructs or factors) or causal modeling. PCA is a variance-focused approach where the goal is to reproduce the total (instead of common) variation (Brown, 2006). When the factors are expected to be correlated, PAF is generally preferred to PCA (Brown, 2006).

Rotation is defined by Vogt (1993: pp.91) as “Any of several methods in factor analysis by which the researcher attempts to relate the calculated factors to theoretical entities. This is done differently depending upon whether the factors are believed to be correlated (oblique) or uncorrelated (orthogonal)”. On the other hand, when EFA is done as a preliminary analysis, the identification of rotation method is deemed to be not critical. Thus, Kim and Mueller (1978, p. 50), argue that, “If identification of the basic structuring of variables into theoretically meaningful sub-dimensions is the primary concern of the researcher, as is often the case in an exploratory factor analysis, almost any readily available method of rotation will do the job.” For the current study the hypotheses are based on Schwartz’ values theory where the circumplex is based on adjacent values being correlated thus it was expected that underlying motives and therefore the items, will also be somewhat correlated. As expected, the correlation analysis of the items showed that although most items were not significantly correlated, some items had significant correlation (although above the cut-off point). Stevens (2009) suggest that for oblique rotation methods both pattern matrix and factor structure matrix be assessed. The former contains factor loadings whereas the latter indicates the importance of the items to their factor.

Several iterations of the analysis were performed using different permutations of both oblique rotation methods (e.g. PROMAX) with Principle Axis Factoring (PAF) as well as orthogonal rotation method (e.g. VARIMAX) with Principle Components Analysis (PCA). The observed correlations between the items suggested that PAF extraction and PROMAX rotation techniques were more appropriate since the factors were not orthogonal.

5.2.1.2 EFA Results

Appendix 5.3 contains the complete EFA output including the results of final iteration of EFA using PAF extraction method and Promax rotation. Factors with eigenvalues of greater than 1 were retained for initial consideration. Eleven such factors were identified and the total cumulative variance explained was 56.6%

Loadings of approximately 0.4 or higher are highlighted and items that were deleted are highlighted. The last column in the rotated solution matrix includes the reason for deletion or retention of the items.

Based on the recommendations of Costello and Osborne (2005), Stevens (1996) and Tabachnick and Fidell (2006), the following criteria were applied for item deletion:

- Loadings of less than 0.4 on any factor;
- Loading in a factor where a majority of loadings are from items of another identified construct (motive) from theory;
- Loadings in two factors in which case the items with lower loadings were disregarded;

- Single item loadings in more than two factors (cross-loadings), where item was deleted.

Keeping in mind the exploratory nature of this stage of analysis, when there was a strong theoretical rationale for the construct, the item was retained for the next step (Confirmatory Factor Analysis) even when it loaded on two factors or on a factor where majority loadings were from another construct. The items that were retained following this rationale were SOC 1; SOC 4; REC 2 and REC 3).

One of the nine motives *Showing care/Making the Recipient Happy* denoted by CAR variables in the analysis was deleted since the items either didn't load on any of the retained factors in EFA, loaded on factors which appeared to be represented more strongly by another construct or had isolated single loading on a factor.

5.2.2 Performing Reliability Analysis and Results

Reliability of the gift-giving motive measures was performed by assessing Cronbach's alpha (α). It is referred to as coefficient of internal consistency of a psychometric measure and is commonly used as an estimate of the reliability of a scale (Cronbach, 1951). As discussed in the last chapter values of 0.60 are considered acceptable (Cortina, 1993) for new scales although a cut-off of 0.70 is more commonly recommended (Nunnally, 1978).

The Cronbach's alpha values for the scales with retained items are included in Table 5.1 below. Appendix 5.3 includes the reliability analysis of all the items in the initial measures that were subjected to EFA, including the changes in reliability if the item were deleted from the

scale. The inter-item correlation in each of the retained factors is above 0.4 which further indicates convergent validity of the scales (Hinkin, 1998).

The items that were retained are discussed in the following section. Three of the eight factors that were retained, viz. Maintaining Social Relationships, Reciprocity, and Agonistic motives had reliability scores of 0.66, 0.61 and 0.65 respectively. While these scores are in the acceptable range for new measures, they are below the recommended level of 0.7 for good reliability and therefore, these were flagged for possible improvements going into stage II of data collection

5.2.3 Retained Items in Factor Model following EFA in stage I

An eight factor model of gift-giving motives was derived as a result of EFA. This model was subjected to a Confirmatory Factor Analysis in the next step of stage 1 analysis. The following table 5.1 illustrates the factors, items with their respective loadings and the reliability of the retained measures.

Table 5.1: Summary of EFA and Reliability Analysis-Stage I

Factor	Measure	Items	Loadings	Cronbach's Alpha	Comments
1	Demonstrating Achievement/Seeking Status (STA)	STA1	0.690	0.80	
		STA2	0.674		
		STA3	0.591		
2	Insurance (INS)	INS2	0.670	0.86	
		INS3	0.382		
		INS4	0.931		
		INS5	0.837		
3.	Maintaining Rituals (RIT)	RIT1	0.918	0.68	
		RIT3	0.660		
		RIT5	0.585		
4.	Maintaining Social Relationships (SOC)	SOC1	0.503	0.66*	(Loading on RIT factor – CFA strong)
		SOC4	0.497		
5.	Guilt (GUI)	GUI2	0.633	0.81	
		GUI3	0.407		
		GUI4	0.915		
		GUI5	0.809		
6.	Reciprocity (REC)	REC1	0.666	0.61	Two items each loaded on two different factors, REC 1 and 4 loaded on one and REC 2 and 3 on another. Combined reliability of 4 items was higher than each of the two items on 2 factors ³
		REC2	0.759		
		REC3	0.505		
		REC4	0.582		
7.	Utilitarian (UTI)	UTI1	0.550	0.75	
		UTI3	0.618		
		UTI4	0.760		
		UTI5	0.745		
8.	Agonistic (AGO)	AGO3	0.736	0.65*	
		AGO5	0.621		

³ When CFA was conducted with nine factors which included 2 different factors on which the REC items loaded, the model parameters were worse than when an eight factor model was tested, thus based on CFA results all four items of REC were retained as a single factor going into stage II.

* This number represents a bivariate correlation rather than Cronbach's alpha since there are only two items in this scale

The eight factor model retained following EFA and Reliability Analyses was subjected to Confirmatory Factor Analysis discussed in the next section.

5.2.4 Confirmatory Factor Analysis – Stage I

CFA is a technique to test measurement models under Structural Equation Modeling and, as opposed to EFA, is much more theory driven (Brown, 2006). It is a special case of the structural equation model (SEM), also known as the covariance structure (McDonald, 1978) or the linear structural relationship (LISREL) model (Jöreskog & Sörbom, 2004).

SEM includes two components: a measurement model linking a set of observed variables to a smaller set of latent variables and a structural model linking the latent variables through a series of relationships. CFA corresponds to the measurement model of SEM.

The most commonly used software to run CFA include LISREL and AMOS. For this research LISREL was used to conduct CFA on the 8 factor model that included the items retained after performing EFA discussed in the previous section.

5.2.4.1 Performing CFA

The path diagram indicating hypothesized causal relationship between latent and observed variables was drawn (depicting the 8 factor model) and run using LISREL and an output indicating various parameters on a path diagram, completely standardized loadings, the goodness of fit parameters and other information was generated.

5.2.4.2 Path Diagram

The output for Confirmatory Factor Models is commonly displayed as path diagrams where observed variables (in this research, measured items for gift-giving motives) are depicted in squares and latent variables (in this research, gift-giving motives) are depicted in circles with factor loadings displayed for each observed variable. The data output includes Phi, Theta delta and Lambda values. Phi (ϕ) indicates factor variance and covariance, whereas Theta delta (θ_{δ}) describes error variance and covariance. Lambda (λ) describes Factor Loadings. Lambda squared indicates the proportion of variance in the observed variable that is explained by the latent variable. Error variance ($1 - \lambda^2$) is the variance in the observed variable that is not explained by the latent variable. For example, STA below explains approximately 30% ($0.54 * 0.54$) of variation in STA1 leaving 70% as the error variance.

5.2.4.3 Assessing Goodness of Fit in CFA

A large number of tests exist in CFA for assessing how well the hypothesized model fits the observed data. One of the most commonly used test is chi-square (χ^2). The null hypothesis for this test is that the predicted co-variance is close to the observed covariance. When χ^2 is small (closer to one), it indicates failure to reject the null-hypothesis or that the tested model is a good fit for the observed data (Jöreskog, 1969). However, several researchers have indicated that when the sample size and degrees of freedom increases the χ^2 statistic becomes problematic as it assumes higher values where it becomes difficult to not reject the null hypothesis. It is also sensitive to distribution patterns such that the violation of assumption of normality may lead to rejection of good models (Brown, 2006). To account for this drawback some researchers recommend calculating a normed chi-square (NC) by dividing χ^2 by the degrees of freedom (df)

and if χ^2/df is low, a good model fit is indicated. Although there is no consensus regarding an acceptable ratio for this statistic, recommendations for maximum acceptable normed chi-square range from as high as 5.0 (Wheaton et al, 1977) to as low as 2.0 (Tabachnick and Fidell, 2007).

Another commonly reported statistic is Root Mean Square Error of Approximation (RMSEA). RMSEA was first developed by Steiger (1990) and indicates how well the hypothesized model will fit the population covariance matrix. The cut-off points for this statistic also depend on statistical power and other parameters and thus, several researchers have cautioned against strict cut-off points for RMSEA (Hu and Bentler, 1999; Marsh, Hau and Wen, 2004). According to Steiger (2007), values less than 0.07 are acceptable. Hu and Bentler (1999) have recommended a cut-off of equal or smaller than .06, whereas McCallum et al., (1996) suggest that .01, .05 and .08 indicate, excellent, good and mediocre but acceptable fit respectively. Generally, researchers have indicated a range of .08 or less for RMSEA statistic as indicative of an acceptable fit.

Root Mean Square Residual (RMSR) and Standardized Root Mean Square Residual (SRMS) are the square root of the difference between residual of the sample covariance matrix and the hypothesized covariance matrix (Kline, 2005). The recommended values for good fit range from 0 to 0.1, however values below 0.05 are recommended as cut-off for very well fitting models (Diamantopoulos and Siguaw, 2000).

Two of the most commonly reported Incremental fit indices are Normed Fit Index (NFI) and Comparative Fit Index (CFI). Incremental fit Indices compare chi-square to a baseline model and the null hypothesis is that all variables are uncorrelated (Miles and Shevlin, 2007; McDonald and Ho, 2002). For NFI values as low as .8 have been deemed acceptable (Hooper et al., 2008)

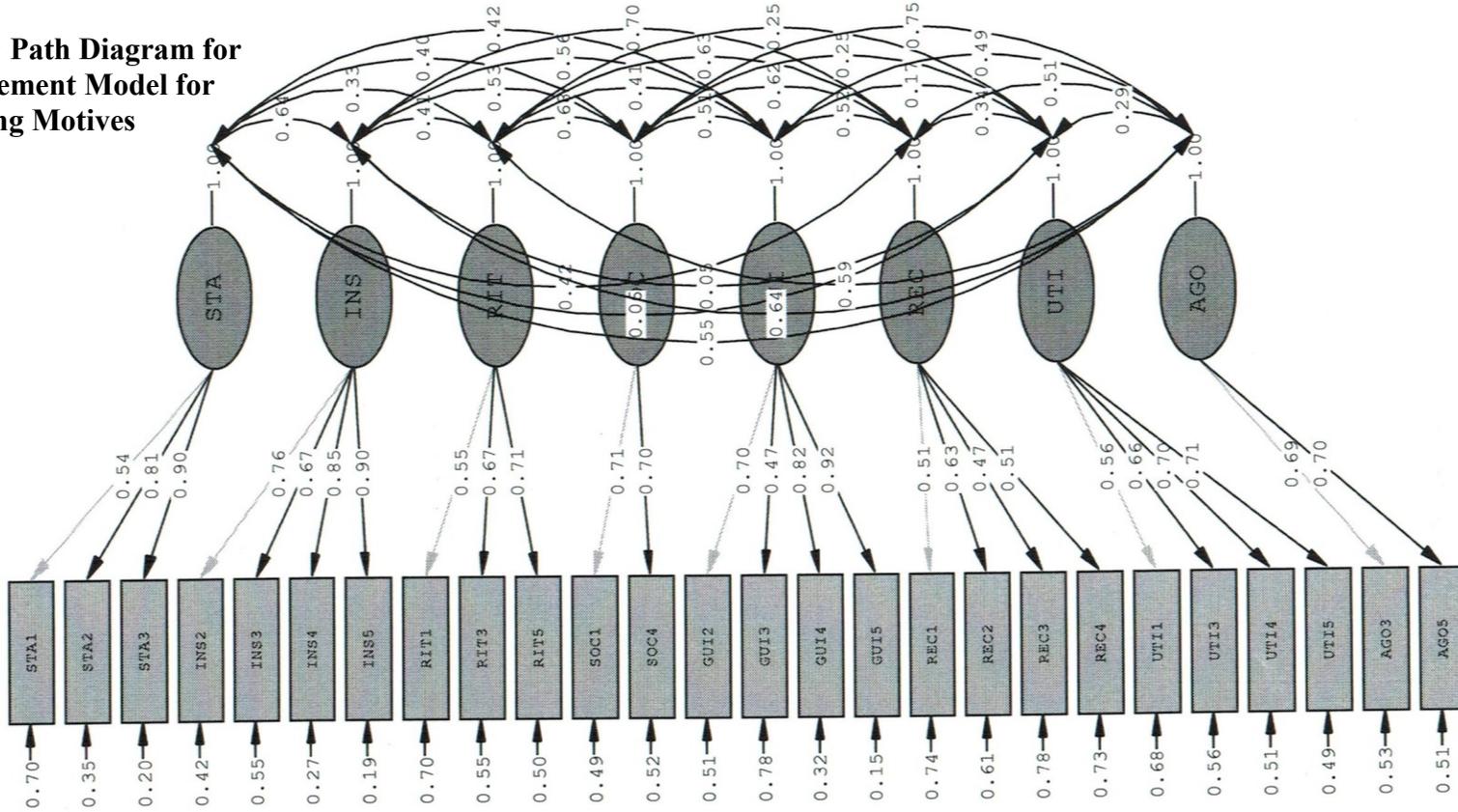
but preferred threshold is equal to or greater than 0.95. Another parameter for assessing model fit is the Comparative Fit Index or CFI (Bentler, 1990) which is a revised form of NFI which takes into account the sample size (Kline, 2005). Initially a cut-off criterion of 0.90 was advanced for CFI; more recently, however, a value of CFI equal to or greater than 0.95 is recognized as indicative of good fit (Hooper et al., 2008).

Goodness of Fit or GFI (Jöreskog and Sorbom, 1993) is a statistic that calculates the proportion of variance that is accounted for by the estimated population covariance (Tabachnick and Fidell, 2007). The cut-off values are recommended at 0.90 or higher, however some researchers (e.g. Sharma et al., 2005) have recommended against using it since it is highly sensitive to sample size and works well with large samples.

5.2.4.4 CFA Results – Stage I

The complete CFA output for stage 1 is included in Appendix 5.5. The path diagram (Figure 5.2) and two of the more informational parts of the output are included in the tables following the path diagram (tables 5.2 and 5.3).

Figure 5.2: Path Diagram for Stage 1 Measurement Model for Gift-Giving Motives



The path diagram above with standardized solutions illustrates the eight factor model, where latent variables are represented by ovals and the observed variables are represented by rectangles. The numbers on arrows from the latent variable to observed variables are standardized factor loadings (regression weights). For example, STA1, STA2 and STA3 all have large factor loadings of .54, .81 and .90 respectively and therefore appear to be good indicators of values. R^2 is a standardized factor loading squared that means the extent that a factor can explain the variance in a manifest variable. For example, the latent variable STA value explains 29.2% (0.54×0.54) of variance in STA1. The error variance is depicted in the Figure 5.2 on the left side with arrows pointing towards the observed variables. The values in Table 5.2 below represent standardized path/factor loadings for each item in the factor. The first row of the table includes information regarding Average Variance Extracted (AVE). AVE is a summary measure indicating the average percent of variation explained among the items (Stevens, 1996).

The text output of CFA (Appendix 5.5) presents unstandardized estimates and their standard errors. It is possible to ascertain the statistical significance of the estimates by comparing the unstandardized loadings displayed in the equations under the Measurement Equations heading in the output file with their standard errors displayed in parentheses. When the unstandardized loadings are at least twice the size of the standard errors the estimates are significant at the .05 level. In this case each of the unconstrained estimates is significant.

5.2.4.4.1 Checking Discriminant and Convergent Validity

- **Discriminant Validity:** Poor discriminant validity is indicated when the correlation between factors is close to plus or minus one. Absolute values of .85 or higher have generally been used as a cut off for poor discriminant validity indicator (Stevens, 1996).

In the output above, arrows connecting latent variables to other latent variables display correlations, none of which exceeds 0.85 indicating good discriminant validity and no problems with multicollinearity.

Table 5.2: Completely Standardized Solution Stage I

	STA	INS	RIT	SOC	GUI	REC	UTI	AGO
AVE	0.58	0.64	0.42	0.50	0.56	0.28	0.44	0.49
STA1	0.54	--	--	--	--	--	--	--
STA2	0.81	--	--	--	--	--	--	--
STA3	0.89	--	--	--	--	--	--	--
INS2	--	0.76	--	--	--	--	--	--
INS3	--	0.67	--	--	--	--	--	--
INS4	--	0.85	--	--	--	--	--	--
INS5	--	0.90	--	--	--	--	--	--
RIT1	--	--	0.55	--	--	--	--	--
RIT3	--	--	0.67	--	--	--	--	--
RIT5	--	--	0.71	--	--	--	--	--
SOC1	--	--	--	0.72	--	--	--	--
SOC4	--	--	--	0.69	--	--	--	--
GUI2	--	--	--	--	0.69	--	--	--
GUI3	--	--	--	--	0.46	--	--	--
GUI4	--	--	--	--	0.83	--	--	--
GUI5	--	--	--	--	0.92	--	--	--
REC1	--	--	-		--	0.51	--	--
REC2	--	--	--	--	--	0.62	--	--
REC3	--	--	--	--	--	0.47	--	--
REC4	--	--	--	--	--	0.51	--	--
UTI1	--	--	--	--	--	--	0.57	--
UTI3	--	--	--	--	--	--	0.66	--
UTI4	--	--	--	--	--	--	0.71	--
UTI5	--	--	--	--	--	--	0.71	--
AGO3	--	--	--	--	--	--	--	0.69
AGO5	--	--	--	--	--	--	--	0.71

A more sensitive way of establishing discriminant validity is to compare average variance extracted for each factor (AVE) to the squared correlation between factors. Higher estimates of AVE compared to squared correlations indicate good discriminant validity with corresponding factors (Fornell and Larcker, 1981). Comparing AVE estimates with the squared correlations (Table 5.3) indicate that all measures except REC show acceptable discriminant validity. While the AVE for REC is higher than the SIC, the absolute value is below the recommended 0.5 cut-off raising concerns regarding its validity and therefore this construct was flagged for possible refinement going into stage II of the research.

Table 5.3: Squared Inter-Construct Correlation Estimates (SIC) - Stage 1

VAR	STA	INS	RIT	SOC	GUI	REC	UTI	AGO
AVE	0.58	0.64	0.42	0.50	0.56	0.28	0.44	0.49
STA	1							
INS	0.41	1						
RIT	0.11	0.17	1					
SOC	0.16	0.28	0.40	1				
GUI	0.18	0.31	0.17	0.26	1			
REC	0.18	0.49	0.40	0.38	0.27	1		
UTI	0.35	0.00	0.06	0.06	0.03	0.12	1	
AGO	0.30	0.41	0.35	0.56	0.24	0.26	0.08	1

- Convergent Validity:** Convergent validity of the scales can be established by examining the standardized loadings in a CFA output. Loadings above .71 are considered excellent, 0.63 – very good, .55 – good, .45 – fair and .32 – poor (Tabachnick and Fidell, 2007). Another parameter often used is Average Variance Extracted (AVE) which is simply the average of the squared loadings for each item of the scale. AVE can range from 0 to 1

and the values above 0.5 are considered to be good (Dillon et al., 1984; Fornell and Larcker, 1981). The table 5.2 above shows that loadings for each item except REC in the eight scales for motives range from fair to excellent and AVE scores displayed in the second row are in the acceptable range for each factor. As discussed above, REC was identified for refinement going into stage II of the research.

5.2.4.4.2 Goodness of Fit Indicators – Stage I Eight Factor Gift-Giving Motives Measurement Model

As discussed below, the results of CFA showed adequate fit for the 8 factor model of gift-giving motives that was tested. The values of goodness of fit indices are summarized in Table 5.4 below.

The first statistic, chi square is a little high at 601.78. However, several researchers (e.g. Wheaton et al., 1977; Tabachnick and Fidell, 2007) have suggested that chi-square can be problematic when the degrees of freedom is high. In such cases it is recommended to use normed chi-square = χ^2/df and a cut off of 3 or less is acceptable. The normed chi-square value is 2.22.

Root Mean Square Error of Approximation (RMSEA) value of .08 or below is deemed acceptable for an adequate fit although values of .05 or lower are recommended. RMSEA value for 8 factor model is .077 with a Standardized RMR of .073. CFI value for stage 1 model is 0.93, higher than the acceptable cut-off recommended at 0.9 or higher. Root Mean Square Residual at 0.10 is at the cut-off level for an acceptable model fit. Finally, the Goodness of Fit Index - GFI value for this model was found to be 0.82, which is somewhat lower than the omnibus cut off of 0.90 or higher recommended for a good fit (Joreskog and Sorbom, 1993).

Table 5.4: Summary of Fit Statistics for the Eight factor Gift-Giving Motives Model

(Stage 1)

Index	Value	Recommended/Acceptable Cut-off	Comments
Chi-Square	601.78	Low chi-square relative to degrees of freedom (closer to 1) with an insignificant p value (p greater than .05)	When the degrees of freedom is high, it is recommended to use Normed Chi-square value to assess model fit
Normed Chi-square (NC)	2.22	3 to 5	Good Fit
Root Mean Square Error of Approximation (RMSEA)	0.077	.05 to .08	Good Fit
Standardized Root Mean Square Residuals (SRMR)	0.10	.05 to 0.10	Acceptable Fit
Normed Fit Index (NFI)	0.88	.95 - .80	Good Fit
Comparative Fit Index (CFI)	0.93	0.95 – 0.90	Good Fit
Goodness of Fit (GFI)	0.82	Higher to 0.90	This statistic is highly sensitive to sample size and loadings

Hu and Bentler (1999) recommend using combination indices to report model fits, for example CFI of 0.96 or higher and SRMR of .09 together represent a very good fit. Here, CFI of 0.93 and SRMR of 0.10 are slightly outside that range indicating an acceptable fit. GFI which is roughly equal to R^2 in Multiple Regression is 0.82 which supports the conclusion that data fit the model reasonably well.

5.2.5 Conclusion - Stage I

Stage 1 of the study which was concerned with developing measures for gift giving motives yielded measures for 8 gift-giving motives including: *agonistic*, *insurance*, *demonstrating*

achievement and seeking status, maintaining rituals, reciprocity, utilitarian, guilt and maintaining social ties.

CFA results indicated an acceptable fit but the fact that the study included another stage of data collection, presented several opportunities for refining the scale. While the measures were adequate, it was recognized that scale for the motives of *Maintaining Social Relationships* as well as *Agonistic* motive each had only two items, less than the minimum recommended level of 3.0 (Hinkin, 1998). Additionally, the loadings of items measuring the motive of *Reciprocity* while above the cut-off of 0.4 were not very strong. A third area of improvement was identified as the possibility of conducting the Confirmatory Factor Analysis for the measurement model using a different sample as is recommended (Steven, 1996).

Accordingly, following a brainstorming session with colleagues and scanning the items in the *Agonistic* and *Maintaining Social Relationships* measures that did have adequate loadings, two items each were added to these two measures before collecting data for stage II. Also, in addition to retaining the four items in *Reciprocity* measure, a fifth item was added to the measure. The gift-giving motives scale was subjected to CFA with a different data set in next stage of the study. Table 5.5 below includes the scale used in stage II for measuring gift-giving motives. The new items are highlighted.

Table 5.5: Measures of gift-giving motives used in Stage II – Refined 8 Factor Model

When I return home and bring gift(s) for a sibling/sibling-like recipient...	1 = Strongly Disagree	2= Somewhat Disagree	3= Neither Disagree nor Agree	4= Somewhat Agree	5= Strongly Agree
1. I like to give major brand names as gifts. (STA1)	1	2	3	4	5
2. To me giving a major brand name gift has a high status appeal. (STA2)	1	2	3	4	5
3. Giving major brand names as a gift is a sign of my success. (STA3)	1	2	3	4	5
4. Giving gifts allows me to be in a position to ask for help in taking care of my affairs at home. (INS2)	1	2	3	4	5
5. Bringing gifts to my sibling(s) ensures that I stay on good terms with them. (INS3)	1	2	3	4	5
6. I bring gifts because sooner or later I will need their help. (INS4)	1	2	3	4	5
7. It is important to retain contact through gifts since there may come a time when I might need their assistance. (INS5)	1	2	3	4	5
8. It is a social norm to bring gifts when people visit. (RIT1)	1	2	3	4	5
9. It is a family ritual to bring presents when I visit. (RIT3)	1	2	3	4	5

When I return home and bring gift(s) for a sibling/sibling-like recipient...	1 = Strongly Disagree	2= Somewhat Disagree	3= Neither Disagree nor Agree	4= Somewhat Agree	5= Strongly Agree
10. Where I come from, it is customary to always show up with a gift. (RIT5)	1	2	3	4	5
11. Gifts are an important way of maintaining relationships with people. (SOC1)	1	2	3	4	5
12. Gifts are an important way of communicating love and friendship to others. (SOC4)	1	2	3	4	5
13. Gift giving improves relationships. (SOCa)	1	2	3	4	5
14. Gift giving is a way of showing the importance of relationships (SOCb)	1	2	3	4	5
15. Bringing gifts is the least I can do since I don't spend enough time with my family at home. (GUI2)	1	2	3	4	5
16. I bring gifts because I feel bad that I have so much and they have so little. (GUI3)	1	2	3	4	5
17. In a small way gifts make up for the fact that I cannot be nearer. (GUI4)	1	2	3	4	5
18. Giving gifts helps me compensate for my absence. (GUI5)	1	2	3	4	5
19. I know I will be getting a gift so I have to give one. (REC1)	1	2	3	4	5

When I return home and bring gift(s) for a sibling/sibling-like recipient...	1 = Strongly Disagree	2= Somewhat Disagree	3= Neither Disagree nor Agree	4= Somewhat Agree	5= Strongly Agree
20. I bring a gift because I wish to repay a past generosity. (REC2)	1	2	3	4	5
21. When I receive a gift, I feel that I should reciprocate at that time or at some time in the future. (REC3)	1	2	3	4	5
22. I always receive gifts so I like to bring presents when I visit people in my country. (REC4)	1	2	3	4	5
23. I always bring gifts to exchange when I go home. (RECa)	1	2	3	4	5
24. I think it's important to give gifts that they need, but don't yet own. (UTI1)	1	2	3	4	5
25. I feel it is especially important to give gifts that are useful to the receiver. (UTI3)	1	2	3	4	5
26. I buy items that I believe the recipient needs. (UTI4)	1	2	3	4	5
27. I choose gifts that are functional. (UTI5)	1	2	3	4	5
28. Gifts show my generosity. (AGO3)	1	2	3	4	5
29. I give gifts because it makes me feel like a good person. (AGO5)	1	2	3	4	5
30. I like to be appreciated when I give gifts. (AGOa)	1	2	3	4	5
31. I am well known for my gift-giving. (AGOb)	1	2	3	4	5

5.3 Stage II Analyses and Results

The steps discussed in stage I of this chapter under Data Preparation were repeated to generate a statistical file of data to be analyzed. The descriptive analyses including frequency distributions of the sample across demographic variables are discussed further in the next Chapter. It may be highlighted though that the ethnic affiliation of the sample in stage II (South-Asian or Lebanese immigrants to Canada) represents a special case of that of the sample in stage I (immigrants to Canada). The following section includes the results of the analyses performed used to test the refined eight factor measurement scale for gift-giving motives.

5.4 Analysis Procedures

Several statistical procedures were employed to conduct analyses in this stage of the research. First SPSS was used to conduct EFA and reliability analysis. Following this, CFA was performed using LISREL to confirm the eight factor refined model of gift-giving motives. Following this, hierarchical multiple linear regressions were used to test the associations between the dependent, independent and moderating variables discussed in the last chapter. The results of the Reliability Analysis and CFA performed on the refined scale are discussed below whereas the results of regression analysis are discussed in the next chapter.

5.4.1 Exploratory Factor Analysis Stage II

Although EFA was not needed at stage II since the factor model was already in refinement stage, a preliminary EFA analysis was conducted using the same parameters as in Stage I, which included Principal Axis Factoring (PAF) extraction method and Promax Rotation. The results showed all items loading on eight distinct factors each with an eigenvalue of higher than one.

The cumulative variance explained by the eight factor model is 68.1%. The complete EFA output is included in Appendix 5.7.

5.4.2 Reliability Analyses

As discussed earlier, Cronbach's Alpha, termed coefficient of internal consistency, is the most commonly used parameter to assess the reliability of a measure in psychometric research (Hinkin, 1998). Values above 0.7 indicate good reliability (Nunnally, 1978). SPSS was used to calculate Cronbach's alpha values and as depicted in the table 5.6 below, results showed that the measures of all factors representing the gift-giving motives had a very high reliability and inter-item correlation in each factor is above the cut-off value of 0.4 indicating good convergent validity. Complete output indicating the impact of dropping items from the measures on Cronbach's alpha values is included in Appendix 5.4.

Table 5.6: Summary of the Reliability Analysis Stage II**Refined Eight Factor Model of Gift-Giving Motives**

Factor	Items	Inter-item correlation for the factor	Cronbach's Alpha for the factor
Demonstrating achievement/seeking status (STA)	STA1	.722	0.891
	STA2	.864	
	STA3	.787	
Insurance (INS)	INS2	.843	0.938
	INS3	.810	
	INS4	.883	
	INS5	.875	
Maintaining rituals (RIT)	RIT1	.621	0.826
	RIT3	.751	
	RIT5	.684	
Maintaining social relationships (SOC)	SOC1	.684	0.883
	SOC4	.766	
	SOCa	.763	
	SOCb	.773	
Guilt (GUI)	GUI2	.625	0.831
	GUI3	.534	
	GUI4	.765	
	GUI5	.738	
Reciprocity (REC)	REC1	.693	0.861
	REC2	.700	
	REC3	.606	
	REC4	.716	
	RECa	.689	
Utilitarian (UTI)	UTI1	.575	0.883
	UTI3	.814	
	UTI4	.826	
	UTI5	.797	
Agonistic (AGO)	AGO3	.730	0.867
	AGO5	.764	
	AGOa	.732	
	AGOb	.646	

5.4.3 CFA Results for Stage II: Refined 8 Factor Measurement Model for Gift-Giving Motives

The path diagram (Figure 5.3) below shows the results of the CFA for the refined eight-factor model for gift-giving motives that was tested in stage II. The following Tables (5.7 and 5.9) exhibit the factor loadings as well as a summary of the goodness of fit statistics for the model. Complete CFA output for stage II is included in Appendix 5.8.

Figure 5.3: Path Diagram for Stage 2 Measurement Model for Gift-Giving Motives

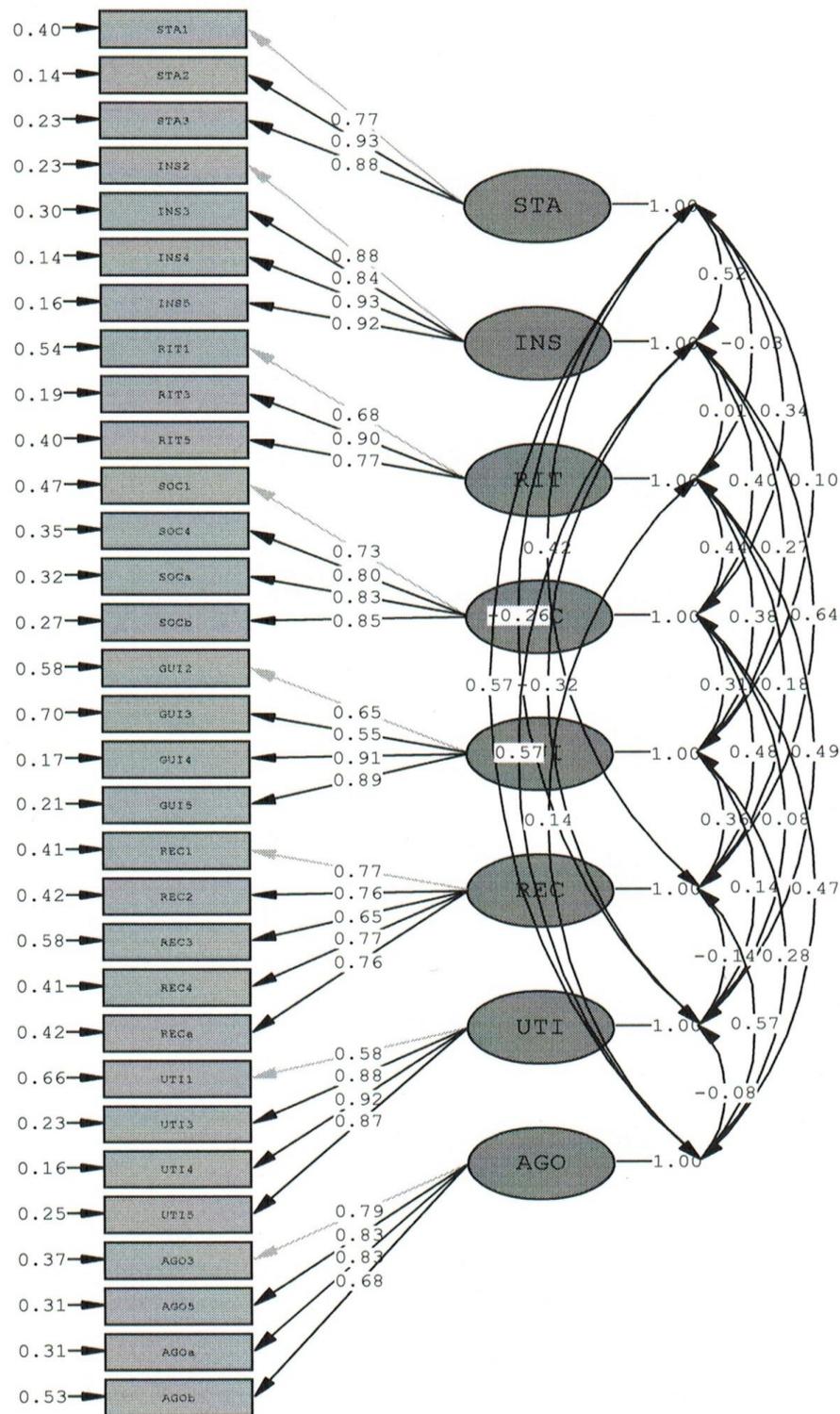


Table 5.7: Completely Standardized Solution stage II

	STA	INS	RIT	SOC	GUI	REC	UTI	AGO
AVE	0.74	0.80	0.62	0.65	0.59	0.55	0.68	0.62
STA1	0.77	--	--	--	--	--	--	--
STA2	0.93	--	--	--	--	--	--	--
STA3	0.88	--	--	--	--	--	--	--
INS2	--	0.88	--	--	--	--	--	--
INS3	--	0.84	--	--	--	--	--	--
INS4	--	0.93	--	--	--	--	--	--
INS5	--	0.92	--	--	--	--	--	--
RIT1	--	--	0.68	--	--	--	--	--
RIT3	--	--	0.90	--	--	--	--	--
RIT5	--	--	0.77	--	--	--	--	--
SOC1	--	--	--	0.73	--	--	--	--
SOC4	--	--	--	0.80	--	--	--	--
SOCa	--	--	--	0.83	--	--	--	--
SOCb	--	--	--	0.86	--	--	--	--
GUI2	--	--	--	--	0.65	--	--	--
GUI3	--	--	--	--	0.55	--	--	--
GUI4	--	--	--	--	0.91	--	--	--
GUI5	--	--	--	--	0.89	--	--	--
REC1	--	--	--	--	--	0.77	--	--
REC2	--	--	--	--	--	0.76	--	--
REC3	--	--	--	--	--	0.64	--	--
REC4	--	--	--	--	--	0.77	--	--
RECa	--	--	--	--	--	0.76	--	--
UTI1	--	--	--	--	--	--	0.58	--
UTI3	--	--	--	--	--	--	0.88	--
UTI4	--	--	--	--	--	--	0.92	--
UTI5	--	--	--	--	--	--	0.87	--
AGO3	--	--	--	--	--	--	--	0.79
AGO5	--	--	--	--	--	--	--	0.83
AGOa	--	--	--	--	--	--	--	0.83
AGOb	--	--	--	--	--	--	--	0.68

Table 5.8: Squared Inter-Construct Correlation Estimates (Sic) - Stage 2

VAR	STA	INS	RIT	SOC	GUI	REC	UTI	AGO
AVE	0.74	0.80	0.62	0.59	0.59	0.55	0.68	0.62
STA	1.00							
INS	0.27	1.00						
RIT	0.00	0.00	1.00					
SOC	0.12	0.16	0.16	1.00				
GUI	0.01	0.07	0.14	0.10	1.00			
REC	0.18	0.41	0.03	0.23	0.13	1.00		
UTI	0.07	0.10	0.24	0.01	0.02	0.02	1.00	
AGO	0.32	0.32	0.02	0.22	0.08	0.32	0.01	1.00

5.4.3.1 Assessing Discriminant and Convergent Validity

The path diagram above illustrates the refined 8 factor model that was tested using CFA in stage II of this study. The standardized loadings range from .55 to 0.93 indicating good to excellent convergent validity. Convergent Validity is further established by examining the Maximum Likelihood Estimates from Lisrel output (Appendix 5.8) which contains unstandardized factor loadings. The numbers in parenthesis below are standard errors followed by a test statistic. The significance is indicated if the estimates of unstandardized loadings are more than twice the size of their corresponding standard errors. The unconstrained loadings are all statistically significant at the .05 level.

Low correlations between factors indicate excellent discriminant validity which is further confirmed by comparing AVE estimates depicted in table 5.7 with the squared correlations in table 5.8. Higher values of AVE compared to squared correlations indicate good discriminant validity.

5.4.3.2 Goodness of Fit Indicators – Stage II Refined Eight Factor Gift-Giving Motives Measurement Model

As discussed in the earlier section of this chapter, goodness of fit indicators provide an assessment of how well the hypothesized model fits the observed data. The table 5.9 below summarizes the results of the goodness of fit indicators for the refined eight factor scale.

Table 5.9: Summary of Goodness of fit Statistics of the Refined 8 factor Model for Gift-Giving Motives

Index	Value	Recommended/Acceptable Cut-off	Comments
Chi-square	1012.5	Low chi-square relative to degrees of freedom (closer to 1) with an insignificant p value (p greater than .05)	When the degrees of freedom is high, it is recommended to use Normed Chi-square value to assess model fit
Normed Chi-square (NC)	2.49	3 to 5	Very Good Fit
Root Mean Square Error of Approximation (RMSEA)	0.069	.05 to .08	Very Good Fit
Standardized Root Mean Square Residuals (SRMR)	0.069	.05 to 0.10	Good Fit
Normed Fit Index (NFI)	0.94	.95 - .80	Good Fit
Comparative Fit Index (CFI)	0.96	0.95 or higher – 0.90	Very Good Fit
Goodness of Fit (GFI)	0.83	0.90 to Higher	This statistic is highly sensitive to sample size and loadings

Using Hu and Bentler’s (1999) two index presentation strategy, CFI of .96 combined with SRMR of .069 indicate a very good fit for the model. Normed chi-square value of 2.49 is well below the recommended cut-off of 5 for acceptable models, further confirming a very good fit.

5.5 Conclusion

This chapter presented the results of the analyses of data conducted for the purpose of developing measures of gift-giving motives. The results showed that the refined eight-factor scale used in stage II represents a good measurement scale for gift-giving motives of immigrants on the occasion of home country travel when the recipients of the gift are siblings or those considered equivalent to siblings. In the next chapter, the results of regression models that were used to test the research framework discussed in chapter 3 of this study are discussed.

CHAPTER 6: QUANTITATIVE ANALYSES – TESTING THE RESEARCH FRAMEWORK

This chapter presents the results of the quantitative data analyses undertaken to test the research framework discussed in chapter 3. The framework hypothesizes relationships between various constructs - gift-giving motives, basic human values, relative economic status of givers, intention to return home permanently, income and time since migration. Gender and cultural group are employed as contextual variables. The hypotheses are tested by conducting multiple linear regression analyses using data collected in stage II of the research. The first section of the chapter presents a description of the sample and respondent characteristics and a comparison of the sample to the population, followed by the results of regression analyses.

6.1 Sample Profile: Stage II

The sample in stage II consisted of 88 Lebanese and 228 South Asian respondents. There were 141 males, 168 females with 7 missing values for gender in the sample. The median education of the respondents was a University Degree and the median age of was 45 years. Seventy four percent of the respondents reported being married. The median household income of respondents was in the range of \$75,000 to \$99,999. The median time since migration was 17 years.

The following charts (Fig 6.1a to 6.1e) show the frequency distribution of the demographic data including age, highest education level, time since migration, household income and marital status. More detailed descriptive statistics and frequency Tables are included in Appendix 6.1.

Figure 6.1: Frequency Distribution of the Demographic Data

Figure 6.1a

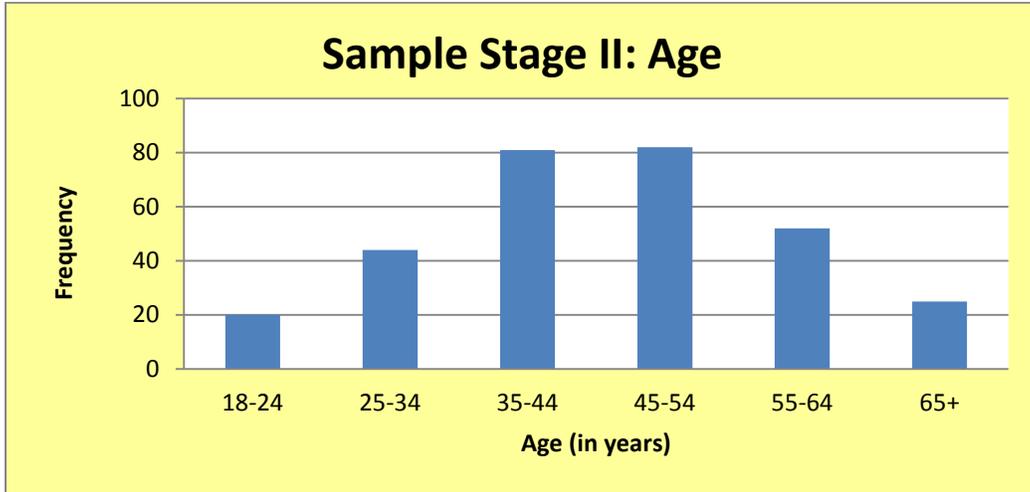


Figure 6.1b

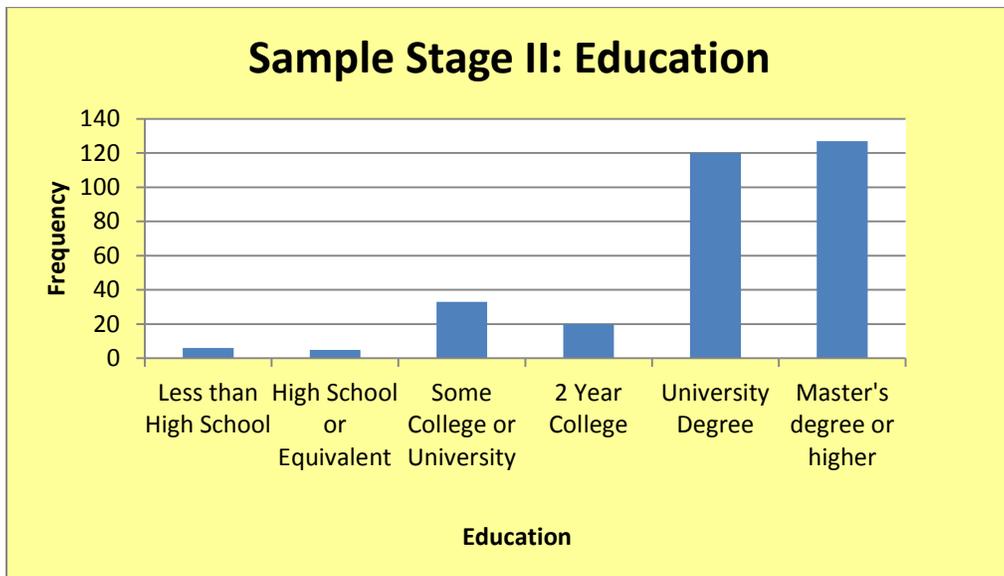


Figure 6.1c

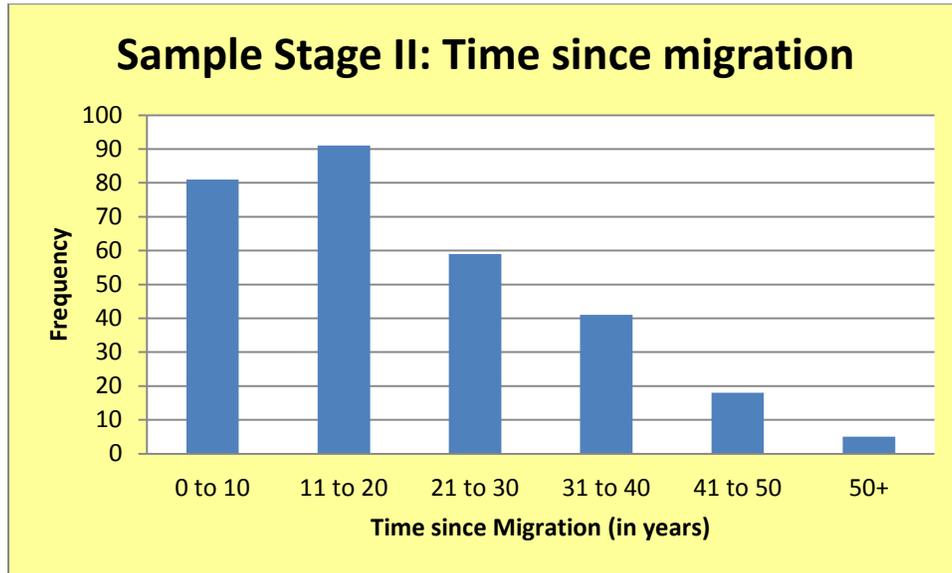


Figure 6.1d

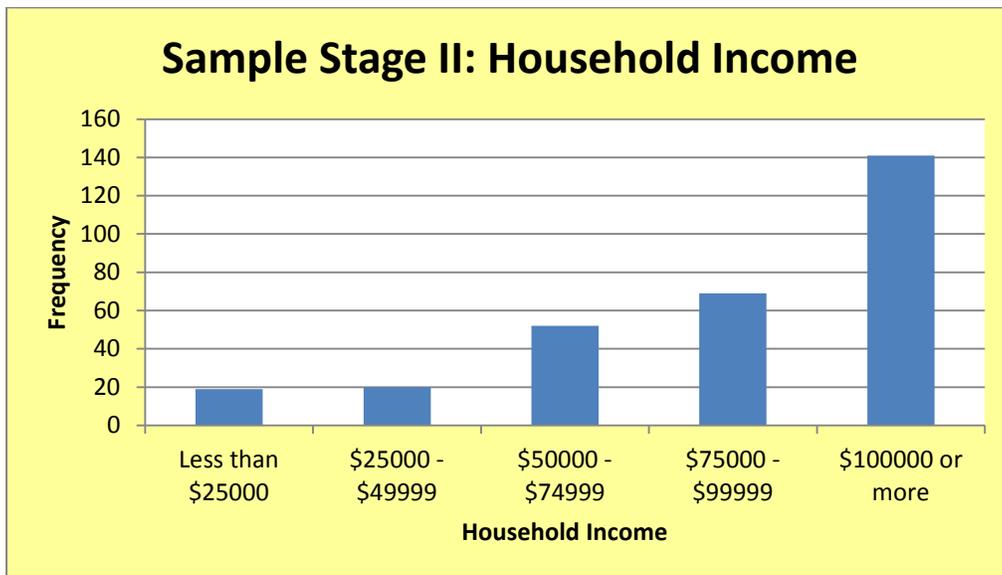
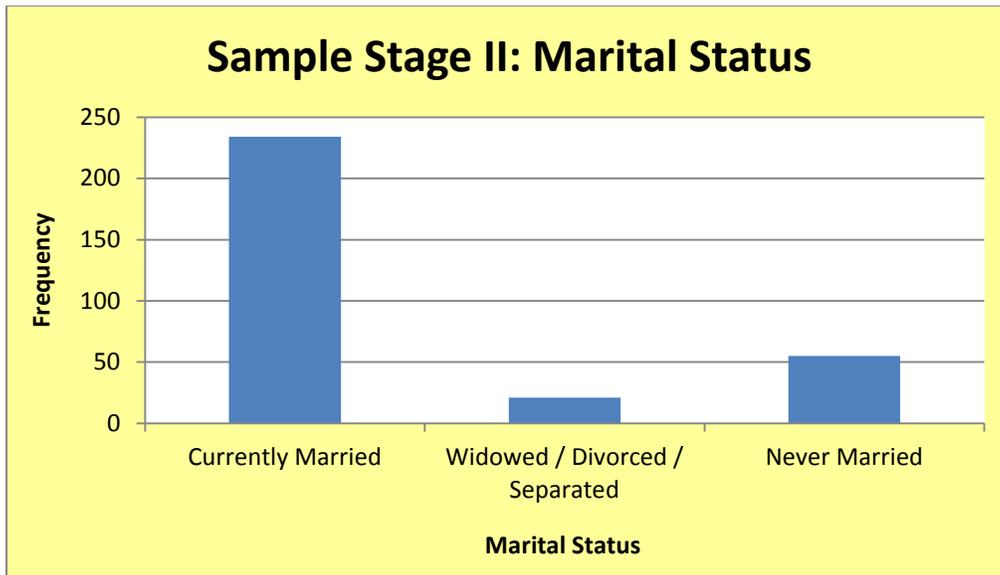


Figure 6.1e



The following Tables, 6.1, 6.2 and 6.3 depict the distribution of gender, age and education levels in each of the two cultural groups in the sample at stage II.

Table 6.1: Gender Distribution by Cultural Group

	Men	Women
South Asians	109	112
Lebanese	32	56

Table 6.2: Age Distribution (in years) by Cultural Group

	18-24	25-34	35-44	45-54	55-64	65+
South Asians	13	34	51	63	39	20
Lebanese	7	10	30	19	13	5

Table 6.3: Education Distribution by Cultural Group

	Less than High School	High School or Equivalent	Some College or University	2 Year College	University Degree	Master's Degree or higher
South Asians	3	2	23	12	77	109
Lebanese	3	3	10	8	43	18

The Lebanese group in the sample had a significantly higher proportion of women and was slightly younger compared to the South-Asian group. The median age for the Lebanese group was in the range of 35-44 years whereas for the South-Asian group it was in the range of 45-54 years. While the median levels of education were the same in the two groups, South-Asians had a significantly higher proportion of respondents with Master's degrees or higher levels of education. The mean income levels of both South-Asians and Lebanese were in the range of \$50,000 to \$75,000.

6.2 Population Profile of Lebanese in Canada

Seventy five percent of Lebanese people in Canada live in Quebec and Ontario. They tend to be younger with those under the age of 25 making up 45% of the population. The median age group for Lebanese is between 35-44 years. Fifty four percent of Lebanese over the age of 15 living in Canada are married. Income levels of Lebanese in Canada are lower than that of Canadians in general with Lebanese over the age of 15 making on average approximately \$26000 per year. They are more likely to have University as well as post graduate degrees compared to Canadians in general (Lindsay, 2001a).

6.3 Population Profile of South-Asians in Canada

Based on the 2001 Census, the median age of the South-Asian population in Canada was in the 25-44 age-group. Twenty five percent of South-Asians had a graduate degree or higher. Incomes for South-Asians are lower than Canadians in general (\$26,000 as opposed to \$30,000 for Canadians). Sixty one percent of people of South-Asian origin, 15 years or older, in Canada are married compared to 50% of Canadians in the same age group (Lindsay, 2001b).

6.4 Sample Characteristics versus Population Characteristics

In comparing the sample profiles in both stages of the study to the population of immigrants in Canada, it is clear that certain characteristics such as education more or less correspond to the population while other characteristics such as age, marital status and income are different. For example, in stage I the difference in income and marital status can be partly attributed to the fact that Statistics Canada's data, on which the population profile is based, is for the age group of 15 years and older. Conceivably, those under 18 in this group would have little or no income, causing the average income in the population profile to be lower than that in the sample achieved for this study. The same is true for the marital status. With respect to income, another factor worth noting is that the population data reflects 2001 Census which is the most recent data available for these ethnic populations. In general incomes have risen since that time. The median age for the sample is 44, whereas for the population it is between 25-44 years of age. Younger and more recent immigrants tend to have lower incomes (Statistics Canada, 2001).

A high percentage of the sample is married which includes respondents that are 18 or older. As in the case of income, this can partly be due to the fact that Statistics Canada's data is

based on the age group of 15 years and older population, a larger portion of which is less likely to be married.

The Stage II data show the same characteristics: Education levels in the sample are more or less the same as that of the population whereas the age of the sample is slightly higher, the marital status is slightly skewed towards a higher percentage being married in the sample and the median income of the sample profile is higher than both South-Asians and Lebanese in the Canadian population. The reasons for these differences are plausibly the same as discussed above for the stage I sample.

The mean value of time since migration is quite high in the sample (20.2 years), however considering that the second and later generation immigrants are included, this is not unexpected. Based on the nature of the sample with respect to this particular variable, no reliable data is available to compare it to the population.

Of the variables that are different for the sample in stage II the only one with potentially significant implication for this study is income, since it is used as a moderator variable. The skew in the sample compared to the population could conceivably result in high variability and less power to measure small effect sizes in regression analyses (Stevens, 1996).

6.5 Testing the Research Framework - Regression Analyses

In chapter 3 of this thesis, hypotheses relating the gift-giving motives to basic human values as well as to the two additional variables - time since migration and household income, were presented. To examine these hypotheses several sets of multiple linear regressions, which allow

for the study of the effect of hypothesized independent variables on the hypothesized dependent variable (Stevens, 1996), were performed using SPSS.

An important assumption of multiple regression analysis is that predictor variables are not highly correlated (Stevens, 1996). Multicollinearity exists if an independent variable is highly correlated to another independent variable. While running regression analyses, several sets of dependent variables were tested for multicollinearity by calculating Variance Inflation Factors (VIF) based on the nature of variables (Stevens, 1996). VIF is easily computable in SPSS and is an index that measures how much the variance of an estimated regression coefficient is increased because of collinearity. VIF values of up to five are deemed acceptable. In this data no issues of multicollinearity were found.

The results of the regression analysis are presented in terms of the most relevant statistics standardized beta (std. β) values of predictors and their significance, (as measured by t-tests), overall model significance (F-test), and adjusted R^2 . A hypothesis is considered supported if the results indicate significance of the t-statistic for the standardized β coefficient at $p < .05$.

In regression output, the adjusted R^2 statistic indicates how much of the variation in the value of the dependent variable is explained by the independent variables in the tested regression model. Adjusted R^2 on the other hand, takes into consideration the number of terms in the model as well (Stevens, 1996). The linear relationship among the variables in regression is concluded by examining the significance of the F statistic. A statistically significant value of F at a level of 0.05 or less suggests a linear relationship among the variables. Statistical significance at a .05 level means there is a 95 percent chance that the relationship among the variables is not due to chance. This has become the accepted significance level in most research fields (Stevens, 1996).

The values in the column titled ‘Standardized beta Coefficients’ represent the extent to which the value of that independent variable contributes to the value of the dependent. It is more convenient to read the standardized value of beta (β) since a one standardized unit change in it corresponds to a one standardized unit change in the dependent variable value. Standardized betas also allow direct comparison of effect sizes since they reflect a standardized unit of measurement. The positive or negative sign of the beta coefficient corresponds to positive or negative relationship between the dependent and predictor variables respectively.

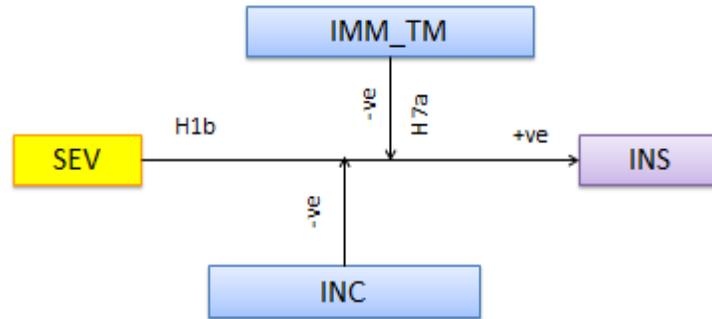
In addition to the above statistics, when the models include moderators and the variables are entered in blocks, the process is termed hierarchical regression (Tabachnick and Fidell, 2007). In this case the information regarding the significance of change in R^2 (ΔR^2) indicates the change in variance as a result of the additional variables in the model. The corresponding significance data indicates whether the change in R^2 is statistically significant.

The results of the regression analysis are summarized below. For ease of reference, in the concluding section of this chapter, Tables 6.24, 6.25 and 6.25 provide a summary of the results of regression analyses in relation to the hypotheses discussed in chapter 3.

6.5.1 Gift-giving motive of Insurance and Self-enhancement Values

Below in Model 1 the relationship to be tested between self-enhancement values and gift-giving motive of insurance with the moderating role of time since migration and household income is depicted. The model is shown in Figure 6.2 and the results of the regression analysis are shown in Table 6.4.

Figure 6.2: Model 1



SEV = Self-enhancement values
 IMM_TM = Time since migration
 INS = Insurance
 INC = Household income

Table 6.4: Gift-giving motive of Insurance and Self-enhancement Values

Steps	Predictors	Standardized beta Coeffs.	Sig.	Model Summary		Change Summary	
				Adjusted R Square	Sig.	R Square Change	Sig. ΔR-Square
1	a. Self-enhancement values	.280	.000	.075	.000	.078	.000
2	a. Self-enhancement values	.274	.000	.074	.000	.005	.437
	b. Time since migration	-.035	.560				
	c. Household income	-.058	.323				
3	a. Self-enhancement values	.715	.001	.091	.000	.003	.029
	b. Time since migration	.375	.078				
	c. Household income	.244	.288				
	d. Self-enhancement values X time since migration	-.429	.052				
	e. Self-enhancement values X household income	-.397	.195				
Dependent Variable: Insurance							

The output above shows that the tested model in step 1 is significant at $p < .01$. As indicated by the value of the adjusted R^2 in the first step, the independent variable, self-enhancement values, explains 7.5% of the variance in the dependent variable, insurance motive of gift-giving. The positive value of beta coefficient at .28 and significance of the coefficient for self-enhancement values at $p < .05$ indicates that overall hypothesized (H1b) is supported, that is self-enhancement values positively predict the motive of insurance.

Examining the results for each of the two genders separately (Appendix 6.1.1), the results show that H1b is supported regardless of the gender. Similarly, using each of the two cultural groups as selection variables (Appendix 6.1.1), the results show that H1b is supported regardless of the cultural group.

The significance of beta value for the interaction of self-enhancement values and time since migration at $p < .05$ indicates that, as predicted, time since migration acts as a moderator. The negative sign of the beta value indicates that time since migration weakens the relationship between self-enhancement values and the gift giving motive of insurance, thus, supporting H7a which states that the relationship between self-enhancement values and the gift-giving motive of insurance is weaker when time since immigration is longer. The significance of the moderator is further confirmed by the significance of the change in R^2 in step 3 of the model where the interaction terms are added.

However, examining the results for each of the two genders, the results indicate that the relationship is supported for women but not for men (Appendix 6.1.1). Similarly, when each of the two cultural groups is tested separately, the results indicate that (Appendix 6.1.1) the relationship is supported for Lebanese but not for South-Asians. Hence for men and South-

Asians, the relationship between self-enhancement values and the gift-giving motive of insurance is not moderated by time since migration.

The non-significant beta coefficient for the interaction-term between self-enhancement values and household income shows that H8a is not supported, that is, household income does not affect the nature and extent of the relationship between self-enhancement values and the insurance motivation regardless of the gender and cultural group

6.5.2 Gift-giving motive of Insurance and Conservation Values

In this section the relationship between the conservation values and gift-giving motive of insurance is tested with the moderating role of time since migration and household income. The Model 2 to be tested is depicted in Figure 6.3 and the results of the regression analysis are included in Table 6.5 below.

Figure 6.3: Model 2

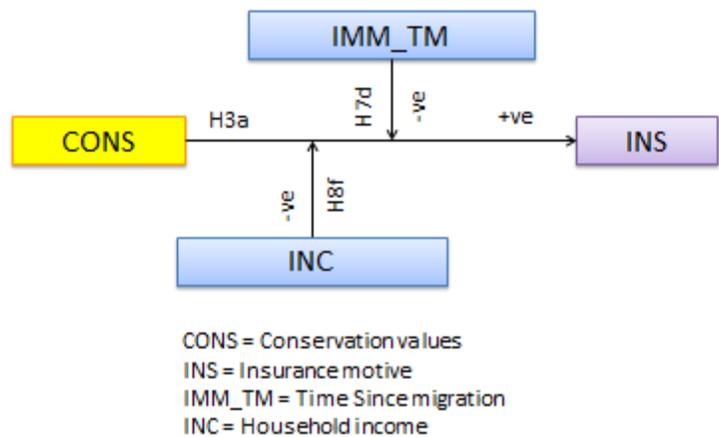


Table 6.5: Gift-giving motive of Insurance and Conservation Values

Steps	Predictors	Standardized β Coeffs.	Sig.	Model Summary		Change Summary	
				Adjusted R Square	Sig.	R Square Change	Sig. Δ R-Square
1	Conservation values	-.136	.022	.015	.022	.018	.022
2	Conservation values	-.133	.026	.018	.044	.010	.240
	Time since migration	-.067	.270				
	Household income	-.060	.319				
3	Conservation values	.040	.861	.015	.106	.004	.602
	Time since migration	-.186	.522				
	Household income	.260	.440				
	Conservation values X time since migration	.132	.671				
	Conservation values X household income	-.379	.332				
Dependent Variable: Insurance							

The results in Table 6.5 above show that the model in the first step with conservation values as the independent variable and gift-giving motive of insurance as the independent variable is significant at $p < .05$. However, contrary to the hypothesis H3a, there appears to be a negative relationship between conservation values and insurance motive as indicated by a negative standardized β value of -0.136. Thus, hypothesis H3a is not supported. conservation values do not positively predict the motive of insurance. The results remain the same when tested for the cultural group – Lebanese and gender – Males. For South-Asians as well as Females, the relationship is found to be insignificant (see Appendix 6.2.2). Thus, H3a is not supported regardless of cultural group or gender.

Further, the interaction terms of income and time since migration are not significant, indicating that hypotheses H7d and H8f are not supported, i.e. neither time since migration nor

income affect the relationship between conservation values and the gift-giving motive of insurance.

6.5.3 Gift-giving motive of Insurance and Intention to return home permanently

In Model 3 below, depicted in Figure 6.4, the relationship between the intention to return home permanently and the gift-giving motive of insurance is examined. The results are shown in Table 6.6 below.

Figure 6.4: Model 3

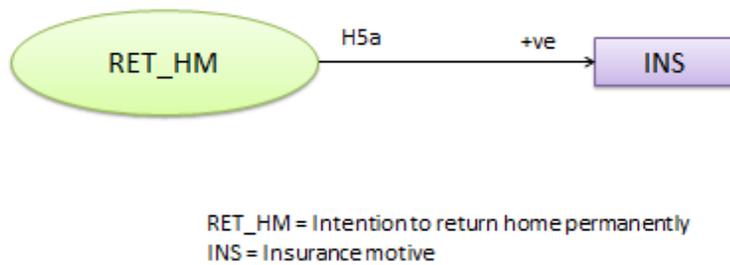


Table 6.6: Gift-giving motive of Insurance and Intention to Return Home permanently

Steps	Predictors	Standardized beta Coeffs.	Sig.	Model Summary	
				Adjusted R Square	Sig.
1	Intention to return home permanently	.083	.141	.015	.022
Dependent Variable: Insurance					

As indicated above, regression analysis was done using insurance as the dependent variable and intention to return home permanently as the predictor variable. The output above in

Table 6.6 shows that the model and the standardized β coefficient values are not significant at $p < .05$. Thus, hypothesis H5a is not supported. Thus, the intention to return is not positively correlated to the gift-giving motive of insurance. The results remain the same for both genders and cultural groups. The regression output for gender and cultural groups is presented in Appendix 6.2.3.

6.5.4 Gift-giving motive of Insurance and Relative Economic Status of the Giver

Below the relationship between relative economic status of the giver versus the recipient and the gift-giving motive of insurance was examined. The tested model is depicted in Figure 6.5 and the results are reported in Table 6.7 below.

Figure 6.5: Model 4

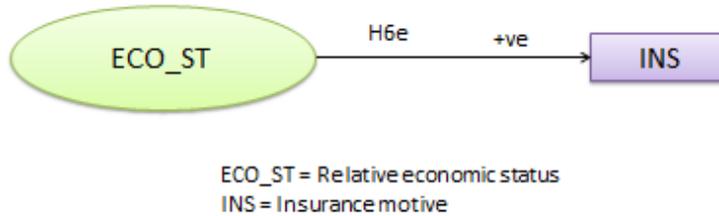


Table 6.7: Gift-giving motive of Insurance and Relative Economic Status of the Giver

Steps	Predictors	Standardized β Coeffs.	Sig.	Model Summary	
				Adjusted R Square	Sig.
1	Relative economic status	.101	.075	.007	.075
Dependent Variable: Insurance					

Regression analysis was performed, using insurance as a dependent variable and the relative economic status as the independent variable. The output above indicates that the model is not significant at $p < .05$. The value of standardized β coefficient is .10 which is not significant at $p < 0.01$ indicating that the hypothesis H6e is not supported, i.e. the Relative Economic Status positively predicts the motive of Insurance, is not supported. .

When tested for each of the two cultural groups, the results show that the model is not significant in each of the two cases (see Appendix. 6.2.4). Using gender as the selection variable, the output shows that the model is significant for women with a standardized β coefficient value of .16. The results are not significant for men. This result, while not directly relevant for the current study, reveals an interesting difference between men and women which is discussed further in the next chapter.

6.5.5 Gift-giving motive of Demonstrating Achievement/Seeking Status and Self-enhancement Values

In this section, the relationship between self-enhancement values and the gift-giving motive of demonstrating achievement/seeking status is examined along with the moderating roles of time since migration and household income. The model to be tested is shown in Figure 6.6 below and the results are included in the following Table 6.8.

Figure 6.6: Model 5

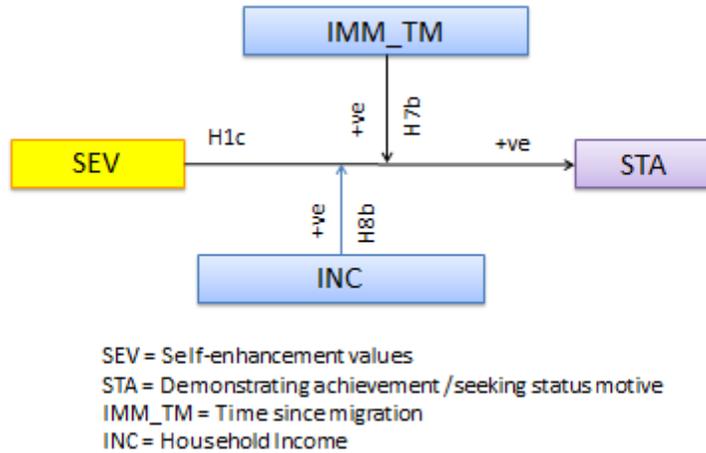


Table 6.8: Gift-giving motive of Demonstrating Achievement/Seeking Status and Relative Economic Status and Self-enhancement Values

Steps	Predictors	Standardized β Coeffs.	Sig.	Model Summary		Change Summary	
				Adjusted R Square	Sig.	R Square Change	Sig. ΔR- Square
1	Self-enhancement values	.517	.000	.265	.000	.267	.000
2	Self-enhancement values	.509	.000	.262	.000	.003	.560
	Time since migration	-.048	.363				
	Household income	.040	.444				
3	Self-enhancement values	.574	.003	.258	.000	.001	.760
	Time since migration	-.148	.439				
	Household income	.159	.442				
	Self-enhancement values X time since migration	.111	.576				
	Self-enhancement values X household income	-.168	.544				
Dependent Variable: Demonstrating Achievement/Seeking Status							

The results above show that the model tested is significant at $p < 0.05$ and as predicted, H1c is strongly supported with a highly significant standardized β value of 0.574 at $p < .01$. The

results are the same when gender and cultural groups are examined separately as shown in Appendix 6.2.5. Thus regardless of gender and cultural group, self-enhancement values are a significant predictor of the gift-giving motive of demonstrating achievement/seeking status.

The standardized β values for interaction terms of self-enhancement values with time since migration and income respectively are not significant indicating that hypotheses H7b and H8b are not supported, i.e. household income and time since migration do not affect the nature and extent of the relationship between self-enhancement values and the gift-giving motive of demonstrating achievement/seeking status. This result is confirmed by the non-significance of R^2 change in step 3 of the model.

6.5.6 Gift-giving motive of Demonstrating Achievement /Seeking Status and Relative Economic Status of the Giver

The relationship between the relative economic status of the giver with the gift-giving motive of demonstrating achievement/seeking status is examined below. The model is depicted in Figure 6.7 and the results are shown in Table 6.9, following the model.

Figure 6.7: Model 6

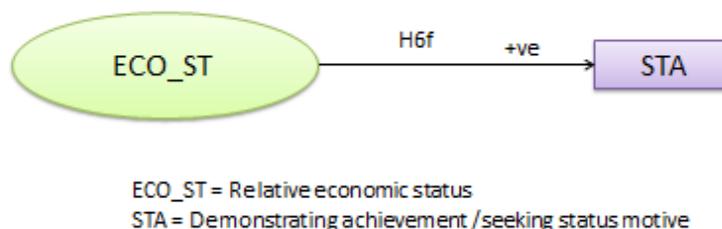


Table 6.9: Gift-giving motive of Demonstrating Achievement /Seeking Status and Relative Economic Status of the Giver

Steps	Predictors	Standardized beta Coeffs.	Sig.	Model Summary	
				Adjusted R Square	Sig.
1	Relative economic status	.039	.486	-.002	.486
Dependent Variable: Demonstrating Achievement/Seeking Status					

Using the gift-giving motive of demonstrating achievement/seeking status as the dependent variable and relative economic status as the independent variable, regression analysis was performed. The results above show that the model and standardized β coefficient are not significant at $p < .05$, indicating that hypothesis H6f is not supported. Using gender and cultural group as selection variables, the results are the same except for Lebanese where a negative standardized β coefficient of -0.219, significant at $p < .05$ indicates a negative relationship between the gift-giving motive of demonstrating achievement/seeking status and relative economic status of the giver (see Appendix: 6.2.6). Thus, H6f is not supported, i.e., regardless of gender or cultural group, higher relative economic status is not positively correlated to the gift-giving motive of demonstrating achievement/seeking status.

6.5.7 Gift-giving motive of Maintaining Rituals and Conservation Values

In this section the relationship between the conservation values and the gift-giving motive of maintaining rituals and traditions is examined. The model is depicted in Figure 6.8 followed by the results of the regression analysis in Table 6.10.

Figure 6.8: Model 7

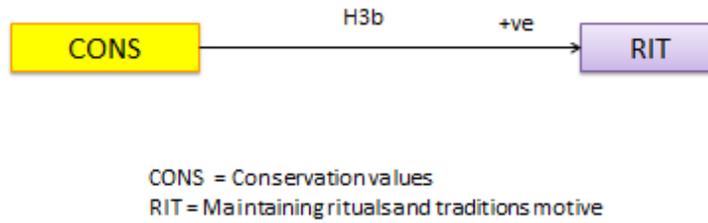


Table 6.10: Gift-giving motive of Maintaining Rituals and Conservation Values

Steps	Predictors	Standardized beta Coeffs.	Sig.	Model Summary	
				Adjusted R Square	Sig.
1	Conservation values	.428	.000	.180	.000
Dependent Variable: Maintaining Rituals and Traditions					

The above model was tested with gift-giving motive of maintaining rituals as the dependent variable and conservation values as the independent variable. The results above show that the model is significant at $p < .05$ with an adjusted R^2 value of .18. The standardized β value of .428 is highly significant at $p < .01$. Hypothesis H3b is strongly supported, that is conservation values positively predict the motive of maintaining rituals and customs. Using gender and cultural group as selection variables indicates that the hypothesis is supported regardless of the gender or cultural group. (See Appendix 6.2.7)

6.5.8 Gift-giving Motive of Maintaining Social Ties and Conservation Values

Below, as depicted in Figure 6.9, the relationship between conservation values and the gift-giving motive of maintaining social ties is examined. The results are reported in the following Table 6.11.

Figure 6.9: Model 8

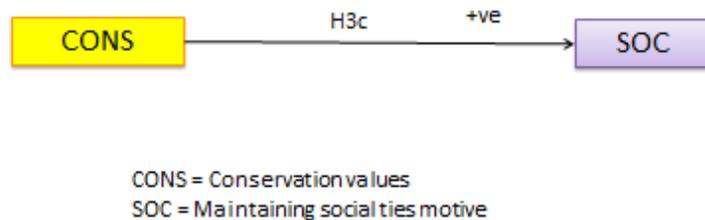


Table 6.11: Gift-giving Motive of Maintaining Social Ties and Conservation Values

Steps	Predictors	Standardized beta Coeffs.	Sig.	Model Summary	
				Adjusted R Square	Sig.
1	Conservation Values	.141	.012	.017	.012
Dependent Variable: Maintaining Social Ties					

As shown in the Table above, the model is significant with an adjusted R^2 value of 0.017. The value of standardized β of 0.141 is significant at $p < 0.05$ indicating that hypothesis H3c is supported overall. Thus, conservation values positively predict the motive of maintaining social ties.

The hypothesis is supported for South-Asians but not for Lebanese. Similarly, examining for each gender separately, the results indicate that hypothesis H3c is supported for females but not for males. The results for cultural group and gender are presented in Appendix 6.2.8.

6.5.9 Gift-giving Motive of Maintaining Social Ties and Self-transcendence Values

The relationship between self-transcendence values and the gift-giving motive of maintaining social ties was examined below. The model is depicted in Figure 6.10 and the results are included in Table 6.12.

Figure 6.10: Model 9

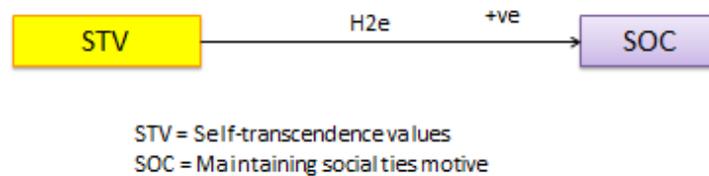


Table 6.12: Gift-giving Motive of Maintaining Social Ties and Self-transcendence Values

Steps	Predictors	Standardized β Coeffs.	Sig.	Model Summary	
				Adjusted R Square	Sig.
1	Self-Transcendence Values	.123	.030	.012	.030
Dependent Variable: Maintaining Social Ties					

The above model with maintaining social ties as the dependent variable and self-enhancement values as the independent variable was tested using regression analyses. As indicated in the Table above, the model is significant with an adjusted R² value of .012. The

standardized β coefficient is significant at $p < .05$ with a value of 0.123. Thus hypothesis H2e is supported overall. Hence, self-transcendence values predict the motive of maintaining social ties. However, when tested separately for males and females the results show that it is supported for women but not for men (see Appendix 6.2.9). In the case of cultural groups, it is supported for South-Asians but not for Lebanese.

6.5.10 Gift-giving Motive of Maintaining Social Ties and Intention to Return Home Permanently

Below the relationship between the intention to return home permanently and the gift-giving motive of maintaining social ties was examined. The tested model is depicted in Figure 6.11 and the results are reported in the Table 6.13 following the model.

Figure 6.11: Model 10

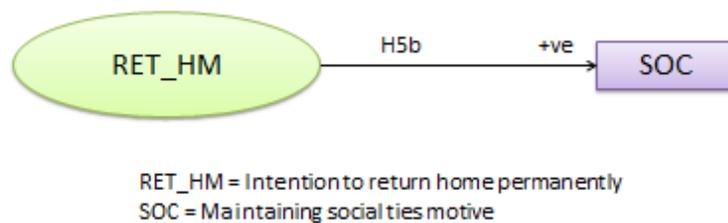


Table 6.13: Gift-giving Motive of Maintaining Social Ties and Intention to Return Home Permanently

Steps	Predictors	Standardized β Coeffs.	Sig.	Model Summary	
				Adjusted R Square	Sig.
1	Intention to return home permanently	.022	.699	-.003	.699
Dependent Variable: Maintaining Social Ties					

As indicated by the results above, the model is not significant. The standardized β coefficient at .022 is not significant. Thus, hypothesis 5b is not supported i.e. the intention to return home permanently is not positively correlated to the gift-giving motive of maintaining social ties. Examining gender and cultural group separately, the results were the same. (See Appendix 6.2.10)

6.5.11 Gift-giving Motive - Agonistic, and Self-enhancing Values

In this section the relationship between self-enhancement values and the agonistic motive of gift-giving was tested. The model is shown in Figure 6.12 and the results are shown in Table 6.14 below.

Figure 6.12: Model 11

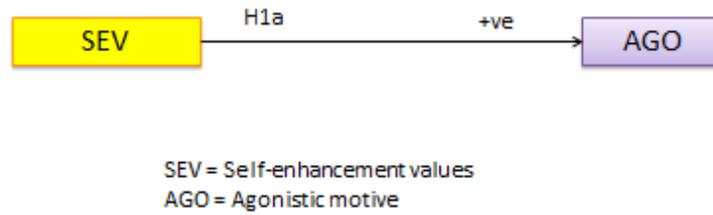


Table 6.14: Agonistic Motive of Gift-giving and Self-enhancement Values

Steps	Predictors	Standardized β Coeffs.	Sig.	Model Summary	
				Adjusted R Square	Sig.
1	Self-enhancement values	.448	.000	.198	.000
Dependent Variable: Agonistic Motive					

The above model with agonistic motive as the dependent variable and self-enhancing values as the independent variable was tested using regression analysis. The results in Table 6.14 show that the model is highly significant ($p < .01$) with an adjusted R^2 value of 0.198. The value of standardized β coefficient for the independent variable at .448 is highly significant. Examining separately for different gender and cultural groups, the results are the same. (See Appendix 6.2.11). Thus, hypothesis H1a is strongly supported, i.e. self-enhancement values positively predict the agonistic motive of gift-giving.

6.5.12 Agonistic Motive of Gift-giving and Openness to Change Values

The relationship between openness to change values and the agonistic motive of gift-giving was examined by testing the model shown in Figure 6.13 below. The results of the analysis are shown in the following Table 6.15.

Figure 6.13: Model 12

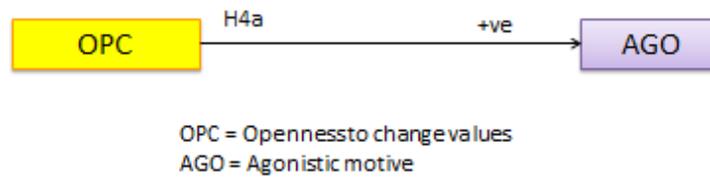


Table 6.15: Agonistic Motive of Gift-giving and Openness to Change Values

Steps	Predictors	Standardized beta Coeffs.	Sig.	Model Summary	
				Adjusted R Square	Sig.
1	Openness to change values	.190	.001	.033	.001
Dependent Variable: Agonistic Motive					

Using agonistic motive as the dependent variable and openness to change as the predictor variable, regression analysis was performed. The model summary in Table 6.15 above shows that the model is significant with an adjusted R^2 value of .03, The value of standardized β is .190 and is significant at $p < .01$. Thus, hypothesis H4a is supported, i.e. openness to change values positively predicts the agonistic motive of gift-giving.

Examining separately for South-Asians, the results show that it is not supported at $p < .05$ whereas for Lebanese it is supported. Similarly, there is limited supported for males ($p < .1$) and strong support for females (Appendix: 6.2.12). This will be further discussed in next chapter.

6.5.13 Agonistic Motive of Gift-giving and Relative Economic Status of the Giver

The relationship between relative economic status of the giver and the agonistic motive of gift-giving, as depicted in the model in Figure 6.14, was examined. The results are reported in Table 6.16 below.

Figure 6.14: Model 13

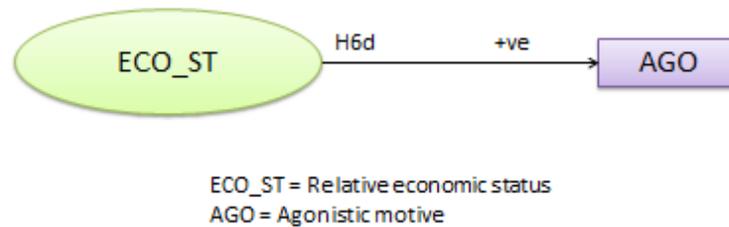


Table 6.16: Agonistic Motive of Gift-giving and Relative Economic Status of the Giver

Model	Predictors	Standardized beta Coeffs.	Sig.	Model Summary	
				Adjusted R Square	Sig.
1	Relative economic status	.139	.014	.016	.014
Dependent Variable: Agonistic Motive					

Regression analysis was performed using agonistic motive as the dependent variable and the relative economic status of the giver as the independent variable. The model tested above was

found to be significant at $p < .05$ and the value of standardized β coefficient was .139, significant at $p < .01$, indicating that hypothesis 6d is supported. Thus, higher relative economic status is positively correlated to the agonistic motive of gift-giving.

When tested for each of the gender groups and cultural groups, the hypothesis is not supported for Lebanese cultural group and Males. The regression results for each of the genders and cultural groups is presented in Appendix: 6.2.13.

6.5.14 Gift-Giving Motive of Guilt and Conservation Values

In this section the relationship between the gift-giving motive of guilt and conservation values was examined along with the moderating role of time since migration and household income. The model is depicted in Figure 6.15 below, followed by the results in Table 6.17.

Figure 6.15: Model 14

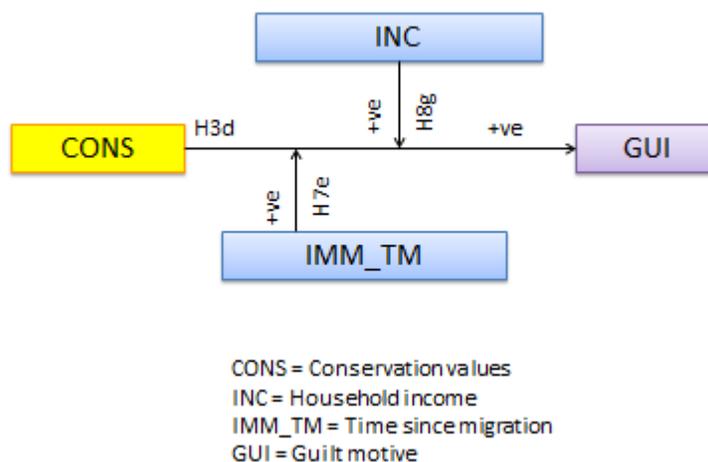


Table 6.17: Gift-Giving Motive of Guilt and Conservation Values

Steps	Predictors	Standardized β Coeffs.	Sig.	Model Summary		Change Summary	
				Adjusted R Square	Sig.	R Square Change	Sig. ΔR- Square
1	Conservation values	.117	.049	.010	.049	.014	.049
2	Conservation values	.135	.023	.027	.014	.024	.033
	Time since migration	-.128	.036				
	Household income	.121	.047				
3	Conservation values	.525	.019	.046	.003	.026	.024
	Time since migration	-.566	.049				
	Household income	.925	.006				
	Conservation values X time since migration	.484	.115				
	Conservation values X household income	-.952	.014				
Dependent Variable: Guilt							

Regression analysis was performed using guilt as the dependent variable and conservation values as the independent variable. The role of household income and time since migration was tested as moderators by entering the interaction terms. The table above shows that the model is significant at $p < .05$ and the value of standardized β coefficient at 0.117 is significant at $p < .05$. Hypothesis H3d is supported overall, that is, conservation values positively predict the gift-giving motive of guilt. Sub-group results show that it is supported for South-Asians and women but not for Lebanese and men.

While time since migration does not moderate the relationship between guilt and conservation values, as indicated by the non-significant standardized β coefficient value for the interaction term, it acts as a predictor such that higher time since migration results in lower guilt motive for gift-giving in the studied context. Household income also acts as a predictor and contrary to hypothesis, seems to moderate the relationship such that higher income weakens the relationship between conservation values and the guilt motive of gift-giving. H7e and H8g are

not supported. The nature and extent of the relationship between conservation values and guilt is not affected by the interaction of time since migration with conservation values. Whereas, household income shows an antagonistic effect in the relationship between conservation values and guilt

When tested for each of the two cultural groups, neither of the interaction terms is found to be significant. When tested for each of the two genders, time since migration is shown to positively moderate the relationship between conservation values and guilt for males, whereas income negatively moderates the relationship between conservation values and guilt for females.

6.5.15 Gift-giving motive of Guilt and Self-Transcendence Values

Below, the relationship between self-transcendence values and the gift-giving motive of guilt is tested with the moderating role of time since migration and household income, as depicted in Figure 6.16. The results are shown in Table 6.18.

Figure 6.16: Model 15

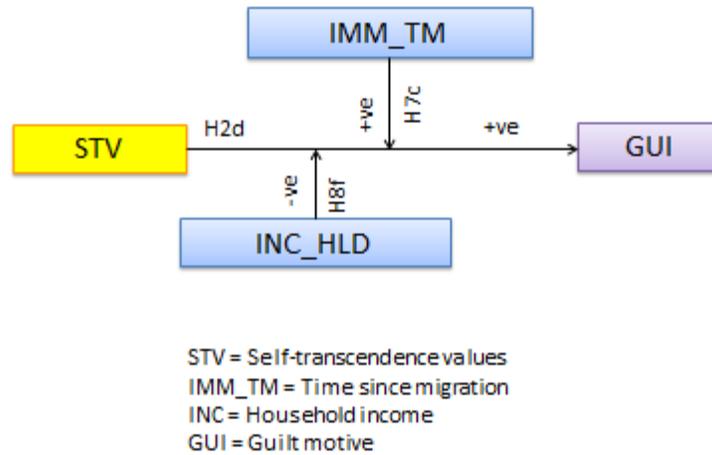


Table 6.18: Gift-giving motive of Guilt and Self-Transcendence Values

Steps	Predictors	Standardized β Coeffs.	Sig.	Model Summary		Change Summary	
				Adjusted R Square	Sig.	R Square Change	Sig. ΔR- Square
1	Self-transcendence values	.076	.199	.002	.199	.006	.199
2	Self-transcendence values	.097	.104	.018	.043	.023	.039
	Time since migration	-.124	.042				
	Household income	.121	.048				
3	Self-transcendence values	.089	.680	.030	.019	.019	.069
	Time since migration	-.739	.008				
	Household income	.386	.217				
	Self-transcendence values X time since migration	.674	.023				
	Self-transcendence Values X household income	-.316	.380				
Dependent Variable: Guilt							

The results show that the tested model with just the self-transcendence values is not significant. In step 2, a significant standardized β value at $p < .05$ suggest that both, time since

migration as well as household income significantly predict the guilt motive directly rather than as moderators. A negative standardized β value for time since migration indicates an inverse relationship with guilt whereas a positive standardized β coefficient for household income suggests a direct linear relationship. Although not directly related to the objectives of this study, this is an interesting result that guilt as a motive subsides with passage of time, whereas increasing household incomes result in increasing guilt as a motive of gift-giving.

Hypothesis H2d, self-transcendence values positively predict the motive of guilt, is not supported. Both H7c and H8f are also not supported, that is, regardless of the time since migration or household income levels, self-transcendence values do not predict the motive of guilt. Non-significance of the R^2 change in step 3 at $p < .05$ confirms this. Results remain the same when gender and cultural groups are used as selection variables. (See Appendix 6.2.15)

6.5.16 Gift-giving motive of Guilt and the Relative Economic Status of the Giver

The relationship between the relative economic status of the giver with gift-giving motive of guilt is tested below. The model is depicted in Figure 6.17 and the results obtained are included in Table 6.19.

Figure 6.17: Model 16

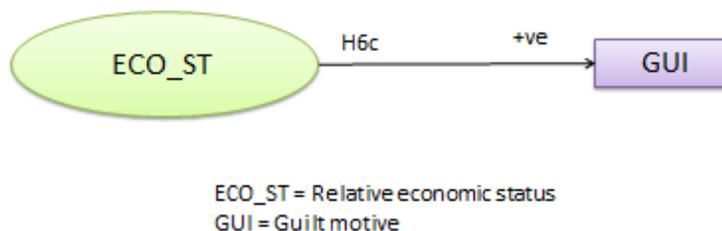


Table 6.19: Gift-giving motive of Guilt and the Relative Economic Status of the Giver

Steps	Predictors	Standardized β Coeffs.	Sig.	Model Summary	
				Adjusted R Square	Sig.
1	Relative economic status	.260	.000	.064	.000
Dependent Variable: Guilt					

Regression analysis was performed using guilt as the dependent variable and relative economic status as the independent variable. The results show that the model is significant with adjusted R^2 equal to 0.064 with a highly significant standardized β coefficient of .260. Thus hypothesis H6c is strongly supported, i.e. higher relative economic status positively predicts the motive of guilt. Examining the output for gender and cultural groups, the results are the same for both genders and both cultural groups. (See Appendix 6.2.16)

6.5.17 Gift-giving motive of Reciprocity and Conservation Values

In this section the relationship between conservation values and the gift-giving motive of reciprocity is examined. The model is shown in Figure 6.18 followed by the results in Table 6.20.

Figure 6.18: Model 17

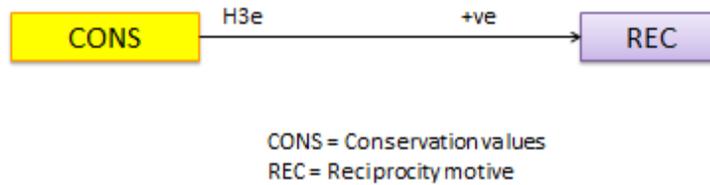


Table 6.20: Gift-giving motive of Reciprocity and Conservation Values

S	Predictors	Standardized beta Coeffs.	Sig.	Model Summary	
				Adjusted R Square	Sig.
1	Conservation values	-.059	.296	.000	.296
Dependent Variable: Reciprocity					

Regression analysis was done using gift-giving motive of reciprocity as the dependent variable and conservation values as the independent variable. The table above indicates that hypothesis H3e is not supported, i.e. conservation values do not predict the gift-giving motive of reciprocity. Examining the results when gender and cultural groups are used as selection variables shows that the results are same for each group. (See appendix 6.2.17)

6.5.18 Gift-giving motive of Reciprocity and Self-Transcendence Values

As depicted in the model in Figure 6.19 below, the relationship between self-transcendence values and gift-giving motive of reciprocity was examined. The results are shown in Table 6.21.

Figure 6.19: Model 18

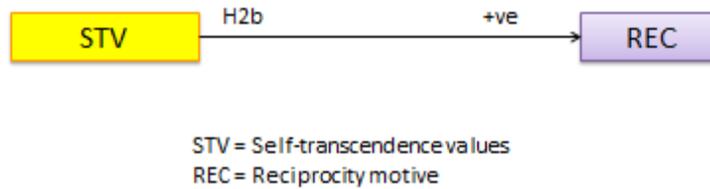


Table 6.21: Gift-giving motive of Reciprocity and Self-Transcendence Values

Steps	Predictors	Standardized β Coeffs.	Sig.	Model Summary	
				Adjusted R Square	Sig.
1	Self-transcendence values	-.129	.022	.014	.022
Dependent Variable: Reciprocity					

The model depicted above was tested using regression analysis with the gift-giving motive of reciprocity as the dependent variable and self-transcendence values as the independent variable. The results above show that the model is significant with adjusted R^2 equal to .014, however, contrary to the hypothesis, the value of standardized β coefficient is negative indicating an inverse relationship between the self-transcendence values and the gift-giving motive of reciprocity. The results are the same for South-Asians and men when cultural groups and gender respectively are used as selection variables. The results are not significant for Lebanese and Women. Hypothesis H2b, self-transcendence values positively predict the motive of reciprocity is, therefore, not supported. (See Appendix 6.2.18)

6.5.19 Gift-giving motive of Reciprocity and the Intention to Return Home Permanently

In this section the relationship between the giver’s intention to return home permanently and the gift-giving motive of reciprocity is examined. The tested model is shown in Figure 6.20 and the results obtained are included below in Table 6.22.

Figure 6.20: Model 19

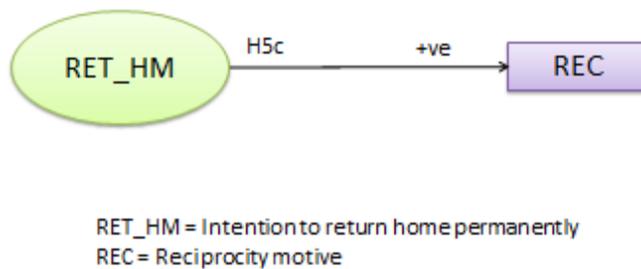


Table 6.22: Gift-giving motive of Reciprocity and the Intention to Return Home Permanently

Steps	Predictors	Standardized beta Coeffs.	Sig.	Model Summary	
				Adjusted R Square	Sig.
1	Intention to return home permanently	.056	.326	.000	.326
Dependent Variable: Reciprocity					

Regression analysis was performed to test the association depicted in the model shown in Figure 2.20 above, with reciprocity as the dependent variables and the intention to return home as the independent variable. The table above shows that hypothesis H5c is not supported that is , the intention to return home permanently is not correlated to the gift-giving motive of

reciprocity. The results are the same for each of the two genders as well as cultural groups. (See Appendix 6.2.19)

6.5.20 Gift-giving motive of Utilitarian and Self-Transcendence Values

As depicted in the model in Figure 6.21 below, the relationship between self-transcendence values and the utilitarian motive of gift-giving was examined, with the moderating role of household income. The results are reported in Table 6.23.

Figure 6.21: Model 20

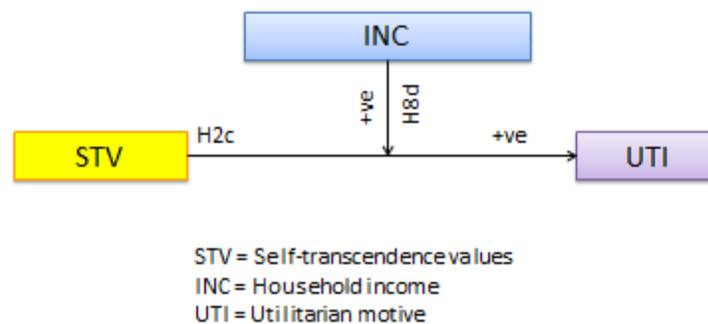


Table 6.23: Gift-giving motive of Utilitarian and Self-Transcendence Values

Steps	Predictors	Standardized β Coeffs.	Sig.	Model Summary		Change Summary	
				Adjusted R Square	Sig.	R Square Change	Sig. ΔR- Square
1	Self-transcendence values	.540	.000	.289	.000	.291	.000
2	Self-transcendence values	.546	.000	.299	.000	.005	.149
	household income	.071	.149				
3	Self-transcendence values	1.179	.000	.322	.000	.033	.000
	Household income	1.031	.000				
	Self-transcendence values X household income	-1.111	.000				
Dependent Variable: Utilitarian							

The model depicted above with utilitarian motive of gift-giving as the dependent variable and self-transcendence values as the independent variable was tested using regression analysis. The results above in Table 6.23 show that the model is highly significant at R^2 equal to 0.289 and a highly significant standardized β coefficient of .540 for self-transcendence values as predictors of Utilitarian motive of gift giving. The results are the same with each of the gender and cultural groups when used as a selection variable (see Appendix 6.2.20). Thus hypothesis H2c is strongly supported, that is, self-transcendence values positively predict the utilitarian motive of gift-giving.

When household income as an interaction variable is tested it is revealed that contrary to the hypothesis, a higher income weakens the relationship between self-transcendence values and the utilitarian motive of gift-giving. , Household income has an antagonistic effect on the relationship between the predictor (self-transcendence values) and the utilitarian motive of gift-giving. In other words, increasing household income reverses the effect of self-transcendence values on utilitarian motive (Stevens, 1996). Significance of R^2 change in step 3, but negative

sign of the β coefficient confirm this. Results are the same for each of the two genders and cultural groups (see Appendix 6.2.20).

6.5.21 Utilitarian Motive of Gift-giving and Relative Economic Status of the Giver

In this section the relationship between relative economic status of the giver with the utilitarian motive of gift-giving is examined. The model is depicted in Figure 6.22 and the results obtained are included in Table 6.24 below.

Figure 6.22: Model 21

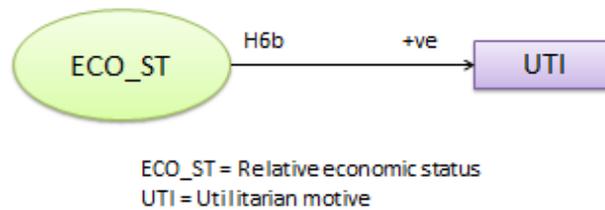


Table 6.24: Utilitarian Motive of Gift-giving and Relative Economic Status of the Giver

Steps	Predictors	Standardized beta Coeffs.	Sig.	Model Summary	
				Adjusted R Square	Sig.
1	Relative economic status	.084	.136	.004	.136
Dependent Variable: Utilitarian					

Regression analysis was conducted using utilitarian motive as the dependent variable and relative economic status as the independent variable. The results above show that the tested model is not significant. H6b is not supported and gender and cultural groups analyses show the

same results. Thus, higher relative economic status is not positively correlated to the utilitarian motive of gift-giving. (See Appendix 6.2.21)

6.6 Summary of Results

A summary of the hypotheses tests is presented in the following tables for ease of reference. Hypotheses H2a, H6a, and H8c were not tested as the hypothesized dependent variable, the gift-giving motive of ‘Showing Care and Making the Recipient Happy’, was dropped from the analysis following stage I (measurement development) of this study. Table 6.24 summarizes the results of hypotheses relating the Basic Human Values to Gift-giving Motives.

Table 6.25: Basic Human Values as Predictors of Gift-giving Motives

Hypothesis		Supported (overall)	Significant negative	Partially Supported			
				Culture		Gender	
				SA	LEB	M	F
H1a	<i>Self-enhancement Values will positively predict the agonistic motive</i>	√		√	√	√	√
H1b	<i>Self-enhancement will positively predict the motive of insurance</i>	√		√	√	√	√
H1c	<i>Self-enhancement will positively predict the motive of demonstrating achievement and seeking status</i>	√		√	√	√	√
H2b	<i>Self-transcendence values will positively predict the motive of reciprocity</i>	-	X	X	-	X	-
H2c	<i>Self-transcendence values will positively predict the utilitarian motive</i>	√		√	√	√	√
H2d	<i>Self-transcendence values will positively predict the motive of guilt</i>	-		-	-	-	-
H2e	<i>Self-transcendence values will positively predict the motive of maintaining social ties</i>	√		√	-	-	√
H3a	<i>Conservation values will positively predict the motive of insurance</i>	-	X	-	X	X	-
H3b	<i>Conservation values will positively predict the motive of maintaining rituals and customs</i>	√		√	√	√	√
H3c	<i>Conservation values will positively predict the motive of maintaining social ties</i>	√		√	-	-	√
H3d	<i>Conservation values will positively predict the motive of guilt</i>	√		√	-	-	√
H3e	<i>Conservation values will positively predict the motive of reciprocity</i>	-		-	-	-	-
H4a	<i>Openness to change values will positively predict the agonistic motive</i>	√		-	√	√	√

Of the thirteen hypotheses tested to explore the role of basic human values as predictors of gift-giving motives of migrants on the occasion of home country travel, when the recipient was a sibling or someone sibling-like, overall support for the hypothesized relationship was found for nine. Of the four hypotheses that were not supported two were found to have a

negative relationship with the gift-giving motive they were hypothesized to have a positive relationship with whereas the other two had no significant relationships. The gift-giving motive of reciprocity is conspicuous in the above summary as a motive which did not perform as hypothesized. This is evaluated and possible reasons are discussed in the next chapter. The results summarized above, largely support the tenet of Schwartz' theory of Basic Human Values which states that values are antecedents to behavioural motives.

In the Table 6.25 below, the summary of results relating the intention to return home permanently and relative economic status of the giver to the gift-giving motives is included.

Table 6.26: Intention to Return Home Permanently and Relative Economic Status as Predictors of Gift-giving Motives

Hypothesis		Supported (Overall)	Partially Supported			
			Culture		Gender	
			SA	LEB	M	F
H5a	<i>The intention to return will be positively correlated to the gift-giving motive of insurance</i>	-	-	-	-	-
H5b	<i>The intention to return will be positively correlated to the gift-giving motive of maintaining social ties</i>	-	-	-	-	-
H5c	<i>The intention to return will be positively correlated to the gift-giving motive of reciprocity</i>	-	-	-	-	-
H6b	<i>Higher relative economic status will be positively correlated to the utilitarian motive</i>	-	-	-	-	-
H6c	<i>Higher relative economic status will be positively correlated to the motive of guilt</i>	√	√	√	√	√
H6d	<i>Higher relative economic status will be positively correlated to the agonistic motive</i>	√	√	-	-	√
H6e	<i>Higher relative economic status will be positively correlated to the motive of insurance</i>	√*	-	-	-	√
H6f	<i>Higher relative economic status will be positively correlated to the motive of demonstrating achievement and seeking status</i>	-	-	-	-	-

*Limited support at p<.1

Contrary to hypotheses, the intention to return home permanently and the relative economic status of the giver were not significant predictors of the gift-giving motives. Of the eight hypotheses tested, overall support was found for two and limited support for one, leaving five relationships which were found to be insignificant. These results are discussed in the next chapter. In the following Table 6.26, a summary of the results related to the role of household income and time since migration as moderators in the relationship between basic human values and gift-giving motives is included.

Contrary to hypotheses, household income and time since migration did not moderate the relationships between basic human values and gift-giving motives as hypothesized in chapter three. Except for hypothesis 7a the results are found to be the same for all groups. The implications of results summarized in table 6.1, 6.2 and 6.3 are discussed in the next chapter.

Table 6.27: Role of Income and Time since Migration as Moderators

Hypothesis		Supported (Overall)	Significant Negative	Partially Supported			
				Culture		Gender	
				SA	LEB	M	F
H7a	<i>The relationship between self-enhancement values and the gift-giving motive of insurance will be weaker when time since immigration is longer</i>	√		-	√	-	√
H7b	<i>The relationship between self-enhancement values and the gift-giving motive of demonstrating achievement and seeking status will be stronger when time since immigration is longer.</i>	-		-	-	-	-
H7c	<i>The relationship between self-transcendence values and the gift-giving motive of guilt will be stronger when time since immigration is longer</i>	-	-	-	-	-	-
H7d	<i>The relationship between conservation values and the gift-giving motive of insurance will be weaker when time since immigration is longer.</i>	-	-	-	-	-	-
H7e	<i>The relationship between conservation values and the gift-giving motive of guilt will be stronger when time since immigration is longer.</i>	-	-	-	-	-	-
H8a	<i>The relationship between self-enhancement values and the gift-giving motive of insurance will be weaker when income is higher.</i>	-	-	-	-	-	-
H8b	<i>The relationship between self-enhancement values and the motive of demonstrating achievement and seeking status will be stronger when income is higher</i>	-	-	-	-	-	-
H8d	<i>The relationship between self-transcendence values and the utilitarian motive of gift-giving is stronger when income is higher.</i>	-	X	X	X	X	X
H8e	<i>The relationship between self-transcendence values and the gift-giving motive of guilt is stronger when income is higher</i>	-	-	-	-	-	-
H8f	<i>The relationship between conservation values and the gift-giving motive of insurance will be weaker when income is higher.</i>	-	-	-	-	-	-
H8g	<i>The relationship between conservation values and the gift-giving motive of guilt will be stronger when the income is higher.</i>	-	-	-	-	-	-

CHAPTER 7: DISCUSSION OF RESULTS, CONTRIBUTION, IMPLICATIONS FOR FUTURE RESEARCH AND LIMITATIONS

7.1 Introduction

The purpose of this study was to explore the gift-giving motives of migrants. This broad purpose was refined to the following two specific objectives:

1. To develop statistically-validated measures of the motives of gift-giving in the context of migrants giving gifts to their siblings or to those with whom they have a sibling-like relationship, on the occasion of home country travel.
2. To conduct an empirical cross-cultural study using South-Asian Canadian and Lebanese-Canadian samples to test a research framework based on Schwartz' theory of basic human values and extant research. The framework predicted relationships between the gift-giving motives of migrants and their basic human values.

In addition to these two main objectives, the following three sub-objectives were identified:

- To explore the role of relative economic status and intention to return home permanently as predictors of gift-giving motives
- To explore the role of income and time since migration as moderators of the above relationships between gift-giving motives and their various predictors
- Testing the generalizability of Schwartz' theory of basic human values across different gender and culture groups

This chapter presents an overview of the approach taken to achieving these objectives, a discussion of the results obtained, the implications of the results of this study for research and practice, and implications for future research. The chapter also presents the contributions of this research as well as its limitations.

As discussed in the previous chapter, the demographic characteristics of the samples of the two cultural groups achieved in stage II correspond to the population characteristics with regards to education. Age, marital status and household income of the sample were each respectively higher than that of the population of these groups in Canada. Since household income is used as a moderating variable in the research framework tested in this study, the skew in the sample could potentially impact the results of the models involving household income as a variable. Significant sample sizes would counter that to some degree, besides, the primary objectives of this study: the development of measures for gift-giving motives and examining the relationship between values and motives is not expected to have been impacted by the demographic skew.

In the following sections of this chapter the results obtained for each of the two objectives mentioned above as well as sub-objectives that were elaborated in the introduction of this chapter, are discussed.

7.2 Discussion of Results

The following sections discuss the results obtained in relation to the objectives of the study.

7.2.1 Objective 1: Measurement Development

The first objective of the study - to develop statistically-validated measures for gift-giving motives-was undertaken in response to a number of calls in the literature for more empirical research (Davies et al., 2010). The development of a gift-giving motives scale also enhances our understanding of the phenomenon of gift-giving which is pervasive across cultures and time (Davies et al., 2010).

The research in Stages I and II achieved a valid and reliable-measure of gift-giving motives. The eight factors retained from Stage I and tested with five new items in Stage II were found to be robust when EFA was performed in Stage II with each item having a loading of at least 0.5, no multiple loadings and the reliability of the eight measures ranging from 0.8 to 0.9. Confirmatory factor analyses conducted on this model in Stage II showed very good support for the eight gift-giving factors with good model-fit indices. The eight-factor gift-giving motives scale included the following component motives which appeared as distinct factors in the analyses: *agonistic, insurance, demonstrating achievement and seeking status, maintaining rituals, reciprocity, utilitarian, guilt and maintaining social ties.*

The component of *showing care/making the recipient happy*, initially included in the theoretically derived framework was removed during the data analyses procedures. This component motive was included initially since the similar concept of altruism has been extensively discussed in the gift-giving literature, both in inter personal gift-giving in general and in the remittance context in particular. Two of the items in the initially proposed scale for *showing care/making the recipient happy* were adopted from Otnes et al.'s (1994) scale of altruism.

In the data obtained here, *showing care/making the recipient happy* appeared to be a higher-level motive. It was characterized by multiple loadings on factors identified as other motives including, utilitarian, guilt, and maintaining rituals, rather than as a unique factor. It is conceivable that taking care of a recipient's needs (as envisaged in utilitarian motives), reciprocating acts of kindness and maintaining rituals are seen as a way of making recipients happy. As for guilt, it is possible that the guilt results from the need to make the recipients happy. Khatib and Pezdir's (2009) research alludes to such a phenomenon, based on ethnographic accounts, which suggests that it is plausible that wanting to take care of loved-ones from whom one is separated by considerable distance, and not being able to do so due to this physical distance, would manifest itself through guilt as a motive for giving gifts. It would be useful to conduct more explicit research to explore whether, as observed in this research, *showing care/making the recipient happy* is a higher-level motive that manifests itself through several lower-level motives.

In addition to providing statistically valid measures for motives that have previously been identified as important in the gift-giving literature, the study found support for several measures that have not received such prominence in the literature. Strong support was found for the motives of guilt, insurance and demonstrating achievement/seeking status which were introduced for the first time in empirical analyses. These motives have surfaced in ethnographic accounts but have never been explicitly defined or empirically analyzed.

Three items from the agonistic motive scale that did not perform as expected and were dropped after Stage I were as follows: *Gifts allow me to show my creative side*; *By bringing gifts, I am able to buy what I want them to have*; and *The gifts that I give reflect my own values and*

tastes. It was clear that while these items, adopted from previous research, reflected an attitude of self-direction, they did not explicitly capture the self-centeredness implied in theory (Sherry et al., 1983; Wolfenbarger and Yale, 1993) with respect to agonistic attitude. To rectify this, following items were added in Stage II survey: *I like to be appreciated when I give gifts* and *I am well known for my gift-giving*. The analysis following stage II indicated very good results for these items. These results indicate that the concept of agonistic motives needs to be rethought. While both self-direction and selfishness have been implied in past research, the scale developed here captured the perception associated with selfishness in agonistic motive. The differing perceptions of agonistic motive may be related to different values, and this possible relationship needs to be explored further.

Two new items were added to the motive of ***maintaining social ties*** while the following three that did not load well were dropped: *Bringing gifts is an important way to feel a part of my home community*; *Exchanging gifts allows me to stay in touch with friends and family*; and, *Gift-giving binds the giver and the recipient in a relationship*. In adding the new items, it was considered that a more explicit focus on the nurturing relationship aspect was needed in order to capture the theoretical implications of this motive (Sherry, 1983; Ruth et al., 1999). Thus, the following two items were added which resulted in very good outcomes, based on Stage II analyses: *Gift giving improves relationships* and *Gift giving is a way of showing the importance of relationships*.

Finally, for the motive of ***reciprocity***, one new item was added that emphasized the exchange aspect further, as suggested in past research (Otnes et al., 1994; Wasko and Faraj,

2000; Dodlova and Yudkevich, 2009). The new item: *'I always bring gifts to exchange when I go home'* performed very well, as indicated in Stage II EFA and CFA results.

While the measure for reciprocity worked well with good loadings for items, in relating reciprocity to the independent variables the expected results were not obtained. It is clear that this motive warrants further research. Users might interpret reciprocity in different ways and the scale developed here might correspond to one such interpretation. This is discussed further in the next section in the context of findings regarding the association between the gift-giving motive of reciprocity and different basic human values.

Overall the refinement of the scale led to very successful results in stage II with individual loadings going up, no incidence of cross loadings in the refined measures, significant increases in Average Variance Explained (AVE) estimates and a reduction in inter-correlations between latent variables. In addition, the model-fit parameters improved significantly for the refined scale. The first objective of measurement development was successfully achieved and the measures for several new motives salient in this specific context were developed for the first time. These new motives include insurance, demonstrating achievement/seeking status, agonistic and guilt.

One of the sub-objectives of this study was to parse the higher level motives into specific lower level ones that would facilitate more specific research in the future. For example, in past studies on gift-giving, the motives frequently utilized include altruistic, experiential, and obligation (Davies et al, 2010). While the agonistic motive has been discussed, no measures have been developed for it in the past. The objectives of this study were based on the possibility that the altruistic motive is a higher level motive that could be composed of several possible lower

level motives such as utilitarian, maintaining social ties or guilt. Similarly the motive of obligation could be composed of obligation to reciprocate or to maintain social ties or traditions. These lower level motives provide more specific information in understanding the gift-giving phenomenon. The results found support for the existence of these lower level motives which serves to deepen our understanding of the gift-giving phenomenon and the scale developed here could potentially allow for further exploration of this subject.

7.2.2 Objective 2: Testing the Framework using Regression Analyses

7.2.2.1 Self-enhancement Values as a Predictor of Gift-giving Motives

In line with Schwartz' theory, self-enhancement values were hypothesized to be a predictor of agonistic, insurance, and demonstrating achievement/seeking status motives of gift-giving. The findings show that each of the predicted associations was supported. Self-enhancement values characterize striving for achievement, power and hedonism arising from self-interest based needs (Sagiv and Schwartz, 1995). Significant relationships between self-enhancement values and self-interest based motives, viz. agonistic and demonstrating achievement/seeking status, confirmed the predictions of Schwartz' values theory that those whose values are self-interested would be motivated by self-interest based motives in gift-giving. Such people seek power and dominance over people (Sagiv and Schwartz, 1995) and use a demonstration of achievement and prestige to accomplish that.

Findings from this research also confirm suggestions in Carling's (2008) conceptual research that a self-interest based need would lead to an insurance motive for giving gifts to those who could potentially be in a position to help safeguard the giver's interests.

7.2.2.2 Self-Transcendence Values as a Predictor of Gift-giving Motives

Self-transcendence values were hypothesized to predict the motive of reciprocity, utilitarianism, maintaining social relationships and guilt. The results supported the predicted positive relationship between self-transcendence values and the utilitarian motive as well as that between self-transcendence values and the gift-giving motive of maintaining social relationships. Thus, migrants whose value priorities include self-transcendence values were shown to be drawn towards taking care of the needs of others when engaging in gift-giving behavior as predicted by Schwartz' theory of Basic Human Values (Sagiv and Schwartz, 1995). Similarly the results showed that since relationships are important to those who value benevolence - a component value of self-transcendence values, maintaining social ties is a motive for those with a high priority on self-transcendence values.

Contrary to what was expected, the results showed a significant negative relationship between self-transcendence values and the gift-giving motive of reciprocity. The hypothesis was that reciprocity would be driven by a need to not be 'indebted' and would be anchored in the universalism component of self-transcendence values. Self-transcendence values seek fairness and equality and have a benevolence component since they seek the well-being of others. The composite concept of self-transcendence values is that such values are altruistic and look at the welfare of others ahead of one's own (Sagiv and Schwartz, 1995).

The observed negative association between self-transcendence values and the motive of reciprocity could be reconciled if one were to consider a possible perception of reciprocity that is not necessarily altruistic, i.e. if reciprocity could be seen as driven by 'expectation' rather than not wanting to be indebted. There is some evidence in research that a negative connotation in the

perception of reciprocity may indeed exist in some non-western cultures. Joy (2001) investigated the influence of cultural values on gift-giving behaviour in PRC. Based on the observation of gift-exchanges and in-depth interviews with participants, her findings suggested that relationships within a family were considered too sacred to be bound by the obligation to reciprocate. A new book by Grant (2013) sheds further light on this perception of reciprocity. The book is based on the theme that there are three kinds of people in the world, givers, takers and matchers. "Takers tilt reciprocity in their own favour...whereas givers tilt it in the other direction" (pp. 4). This study's concept of reciprocity might correspond more closely to the views of reciprocity attributed to 'givers' and 'matchers' in Grant's research, but not to those of takers. No significant relationship was found between the Intention to Return Home permanently and gift-giving motive of reciprocity, which is in line with the interpretation that respondents may have viewed reciprocity more in terms of expectation rather than not wanting to be indebted. To build upon this research, future research needs to consider these differing perceptions of reciprocity.

Contrary to hypothesis, the relationship between self-transcendence values and guilt was not supported. It is plausible high times since migration associated with the sample may have served to reduce the feelings of guilt.

7.2.2.3 Conservation Values as a Predictors of Gift-giving Motives

Conservation values were hypothesized to predict gift-giving motives of insurance, the maintenance of rituals and customs, the maintenance of social ties, guilt and reciprocity. As expected, the positive associations of conservation values with the gift-giving motives of maintaining rituals and customs and maintaining social ties and guilt were supported.

The predicted relationship between conservation values and the gift-giving motive of insurance was not supported. On the contrary, the results showed a significant negative relationship. The hypothesis that conservation values will positively predict the motive of insurance was anchored in the fact that security is a component value of conservation values and those that value security would favour any action to safeguard the interests of self and assets as predicted by Schwartz' theory (Sagiv and Schwartz, 1995).

When conservation values were broken down into the component values of conformity, security and tradition and their association with the gift-giving motive of insurance was tested, it was revealed that the premise of the hypothesis that security would positively predict an insurance motive was indeed true. However, conformity was found to be significantly negatively related to the motive of insurance which resulted in the overall negative relationship between insurance motive and the composite conservation values. From a theoretical standpoint, it is plausible that insurance is not seen as an altruistic or positive motive and those with a tendency to conform are driven by a need to be seen in a positive light (Sagiv and Schwartz, 1995). Regardless, this result suggests the possibility that component values may not always work in tandem. More insights will be obtained by focusing on the lower level values in predicting behavioural motives.

The predicted relationship between conservation values and the gift-giving motive of reciprocity was not supported. When broken down in component values, the results showed that the value of tradition positively predicted the motive of reciprocity in the sample whereas conformity and security were not significantly related to the motive of reciprocity. As discussed above, those with a propensity to conform may not be motivated by the need to reciprocate. This

result again highlights the possibility that component values may not have the same impact on criterion variables.

7.2.2.4 Openness-to-Change Values as a Predictor of Gift-giving Motives

Openness to change was hypothesized to predict the agonistic motive of gift-giving. Both of the two component values of openness-to-change - self-direction and stimulation- seek to fulfill self-interest based desires and were, therefore, expected to predict agonistic gift-giving. As expected, the findings supported the positive association.

The idea that values drive motives is not new and marketers have used values to predict consumer behaviour for a long time. For example, the SRI Consulting's VALS (Values and Lifestyles) typology has long been used to segment markets (Kotler and Armstrong, 2010) based on values and resources of consumers. What is new here is the consumption context, migrants giving gifts to sibling/sibling-like recipients on the occasion of home country travel, and a more comprehensive set of motives and values than has ever been examined before. This is a lucrative context from a marketer's perspective and the results of the study yield several new potential approaches for segmenting the market. For example, one of the four higher level values emerges as a potentially strong segmentation variable since it convincingly predicts multiple motives for gift-giving in this context. Self-enhancement values were found to be associated with gift-giving motives of demonstrating achievement/seeking status (adjusted r square = .27); agonistic (adjusted r square = .20) and insurance (adjusted r square = .08). Conservation values were also found to predict several motives viz. maintaining rituals (adjusted r square = .18), guilt (adjusted r square = .02) and maintaining social ties (adjusted r square = .01), but low variance explained renders it less useful than self-enhancement values as a segmentation variable.

7.2.3 *Sub-Objectives*

7.2.3.1 Role of Relative Economic Status and Intention to Return Home Permanently as Predictors

A number of people who migrate to Canada end up relinquishing their immigration rights (Abdurrahman and Chris, 2006). A positive association was predicted between the intention to return home permanently and each of the following gift-giving motives: insurance, maintaining social ties, reciprocity and utilitarian. Intention to Return Home was not found to be significantly related to any of the hypothesized gift-giving motives.

It may be noted that a relatively small number of the valid cases in the sample (61 out of 302) indicated that they were highly or somewhat likely to return home. It is plausible that to measure this effect reliably, a much larger sample size would be needed.

Higher relative economic status of the giver versus the recipient was hypothesized to be positively associated with guilt, utilitarian, demonstrating achievement/seeking status, insurance and agonistic motives of gift-giving. As expected, a positive association was found between relative economic status and each of the gift-giving motives, viz. guilt and agonistic. Limited support was also found for relative economic status as a predictor of demonstrating achievement/seeking status.

While relative economic status was not found to be related to the gift-giving motive of insurance in general, a significant association was found between these two variables for women. The roots of insurance motive lie in the need to safeguard assets or inheritance in home countries and logistical support during visits (Amuedo-Dorantes and Pozo, 2006; Carling, 2008). In

eastern cultures, the control of assets has typically resided with men (Das Gupta et al., 2003). Likewise, cultural norms, and until very recently, inheritance laws have favoured men in these cultures (Agarwal, 1994). In addition, given the level of difference in the independence of women and men in eastern cultures, it is plausible that women require logistical support during home country visits to a greater extent than men. Given these dynamics, it is conceivable that the need for insurance is experienced more by women than men, resulting in the significance of the relationship between relative economic status and insurance motive. This warrants further exploration in future research.

The relationship between relative economic status and the utilitarian motive was not supported. One of the possible reasons could be that, depending on the absolute level of wealth of the recipients, the givers in this sample may not consider it necessary to take care of the needs of the recipients. The plausibility of this explanation is somewhat strengthened by the fact that the median income of the sample is very high. Also, a higher economic status (not relative economic status) corresponds with higher income and a longer time since migration (Penaloza, 1994) and may suggest a higher integration with western values (Berry, 1989; Penaloza, 1994). It is plausible then, that the focus of the giver shifts to luxury in gift-giving, rather than utility, which is a more western phenomenon (Weisfeld-Spotler and Thakkar, 2012). This explanation is also supported by the finding in this data that as income goes up, the relationship between self-transcendence values and utilitarian motives is weakened.

7.2.3.2 Role of Income and Time since Migration as Moderators

One of the sub-objectives of the research was to test the role of income and time since migration as moderators. Income was hypothesized to strengthen the relationship between self-

enhancement values and demonstrating achievement/seeking status; self-transcendence values and utilitarian motive; and, self-transcendence values and guilt motive. It was also hypothesized to weaken the relationship between self-enhancement values and insurance motive, conservation values and insurance motive; and, conservation values and guilt motives.

Time since migration was hypothesized to strengthen the relationships between self-enhancement values and demonstrating achievement/seeking status, self-transcendence values and guilt, and conservation values and guilt. It was also hypothesized that time since migration would weaken the relationship between self-enhancement values and insurance and conservation values and insurance. In three of the above cases, no moderator effects were expected since the associations between dependent and independent variables were not found to be significant. Thus, as expected, no moderator effects were found in the following models: self-transcendent values – and gift-giving motive of gift with household income as a moderator; conservation values and gift-giving motive of insurance with household income as a moderator; and conservation values and gift-giving motive of insurance with time since migration as moderator.

The hypothesized relationship of time since migration as a moderator that weakens the relationship between self-enhancement values and insurance was supported. The findings showed a significant negative association between insurance and the time since migration/self-enhancement values interaction term. The results show that as conceptualized by Carling (2008) self-enhancement values predict the motive of insurance, however the need for insurance is higher in the initial fledgling years and growing settlement potentially associated with a more permanent legal status result in a lessening of this need.

Contrary to what was hypothesized, the association between self-transcendence values and the utilitarian motive was weakened with an increase in income. As discussed above, it is plausible that this negative moderation may be due to the association between higher income and levels of acculturation and consequently a more Western manifestation of care through providing luxury rather than taking care of utilitarian needs. Previous research shows that time since migration is directly correlated to the level of acculturation of migrants (Penaloza, 1994) and in this sample time since migration was found to be positively associated with income.

Another plausible reason could be that people often use self-reference criteria when selecting gifts. The findings of an experiment by Gino and Flynn (2011), Grant (2013) suggest that when giving gifts people imagine the joy they would experience in receiving the gifts they select, i.e., while drawing conclusions regarding the reactions of the recipients, people tend to stay within their own frame of reference. With higher time since migration and therefore higher incomes, this phenomenon would explain a reduced focus on utilitarian motives as found in this study.

In the case of the moderator role of income in the relationship between self-enhancement values and insurance and conservation values and guilt, the hypotheses were not supported. Similarly, in both the moderator role of time since migration in the relationship between conservation values and guilt and the self-enhancement values and insurance, the hypotheses were not supported. Researchers have noted that for moderator effects to be detected there needs to be a substantial relationship between the predictor and the outcome variable (e.g. Chaplin, 1991; Frazier et al., 2004). When effect sizes between the pairs are small, as measured by adjusted R^2 , there may not be sufficient statistical power to detect moderator effects. In the case

of each of the following pairs, although a statistically-significant association was observed, the R^2 values may be too small (≈ 0.02) to allow the detection of moderator effects: self-enhancement values and insurance for income; conservation values and guilt for income; conservation values and guilt for time since migration; and self-enhancement values and insurance for time since migration. Low values of R^2 may have contributed to the findings of non-significance in all of these cases.

No significant moderator effects were detected for the significant association between self-enhancement values and the gift-giving motive of demonstrating achievement/seeking status when using either income or time since migration as moderators. This suggests a strong effect, present even for relatively recent immigrants with household incomes that are not very high.

7.2.3.3 Testing the Generalizability of Schwartz' theory of Basic Human Values across Different Groups

To test the claims of generalizability of Schwartz' theory, the regression models, where basic human values were predictors, were tested for four sub-groups in the data - males, females, South-Asians and Lebanese. As depicted in Table 6.2 in the previous chapter, in six of the ten hypotheses, the results are the same for all groups tested which supports the claim of generalizability of Schwartz' theory to some extent.

In three of the remaining four hypotheses, where different results were obtained, the results were significant for women and South Asians and not significant for men and Lebanese. The predictor-outcome pairs where the results are different for different sub-groups are: conservation values and the gift-giving motive of maintaining social ties; conservation values and the gift-giving motive of guilt, and self-transcendence values and gift-giving motive of

maintaining social ties. It is worth noting that the Lebanese group, the group that did not show significant results, formed the smaller subset, (88 versus 228 South-Asians) of cultural group implying smaller sample sizes. Moreover, the R^2 for the main effect in each of the predictor-outcome associations is less than .02. As discussed above, to detect the moderator effects, a larger effect size is required (Frazier et al., 2004). Thus, it seems that a lack of statistical power cannot be ruled out as a reason for differing results in different cultural groups.

At the same time, in cases where the motives reflect normative associations with gendered activities, significance was found for women but not men. For example, each of the cases discussed earlier in this section where the relationship between values and motives was found to be significant for women but not for men, the motive in question was either maintaining social ties or guilt. Each of these motives is normatively more strongly associated with women (di Leonardo, 1987; Moore, 1990). This invites the possibility that motives - which are more concrete than values - may be more affected by societal norms than values and that women might feel inherent pressure to express such motives, regardless of their values, if they wish to communicate socially appropriate responses. Thus while support for the generalizability of Schwartz theory across genders was found in a majority of the relationships tested, based on some results, it is conceivable that contextual variables such as norms may alter the value-motive relationship differently in women and men.

7.2.4 Summary

The above section has presented an overview of the study and a reflection on the results. The first objective of this study was to develop statistically validated measures for motives of gift-giving on the occasion of home country travel by immigrants when they give gifts to siblings or

those considered equivalent to siblings. This was accomplished for 8 of the 9 motives initially proposed. The scales of motives were developed and refined using two separate stages of data collection.

The second objective was to test whether, as predicted by Schwartz' theory, a higher level basic human values, viz., self-enhancement values, self-transcendence values, conservation values and openness to change values predicted certain gift-giving motives, as identified in the framework in chapter three. Of the thirteen hypotheses tested for predictors nine were supported.

Aside from the two broad objectives discussed above, there were three sub-objectives of the study: to test the role of relative economic status and intention to return home permanently as predictors of gift-giving motives, to test the role of income and time since migration as potential moderators of the relationships between gift-giving motives and their various predictors and to test the generalizability of Schwartz' theory across different gender/cultural groups.

In most cases, the additional variables of relative economic status and intention to return home - considered as possible predictors of gift-giving motives in the framework - were not found to be significant. Only three of the eight hypotheses tested were supported. The next sub-objective of the quantitative analysis was to test whether income and time since migration acted as the moderators for a number of relationships as hypothesized in Chapter Four. As discussed above, most of the hypotheses were not supported. It is possible that these results stem from a lack of sufficient statistical power needed to test small effect sizes. The final sub-objective was to test whether, the predicted relationships were the same for both genders and two cultural groups in the study. For most hypotheses tested, it was found to hold true, indicating a significant support for the claim of generalizability of Schwartz' values theory. Where there were

differences across groups, sample characteristics and the possible influence of contextual variables could not be ruled out.

7.3 Contribution

The study addresses several calls made by researchers in the past to have more cross-cultural research in general and specifically in the area of gift-giving (Davies et al., 2010). The following section discusses the specific contributions the study makes to both research and practice in related fields, followed by implications for future research and possible limitations of the study.

7.3.1 Research Contribution

The topic of gift-giving is relatively new in the marketing field and several studies have emphasized the need for more depth in this area (Otnes and Beltramini, 1996; Davies et al. 2010). Based on recent trends, the gift-giving market is forecasted to grow and expand across different cross sections of people, both within and across nations (Beatty et al., 1991; Davies et al., 2010). This growth will result in the need to conduct more cross-cultural studies to guide future research as well as practitioners in this field. Indeed, the relevance and simultaneous dearth of research involving ethnic populations is consistently highlighted in the extant literature on gift-giving (Otnes and Beltramini, 1996; Davies et al., 2010). A review of past research suggested that the collective understanding of motives was at the surface level. The development of valid measures is an important step in expanding our understanding of this topic which is one of the primary achievements of this study. The results of the study serve to broaden our understanding, specifically by:

1. Developing and statistically validating new measures of motives for gift-giving in the context of migrants;
2. Empirically testing the applicability of the Schwartz Values Theory to the underlying motives for behaviour, in the context of gift-giving behaviour when the recipients are siblings/sibling-like and the occasion is a visit to the home country. The occasion of home country travel for immigrants represents an interesting new avenue for marketers since it involves significant spending;
3. Parsing the broad categories of higher level motives into specific lower level motives;
4. Comparing two cultural groups to partially test the claims of generalizability of Schwartz Basic Human Values theory. The cross-cultural context of the study contributes to our understanding of South-Asian and Lebanese consumers, which have sizeable populations in Canada;
5. Integrating two streams of research - gift-giving and remittance - which have several contextual similarities, thereby providing a more holistic picture of the gift-giving behaviour of migrants.

7.3.1.1 Scale development

The usefulness of any construct as an explanatory variable in research depends on how well we are able to unpack and measure that construct (Hinkin, 1998). One of the primary objectives of this research was development and validation of scales of gift-giving motives. This objective was successfully accomplished and measures have been developed for the following eight theoretically driven constructs representing gift-giving motives: *agonistic, insurance, demonstrating achievement and seeking status, maintaining rituals, reciprocity, utilitarian, guilt and maintaining social ties.*

Availability of validated scales is an important factor in the development of a stream of research and it is hoped that the scales developed for gift-giving motives will yield important insights for researchers and practitioners alike. Specific calls for scale development in this area have been made by Beatty et al. (1991) and a more recent study by Davies et al. (2010) has noted that a lack of valid scales have hindered the growth of gift-giving research.

The comprehensive list of motives developed in this study significantly increases the availability of validated measures of gift-giving motives for the specific context of the study. Based on past research, some motives are affected by the relationship and occasion of gift-giving (Wolfenbarger and Yale, 1990; Davies et al., 2010) but others, such as utilitarian motives, are plausibly more generalizable to broader contexts with regards to occasion and the relationship with the recipient. For this research the sample included all immigrants and arguably the patterns, life structures and issues that lie at the root of the new motives developed in this study are largely common to all immigrants suggesting possible generalizability of these measures.

7.3.1.2 Relationship of gift-giving motives to basic human values

“Individual value priorities are a product both of shared culture and of unique personal experience.” (Schwartz, 1999; pp.250) Although cultural values have been related to gift-giving behaviour in the past, the association of the human values suggested in the Schwartz theory of basic human values to a comprehensive set of gift-giving motives had not been undertaken prior to this study. Halgeson et al. (1984) conducted a comprehensive review of consumer behaviour studies between 1950 and 1981, and determined that only 0.8% of the studies dealt with either values or beliefs. The literature review undertaken for the current study indicated that this had not changed significantly since 1981.

Related past studies have focused more on a partial set of values (Lowry, Otnes and Robbins, 1996; Beatty et al.1991) or on cultural values (Qian et al., 2007). Richins and Dawson (1992) have drawn attention to the need for a more comprehensive list of values in a consumption context, contending that values are of central importance in consumer behaviour studies.

Tartakovsky and Schwartz (2001) suggest that values are cognitive representations of people's motivations. Schwartz's (1999) Value Theory specifies a set of goals that is presumed to be a comprehensive set of motivations across cultures (Tartakovsky and Schwartz, 2001). As such, gift-giving motives that are a manifestation of cognitive motives were expected to be predicted by basic human values. An important contribution of this research is the development of the conceptual framework linking values to motives. The current study tested the correlation of gift-giving motives with the basic human values theorized to underlie such motives. The outcomes of this study link gift-giving motives to the giver's values, which has not been done using a comprehensive set of values in the past. In the limited context of a specific consumption phenomenon, viz. gift-giving, and for two specific cultural groups of the population, significant associations were found between basic human values and the gift-giving motives the values were hypothesized to predict.

7.3.1.3 Parsing the broad motives into specific lower level motives

In the context used for this study— migrants giving gifts to sibling/sibling-like recipients on the occasion of home country travel—it was found that more motives are at play than those commonly dealt with in past research, including guilt, insurance, maintaining social ties and demonstrating achievement/seeking status. While these motives, such as maintaining social ties,

could still be categorized as altruistic or agonistic based on the past research, there was a need to disentangle them since two different agonistic motives can arguably lead to very different gift-giving behaviour viewed in a consumption context. Motives for giving affect the gift-selection process (Goodwin et al. 1990); in other words, based on the motivation, the attributes preferred by the giver will vary. The development of more specific motives in this study, accompanied by the scales to measure them should enhance the ability of researchers to predict gift-giving variables such as attitudes and intentions associated with the purchase and giving of gifts. It will also potentially expand the understanding of marketers in related areas such as product categories favoured as gifts, preferred attributes and other associated marketing variables such as segmentation variables and advertising appeals, with greater accuracy, enhancing the understanding of the process of gift-giving. For example, as discussed earlier, based on the multiple motives of gift-giving predicted, self-enhancement values emerge as a strong potential segmentation variable as a result of this study since they predict multiple motives.

7.3.1.4 Comparing two cultural groups on the basis of the relationship between gift-giving motives and their predictors

Several researchers have tested the cross-cultural validity of Schwartz theory of Basic Human Values in a number of different contexts (e.g. Hughner et al., 2007; Krystallis et al., 2008). By utilizing two different cultural samples—South Asian-Canadians and Lebanese Canadians, this study tested the claim of generalizability of Schwartz Values Theory in a new context. The use of these two cultural groups was particularly significant since researchers (e.g. Beatty et al, 1990; Davies et al., 2010) have frequently underscored the need for studying gift-giving behaviour in non-western populations.. Among the cross-cultural studies, the extant research has a preponderance of studies involving a few popular cultural groups including African-Americans,

Hispanics and Asian-Americans/Canadians (Koegal et al, 1991). This study has supplemented very limited literature with South-Asian Canadian and Lebanese Canadian groups.

7.3.1.5 Integrating two streams of research

The context of the study—migrants giving gifts to sibling/sibling-like recipients on the occasion of home country travel—is closely related to the remittance of monetary and non-monetary gift-giving, which has been extensively studied in the fields of Anthropology and Economics (Davies et al., 2010; List and Shogren, 1998; Johnson, 1974). The framework tested in this research was based on several commonalities in the remittance literature and the consumer gift-giving literature and has served to integrate , providing a more holistic understanding of migrants as consumers.

The research on remittance is much older than that of gift-giving and has important implications for marketing on the subject of gift-giving. The role of altruism versus insurance or what is sometimes referred to as ‘risk sharing’ (Amuedo-Dorantes and Pozo, 2006; Carling, 2008) has long been debated in the remittance literature, however, these concepts have not been quantitatively explored. While drawing from these well-developed qualitative concepts, the present study bridged the knowledge between the remittance and consumption literature by developing quantitative measures for several such concepts.

The motives of insurance and demonstrating achievement/seeking status are entirely new to the consumption context. Not only were the scales for these motives convincingly validated, they were found to be strongly associated with several basic human values, contributing to a much better understanding of what drives consumption in the specific context chosen for this study. A third motive of guilt, although previously discussed in consumer behaviour (Clarke,

2006) related to gift-giving, has different roots for migrants in host countries, as evident from the ethnographic accounts in the remittance literature (Khatib and Pezdir, 2009). A measure for the gift-giving motive of guilt which was successfully developed based on the meaning in the migrant specific context in remittance literature. Thus, three of the eight motives of gift-giving developed here were inspired by qualitative research on remittance. The associations of these motives with values, confirmed previous findings based on ethnographic accounts (Khatib and Pezdir, 2009; Carling, 2008).

7.3.2 Practitioner Contributions

The results of this research have several potential implications for both practitioners and researchers. Gift-giving is a form of consumption and this research provides insights into some of the antecedents of gift-giving motives, in a context that has not been previously studied.

Evidence suggests that migrants spend billions of dollars in gift remittances (Waldinger, 2007; Lewitt and Waters, 2006; Khatib and Pezdir, 2009), which rivals the spending at some of the heavily marketed holidays in North America. Given that occasions to travel peak at certain times of the year—summer and Christmas time—there is tremendous opportunity to target marketing efforts to such spending. The deeper understanding of the gift-giving motives as a result of this study would potentially facilitate such efforts so the advertising campaigns could be fine-tuned to evoke these motives by depicting the antecedent values in advertising messages. The study makes a contribution to this end by finding the associations between various predictor variables and gift-giving motives. Values have been used to predict consumption behaviour in the past (Kotler, 2008) but this study provides associations between gift-giving motives and a more comprehensive set of basic human values than previously examined. These values could

provide a useful basis of segmenting the market of gift-giving consumers in this context. For example, as discussed earlier self-enhancement values emerged as a strong predictor of multiple motives of gift-giving, insurance, agonistic, and demonstrating achievement/seeking status, with very convincing levels of variance explained for each motive.

The changing ethnic compositions of countries, fuelled by globalization and immigration make it very relevant to engage in research involving migrant populations in dominant cultures. The sub-categorization and addition to the existing range of gift-giving motives arising from this study is expected to support future research in gift-giving as well as a number of related streams in consumer behaviour.

7.4 Limitations

As with any kind of survey research, the accuracy of the outcomes of this study is limited by self-response bias. In addition, the methodological limitations associated with studying immigrants make it impossible to get geographically representative samples. In this case, the respondents were drawn mostly from people living in the Ottawa area with some other geographical clusters drawn from Toronto.. The risk associated with such a method of sampling is that the areas from where the clusters are drawn may have particular characteristics—e.g. those arising from geo-political influences or marketing patterns—that may not be shared by the entire populations of immigrants belonging to these groups. On the other hand this method has the benefit of inherently ensuring that the exposure to marketing and other such environmental acculturation agents is more likely to be similar for the entire sample. The impact arising out of such a risk would have been worth considering only if absolute levels of motives or values were

being measured. Since the focus in this research was on the relationship between independent variables and motives, the effect of such a risk is likely minimal.

Limits to generalizability of the findings also arise from sample characteristics, including the fact that it was drawn from community networks and student organizations restricted to the above mentioned geographical locations. In addition, the findings are specific to the ethnic groups, South Asians and Lebanese Canadians. Nevertheless, within these limitations the sample selection was as random as possible.

The framework tested in this research was based on an extensive review of the literature. In conducting the literature review, only studies printed in English were included. This may have led to omissions of possibly relevant works. Such omissions may also have resulted if the terminology used in these works to define the construct of gift-giving was different from commonly used terms such as giver, receiver or recipient, gift-giving or gift giving (with or without a hyphen), gift(s), gifting, gift exchange or gift-exchange, gift theory and presents. These terms formed the basis of the initial keyword searches in several databases for this paper. However, given the ease of translation possible with new technologies and subsequent availability of information in English, the possible omissions are not expected to be of significant magnitude.

The proposed research may also have had a higher than normal social desirability type response set bias. Social desirability bias refers to the desire of the respondents to give a positive picture of themselves through their responses (Baumgartner and Steenkamp, 2001). Higher evidence of response bias has been identified in research involving ethnic samples (Craig and Douglas, 2000). In this study such a bias may have led respondents to report motives that are

more positively perceived, such as guilt and utilitarian, or those that are normatively expected from certain sub-groups. For example, guilt as a gift-giving motive and the role of maintaining social ties is more frequently associated with women as opposed to men. These biases may have affected the hypothesized relationship between independent and dependent variables. In order to reduce this type of bias, every effort was made to emphasize the importance of honesty and the purpose of research. Besides, such a bias would have manifested itself more prominently if the absolute levels of motives or values were being measured rather than the association between the motives and values, as was the case in this study. Nevertheless, it is conceivable that motives such as guilt and maintaining social ties could have been affected by normative expectations and could have contributed to some unexpected results as discussed earlier.

Researchers have also noted that using on-line surveys limits the sample to a more internet savvy group which may not be reflective of the population and it is hard to verify the identity of the respondents (Stanton, 1998a; Dillman, 2000; Wright, 2005). However, as noted earlier the usage rates of online media are on the rise (Hernandez, 2007), and researchers have reported insignificant differences across measures and interpretation of results when data is simultaneously obtained from on-line and traditional methods of data collection (Buchanan and Smith, 1999; Stanton, 1998a). In this study, although the demographic profiles of the two sets of respondents - those who responded on-line and those that used a paper copy - were slightly different in terms of age and time since migration, the t-tests performed showed insignificant differences in the levels of the dependent variables (motives). With regards to verifying who exactly was responding to the survey, every effort was made through instructions to respondents to emphasize the importance of honest responses. Simultaneous hand delivery and collection of

the hard copies of the survey mitigated this for respondents who used the paper version of the survey.

The possibility of type II statistical error was suggested when statistical effects in culture and gender-based sub-groups were tested. Type II errors represent the possibility of a false null hypothesis being accepted (Stevens, 1996), in other words, not finding support for a hypothesis which is in fact significant. The most likely cause for type II error is small sample size. Issues of small sample sizes are well documented in research involving ethnic populations (Koegal et al., 1991) and every effort was made to obtain large enough sample sizes. In general the sample sizes were deemed sufficient with regards to the main objectives of this research, however, given the small effect sizes associated with some hypotheses, type II errors may have occurred.

It is also important to acknowledge that as a visible minority academic, I have a perspective that is different from that of a member of the majority population. Given the empirical methodology used in this study, there was little room for any subjective interpretations where such a bias may have played out. Also given the anonymity of respondents - at least the ones who responded on-line such a bias was further mitigated. I hope that the context of the study has made my group membership a strength rather than a limitation such that it contributes towards a deeper understanding of the issues rather than a loss of objectivity.

7.5 Implications and Avenues for Future Research

Against the backdrop of changing demographic landscapes, it has never been more relevant to engage in research involving migrant populations in dominant cultures. In the process of reviewing the relevant streams of research for this study—gift-giving, remittance and human

values in the context of consumption—several areas were identified that would benefit from the outcomes of this study. The following sections identify some of the avenues for future research.

Development of a scale helps initiate a new line of empirical research in any area (Neff, 2003). Based on a review of the literature, Davies et al. (2010) noted that understanding of gift-giving motives is at the surface level and more quantitative research was needed. It is hoped that the statistically validated measures of motives from this study will act as a positive catalyst in fostering empirical research in gift-giving.

With respect to motives, an idea that seems fairly obvious—that multiple motives may be at play when people buy gifts—has not been considered prominently in past research on gift-giving. One exception to this assertion is Ertimur and Sandikci's (2005) argument that guiding motives in buying gifts may result from an interplay of utilitarian and experiential motives rather than just one unique motive. Given the association of values and motives found in this research and the knowledge that people have multiple values would logically suggest that multiple motives, albeit of different strengths, would be at play in gift-giving intentions. The statistically valid measurement scales for motives would facilitate verification of such suggestions, which if proven would contribute to the ability of marketers to influence consumption behaviours resulting from such intentions.

Belk (1983) suggested that the extent of collectivistic versus individualistic orientation of the buyer determines the function of the gift-giving activity. This leads to questions such as whether immigrant populations differ significantly from the populations of their countries of origin. Does distance from the home country and nostalgia encourage these populations to preserve their gift-giving traditions or does acculturation drive them to be more like the majority

in their gift giving activity and behaviours? With reliable measures for gift-giving motives being available as a result of this study, questions like these can be answered by conducting studies comparing gift-giving motives and subsequent behaviours of Diasporas with their native populations.

As discussed earlier in the literature review, belief systems that form an integral part of a culture, favour or disfavour certain product categories; for example, wine, which tends to be a popular gift in western cultures for most occasions, would be highly inappropriate if the receiver subscribes to the tenets of Islam that prohibit the consumption of wine by its followers. Likewise, buying gold jewellery for women on certain religious occasions is considered particularly auspicious for Hindus (Norris, 2004). Such practices offer immense possibilities for studying product categories associated with gift giving motives in culture -specific contexts and the availability of statistically valid measures would facilitate such research.

In addition to product categories, gift-giving occasions are also highly affected by cultural membership. Norris (2004) talks about numerous such occasions in India, including dowry or gifts given to a woman by her parents at the time of the wedding, tying of the sacred thread (analogous to baptism) for Hindus, return from a pilgrimage (pilgrims give gifts to others), certain religious holidays (e.g., dhanteras when it is considered auspicious to buy kitchenware) and even on the occasion of death. Each of the occasions mentioned here is signified by specific gifts, specific days and specific relationships of the giver with the receiver. All of these have significant implications for marketers. In addition, age as a variable affecting gift-giving behaviour has not been sufficiently studied. Since motives are antecedents to behaviour, availability of valid scales would facilitate such studies. Aside from beliefs, the perceptions associated with history and price points often render gifts suitable or unsuitable in

particular cultures. For example, based on anecdotal evidence, the inexpensiveness of flowers in tropical countries means that they do not make a prestigious enough gift by themselves. When people from such regions migrate to the West, it is plausible that they bring their perceptions with them. The paucity of studies in these areas suggests the existence of extremely rich avenues for future research. All of these streams will benefit from the validated scales of gift-giving motives and the associations between values and motives that have been found in this study.

The Mick and DeMoss (1990) study on self-gifting models, in conjunction with Belk's arguments regarding group versus individual affiliations, would further suggest that people from more individualistic societies would show a higher propensity for self-gifting. It would be interesting to compare and contrast the motives and behaviours associated with self-gifting versus gifting others for certain immigrant populations and majority populations; and between host and home country populations. It is conceivable that in such comparisons, the individualistic gift-giving behaviours associated with modern societies will be more strongly manifested in host country populations of traditional cultures in western countries than in their home country populations. The knowledge of such research will allow marketers to further fine tune the appeals utilized in marketing to such populations, where consumption of gifts is concerned.

One of the important objectives of this study was to explore the relationship between basic human values and gift-giving motives. The framework that was developed and tested relied on the following four higher level values: self-enhancement, self-transcendence, conservation and openness to change. Some of the results suggested that further information could be gleaned by using the lower level component values of these higher level values, which would be a useful avenue to pursue that would build on the current study. The two higher level values that warrant parsing based on the results of this study are conservation values and self-transcendence values.

For example, post-hoc analysis relating self-transcendence values to the gift-giving motive of maintaining social ties, showed that while benevolence was significant, the universalism, was not significant. Similar results were obtained when components of conservation values, security, tradition and conformity were explored for their association with certain gift-giving motives. (See Appendix 6.3)

Important associations between values and gift-giving motives that this research has established could be the foundation for more research comparing gift-giving behaviour of groups with different value priorities. The information gained would result in more micro-targeting opportunities for marketing managers.

In exploring the possible impact of time since migration earlier in the discussion section, the role of acculturation and its impact on value systems was discussed, which suggests several possible research questions. Green and Alden's gift-giving study used Japanese nationals in a U.S. university, which leads to an interesting question of the effect of the level of acculturation on the subjects. Would the results have been any different, if Japanese nationals living in Japan were used as subjects? Given the changing demographics in countries like Canada and the U.S. with open immigration policies it would be interesting to study the functional equivalence of the gift-giving activity and behaviour between immigrant and native populations. The buying power associated with many of the immigrant segments warrants further studies in this area.

The results of Green and Alden's (1988) study suggesting the existence of functional non-equivalence in the gift-giving activity and behaviour of Japanese and U.S. consumers highlight the need to replicate such studies for other countries. While the differences in some motivating occasions may be unveiled simply by examining the explicit traditions and rituals

across cultures, a deeper exploration of the process would be needed to study other characteristics. The ever diminishing distances and disappearing national boundaries of consumer markets necessitate that successful marketers understand the cognitive, affective and behavioural characteristics underlying the various stages of gift buying. Extant research has largely focused on China and Japan which leaves significant gaps in studying this phenomenon for many other countries leading to a large number of potential research topics. The use of South-Asian and Lebanese Canadian populations in this study serves to broaden the understanding of different cultures and enriches the research in terms of cultural representation. Several other cultural groups, including Greek, Middle Eastern and Filipino make up sizeable population groups in Canada but have not been proportionately included in multi-cultural research.

The outcomes of this study have raised another interesting question regarding the perception of meaning people associate with constructs. Based on the results of the study it was hypothesized that the negative or positive connotations attributed to the motive of reciprocity could differ with peoples' values. New research by Grant (2013) suggests that people with different value priorities, which he calls 'givers', 'takers' and 'matchers', tend to assign different meanings to reciprocity. Arguably, 'givers' would reciprocate with a magnitude and frequency which would be higher, so as not to feel indebted; 'takers' would reciprocate with the purpose of not losing out in the gift-exchange process, whereas in reciprocating, matchers would be driven by a need to keep the exchanges in balance. These sub-motives arising out of the individual meaning ascribed to reciprocity could be associated with different values, result in different behavioural outcomes and be driven by different values. It would be useful to explore this in future research related to the motive of reciprocity.

While some models have been proposed to explain the concept and process of gift-giving (Sherry, 1980), there remain several areas that need further examination. The concept of gift giving does not lend itself easily and naturally to quantitative measurement techniques and the sheer profusion of influential variables makes it hard to develop comprehensive yet testable models. However, many parts of the process may be tested and it is suggested that future research agendas focus on similar approaches. In this regard, the outcomes of this research provide a useful starting point since motives are antecedents to behaviour and the validated measurement scales are expected to facilitate acquisition of further insight into gift-giving behaviour and the relevance of values in patterns of gift giving. This could potentially serve as the starting point of a comprehensive process model.

7.6 Conclusion

Using quantitative methods this study has developed measures for a comprehensive set of gift-giving motives and examined several predictors of these motives. Using a cross cultural group of migrants and the context of giving gifts to sibling/sibling-like recipients on the occasion of home country travel, the study has made several meaningful contributions including:

- Developing a comprehensive set of measures for gift-giving motives;
- Linking gift-giving motives to basic human values and other predictors that serve to broaden our understanding of this subject;
- Testing the applicability of Schwartz theory of Basic Human Values in a new context;
- Responding to a growing need for studies involving cross-cultural groups from non-western cultures; and,

- Integrating gift-giving knowledge from different and diverse fields of anthropology, economics and consumer behaviour.

This study has served to add to a very limited repertoire of multi-cultural research. In the context of migrants giving gifts to their siblings or to those with whom they have a sibling-like relationship, on the occasion of home country travel, it has successfully developed a scale for gift-giving motives and examined the relationship between values and motives. The range of gift-giving motives for which measures have been developed here is much more comprehensive than what has been done before and the specific context has served to consolidate knowledge from a number of different fields.

Responding to specific research calls with respect to the choice of the subject, the study has addressed important gaps. Aside from these contributions, it is hoped that the study and its results will spur new ideas, provide opportunities for replication in different contexts and with different populations, facilitate application and most importantly, inspire other researchers.

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APPENDICES

Appendix 3: Scoring Key for PVQ IV Value Scale

<i>Individual Level Value</i>	PVQ #
Conformity	7,16,28,36
Tradition	9,20,25,38
Benevolence	12,18,27,33
Universalism	3,8,19,23,29,40
Self-Direction	1,11,22,34
Stimulation	6,15,30
Hedonism	10,26,37
Achievement	4,13,24,32
Power	2,17,39
Security	5,14,21,31,35

Appendix 4.1: Wolfenbarger and Yale (1993) - Gift-giving Motives Scales

Experiential / Positive Motivations For Giving

- Carefully selecting a gift is important to me.
- It is important to me to choose a unique gift
- Choosing gifts brings out my creative side.
- I especially like to give gifts that are fun.
- I try to choose gifts that convey a personal message to the receiver.
- I think I do a better job choosing gifts than do most people.
- Gifts are an important way of communicating love and friendship to others.

Obligated Motivations For Giving

- I often feel obliged to give gifts.
- I often give gifts because I would feel guilty if I didn't.
- I often give gifts because I am expected to give them.

- When I receive a gift, I feel that I am obligated to reciprocate at that time or at some time in the future.
- I often wait until the last minute to purchase a gift.

Practical Motivations for Giving

- I feel it is especially important to give gifts that are useful to the receiver.
- It's important to choose gifts that everybody needs, but don't yet own.
- I think it is important to give gifts that last a long time.
- I like to buy practical gifts.

Appendix 4.2: Inventory of items for measuring Motivations for gift giving

Motive	Potential Items	Source	Reliability (if available) / Item loading
Altruistic	<ul style="list-style-type: none"> To let people know I care about them To make my girlfriend smile Because I wanted to do something nice for these people Because it is a nice gesture How often have each of the ensuing reasons been an important cause for you giving a gift to your partner- Showing affection I try to choose gifts that convey a personal message to the receiver. It is important to give gifts that people will enjoy. The presents I give are not a reflection of my taste. The gifts I buy show that I want to take care of their (children's in a parental giving context) needs To give pleasure 	<p>Otnes, Ruth and Milbourne § (1994)</p> <p>Otnes, Ruth and Milbourne§ (1994)</p> <p>Otnes, Ruth and Milbourne§ (1994)</p> <p>Otnes, Ruth and Milbourne§ (1994)</p> <p>Saad and Gill (2003)*</p> <p>Wolfinbarger and Yale (1993)- (.54348 – ‘experiential factor’)</p> <p>Clarke (2003)-(0.795-‘pleaser’ factor-not exact loading⁴)</p> <p>Clarke (2003)-(.685-‘Socializer’)</p> <p>Clarke (2003)-(.739-‘giver image benefits factor’)</p> <p>Banks (1979)</p>	<p>§ Measures not statistically validated-generated by qualitative analysis of open ended question.</p> <p>* The measures were not statistically validated-generated by brainstorming</p>
Agonistic	<ul style="list-style-type: none"> The gifts are entertaining for me too Choosing gifts allows me to show my creative side. “Maintaining relationships through gift remittances serves to keep the lines of assistance open”. I buy what I want them to have The purpose of gift is not necessarily to please them 	<p>Otnes, Ruth and Milbourne (1994) §</p> <p>Wolfinbarger and Yale (1993)- .74059-‘Experiential’ factor</p> <p>Cliggett (2003) #</p> <p>Clarke (2003)-.585-‘pleaser’</p>	<p>#Emerged as a theme in ethnographic accounts</p>

⁴ “The intent of the statement-The Christmas presents that I give to my child are not necessarily a reflection of my taste was to address the idea that parents give gifts that satisfy the request by the child, even if the requested gift was against the beliefs of what the child should receive. The item was removed because loadings were approximately equal for the two factors-Clarke (2003, pp. 213/387)”. The loading indicated here is from the item that replaced the said item.

	<ul style="list-style-type: none"> • The gifts I give reflect my own values and tastes • Giving popular brand names as (Christmas) gifts makes me look good to others • To obtain pleasure 	<p>Clarke (2003)-.585-‘pleaser’</p> <p>Clarke (2003)-‘.800-sociliser’</p> <p>Clarke (2003)-.739-‘giver image benefits’</p> <p>Banks (1979)</p>	
Obligation	<ul style="list-style-type: none"> • Because it seems sort of expected • Because if I don’t give a gift, I would never hear the end of it • Because my mom told me to give • Because it is common courtesy • Because occasion demands it • I often feel obliged to give gifts • When I receive a gift, I feel that I am obligated to reciprocate at that time or at some time in the future. • “Maintaining relationships through gift remittances serves to keep the lines of assistance open” pp. 44 ; This behaviour simultaneously adheres to a cultural norm of ‘supporting one’s elders’. • “Many cultures view children as objects of future economic insurance for families and remittance practices reflect that” • “Repayment of investment in human capital” (Migration context) • “Support under an implicit social contract” • “Family back home feels entitled to this” • “Within a framework of responsibilities and duties, migrants often feel responsible for the welfare of families back home and express it by remitting money and gifts during visits to countries of origin.” • It is expected 	<p>Otnes, Ruth and Milbourne (1994) §</p> <p>Wolfinbarger and Yale (1993)-.80757-obligation scale</p> <p>Wolfinbarger and Yale (1993)-.48794 ‘obligation’ factor</p> <p>Cliggett (2003)#</p> <p>Caldwell, 1978, 1982;Dow et al., 1994)</p> <p>Carling (2008) #</p> <p>Carling (2008) #</p> <p>Carling (2008a) #</p> <p>Khatib and Pezdir, (2009) #</p> <p>Banks (1979)</p>	
Reciprocity	<ul style="list-style-type: none"> • I knew I was getting one so I had to give • Because I wish to repay a past generosity • I wish to reciprocate 	<p>Otnes, Ruth and Milbourne (1994) §</p> <p>(Curien, Fauchart, Laffond, &</p>	

	<ul style="list-style-type: none"> • When I receive a gift, I feel that I am obligated to reciprocate at that time or at some time in the future. • (Reciprocity identified as a motive in online sharing) 	<p>Moreau, 2004; Wasko & Faraj, 2000) Saad and Gill (2003) * Wolfenbarger and Yale (1993)-0.48794 ‘obligation scale</p> <p>Giesler (2006) #</p>	
Maintenance of social ties/tradition	<ul style="list-style-type: none"> • To perpetuate the holiday (occasion) • To maintain relationships; to signal the nature of relationships • Gifts are an important way of communicating love and friendship to others • “Maintaining relationships through gift remittances serves to keep the lines of assistance open” pp. 44 ; This behaviour simultaneously adheres to a cultural norm of ‘supporting one’s elders’ • (Engaging in rituals and symbolism identified as a motive for online sharing) • “I remit money and gifts because it is an important way of expressing care, commitment and loyalty to one’s family” • “Remittances and gifts are an important means to gain respect and inclusion in the receiving society” • “I regularly help my family because it is a matter of habit and custom” (pp. 126) • “Gifting interlocks the giver and receiver in a social framework” 	<p>Otnes, Ruth and Milbourne (1994) § Yan (1996); Lowry, Otnes and Ruth (2004) Wolfenbarger and Yale (1993)-.49910-‘experiential scale.</p> <p>Cliggett (2003) # (Could be used as an agonistic motive item)</p> <p>Giesler (2006) #</p> <p>(Khatib and Pezdir, 2009) #</p>	
Demonstrate Achievement/Status Seeking	<ul style="list-style-type: none"> • How often have each of the ensuing reasons been an important cause for you giving a gift to your partner- Displaying financial resources • Giving a major brand name at Christmas is giving a gift, I like to give • To me giving a major brand name gift has a high status appeal • I must give my child the hottest brand name as a Christmas gift • Giving major brand names as a Christmas gift is a sign of my success 	<p>Saad and Gill (2003) *</p> <p>Malinowski, 1967; Maus, 1970; Osteen, 2002</p> <p>Clarke (2003)-0.933-‘Brand effectiveness scale’ Clarke (2003)-.671 brand effectiveness scale.</p> <p>Clarke (2003)-.677-‘giver image benefit’ factor</p> <p>Clarke (2003)-.764 ‘giver image</p>	

		benefit' scale	
Insurance	<ul style="list-style-type: none"> • How often have each of the ensuing reasons been an important cause for you giving a gift to your partner- (Displaying long-term interest) • “Investment in preparation of the eventuality to return to the area of origin” • “Maintaining favour in the line of inheritance” • “Investment in assets in the country of origin and provision of their maintenance” • “Remittances and gifts are an important means to gain respect and inclusion in the receiving society” • “I hope that if I need some assistance someday, I can count on the receiver”. 	<p>Saad and Gill, 2003*</p> <p>Carling (2008) #</p> <p>Stark and Lucas (1988);Carling (2008) #</p> <p>Carling (2008) #</p> <p>Khatib and Pezdir, (2009) #</p>	
Guilt	<ul style="list-style-type: none"> • I often give gifts because I would feel guilty if I didn't. • I give plenty of gifts to my children during Christmas to make up for not spending enough time with them during the year. • In a migrant setting, from a case study “they should not come to visit without something nice to give”: mother. (The threat of strained relations) • ‘Neither I nor anybody else could even imagine that I would spend money on vacations while my family in Bosnia had no money to buy food” pp. 127 	<p>Wolfenbarger and Yale (1993)-.76089-obligation scale</p> <p>Clarke (2003)-.626 ‘compensator’ factor</p> <p>Cliggett (2005) #</p> <p>(Khatib and Pezdir, 2009) #</p>	
UtilitarianPractical	<ul style="list-style-type: none"> • It's important to choose gifts that everybody needs, but don't yet own • The gifts I buy show that I want to take care of their (children's in a parental giving context) needs • I feel it is especially important to give gifts that are useful to the receiver. • I buy items that I believe (my children) need 	<p>Wolfenbarger and Yale (1993)-0.64650-‘practical’ factor</p> <p>Clarke (2003)-.685-socializer factor</p> <p>Wolfenbarger and Yale (1993)-.77072-‘practical’ factor</p> <p>Clarke (2003)-.620 ‘provider’ factor</p>	

Appendix 4.3: Items used in developing scales for gift-giving Motives – Stage I

Items used in the questionnaire for developing scales for gift-giving motives in Stage I		
Gift-giving Motives	Items	Source
Insurance	<ul style="list-style-type: none"> • If I don't bring gifts, I can't count on help from them in future. • Giving gifts allows me to be in a position to ask for help in taking care of my affairs at home. • Bringing gifts to my sibling(s) ensures that I stay on good terms with them. • I bring gifts because sooner or later I will need their help • It is important to retain communication through gifts since there may come a time when I might need their assistance 	<p>Based on Carling (2008); Khatib and Pezdir, (2009)</p> <p>Based on Stark and Lucas (1998); Carling (2008)</p> <p>Developed for the current study (based on Khatib and Pezdir)</p> <p>Developed for the current study (based on Stark and Lucas (1998); Carling (2008))</p> <p>Developed for the current study (based on Khatib and Pezdir)</p>
Demonstrate Achievement/ Seek Status	<ul style="list-style-type: none"> • I like to give major brand names as gifts. • To me giving a major brand name gift has a high status appeal. • Giving major brand names as a gift is a sign of my success. • Giving expensive gifts is an important way to gain respect. • Monetary value of my gift communicates an important message to the recipient 	<p>Clarke (2003) - .93– Brand effectiveness scale</p> <p>Clarke (2003) - .67 – Brand effectiveness scale</p> <p>Clarke (2003) - .76 – Giver image benefit scale</p> <p>Developed for the current study</p> <p>Developed for the current study</p>
Maintain Rituals/ Traditions	<ul style="list-style-type: none"> • It is a social norm to bring gifts when people visit. • I regularly help my family because it is a matter of habit and custom. • It is a family ritual to bring presents when I visit. • Gift-giving is an important way we preserve our customs. • From where I come, it is customary to always show up with a gift. 	<p>Wolfenbarger and Yale (1993) - .49910 – experiential scale</p> <p>Khatib and Pezdir, (2009)</p> <p>Developed for the current study</p> <p>Developed for the current study</p> <p>Developed for the current study</p>
Maintain Social Ties	<ul style="list-style-type: none"> • Gifts are an important way of maintaining relationships with people. • Bringing gifts is an important way to feel a part of my home community. • Exchanging gifts allows me to stay in touch with friends and family. • Gifts are an important way of communicating love and friendship to others. • Gift-giving binds the giver and the recipient in a relationship 	<p>Lowry et al. (2004)</p> <p>Based on Khatib and Pezdir (2009)</p> <p>Based on Ciggett (2003); Yan (1996)</p> <p>Wolfenbarger and Yale (1993) - .50 – experiential scale</p> <p>Developed for the current study</p>

<p>Show care and affection/Make the recipient happy</p>	<ul style="list-style-type: none"> • I bring gifts to let people know I care about them. • Gifts are a way to show how important my community at home is to me. • I give gifts to give pleasure. • It is important to give gifts that people will enjoy. • I give to see the look of joy on the face of the recipient. 	<p>Otnes et al. (1994) Otnes et al. (1994) Banks (1979) Wolfenbarger and Yale (1993) Developed for the current study (Adapted from Otnes, Ruth and Milbourne, 1994).</p>
<p>Guilt</p>	<ul style="list-style-type: none"> • I often give gifts because I would feel guilty if I didn't. • Bringing gifts is the least I can do since I don't spend enough time with my family at home them. • I bring gifts because I feel bad that I have so much and they have so little. • In a small way gifts make up for the fact that I cannot be nearer. • Giving gifts helps me compensate for my absence. 	<p>Wolfenbarger and Yale (1993) - .76 – obligation scale Clarke (2003) - .63 – compensator scale Khatib and Pezdir (2009) Developed for the current study Developed for the current study</p>
<p>Reciprocity</p>	<ul style="list-style-type: none"> • I know I will be getting a gift so I have to give one. • I bring a gift because I wish to repay a past generosity. • When I receive a gift, I feel that I should reciprocate at that time or at some time in the future. • I always receive gifts so I like to bring presents when I visit people in my country. • I give because I don't like to feel indebted to people. 	<p>Otnes et al. (1994) Wasko and Faraj, (2000) Wolfenbarger and Yale (1993) obligation – 0.49 Developed for this study (adapted from Khatib and Pezdir, (2009) Developed for the current study</p>
<p>Utilitarian</p>	<ul style="list-style-type: none"> • I think it's important to give gifts that they need, but don't yet own. • The gifts I buy show that I want to take care of their needs. • I feel it is especially important to give gifts that are useful to the receiver. • I buy items that I believe the recipient needs. • I choose gifts that are functional. 	<p>Wolfenbarger and Yale (1993) – practical - .65 Clarke (2003) - .68 – socializer scale Wolfenbarger and Yale (1993) – practical scale - .77 Clarke (2003) - .62 on provider factor. Developed for the current study</p>
<p>Agonistic</p>	<ul style="list-style-type: none"> • Gifts allow me to show my creative side. • By bringing gifts I am able to buy what I want them to have. • Gifts show my generosity. • The gifts I give reflect my own values and tastes. • I give gifts because I am a good person. 	<p>Wolfenbarger and Yale (1993) - .74059 – experiential scale Clarke (2003) - .58 pleaser scale Developed for this study Clarke (2003) - .80 on socializer scale Developed for the current study</p>

Appendix 4.4: Stage I Survey

INSTRUCTIONS

The purpose of this study is to understand why we engage in gift-giving and to explore whether the reasons to give are related to our personal values. Please note that some questions may seem repetitive, but they are necessary to adequately assess your views. There are no good or bad responses. Please choose the response that best indicates your opinion or situation. Your honesty in answering these questions will ensure integrity of the process and lead to valid results.

Part A

This study focuses on gift-giving in a specific context. The questions in this section will help to determine whether or not you should complete the entire survey.

1. Are you a first or later generation immigrant to Canada?	<input type="checkbox"/> Yes	<input type="checkbox"/> No
2. In the last five years, have you traveled to your country of origin and brought gift(s) for a sibling or someone you consider equivalent to a sibling?	<input type="checkbox"/> Yes	<input type="checkbox"/> No

If answered yes to both questions above, please proceed to Section B.

If answered no to either of the two questions above, you do not need to answer the remainder of the questions. Thank you for your time.

Part B

Please respond to the following questions in the context of bringing gift(s) for a sibling or someone who is like a sibling on the occasion of home country travel.

On a scale of 1 to 5, where 1 means that you ‘strongly disagree’ and 5 means that you ‘strongly agree’, please indicate your responses.

When I return home and bring gift(s) for a sibling/sibling-like recipient...	1 = Strongly Disagree	2= Somewhat Disagree	3= Neither Disagree nor Agree	4= Somewhat Agree	5= Strongly Agree
1. I like to give major brand names as gifts. (STA1)	1	2	3	4	5
2. If I don't bring gifts, I can't count on help from them in future. (INS1)	1	2	3	4	5
3. It is a social norm to bring gifts when people visit. (RIT1)	1	2	3	4	5
4. Gifts are an important way of maintaining relationships with people. (SOC1)	1	2	3	4	5
5. I bring gifts to let people know I care about them. (CAR1)	1	2	3	4	5
6. I often give gifts because I would feel guilty if I didn't. (GUI1)	1	2	3	4	5
7. I know I will be getting a gift so I have to give one. (REC1)	1	2	3	4	5
8. I think it's important to give gifts that they need, but don't yet own. (UTI1)	1	2	3	4	5
9. Gifts allow me to show my creative side. (AGO1)	1	2	3	4	5
10. Giving gifts allows me to be in a position to ask for help in taking care of my affairs at home. (INS2)	1	2	3	4	5
11. To me giving a major brand name gift has a high status appeal. (STA2)	1	2	3	4	5
12. I regularly help my family because it is a matter of habit. (RIT2)	1	2	3	4	5
13. Bringing gifts is an important way to feel a part of my home community. (SOC2)	1	2	3	4	5
14. By bringing gifts I am able to buy what I want them to have. (AGO2)	1	2	3	4	5
15. Bringing gifts is the least I can do since I don't spend enough time with my family at home. (GUI2)	1	2	3	4	5
16. I bring a gift because I wish to repay a past generosity. (REC2)	1	2	3	4	5
17. The gifts I buy show that I want to take care of their needs. (UTI2)	1	2	3	4	5

18. Gifts are a way to show how important my community at home is to me. (CAR2)	1	2	3	4	5
19. Bringing gifts to my sibling(s) ensures that I stay on good terms with them. (INS3)	1	2	3	4	5
20. Giving major brand names as a gift is a sign of my success. (STA3)	1	2	3	4	5
21. It is a family ritual to bring presents when I visit. (RIT3)	1	2	3	4	5
22. Exchanging gifts allows me to stay in touch with friends and family. (SOC3)	1	2	3	4	5
23. I give gifts to give pleasure. (CAR3)	1	2	3	4	5
24. I bring gifts because I feel bad that I have so much and they have so little. (GUI3)	1	2	3	4	5
25. When I receive a gift, I feel that I should reciprocate at that time or at some time in the future. (REC3)	1	2	3	4	5
26. I feel it is especially important to give gifts that are useful to the receiver. (UTI3)	1	2	3	4	5
27. Gifts show my generosity. (AGO3)	1	2	3	4	5
28. I bring gifts because sooner or later I will need their help. (INS4)	1	2	3	4	5
29. Giving expensive gifts is an important way to gain respect. (STA4)	1	2	3	4	5
30. Gift-giving is an important way we preserve our customs. (RIT4)	1	2	3	4	5
31. Gifts are an important way of communicating love and friendship to others. (SOC4)	1	2	3	4	5
32. It is important to give gifts that people will enjoy. (CAR4)	1	2	3	4	5
33. In a small way gifts make up for the fact that I cannot be nearer. (GUI4)	1	2	3	4	5
34. I always receive gifts so I like to bring presents when I visit people in my country. (REC4)	1	2	3	4	5
35. I buy items that I believe the recipient needs. (UTI4)	1	2	3	4	5
36. The gifts I give reflect my own values and tastes. (AGO4)	1	2	3	4	5
37. It is important to retain contact through gifts since there may come a time when I might need their assistance. (INS5)	1	2	3	4	5
38. The monetary value of my gift communicates an important message to the recipient. (STA5)	1	2	3	4	5

39. Where I come from, it is customary to always show up with a gift. (RIT5)	1	2	3	4	5
40. Gift-giving binds the giver and the recipient in a relationship. (SOC5)	1	2	3	4	5
41. I give to see the look of joy on the face of the recipient. (CAR5)	1	2	3	4	5
42. Giving gifts helps me compensate for my absence. (GUI5)	1	2	3	4	5
43. I give because I don't like to feel indebted to people. (REC5)	1	2	3	4	5
44. I choose gifts that are functional. (UTI5)	1	2	3	4	5
45. I give gifts because it makes me feel like a good person. (AGO5)	1	2	3	4	5

Part C

To help us better understand your situation, we would appreciate it if you could provide the following information about you.

1. Please indicate your gender	Male <input type="checkbox"/>	Female <input type="checkbox"/>
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2. What is the highest level of education you have completed?	Less than high School <input type="checkbox"/>	High School or equivalent <input type="checkbox"/>	Some college or University <input type="checkbox"/>	2 year college degree <input type="checkbox"/>	University degree <input type="checkbox"/>	Master's degree or higher <input type="checkbox"/>
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3. Please indicate your age in years.	
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4. Please indicate approximately how many years ago you, or in case you are a second or later generation migrant, your family, originally migrated to Canada.	
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5. What is your marital status?	Currently married <input type="checkbox"/>	Widowed/Divorced/Separated <input type="checkbox"/>	Never married <input type="checkbox"/>
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6. What is your total household income (Cdn dollars)?	Less than \$25,000 <input type="checkbox"/>	\$25,000 – \$49,999 <input type="checkbox"/>	\$50,000 – \$74,999 <input type="checkbox"/>	\$75,000 – \$99,999 <input type="checkbox"/>	\$100,000 or more <input type="checkbox"/>
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7. What is your total personal income (Cdn dollars)?	Less than \$25,000 <input type="checkbox"/>	\$25,000 – \$49,999 <input type="checkbox"/>	\$50,000 – \$74,999 <input type="checkbox"/>	\$75,000 – \$99,999 <input type="checkbox"/>	\$100,000 or more <input type="checkbox"/>
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Thank you for your cooperation!

Appendix 4.5a: PVQ (Male Version)

Here we briefly describe some people. Please read each description and think about how much each person is or is not like you. Put an X in the box to the right that shows how much the person in the description is like you.

	HOW MUCH LIKE YOU IS THIS PERSON?					
	Not like me at all	Not like me	A little like me	Some-what like me	Like me	Very much like me
1. Thinking up new ideas and being creative is important to him. He likes to do things in his own original way.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. It is important to him to be rich. He wants to have a lot of money and expensive things.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. He thinks it is important that every person in the world be treated equally. He believes everyone should have equal opportunities in life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. It's very important to him to show his abilities. He wants people to admire what he does.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. It is important to him to live in secure surroundings. He avoids anything that might endanger his safety.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. He thinks it is important to do lots of different things in life. He always looks for new things to try.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. He believes that people should do what they're told. He thinks people should follow rules at all times, even when no-one is watching.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. It is important to him to listen to people who are different from him. Even when he disagrees with them, he still wants to understand them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. He thinks it's important not to ask for more than what you have. He believes that people should be satisfied with what they have.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. He seeks every chance he can to have fun. It is important to him to do things that give him pleasure.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. It is important to him to make his own decisions about what he does. He likes to be free to plan and to choose his activities for himself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. It's very important to him to help the people around him. He wants to care for their well-being.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. Being very successful is important to him. He likes to impress other people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. It is very important to him that his country be safe. He thinks the state must be on watch against threats from within and without.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. He likes to take risks. He is always looking for	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	HOW MUCH LIKE YOU IS THIS PERSON?					
	Not like me at all	Not like me	A little like me	Some-what like me	Like me	Very much like me
adventures.						
16. It is important to him always to behave properly. He wants to avoid doing anything people would say is wrong.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. It is important to him to be in charge and tell others what to do. He wants people to do what he says.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. It is important to him to be loyal to his friends. He wants to devote himself to people close to him.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. He strongly believes that people should care for nature. Looking after the environment is important to him.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. Religious belief is important to him. He tries hard to do what his religion requires.		<input type="checkbox"/>				
21. It is important to him that things be organized and clean. He really does not like things to be a mess.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22. He thinks it's important to be interested in things. He likes to be curious and to try to understand all sorts of things.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23. He believes all the worlds' people should live in harmony. Promoting peace among all groups in the world is important to him.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24. He thinks it is important to be ambitious. He wants to show how capable he is.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25. He thinks it is best to do things in traditional ways. It is important to him to keep up the customs he has learned.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26. Enjoying life's pleasures is important to him. He likes to 'spoil' himself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27. It is important to him to respond to the needs of others. He tries to support those he knows.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28. He believes he should always show respect to his parents and to older people. It is important to him to be obedient.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29. He wants everyone to be treated justly, even people he doesn't know. It is important to him to protect the weak in society.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30. He likes surprises. It is important to him to have an exciting life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31. He tries hard to avoid getting sick. Staying healthy is very important to him.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32. Getting ahead in life is important to him. He strives to do better than others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33. Forgiving people who have hurt him is important to him. He tries to see what is good in them and not to hold a grudge.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	HOW MUCH LIKE YOU IS THIS PERSON?					
	Not like me at all	Not like me	A little like me	Some-what like me	Like me	Very much like me
34. It is important to him to be independent. He likes to rely on himself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35. Having a stable government is important to him. He is concerned that the social order be protected.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36. It is important to him to be polite to other people all the time. He tries never to disturb or irritate others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
37. He really wants to enjoy life. Having a good time is very important to him.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38. It is important to him to be humble and modest. He tries not to draw attention to himself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39. He always wants to be the one who makes the decisions. He likes to be the leader.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40. It is important to him to adapt to nature and to fit into it. He believes that people should not change nature.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Thank you for your cooperation!

Appendix 4.5b: PVQ (Female Version)

Here we briefly describe some people. Please read each description and think about how much each person is or is not like you. Put an X in the box to the right that shows how much the person in the description is like you.

	HOW MUCH LIKE YOU IS THIS PERSON?					
	Not like me at all	Not like me	A little like me	Some-what like me	Like me	Very much like me
1. Thinking up new ideas and being creative is important to her. She likes to do things in her own original way.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. It is important to her to be rich. She wants to have a lot of money and expensive things.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. She thinks it is important that every person in the world be treated equally. She believes everyone should have equal opportunities in life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. It's very important to her to show her abilities. She wants people to admire what she does.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. It is important to her to live in secure surroundings. She avoids anything that might endanger her safety.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. She thinks it is important to do lots of different things in life. She always looks for new things to try.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. She believes that people should do what they're told. She thinks people should follow rules at all times, even when no-one is watching.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. It is important to her to listen to people who are different from her. Even when she disagrees with them, she still wants to understand them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. She thinks it's important not to ask for more than what you have. She believes that people should be satisfied with what they have.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. She seeks every chance she can to have fun. It is important to her to do things that give her pleasure.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. It is important to her to make her own decisions about what she does. She likes to be free to plan and to choose her activities for herself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. It's very important to her to help the people around her. She wants to care for their well-being.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. Being very successful is important to her. She likes to impress other people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. It is very important to her that her country be safe. She thinks the state must be on watch against threats from within and without.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. She likes to take risks. She is always looking for adventures.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. It is important to her always to behave properly. She wants to avoid doing anything people would say is wrong.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. It is important to her to be in charge and tell others	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	HOW MUCH LIKE YOU IS THIS PERSON?					
	Not like me at all	Not like me	A little like me	Some-what like me	Like me	Very much like me
what to do. She wants people to do what she says.						
18. It is important to her to be loyal to her friends. She wants to devote herself to people close to her.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. She strongly believes that people should care for nature. Looking after the environment is important to her.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. Religious belief is important to her. She tries hard to do what her religion requires.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. It is important to her that things be organized and clean. She really does not like things to be a mess.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22. She thinks it's important to be interested in things. She likes to be curious and to try to understand all sorts of things.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23. She believes all the world's people should live in harmony. Promoting peace among all groups in the world is important to her.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24. She thinks it is important to be ambitious. She wants to show how capable she is.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25. She thinks it is best to do things in traditional ways. It is important to her to keep up the customs she has learned.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26. Enjoying life's pleasures is important to her. She likes to 'spoil' herself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27. It is important to her to respond to the needs of others. She tries to support those she knows.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28. She believes she should always show respect to her parents and to older people. It is important to her to be obedient.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29. She wants everyone to be treated justly, even people she doesn't know. It is important to her to protect the weak in society.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30. She likes surprises. It is important to her to have an exciting life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31. She tries hard to avoid getting sick. Staying healthy is very important to her.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32. Getting ahead in life is important to her. She strives to do better than others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33. Forgiving people who have hurt her is important to her. She tries to see what is good in them and not to hold a grudge.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34. It is important to her to be independent. She likes to rely on herself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35. Having a stable government is important to her. She is concerned that the social order be protected.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36. It is important to her to be polite to other people all the time. She tries never to disturb or irritate others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	HOW MUCH LIKE YOU IS THIS PERSON?					
	Not like me at all	Not like me	A little like me	Some-what like me	Like me	Very much like me
37. She really wants to enjoy life. Having a good time is very important to her.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38. It is important to her to be humble and modest. She tries not to draw attention to herself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39. She always wants to be the one who makes the decisions. She likes to be the leader.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40. It is important to her to adapt to nature and to fit into it. She believes that people should not change nature.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Thank you for your cooperation!

Appendix 4.6: Stage II Survey

INSTRUCTIONS

The purpose of this study is to understand why we engage in gift-giving and to explore whether the reasons to give are related to our personal values. Please note that some questions may seem repetitive, but they are necessary to adequately assess your views. There are no good or bad responses. Please choose the response that best indicates your opinion or situation. Your honesty in answering these questions will ensure integrity of the process and lead to valid results.

Part A

This study focuses on gift-giving in a specific context. The questions in this section will help to determine whether or not you should complete the entire survey.

1. Are you of South Asian or Lebanese descent?	<input type="checkbox"/> Yes	<input type="checkbox"/> No
2. If yes, please indicate which:	<input type="checkbox"/> South-Asian	<input type="checkbox"/> Lebanese
3. In the last five years, have you traveled to your country of origin and brought gift(s) for a sibling or someone you consider equivalent to a sibling?	<input type="checkbox"/> Yes	<input type="checkbox"/> No

If answered yes to questions 1 and 3 above, please proceed to Part B.

If answered no to either question 1 or 3 above, you do not need to answer the remainder of the questions. Thank you for your time.

Part B

Here we briefly describe some people. Please read each description and think about how much each person is or is not like you. Put an X in the box to the right that shows how much the person in the description is like you.

	HOW MUCH LIKE YOU IS THIS PERSON?					
	Not like me at all	Not like me	A little like me	Some-what like me	Like me	Very much like me
1. Thinking up new ideas and being creative is important to this person who likes to do things in his/her own original way.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. It is important to this person to be rich. He/she wants to have a lot of money and expensive things.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. This person thinks it is important that every person in the world be treated equally and believes everyone should have equal opportunities in life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. It's very important to this person to show his/her abilities. He/she wants people to admire what he/she does.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. It is important to this person to live in secure surroundings. He/she avoids anything that might endanger his /her safety.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. This person thinks it is important to do lots of different things in life. He/she always looks for new things to try.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. This person believes that people should do what they're told, and thinks people should follow rules at all times, even when no-one is watching.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. It is important to this person to listen to people who are different from him/her. Even when this person disagrees with them, he/she still wants to understand them.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. This person thinks it's important not to ask for more than what you have and believes that people should be satisfied with what they have.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. This person seeks every chance he/she can to have fun. It is important to this person to do things that give him / her pleasure.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. It is important to this person to make his /her own decisions about what he/she does. This person likes to be free to plan and to choose his/her own activities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. It's very important to this person to help the people around him/her. This person wants to care for their well-being.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. Being very successful is important to this person who likes to impress other people.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	HOW MUCH LIKE YOU IS THIS PERSON?					
	Not like me at all	Not like me	A little like me	Some-what like me	Like me	Very much like me
14. It is very important to this person that his / her country be safe. This person thinks the state must be on watch against threats from within and without.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. This person likes to take risks and is always looking for adventures.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. It is important to this person always to behave properly. He/she wants to avoid doing anything people would say is wrong.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. It is important to this person to be in charge and tell others what to do. He/she wants people to do what he / she says.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. It is important to this person to be loyal to his/her friends. This person wants to devote himself/herself to people close to him.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. This person strongly believes that people should care for nature. Looking after the environment is important to him/her.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. Religious belief is important to this person who tries hard to do what his religion requires.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21. It is important to this person that things be organized and clean. He/she really does not like things to be a mess.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
22. This person thinks it's important to be interested in things. He/he likes to be curious and to try to understand all sorts of things.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23. This person believes all the worlds' people should live in harmony. Promoting peace among all groups in the world is important to this person.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24. This person thinks it is important to be ambitious and wants to show how capable he/she is.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25. This person thinks it is best to do things in traditional ways. It is important to this person to keep up the customs he/she has learned.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26. Enjoying life's pleasures is important to this person who likes to 'spoil' himself/herself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27. It is important to this person to respond to the needs of others who tries to support those he/she knows.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28. This person believes he/she should always show respect to his / her parents and to older people. It is important to this person to be obedient.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29. This person wants everyone to be treated justly, even people he/she doesn't know. It is important to this person to protect the weak in	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

	HOW MUCH LIKE YOU IS THIS PERSON?					
	Not like me at all	Not like me	A little like me	Some-what like me	Like me	Very much like me
society.						
30. This person likes surprises. It is important to him / her to have an exciting life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
31. This person tries hard to avoid getting sick. Staying healthy is very important to this person.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
32. Getting ahead in life is important to this person who strives to do better than others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33. Forgiving people who have hurt him/her is important to this person who tries to see what is good in them and not to hold a grudge.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34. It is important to be independent to this person who likes to rely on himself/herself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35. Having a stable government is important to this person who is concerned that the social order be protected.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
36. It is important to this person to be polite to other people all the time. He/she tries never to disturb or irritate others.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
37. This person really wants to enjoy life. Having a good time is very important to him/her.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
38. It is important to this person to be humble and modest. This person tries not to draw attention to himself/herself.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
39. This person always wants to be the one who makes the decisions and likes to be the leader.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
40. It is important to this person to adapt to nature and to fit into it. This person believes that people should not change nature.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Part C

Please respond to the following questions in the context of bringing gift(s) for a sibling or someone who is like a sibling on the occasion of home country travel.

On a scale of 1 to 5, where 1 means that you ‘strongly disagree’ and 5 means that you ‘strongly agree’, please indicate your responses.

When I return home and bring gift(s) for a sibling/sibling-like recipient...	1 = Strongly Disagree	2= Somewhat Disagree	3= Neither Disagree nor Agree	4= Somewhat Agree	5= Strongly Agree
1. I like to give major brand names as gifts. (STA1)	1	2	3	4	5
2. To me giving a major brand name gift has a high status appeal. (STA2)	1	2	3	4	5
3. Giving major brand names as a gift is a sign of my success. (STA3)	1	2	3	4	5
4. Giving gifts allows me to be in a position to ask for help in taking care of my affairs at home. (INS2)	1	2	3	4	5
5. Bringing gifts to my sibling(s) ensures that I stay on good terms with them. (INS3)	1	2	3	4	5
6. I bring gifts because sooner or later I will need their help. (INS4)	1	2	3	4	5
7. It is important to retain contact through gifts since there may come a time when I might need their assistance. (INS5)	1	2	3	4	5
8. It is a social norm to bring gifts when people visit. (RIT1)	1	2	3	4	5
9. It is a family ritual to bring presents when I visit. (RIT3)	1	2	3	4	5
10. Where I come from, it is customary to always show up with a gift. (RIT5)	1	2	3	4	5
11. Gifts are an important way of maintaining relationships with people. (SOC1)	1	2	3	4	5
12. Gifts are an important way of communicating love and friendship to others. (SOC4)	1	2	3	4	5

When I return home and bring gift(s) for a sibling/sibling-like recipient...	1 = Strongly Disagree	2= Somewhat Disagree	3= Neither Disagree nor Agree	4= Somewhat Agree	5= Strongly Agree
13. Gift giving improves relationships. (SOCa)	1	2	3	4	5
14. Gift giving is a way of showing the importance of relationships (SOCb)	1	2	3	4	5
15. Bringing gifts is the least I can do since I don't spend enough time with my family at home. (GUI2)	1	2	3	4	5
16. I bring gifts because I feel bad that I have so much and they have so little. (GUI3)	1	2	3	4	5
17. In a small way gifts make up for the fact that I cannot be nearer. (GUI4)	1	2	3	4	5
18. Giving gifts helps me compensate for my absence. (GUI5)	1	2	3	4	5
19. I know I will be getting a gift so I have to give one. (REC1)	1	2	3	4	5
20. I bring a gift because I wish to repay a past generosity. (REC2)	1	2	3	4	5
21. When I receive a gift, I feel that I should reciprocate at that time or at some time in the future. (REC3)	1	2	3	4	5
22. I always receive gifts so I like to bring presents when I visit people in my country. (REC4)	1	2	3	4	5
23. I always bring gifts to exchange when I go home. (RECa)	1	2	3	4	5
24. I think it's important to give gifts that they need, but don't yet own. (UTI1)	1	2	3	4	5
25. I feel it is especially important to give gifts that are useful to the receiver. (UTI3)	1	2	3	4	5
26. I buy items that I believe the recipient needs. (UTI4)	1	2	3	4	5

When I return home and bring gift(s) for a sibling/sibling-like recipient...	1 = Strongly Disagree	2= Somewhat Disagree	3= Neither Disagree nor Agree	4= Somewhat Agree	5= Strongly Agree
27. I choose gifts that are functional. (UTI5)	1	2	3	4	5
28. Gifts show my generosity. (AGO3)	1	2	3	4	5
29. I give gifts because it makes me feel like a good person. (AGO5)	1	2	3	4	5
30. I like to be appreciated when I give gifts. (AGOa)	1	2	3	4	5
31. I am well known for my gift-giving. (AGOb)	1	2	3	4	5

Part D

To help us better understand your situation, we would appreciate it if you could provide the following information about you.

1. Please indicate how likely you are to return permanently to your country of origin in the future.	Highly unlikely <input type="checkbox"/>	Somewhat unlikely <input type="checkbox"/>	Unsure <input type="checkbox"/>	Somewhat likely <input type="checkbox"/>	Highly likely <input type="checkbox"/>
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2. Please indicate your economic status relative to the recipient of the gift.	Significantly higher <input type="checkbox"/>	Somewhat higher <input type="checkbox"/>	Same <input type="checkbox"/>	Somewhat lower <input type="checkbox"/>	Significantly lower <input type="checkbox"/>
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3. Please indicate your gender.	Male <input type="checkbox"/>	Female <input type="checkbox"/>
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4. What is the highest level of education you have completed?	Less than high School <input type="checkbox"/>	High School or equivalent <input type="checkbox"/>	Some college or University <input type="checkbox"/>	2 year college degree <input type="checkbox"/>	University degree <input type="checkbox"/>	Master's degree or higher <input type="checkbox"/>
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5. Please indicate your age in years.	
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6. Please indicate approximately how many years ago you, or in case you are a second or later generation migrant, your family, originally migrated to Canada.	
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7. What is your marital status?	Currently married <input type="checkbox"/>	Widowed/Divorced/Separated <input type="checkbox"/>	Never married <input type="checkbox"/>
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8. What is your total household income? (Canadian dollars)	Less than \$25,000 <input type="checkbox"/>	\$25,000 – \$49,999 <input type="checkbox"/>	\$50,000 – \$74,999 <input type="checkbox"/>	\$75,000 – \$99,999 <input type="checkbox"/>	\$100,000 or more <input type="checkbox"/>
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9. What is your total personal income (Cdn dollars)?	Less than \$25,000 <input type="checkbox"/>	\$25,000 – \$49,999 <input type="checkbox"/>	\$50,000 – \$74,999 <input type="checkbox"/>	\$75,000 – \$99,999 <input type="checkbox"/>	\$100,000 or more <input type="checkbox"/>
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Thank you for your cooperation!

Appendix 4.7: Modes of Data Collection

Population	Organization	Mode	Potential Respondents
Community	Maytree Organization	E-mail invitation to the web-link of the survey	300
Community	Ottawa Telugu Association	E-mail invitation to the web-link of the survey	120 (estimate)
Student	Student Associations at Carleton University (Indian, Pakistani, Sri Lankan, Bangladeshi and Lebanese)	E-mail invitation to the web-link of the survey	500 (estimate based on conversation with Jasveen Saluja-the President of CISA)
Community	Indo-Canada Association of Ottawa, Sri Lankan-Canadian Association of Ottawa	E-mail invitation to the web-link of the survey	1200 (estimates based on conversation with Dr. Bharti – President of Indo Canada and Aareni Uruthi, a member of Sri-Lankan Canadian Association)
Community	Lebanese Community of Canada	E-mail invitation to the web-link of the survey	2000 (Based on conversation with Joelle Elias – a member of the community who is an office bearer of the Lebanese Association)
Community	Lebanese Community of Canada	Hand delivered	40 People
Community	Ottawa Sindhi Association	E-mail invitation to the web-link of the survey	90-100 People (Author is a past President)
Community	Ottawa Bangladeshi Association	E-mail invitation to the web-link of the survey	50 people (estimate)
Community	Ottawa Hindu Temple and Patanjali Yoga Centre	Hand Delivered	78 people

Appendix 5.1: Frequency Distribution of the demographic data in Stage I

AGE		
Age (Years)	Frequency	Percent
18-24	13	6.2
25-34	29	13.9
35-44	64	30.9
45-54	60	29
55-64	21	10.2
65+	13	6.4
Total	200	96.6

AGE Statistics		
N = 207	Valid	200
	Missing	7
Mean		43.88
Median		44.00

Education		
Education	Frequency	Percent
1=Less than high School	1	.5
2=High School/equivalent	9	4.3
3=Some college/University	19	9.2
4=2 year college degree	13	6.3
5=University degree	76	36.7
6=Master's degree or higher	88	42.5
Total	206	99.5

Education Statistics (Stage I)		
N = 207	Valid	206
	Missing	1
Mean (5.03)		University Degree
Median (5.00)		University Degree

Time since migration (Stage I)		
Time since migration (years)	Frequency	Percent
0 to 10	61	29.4
11 to 20	73	35.2
21 to 30	27	13
31 to 40	20	9.5
41 to 50	14	6.8
50+	1	0.5
Total	196	94.7

Time since migration Statistics (Stage I)		
N = 207	Valid	196
	Missing	11
Mean (years)		18.176
Median (years)		15.000

Household Income (Stage I)		
Income	Frequency	Percent
1=Less than \$25,000	23	11.1
2=\$25,000 – \$49,999	12	5.8
3=\$50,000 – \$74,999	38	18.4
4=\$75,000 – \$99,999	30	14.5
\$100,000 or more	90	43.5
Total	193	93.2

Household Income Statistics (Stage I)		
N = 207	Valid	193
	Missing	14
Mean = 3.79		\$75,000 – \$99,999
Median = 4.00		\$75,000 – \$99,999

Marital Status (Stage I)		
Marital Status	Frequency	Percent
1=Currently married	156	75.4
2=Widowed/Divorced/Separated	15	7.2
3=Never married	35	16.9
Total	206	99.5

Marital Status Statistics		
N = 207	Valid	206
	Missing	1
Mean = 1.41		Currently married
Median = 1.00		Currently married

Appendix 5.2: EFA Results for Stage 1

Pattern Matrix ^a											Reason for deletion/retention	
	1=INS	2=RIT	3=GUI	4=UTI	5=STA	6=REC	7=AGO	8	9	10=REC	11	
STA1	.074	.042	-.024	.062	.690	-.007	.014	-.015	.123	-.191	.085	
STA2	.281	.128	.078	-.029	.674	-.038	.042	.057	-.256	.107	.131	
STA3	.387	-.152	.015	-.031	.591	.019	.256	.014	.210	-.148	-.025	
STA4	.986	.163	.025	-.055	.129	-.073	-.182	-.137	-.140	-.089	-.006	Lding on INS factor
STA5	.596	.046	-.080	-.052	.176	.016	.029	.010	.005	.139	.057	Lding on INS factor
INS1	.113	.091	.046	.077	-.057	.297	.033	.471	-.214	-.221	-.036	Lding on diff factor
INS2	.670	-.038	-.051	-.039	.101	.076	-.032	.052	-.035	.092	.089	
INS3	.382	.097	-.101	-.067	.038	.241	-.028	.093	.134	.189	-.088	
INS4	.931	-.159	.040	.114	-.039	-.035	.020	-.052	-.036	.068	-.012	
INS5	.837	-.126	-.023	-.008	-.031	.075	.064	.002	.096	.052	-.043	
RIT1	-.106	.918	.140	-.084	.076	-.103	-.158	.090	-.374	-.045	.012	
RIT2	-.054	-.018	-.081	.168	.013	-.114	.340	.681	-.141	.013	-.003	Lding on diff factor
RIT3	.045	.660	-.126	.110	.131	.098	.028	.057	-.038	-.001	-.199	
RIT4	.484	.410	-.004	.046	-.073	-.061	.097	-.054	.077	-.206	.127	Multiple Lding on diff factor
RIT5	.066	.585	.212	.060	-.135	.242	-.016	.034	-.267	-.054	-.112	
SOC1	-.004	.503	-.172	-.231	-.099	.106	.137	.267	.289	.023	.178	Strong theoretical rationale
SOC2	.023	.135	.110	.087	.023	.030	.061	.430	.045	.017	.190	Lding on diff factor
SOC3	.173	.229	.220	-.123	.010	.031	.022	.039	.339	-.052	-.105	Not loading
SOC4	.129	.497	-.025	-.028	-.035	-.202	.367	-.110	.243	-.077	-.003	Strong theoretical rationale
SOC5	.096	.262	.174	-.107	-.109	.139	.338	.108	.129	-.059	.130	Not loading
CAR1	.008	.666	.024	.094	-.097	.055	.011	-.030	.016	-.084	.101	Lding on RIT factor
CAR2	-.117	.255	.293	.054	-.064	-.014	.099	.017	.302	.093	.053	Not loading
CAR3	-.280	.560	.013	.082	.286	.035	-.062	-.156	.048	.064	.083	Lding on RIT factor
CAR4	-.140	.250	-.026	.436	.009	-.169	.290	.132	-.072	.039	-.206	Lding on UTI factor
CAR5	-.202	.297	.142	.200	.155	.173	.277	-.224	.110	-.041	-.140	Not loading
GUI1	.024	.368	-.084	-.042	.026	.364	.153	.059	-.058	.056	-.201	Not loading
GUI2	-.150	.101	.633	-.026	.115	.007	-.100	.033	.036	.126	.373	
GUI3	.155	-.184	.407	.043	.035	.059	.174	.405	-.202	-.008	.007	

GUI4	.035	.120	.915	-.054	.010	-.089	.033	-.182	-.022	-.071	-.012	
GUI5	.014	-.033	.809	-.072	-.030	-.032	.029	.046	.100	.047	.053	
REC1	.152	.004	-.159	.092	-.003	.666	-.190	.035	.179	.057	.026	Strong theoretical rationale and strong loading on two factors
REC2	.174	-.174	.124	-.018	-.132	.107	.043	-.022	-.077	.759	.140	
REC3	.072	.509	-.194	.065	-.079	.003	.027	-.040	-.313	.505	.196	
REC4	-.074	.042	.107	.036	-.004	.582	.009	-.290	.242	.159	.014	
REC5	.236	-.112	.222	-.050	-.042	.159	.211	-.043	-.030	.397	-.010	
UTI1	.009	.029	.039	.550	.039	.118	-.302	.171	.297	-.125	.156	
UTI2	.302	.035	.279	.403	-.155	-.235	-.078	.019	.081	.221	-.111	Enough items – weak loading
UTI3	-.118	.034	-.131	.618	.057	-.125	.154	.256	.102	.050	.247	
UTI4	.050	.088	-.023	.760	.020	.195	-.202	.025	.039	-.021	-.126	
UTI5	.020	-.185	-.051	.745	-.012	.116	.287	.060	-.056	-.028	.120	
AGO1	-.038	-.231	.028	.086	.045	.148	.028	-.183	.771	-.113	.153	Loading on diff factor
AGO2	.038	.006	.151	.042	.120	-.026	-.164	.040	.217	.164	.697	Loading on diff factor
AGO3	-.038	-.030	.052	.036	.085	-.106	.736	.356	.062	-.009	-.101	
AGO4	.203	.286	-.031	.143	-.044	.007	.088	-.311	.005	.072	.145	Not loading
AGO5	.098	.078	-.030	.012	.018	-.024	.621	.273	-.080	.138	-.104	
Extraction Method: Principal Axis Factoring.												
Rotation Method: Promax with Kaiser Normalization.												

Total Variance Explained (Eigenvalues greater than 1)							
Factor	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings ^a
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
1	12.781	28.402	28.402	12.386	27.524	27.524	9.215
2	3.838	8.529	36.931	3.423	7.606	35.130	8.396
3	2.236	4.968	41.899	1.817	4.039	39.169	7.440
4	2.000	4.445	46.344	1.603	3.562	42.730	3.221
5	1.774	3.941	50.286	1.377	3.061	45.791	2.672
6	1.576	3.503	53.788	1.132	2.517	48.308	4.324
7	1.442	3.204	56.992	.941	2.091	50.399	4.616
8	1.244	2.765	59.756	.813	1.806	52.205	3.343
9	1.208	2.684	62.440	.733	1.628	53.833	4.978
10	1.111	2.469	64.910	.640	1.423	55.256	4.492
11	1.033	2.296	67.205	.591	1.314	56.570	1.600

Appendix 5.3: Reliability Analysis stage I

Factor	Items	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted	Cronbach's Alpha (N=5)
STA = Demonstrating Achievement / Seeking Status	STA1	.302	.859	0.844
	STA2	.578	.785	
	STA3	.631	.774	
	STA4	.496	.818	
	STA5	.472	.816	
INS = Insurance	INS1	.167	.864	0.831
	INS2	.529	.783	
	INS3	.408	.802	
	INS4	.664	.773	
	INS5	.683	.757	
RIT = Maintaining Ritual and Traditions	RIT1	.217	.581	0.640
	RIT2	.028	.700	
	RIT3	.291	.517	
	RIT4	.202	.572	
	RIT5	.308	.530	
SOC= Maintaining Social Relationships	SOC1	.459	.735	0.801
	SOC2	.242	.802	
	SOC3	.378	.758	
	SOC4	.318	.784	
	SOC5	.477	.730	
CAR = Showing care / Making the recipient happy	CAR1	.216	.552	0.637
	CAR2	.166	.609	
	CAR3	.135	.621	
	CAR4	.142	.602	
	CAR5	.266	.530	
GUI = Guilt	GUI1	.096	.816	0.780
	GUI2	.443	.714	
	GUI3	.232	.771	
	GUI4	.608	.703	
	GUI5	.678	.668	
REC = Reciprocity	REC1	.185	.686	.705
	REC2	.325	.624	
	REC3	.175	.688	
	REC4	.228	.662	
	REC5	.339	.611	
UTI = Utilitarian	UTI1	.312	.702	0.753
	UTI2	.187	.752	
	UTI3	.322	.704	
	UTI4	.390	.688	
	UTI5	.388	.699	
AGO = Agonistic	AGO1	.121	.582	0.607
	AGO2	.151	.553	
	AGO3	.266	.513	
	AGO4	.080	.593	
	AGO5	.273	.510	

Appendix 5.4: Reliability Analysis Stage II

Factor	Items	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted	Cronbach's Alpha
Demonstrating Achievement / Seeking Status (STA)	STA1	.722	.900	.891 (n=3)
	STA2	.864	.774	
	STA3	.787	.848	
Insurance (INS)	INS2	.843	.922	0.938 (n=4)
	INS3	.810	.932	
	INS4	.883	.909	
	INS5	.875	.912	
Maintaining Rituals (RIT)	RIT1	.621	.820	.826 (n=3)
	RIT3	.751	.691	
	RIT5	.684	.761	
Maintaining social relationships (SOC)	SOC1	.684	.874	0.883 (n=4)
	SOC4	.766	.843	
	SOCa	.763	.844	
	SOCb	.773	.840	
Guilt (GUI)	GUI2	.625	.803	0.831 (n=4)
	GUI3	.534	.847	
	GUI4	.765	.740	
	GUI5	.738	.754	
Reciprocity (REC)	REC1	.693	.829	0.861 (n=5)
	REC2	.700	.827	
	REC3	.606	.851	
	REC4	.716	.823	
	RECa	.689	.830	
Utilitarian (UTI)	UTI1	.575	.919	0.883 (n=4)
	UTI3	.814	.826	
	UTI4	.826	.818	
	UTI5	.797	.829	
Agonistic (AGO)	AGO3	.730	.825	0.867 (n=4)
	AGO5	.764	.810	
	AGOb	.732	.824	
	AGOb	.646	.857	

Appendix 5.5: Stage I CFA Output

Covariance Matrix

	STA1	STA2	STA3	INS2	INS3	INS4	INS5	RIT1
STA1	1.51							
STA2	0.83	1.80						
STA3	0.77	1.22	1.62					
INS2	0.34	0.83	0.70	1.54				
INS3	0.31	0.72	0.73	0.74	1.55			
INS4	0.16	0.56	0.63	0.90	0.68	1.10		
INS5	0.23	0.71	0.79	0.96	0.90	0.96	1.38	
RIT1	0.03	0.24	0.12	0.15	0.19	0.08	0.13	0.92
RIT3	0.12	0.48	0.37	0.42	0.45	0.27	0.36	0.45
RIT5	0.04	0.33	0.24	0.31	0.38	0.32	0.40	0.46
SOC1	0.22	0.40	0.44	0.52	0.67	0.38	0.51	0.33
SOC4	0.13	0.28	0.30	0.29	0.33	0.28	0.35	0.22
GUI2	0.26	0.59	0.45	0.55	0.45	0.44	0.60	0.41
GUI3	0.15	0.56	0.58	0.64	0.37	0.64	0.56	0.12
GUI4	0.20	0.46	0.45	0.44	0.47	0.47	0.64	0.22
GUI5	0.18	0.60	0.57	0.50	0.69	0.56	0.73	0.23
REC1	0.21	0.41	0.39	0.49	0.61	0.39	0.52	0.16
REC2	-0.10	0.53	0.35	0.58	0.70	0.57	0.67	0.03
REC3	0.07	0.29	0.07	0.26	0.37	0.22	0.19	0.30
REC4	0.10	0.30	0.28	0.29	0.38	0.22	0.44	0.14
UT1	0.18	0.24	0.19	0.15	0.19	0.14	0.10	0.18
UT3	0.07	0.12	-0.01	-0.10	-0.01	0.00	0.00	0.15
UT4	0.09	0.08	0.02	-0.02	0.12	0.02	0.00	0.02
UT5	-0.01	0.04	-0.09	-0.01	-0.02	0.09	0.02	-0.07
AGO3	0.13	0.42	0.60	0.44	0.38	0.49	0.46	0.23
AGO5	0.07	0.52	0.55	0.59	0.49	0.55	0.61	0.27

Covariance Matrix (continued)

	RIT3	RIT5	SOC1	SOC4	GUI2	GUI3	GUI4	GUI5	REC1
RIT3	1.44								
RIT5	0.64	1.40							
SOC1	0.43	0.41	1.27						
SOC4	0.53	0.45	0.63	1.26					
GUI2	0.38	0.50	0.43	0.38	1.82				
GUI3	0.17	0.27	0.34	0.13	0.59	1.78			
GUI4	0.21	0.46	0.35	0.51	1.03	0.58	1.74		
GUI5	0.26	0.48	0.50	0.45	1.09	0.73	1.30	1.62	
REC1	0.35	0.41	0.45	0.11	0.29	0.43	0.11	0.20	1.49
REC2	0.25	0.37	0.39	0.26	0.66	0.42	0.58	0.61	0.39
REC3	0.36	0.36	0.42	0.37	0.22	-0.05	0.18	0.09	0.25
REC4	0.38	0.49	0.28	0.29	0.50	0.23	0.44	0.41	0.54
UT1	0.18	0.11	0.33	0.10	0.30	0.10	0.22	0.26	0.19

UTI3	0.22	0.15	0.12	0.29	0.25	-0.02	0.06	0.10	0.06
UTI4	0.24	0.14	0.06	0.11	0.14	0.01	0.14	0.09	0.05
UTI5	0.02	0.15	-0.03	0.17	0.11	-0.07	0.14	0.04	-0.05
AGO3	0.41	0.37	0.46	0.50	0.38	0.48	0.42	0.41	0.07
AGO5	0.45	0.41	0.48	0.52	0.45	0.42	0.46	0.50	0.12

Covariance Matrix (continued)

	REC2	REC3	REC4	UTI1	UTI3	UTI4	UTI5	AGO3	AGO5
REC2	1.59								
REC3	0.52	1.28							
REC4	0.48	0.23	1.42						
UTI1	0.12	0.18	0.13	1.06					
UTI3	0.12	0.31	0.07	0.41	0.95				
UTI4	0.14	0.18	0.15	0.41	0.34	0.75			
UTI5	0.21	0.33	0.08	0.31	0.45	0.44	0.89		
AGO3	0.36	0.27	0.15	0.13	0.24	0.04	0.15	1.32	
AGO5	0.52	0.30	0.31	0.14	0.11	0.09	0.29	0.69	1.54

LISREL Estimates (Maximum Likelihood) LAMBDA-X

	STA	INS	RIT	SOC	GUI	REC	UTI	AGO
STA1	1.00	--	--	--	--	--	--	--
STA2	1.62	--	--	--	--	--	--	--
	(0.21)							
	7.66							
STA3	1.71	--	--	--	--	--	--	--
	(0.22)							
	7.77							
INS2	--	1.00	--	--	--	--	--	--
INS3	--	0.89	--	--	--	--	--	--
		(0.09)						
		9.72						
INS4	--	0.95	--	--	--	--	--	--
		(0.07)						
		12.72						
INS5	--	1.12	--	--	--	--	--	--
		(0.08)						
		13.38						
RIT1	--	--	1.00	--	--	--	--	--
RIT3	--	--	1.54	--	--	--	--	--
			(0.25)					
			6.06					
RIT5	--	--	1.61	--	--	--	--	--

			(0.26)						
			6.18						
SOC1	--	--	--	1.00	--	--	--	--	--
SOC4	--	--	--	0.97	--	--	--	--	--
				(0.13)					
				7.53					
GUI2	--	--	--	--	1.00	--	--	--	--
GUI3	--	--	--	--	0.66	--	--	--	--
					(0.11)				
					6.22				
GUI4	--	--	--	--	1.15	--	--	--	--
					(0.11)				
					10.74				
GUI5	--	--	--	--	1.24	--	--	--	--
					(0.11)				
					11.36				
REC1	--	--	--	--	--	1.00	--	--	--
REC2	--	--	--	--	--	1.28	--	--	--
						(0.23)			
						5.66			
REC3	--	--	--	--	--	0.85	--	--	--
						(0.18)			
						4.77			
REC4	--	--	--	--	--	0.99	--	--	--
						(0.19)			
						5.08			
UTI1	--	--	--	--	--	--	1.00	--	--
UTI3	--	--	--	--	--	--	1.11	--	--
							(0.17)		
							6.36		
UTI4	--	--	--	--	--	--	1.05	--	--
							(0.16)		
							6.56		
UTI5	--	--	--	--	--	--	1.16	--	--
							(0.18)		
							6.61		
AGO3	--	--	--	--	--	--	--	--	1.00
AGO5	--	--	--	--	--	--	--	--	1.11
									(0.15)
									7.60

Squared Multiple Correlations for X – Variables

STA1	STA2	STA3	INS2	INS3	INS4	INS5	RIT1	RIT3	RIT5	SOC1	SOC4	GUI2
0.30	0.65	0.80	0.58	0.45	0.73	0.81	0.30	0.45	0.50	0.51	0.48	0.49

GUI3	GUI4	GUI5	REC1	REC2	REC3	REC4	UTI1	UTI3	UTI4	UTI5	AGO3	AGO5
0.22	0.68	0.85	0.26	0.39	0.22	0.27	0.32	0.44	0.49	0.51	0.47	0.49

Completely Standardized Solution LAMBDA-X

	STA	INS	RIT	SOC	GUI	REC	UTI	AGO
STA1	0.54	--	--	--	--	--	--	--
STA2	0.81	--	--	--	--	--	--	--
STA3	0.90	--	--	--	--	--	--	--
INS2	--	0.76	--	--	--	--	--	--
INS3	--	0.67	--	--	--	--	--	--
INS4	--	0.85	--	--	--	--	--	--
INS5	--	0.90	--	--	--	--	--	--
RIT1	--	--	0.55	--	--	--	--	--
RIT3	--	--	0.67	--	--	--	--	--
RIT5	--	--	0.71	--	--	--	--	--
SOC1	--	--	--	0.71	--	--	--	--
SOC4	--	--	--	0.70	--	--	--	--
GUI2	--	--	--	--	0.70	--	--	--
GUI3	--	--	--	--	0.47	--	--	--
GUI4	--	--	--	--	0.82	--	--	--
GUI5	--	--	--	--	0.92	--	--	--
REC1	--	--	--	--	--	0.51	--	--
REC2	--	--	--	--	--	0.63	--	--
REC3	--	--	--	--	--	0.47	--	--
REC4	--	--	--	--	--	0.51	--	--
UTI1	--	--	--	--	--	--	0.56	--
UTI3	--	--	--	--	--	--	0.66	--
UTI4	--	--	--	--	--	--	0.70	--
UTI5	--	--	--	--	--	--	0.71	--
AGO3	--	--	--	--	--	--	--	0.69
AGO5	--	--	--	--	--	--	--	0.70

PHI

	STA	INS	RIT	SOC	GUI	REC	UTI	AGO
STA	1.00							
INS	0.64	1.00						
RIT	0.33	0.41	1.00					
SOC	0.40	0.53	0.68	1.00				
GUI	0.42	0.56	0.41	0.51	1.00			
REC	0.42	0.70	0.63	0.62	0.52	1.00		
UTI	0.06	0.05	0.25	0.25	0.17	0.34	1.00	
AGO	0.55	0.64	0.59	0.75	0.49	0.51	0.29	1.00

THETA-DELTA

STA1	STA2	STA3	INS2	INS3	INS4	INS5	RIT1	RIT3	RIT5	SOC1	SOC4	GUI2	GUI3
0.70	0.35	0.20	0.42	0.55	0.27	0.19	0.70	0.55	0.50	0.49	0.52	0.51	0.78

GUI4	GUI5	REC1	REC2	REC3	REC4	UTI1	UTI3	UTI4	UTI5	AGO3	AGO5
0.32	0.15	0.74	0.61	0.78	0.73	0.68	0.56	0.51	0.49	0.53	0.51

Appendix 5.6: Correlation between Factors – Stage I

Factor Correlations Stage I								
	STA	INS	RIT	SOC	GUI	REC	UTI	AGO
STA	1							
INS	0.64	1						
RIT	0.33	0.41	1					
SOC	0.4	0.53	0.63	1				
GUI	0.42	0.56	0.41	0.51	1			
REC	0.42	0.7	0.63	0.62	0.52	1		
UTI	0.59	0.05	0.25	0.25	0.17	0.34	1	
AGO	0.55	0.64	0.59	0.75	0.49	0.51	0.29	1

Appendix 5.7: EFA Output for Stage II

Pattern Matrix ^a								
	Factor							
	1	2	3	4	5	6	7	8
STA1							.713	
STA2							.959	
STA3							.764	
INS2	.800							
INS3	.710							
INS4	.995							
INS5	.953							
RIT1								.740
RIT3								.841
RIT5								.708
SOC1				.637				
SOC4				.829				
SOCa				.922				
SOCb				.813				
GUI2						.590		
GUI3						.476		
GUI4						.931		
GUI5						.894		
REC1		.659						
REC2		.656						
REC3		.700						
REC4		.861						
RECa		.725						
UTI1			.491					
UTI3			.891					
UTI4			.931					
UTI5			.854					
AGO3					.838			
AGO5					.833			
AGOa					.641			
AGOb					.747			
Extraction Method: Principal Axis Factoring. Rotation Method: Promax with Kaiser Normalization. (cut-off for loadings = 0.4)								
a. Rotation converged in 7 iterations.								

Total Variance Explained (Eigenvalues greater than 1)							
Factor	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings ^a
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
1	9.283	29.946	29.946	8.980	28.968	28.968	6.841
2	4.889	15.770	45.716	4.592	14.813	43.782	6.385
3	2.200	7.096	52.812	1.909	6.159	49.941	3.947
4	1.834	5.917	58.730	1.544	4.982	54.922	5.297
5	1.659	5.351	64.081	1.320	4.257	59.179	5.626
6	1.412	4.555	68.636	1.133	3.656	62.836	4.070
7	1.141	3.679	72.315	.862	2.781	65.616	4.869
8	1.070	3.452	75.767	.759	2.449	68.065	3.634
Extraction Method: Principal Axis Factoring.							
a. When factors are correlated, sums of squared loadings cannot be added to obtain a total variance.							

Appendix 5.8: Stage II CFA Output

Covariance Matrix

	STA1	STA2	STA3	INS2	INS3	INS4	INS5	RIT1
STA1	1.69							
STA2	1.40	2.12						
STA3	1.26	1.81	2.32					
INS2	0.75	1.01	1.30	1.97				
INS3	0.66	0.86	1.02	1.47	1.89			
INS4	0.56	0.76	1.10	1.62	1.48	2.04		
INS5	0.51	0.75	1.07	1.61	1.55	1.83	2.16	
RIT1	-0.17	-0.10	-0.20	0.01	0.15	-0.11	0.00	1.30
RIT3	-0.03	0.02	-0.10	0.02	0.17	-0.07	0.07	0.83
RIT5	0.02	0.01	-0.05	-0.02	0.07	-0.07	0.01	0.75
SOC1	0.31	0.43	0.42	0.46	0.60	0.48	0.57	0.28
SOC4	0.30	0.33	0.30	0.26	0.46	0.26	0.37	0.32
SOCa	0.41	0.42	0.44	0.47	0.60	0.50	0.60	0.13
SOCb	0.37	0.45	0.41	0.39	0.60	0.44	0.52	0.25
GUI2	0.16	0.23	0.20	0.42	0.46	0.45	0.45	0.32
GUI3	0.26	0.36	0.49	0.78	0.72	0.91	0.80	0.13
GUI4	0.10	0.09	0.11	0.32	0.37	0.36	0.33	0.26
GUI5	0.11	0.14	0.13	0.31	0.39	0.32	0.31	0.28
REC1	0.45	0.61	0.78	1.02	0.86	1.04	1.11	-0.01
REC2	0.33	0.55	0.69	0.80	0.79	0.80	0.91	0.01
REC3	0.30	0.42	0.47	0.53	0.57	0.49	0.59	0.21
REC4	0.34	0.41	0.57	0.71	0.73	0.72	0.81	0.13
RECa	0.45	0.58	0.81	0.92	0.77	0.93	0.97	0.02
UTI1	-0.25	-0.23	-0.15	-0.20	-0.02	-0.17	-0.11	0.49
UTI3	-0.30	-0.30	-0.41	-0.47	-0.34	-0.49	-0.39	0.39
UTI4	-0.26	-0.22	-0.34	-0.41	-0.31	-0.42	-0.37	0.39
UTI5	-0.34	-0.35	-0.41	-0.44	-0.29	-0.39	-0.32	0.41
AGO3	0.56	0.68	0.73	0.63	0.72	0.60	0.63	0.11
AGO5	0.68	0.76	0.86	0.72	0.72	0.75	0.73	0.05
AGOa	0.72	0.87	1.13	1.00	0.96	1.03	1.09	0.01
AGOb	0.61	0.65	0.64	0.63	0.61	0.50	0.50	0.06

Covariance Matrix (continued)

	RIT3	RIT5	SOC1	SOC4	SOCa	SOCb	GUI2	GUI3
RIT3	1.41							
RIT5	1.03	1.56						
SOC1	0.52	0.55	1.21					
SOC4	0.48	0.48	0.79	1.22				
SOCa	0.34	0.28	0.71	0.82	1.27			
SOCb	0.45	0.38	0.68	0.82	0.93	1.20		
GUI2	0.55	0.46	0.45	0.34	0.45	0.52	1.71	
GUI3	0.26	0.46	0.42	0.21	0.35	0.40	0.85	1.93
GUI4	0.48	0.33	0.33	0.20	0.30	0.35	0.95	0.84
GUI5	0.47	0.37	0.28	0.15	0.27	0.34	0.88	0.79
REC1	0.09	0.17	0.44	0.29	0.45	0.40	0.33	0.79
REC2	0.22	0.24	0.48	0.38	0.48	0.49	0.37	0.68
REC3	0.22	0.22	0.37	0.36	0.32	0.38	0.27	0.31
REC4	0.23	0.26	0.48	0.44	0.40	0.46	0.24	0.38
RECa	0.17	0.19	0.49	0.53	0.49	0.55	0.34	0.59
UT11	0.53	0.49	0.14	0.26	0.14	0.21	0.33	0.19
UT13	0.40	0.37	0.04	0.09	-0.04	0.02	0.12	-0.20
UT14	0.48	0.46	0.10	0.11	0.03	0.06	0.21	-0.03
UT15	0.49	0.50	0.10	0.11	0.02	0.05	0.22	0.02
AGO3	0.21	0.20	0.34	0.29	0.43	0.46	0.27	0.40
AGO5	0.20	0.20	0.45	0.40	0.49	0.51	0.36	0.39
AGOa	0.10	0.13	0.47	0.42	0.51	0.57	0.27	0.53
AGOb	0.12	0.15	0.36	0.35	0.34	0.38	0.17	0.20

Covariance Matrix (continued)

	GUI4	GUI5	REC1	REC2	REC3	REC4	RECa	UT11
GUI4	1.57							
GUI5	1.27	1.52						
REC1	0.44	0.45	1.92					
REC2	0.49	0.56	1.23	1.87				
REC3	0.23	0.26	0.66	0.82	1.36			
REC4	0.35	0.32	0.99	0.98	0.89	1.72		
RECa	0.39	0.30	1.14	1.00	0.79	1.18	1.98	
UT11	0.37	0.32	-0.17	0.14	0.24	0.08	0.11	1.41
UT13	0.05	0.11	-0.34	-0.10	0.06	-0.11	-0.24	0.60
UT14	0.11	0.21	-0.27	-0.06	0.00	-0.13	-0.26	0.64
UT15	0.13	0.23	-0.26	-0.07	0.06	-0.07	-0.16	0.67
AGO3	0.38	0.47	0.50	0.64	0.36	0.53	0.45	0.23
AGO5	0.30	0.43	0.55	0.74	0.48	0.51	0.53	0.11
AGOa	0.20	0.28	0.85	0.84	0.63	0.79	0.80	0.00
AGOb	0.19	0.24	0.31	0.54	0.50	0.53	0.40	0.09

Covariance Matrix (continued)

	UTI3	UTI4	UTI5	AGO3	AGO5	AGOa	AGOb
UTI1							
UTI3	1.02						
UTI4	0.86	1.10					
UTI5	0.83	0.91	1.20				
AGO3	-0.06	0.01	0.08	1.54			
AGO5	-0.14	-0.06	-0.01	1.19	1.80		
AGOa	-0.24	-0.18	-0.16	1.05	1.21	1.85	
AGOb	-0.15	-0.05	-0.11	0.84	0.95	1.03	1.61

LISREL Estimates (Maximum Likelihood)

	STA	INS	RIT	SOC	GUI	REC	UTI	AGO
STA1	1.00	--	--	--	--	--	--	--
STA2	1.35	--	--	--	--	--	--	--
	(0.08)							
	17.52							
STA3	1.34	--	--	--	--	--	--	--
	(0.08)							
	16.86							
INS2	--	1.00	--	--	--	--	--	--
INS3	--	0.94	--	--	--	--	--	--
		(0.05)						
		20.01						
INS4	--	1.08	--	--	--	--	--	--
		(0.04)						
		24.65						
INS5	--	1.10	--	--	--	--	--	--
		(0.05)						
		24.08						
RIT1	--	--	1.00	--	--	--	--	--
RIT3	--	--	1.38	--	--	--	--	--
			(0.11)					
			12.67					
RIT5	--	--	1.25	--	--	--	--	--
			(0.10)					
			11.91					
SOC1	--	--	--	1.00	--	--	--	--
SOC4	--	--	--	1.11	--	--	--	--
				(0.08)				
				13.64				
SOCa	--	--	--	1.16	--	--	--	--

				(0.08)				
				13.99				
SOCb	--	--	--	1.16	--	--	--	--
				(0.08)				
				14.34				
GUI2	--	--	--	--	1.00	--	--	--
GUI3	--	--	--	--	0.90	--	--	--
					(0.10)			
					8.65			
GUI4	--	--	--	--	1.35	--	--	--
					(0.11)			
					12.72			
GUI5	--	--	--	--	1.30	--	--	--
					(0.10)			
					12.62			
REC1	--	--	--	--	--	1.00	--	--
REC2	--	--	--	--	--	0.98	--	--
						(0.07)		
						13.37		
REC3	--	--	--	--	--	0.71	--	--
						(0.06)		
						11.17		
REC4	--	--	--	--	--	0.95	--	--
						(0.07)		
						13.50		
RECa	--	--	--	--	--	1.00	--	--
						(0.08)		
						13.35		
UTI1	--	--	--	--	--	--	1.00	--
UTI3	--	--	--	--	--	--	1.29	--
							(0.12)	
							11.15	
UTI4	--	--	--	--	--	--	1.40	--
							(0.12)	
							11.37	
UTI5	--	--	--	--	--	--	1.38	--
							(0.12)	
							11.05	
AGO3	--	--	--	--	--	--	--	1.00
AGO5	--	--	--	--	--	--	--	1.13
								(0.07)
								15.42
AGOa	--	--	--	--	--	--	--	1.15
								(0.07)

									15.47
AGOb	--	--	--	--	--	--	--	--	0.88
									(0.07)
									12.35

Squared Multiple Correlations for X - Variables

STA1	STA2	STA3	INS2	INS3	INS4	INS5	RIT1	RIT3	RIT5	SOC1
0.60	0.86	0.77	0.77	0.70	0.86	0.84	0.46	0.81	0.60	0.53

SOC4	SOCa	SOCb	GUI2	GUI3	GUI4	GUI5	REC1	REC2	REC3
0.65	0.68	0.73	0.42	0.30	0.83	0.79	0.59	0.58	0.42

REC4	RECa	UTI1	UTI3	UTI4	UTI5	AGO3	AGO5	AGOa	AGOb
0.59	0.58	0.34	0.77	0.84	0.75	0.63	0.69	0.69	0.47

Completely Standardized Solution LAMBDA-X

	STA	INS	RIT	SOC	GUI	REC	UTI	AGO
STA1	0.77	--	--	--	--	--	--	--
STA2	0.93	--	--	--	--	--	--	--
STA3	0.88	--	--	--	--	--	--	--
INS2	--	0.88	--	--	--	--	--	--
INS3	--	0.84	--	--	--	--	--	--
INS4	--	0.93	--	--	--	--	--	--
INS5	--	0.92	--	--	--	--	--	--
RIT1	--	--	0.68	--	--	--	--	--
RIT3	--	--	0.90	--	--	--	--	--
RIT5	--	--	0.77	--	--	--	--	--
SOC1	--	--	--	0.73	--	--	--	--
SOC4	--	--	--	0.80	--	--	--	--
SOCa	--	--	--	0.83	--	--	--	--
SOCb	--	--	--	0.85	--	--	--	--
GUI2	--	--	--	--	0.65	--	--	--
GUI3	--	--	--	--	0.55	--	--	--
GUI4	--	--	--	--	0.91	--	--	--
GUI5	--	--	--	--	0.89	--	--	--
REC1	--	--	--	--	--	0.77	--	--
REC2	--	--	--	--	--	0.76	--	--
REC3	--	--	--	--	--	0.65	--	--
REC4	--	--	--	--	--	0.77	--	--
RECa	--	--	--	--	--	0.76	--	--
UTI1	--	--	--	--	--	--	0.58	--
UTI3	--	--	--	--	--	--	0.88	--
UTI4	--	--	--	--	--	--	0.92	--
UTI5	--	--	--	--	--	--	0.87	--
AGO3	--	--	--	--	--	--	--	0.79
AGO5	--	--	--	--	--	--	--	0.83
AGOa	--	--	--	--	--	--	--	0.83
AGOb	--	--	--	--	--	--	--	0.68

PHI

	STA	INS	RIT	SOC	GUI	REC	UTI	AGO
STA	1.00							
INS	0.52	1.00						
RIT	-0.03	0.01	1.00					
SOC	0.34	0.40	0.44	1.00				
GUI	0.10	0.27	0.38	0.31	1.00			
REC	0.42	0.64	0.18	0.48	0.36	1.00		
UTI	-0.26	-0.32	0.49	0.08	0.14	-0.14	1.00	
AGO	0.57	0.57	0.14	0.47	0.28	0.57	-0.08	1.00

THETA-DELTA

STA1	STA2	STA3	INS2	INS3	INS4	INS5	RIT1	RIT3	RIT5
0.40	0.14	0.23	0.23	0.30	0.14	0.16	0.54	0.19	0.40

SOC1	SOC4	SOCa	SOCb	GUI2	GUI3	GUI4	GUI5	REC1	REC2
0.47	0.35	0.32	0.27	0.58	0.70	0.17	0.21	0.41	0.42

REC3	REC4	RECa	UTI1	UTI3	UTI4	UTI5	AGO3	AGO5	AGOa	AGOb
0.58	0.41	0.42	0.66	0.23	0.16	0.25	0.37	0.31	0.31	0.53

Appendix 5.9: Correlation between Factors – Stage II

Factor Correlations Stage II								
	STA	INS	RIT	SOC	GUI	REC	UTI	AGO
STA	1							
INS	0.52	1						
RIT	-0.03	0.01	1					
SOC	0.34	0.4	0.4	1				
GUI	0.1	0.27	0.38	0.31	1			
REC	0.42	0.64	0.18	0.48	0.36	1		
UTI	-0.26	0.32	0.49	0.08	0.14	-0.14	1	
AGO	0.57	0.57	0.14	0.47	0.28	0.57	-0.08	1

Appendix 6.1: Frequency Distribution of the Demographic Data in Stage II

Education (Stage II)		
Education	Frequency	Percent
1=Less than high School	6	1.9
2=High School/equivalent	5	1.6
3=Some college/University	33	10.4
4=2 year college degree	20	6.3
5=University degree	120	38.0
6=Master’s degree or higher	127	40.2
Total	311	98.4

Education Statistics (Stage II)		
N = 316	Valid	311
	Missing	5
Mean = 5	University Degree	
Median = 5	University Degree	

AGE (Stage II)		
Age (Years)	Frequency	Percent
18-24	20	6.3
25-34	44	13.7
35-44	81	25.7
45-54	82	25.8
55-64	52	16.3
65+	25	7.6
Total	304	95.4

AGE Statistics (Stage II)		
N = 316	Valid	304
	Missing	12
Mean (in years)		45.01
Median (in years)		45.00

Time since migration (Stage II)		
Time since migration (years)	Frequency	Percent
0 to 10	81	25.6
11 to 20	91	28.7
21 to 30	59	18.5
31 to 40	41	12.7
41 to 50	18	5.6
50+	5	1.5
Total	295	92.6

Time since migration Statistics (Stage II)		
N = 316	Valid	295
	Missing	21
Mean (in years)		20.47
Median (in years)		17

Household Income (Stage II)		
Income	Frequency	Percent
1=Less than \$25,000	19	6.0
2=\$25,000 – \$49,999	20	6.3
3=\$50,000 – \$74,999	52	16.5
4=\$75,000 – \$99,999	69	21.8
\$100,000 or more	141	44.6
Total	301	95.3

Household Income Statistics (Stage II)		
N = 316	Valid	301
	Missing	15
Mean = 3.97		\$75,000 – \$99,999
Median = 4.00		\$75,000 – \$99,999

Marital Status		
Marital Status	Frequency	Percent
1=Currently married	234	74.1
2=Widowed/Divorced/Separated	21	6.6
3=Never married	55	17.4
Total	310	98.1

Marital Status Statistics		
N = 316	Valid	310
	Missing	6
Mean = 1.42		Currently married
Median = 1.00		Currently married

Appendix 6.2: Results of Regression Analyses (Cultural Group and Gender)

6.2.1: Model 1

Cultural Group

Model	Predictors	South Asians				Lebanese			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	a. Self-enhancement values	.306	.000	.089	.000	.204	.066	.030	.066
2	a. Self-enhancement values	.314	.000	.096	.000	.142	.189	.108	.008
	b. Time since migration	.046	.512			-.306	.006		
	c. Household income	-.131	.061			.159	.140		
3	a. Self-enhancement values	.927	.000	.121	.000	-.047	.911	.175	.001
	b. Time since migration	.087	.729			.577	.143		
	c. Household income	.556	.044			-.443	.263		
	d. Self-enhancement values X time since Migration	-.035	.891			-.991	.016		
	e. Self-enhancement values X household income	-.929	.011			.929	.092		

Dependent Variable: Insurance

Selecting only cases for which CUL_GP = 0 then 1⁵

⁵ Applies to all models for Cultural Group

Gender

	Predictors	Males				Females			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	a. Self-enhancement values	.299	.001	.082	.001	.271	.001	.067	.001
2	a. Self-enhancement values	.282	.001	.089	.003	.268	.001	.057	.008
	b. Time since migration	-.069	.447			-.023	.781		
	c. Household income	-.112	.217			-.030	.705		
3	a. Self-enhancement values	.706	.026	.090	.006	.683	.022	.080	.004
	b. Time since migration	.121	.708			.591	.043		
	c. Household income	.299	.419			.138	.649		
	d. Self-enhancement values X time since migration	-.197	.565			-.640	.031		
	e. Self-enhancement values X household income	-.518	.264			-.221	.603		

Dependent Variable: Insurance

Selecting only cases for which GEN = 0 then 1⁶

6.2.2: Model 2

Cultural Group

Model	Predictors	South Asians				Lebanese			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Conservation values	-.111	.117	.007	.117	-.235	.034	.043	.034
2	Conservation values	-.109	.120	.011	.155	-.128	.260	.103	.009
	Time since migration	-.010	.895			-.296	.010		
	Household income	-.115	.117			.132	.233		
3	Conservation values	-.009	.973	.003	.352	.102	.808	.107	.018
	Time since migration	.162	.645			-.912	.094		
	Household income	-.036	.932			.739	.197		
	Conservation values X time since migration	-.183	.620			.719	.239		
	Conservation values X household income	-.091	.857			-.698	.271		

Dependent Variable: Insurance

⁶ Applies to all models for Gender

Gender

Model	Predictors	Males				Females			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Conservation values	-.324	.000	.097	.000	-.004	.957	-.006	.957
2	Conservation values	-.326	.000	.118	.000	.006	.943	-.013	.787
	Time since migration	-.080	.368			-.082	.323		
	Household income	-.145	.103			-.008	.921		
3	Conservation values	-.863	.014	.123	.001	.513	.097	.000	.420
	Time since migration	-.021	.962			-.268	.494		
	Household income	-1.006	.063			.834	.058		
	Conservation values X time since migration	-.074	.877			.214	.612		
	Conservation values X household income	1.024	.107			-1.004	.052		
Dependent Variable: Insurance									

6.2.3: Model 3

Cultural Group

Model	Predictors	South-Asians				Lebanese			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Intention to return home permanently	.111	.097	.008	.097	.045	.675	-.10	.675
Dependent Variable: Insurance									

Gender

Model	Predictors	Males				Females			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Intention to return home permanently	.0153	.069	.016	.069	.047	.542	-.004	.542
Dependent Variable: Insurance									

6.2.4: Model 4

Cultural Group

Model	Predictors	South-Asians				Lebanese			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Relative economic status	.083	.213	.002	.213	.104	.337	-.001	.337
Dependent Variable: Insurance									

Gender

Model	Predictors	Males				Females			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Relative economic status	-.002	.978	-.007	.978	.159	.039	.020	.039
Dependent Variable: Insurance									

6.2.5: Model 5

Cultural Group

Model	Predictors	South-Asians				Lebanese			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	a. Self-enhancement values	.435	.000	.185	.000	.693	.000	.481	.000
2	a. Self-enhancement values	.439	.000	.178	.000	.650	.000	.556	.000
	b. Time since migration	.029	.670			.206	.009		
	c. household income	-.032	.632			-.221	.006		
3	a. Self-enhancement values	.619	.007	.180	.000	.420	.186	.558	.000
	b. Time since migration	-.237	.328			-.134	.649		
	c. Household income	.299	.261			.002	.996		
	d. Self-enhancement values X time since migration	.288	.249			-.265	.379		
	e. Self-enhancement values X household income	-.456	.193			.505	.218		
Dependent Variable: Demonstrating Achievement/Seeking Status									

Gender

Model	Predictors	Males				Females			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	a. Self-enhancement values	.516	.000	.260	.000	.534	.000	.281	.000
2	a. Self-enhancement values	.512	.000	.251	.000	.518	.000	.278	.000
	b. Time since migration	-.054	.507			.064	.358		
	c. Household income	.013	.871			-.066	.350		
3	a. Self-enhancement values	.786	.006	.250	.000	.389	.141	.270	.000
	b. Time since migration	-.253	.387			-.068	.802		
	c. household income	.439	.193			-.073	.779		
	d. Self-enhancement values X time since migration	.231	.458			.003	.991		
	e. Self-enhancement values X household income	-.554	.189			.190	.615		
Dependent Variable: Demonstrating Achievement/Seeking Status									

6.2.6: Model 6

Cultural Group

Model	Predictors	South-Asians				Lebanese			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Relative economic status	.122	.068	.010	.068	-.215	.045	.035	.045
Dependent Variable: Demonstrating Achievement/Seeking Status									

Gender

Model	Predictors	Males				Females			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Relative economic status	-.038	.658	-.006	.658	.058	.455	-.003	.455
Dependent Variable: Demonstrating Achievement/Seeking Status									

6.2.7: Model 7

Cultural Group

Model	Predictors	South-Asians				Lebanese			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Conservation values	.382	.000	.142	.000	.517	.000	.258	.000
Dependent Variable: Maintaining Rituals and Traditions									

Gender

Model	Predictors	Males				Females			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Conservation values	.491	.000	.236	.000	.373	.000	.134	.000
Dependent Variable: Maintaining Rituals and Traditions									

6.2.8: Model 8

Cultural Group

Model	Predictors	South-Asians				Lebanese			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Conservation values	.152	.022	.019	.022	.104	.338	-.001	.338
Dependent Variable: Maintaining Social Ties									

Gender

Model	Predictors	Males				Females			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Conservation values	.025	.772	.007	.772	.217	.005	.041	.005
Dependent Variable: Maintaining Social Ties									

6.2.9: Model 9

Cultural Group

Model	Predictors	South-Asians				Lebanese			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Self-transcendence values	.153	.021	.019	.021	.055	.615	-.009	.615
Dependent Variable: Maintaining Social Ties									

Gender

Model	Predictors	Males				Females			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Self-transcendence values	.061	.474	-.003	.474	.167	.032	.022	.032
Dependent Variable: Maintaining Social Ties									

6.2.10: Model 10

Cultural Group

Model	Predictors	South-Asians				Lebanese			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Intention to return home permanently	.076	.255	.001	.255	-.118	.276	.002	.276
Dependent Variable: Maintaining Social Ties									

Gender

Model	Predictors	Males				Females			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Intention to return home permanently	.051	.551	-.005	.551	.000	.996	-.006	.996
Dependent Variable: Maintaining Social Ties									

6.2.11: Model 11

Cultural Group

Model	Predictors	South-Asians				Lebanese			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Self-enhancement Values	.409	.000	.163	.000	.533	.000	.275	.000
Dependent Variable: Agonistic Motive									

Gender

Model	Predictors	Males				Females			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Self-enhancement values	.463	.000	.209	.000	.449	.000	.197	.000
Dependent Variable: Agonistic Motive									

6.2.12: Model 12

Cultural Group

Model	Predictors	South-Asians				Lebanese			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Openness to change values	.103	.122	.006	.122	.404	.000	.154	.000
Dependent Variable: Agonistic Motive									

Gender

Model	Predictors	Males				Females			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Openness to change values	.149	.079	.015	.079	.231	.003	.047	.003
Dependent Variable: Agonistic Motive									

6.2.13

Cultural Group

Model	Predictors	South-Asians				Lebanese			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Relative economic status	.198	.003	.035	.003	-.089	.416	-.004	.416
Dependent Variable: Agonistic Motive									

Gender

Model	Predictors	Males				Females			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Relative economic status	.102	.233	.003	.233	.179	.020	.026	.020
Dependent Variable: Agonistic Motive									

6.2.14: Model 14

Cultural Group

Model	Predictors	South-Asians				Lebanese			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Conservation values	.112	.112	.008	.112	.122	.278	.002	.278
2	Conservation values	.109	.120	.024	.051	.190	.114	.010	.289
	Time since migration	-.128	.078			-.173	.148		
	Household income	.137	.060			.116	.321		
3	Conservation values	.454	.096	.031	.047	.645	.142	.024	.235
	Time since migration	-.494	.157			-.711	.213		
	Household income	.841	.045			1.023	.091		
	Conservation values X time since migration	.396	.276			.630	.324		
	Conservation values X household income	-.860	.086			-1.027	.123		
Dependent Variable: Guilt									

Gender

Model	Predictors	Males				Females			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Conservation values	.036	.689	-.007	.689	.165	.040	.021	.040
2	Conservation values	.045	.616	.015	.183	.190	.018	.038	.030
	Time since migration	-.084	.371			-.170	.037		
	household income	.203	.032			.076	.346		
3	Conservation values	-.347	.347	.017	.220	.906	.002	.085	.002
	Time since migration	-.617	.192			-.554	.142		
	Household income	-.153	.788			1.326	.002		
	Conservation values X time since migration	.572	.255			.435	.281		
	Conservation values X household income	.408	.543			-1.488	.003		
Dependent Variable: Guilt									

6.2.15: Model 15

Cultural Group

Model	Predictors	South-Asians				Lebanese			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Self-transcendence values	.069	.329	.000	.329	.092	.412	-.004	.412
2	Self-transcendence values	.072	.304	.017	.094	.164	.179	.001	.385
	Time since migration	-.130	.075			-.167	.166		
	Household income	.141	.053			.115	.331		
3	Self-transcendence values	-.127	.622	.017	.140	.606	.154	.063	.078
	Time since migration	-.514	.098			-1.512	.019		
	Household income	.023	.949			1.324	.035		
	Self-transcendence values X time since migration	.412	.204			-1.334	.048		
	Self-transcendence values X household income	.135	.758			1.524	.032		
Dependent Variable: Guilt									

Gender

Model	Predictors	Males				Females			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Self-transcendence values	.012	.896	-.008	.896	.107	.184	.005	.184
2	Self-Transcendence Values	.039	.666	.015	.188	.125	.123	.018	.125
	Time since migration	-.087	.359			-.157	.055		
	Household income	.206	.031			.069	.396		
3	Self-transcendence values	-.819	.008	.082	.009	.764	.015	.055	.019
	Time since migration	-.762	.102			-.516	.156		
	Household income	-.774	.110			1.199	.007		
	Self-transcendence values X Time since Migration	.729	.143			-1.352	.009		
	Self-transcendence values X household income	1.133	.043			.408	.293		
Dependent Variable: Guilt									

6.2.16: Model 16

Cultural Group

Model	Predictors	South-Asians				Lebanese			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Relative economic status	.263	.000	.065	.000	.241	.024	.058	.024
Dependent Variable: Guilt									

Gender

Model	Predictors	Males				Females			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Relative economic status	.181	.032	.026	.032	.332	.000	.105	.000
Dependent Variable: Guilt									

6.2.17: Model 17

Cultural Group

Model	Predictors	South-Asians				Lebanese			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Conservation values	-.084	.753	.003	.208	-.034	.753	-.011	.753
Dependent Variable: Reciprocity									

Gender

Model	Predictors	Males				Females			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Conservation values	-.229	.007	.045	.007	.043	.583	-.004	.583
Dependent Variable: Reciprocity									

6.2.18: Model 18

Cultural Group

Model	Predictors	South-Asians				Lebanese			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Self-transcendence values	-.124	.064	.011	.064	-.149	.170	.011	.170
Dependent Variable: Reciprocity									

Gender

Model	Predictors	Males				Females			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Self-transcendence values	-.271	.001	.067	.001	-.039	.619	-.005	.619
Dependent Variable: Reciprocity									

6.2.19

Cultural Group

Model	Predictors	South-Asians				Lebanese			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Intention to return home permanently	.103	.123	.006	.123	.656	.656	-.009	.656
Dependent Variable: Reciprocity									

Gender

Model	Predictors	Males				Females			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Intention to return home permanently	.113	.183	.006	.183	.008	.917	-.006	.917
Dependent Variable: Reciprocity									

6.2.20: Model 20

Cultural Group

Model	Predictors	South-Asians				Lebanese			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Self-transcendence values	.515	.000	.262	.000	.601	.000	.354	.000
2	Self-transcendence values	.519	.000	.266	.000	.606	.000	.346	.000
	Household income	.089	.131			.023	.802		
3	Self-transcendence values	1.141	.000	.296	.000	1.363	.000	.381	.000
	Household income	1.043	.001			1.124	.020		
	Self-transcendence values X household income	-1.129	.002			-1.203	.020		
Dependent Variable: Utilitarian									

Gender

Model	Predictors	Males				Females			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Self-transcendence values	.521	.000	.266	.000	.555	.000	.304	.000
2	Self-transcendence values	.543	.000	.293	.000	.553	.000	.301	.000
	Household income	.182	.015			-.039	.552		
3	Self-transcendence values	1.280	.000	.338	.000	1.007	.000	.313	.000
	Household income	1.339	.001			.648	.079		
	Self-transcendence values X household income	-1.313	.002			-.815	.058		
Dependent Variable: Utilitarian									

6.2.21: Model 21

Cultural Group

Model	Predictors	South-Asians				Lebanese			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Relative economic status	.059	.380	-.001	.380	.177	.100	.020	.100
Dependent Variable: Utilitarian									

Gender

Model	Predictors	Males				Females			
		Std. beta Coeffs.	Sig.	Model Summary		Std. beta Coeffs.	Sig.	Model Summary	
				Adj. R Square	Sig.			Adj. R Square	Sig.
1	Relative economic status	.127	.138	.009	.138	.055	.476	-.003	.476
Dependent Variable: Utilitarian									

Appendix 6.3: Post-hoc Analysis

Component values of Conservation (Conformity, Security and Tradition) and Insurance

Predictors	Males			
	Std. beta Coeffs.	Sig.	Model Summary	
			Adj. R Square	Sig.
Conformity	-.320	.000	.098	.000
Tradition	-.029	.714		
Security	.275	.000		
Dependent Variable = Insurance				

To explore the results regarding the relationship between conservation values and insurance motive, the composite value construct (conservation) was broken down into the component values of conformity, security and tradition and their respective association with insurance as separate dependent variables were tested and the results are shown above. conformity was found to be negatively related to insurance motive and security is positively related. The implications of this result are explored in the discussion section of the next chapter.

Component values of Self-transcendence values – Universalism and Benevolence and Maintaining Social Ties

Predictors	Sample Stage II			
	Std. beta Coeffs.	Sig.	Model Summary	
			Adj. R Square	Sig.
Benevolence	-.032	.726	.013	.052
Universalism	.161	.080		
Dependent: Maintaining Social Ties				

To explore the results further, in cases where the hypothesis was not supported, the component values of self-enhancement values, viz. benevolence and universalism were entered separately in the model. The results indicate that benevolence is a predictor (albeit weak at $p < .10$) whereas universalism was found to be insignificant. The implications of these are explored further in the next chapter.

Composite Values of Conservation - Tradition, Security and Conformity with dependent variable – Guilt

Predictors	Sample Stage II			
	Std. β Coeffs.	Sig.	Model Summary	
			Adj. R Square	Sig.
Conformity	-.113	.190	.027	.009
Tradition	.257	.002		
Security	.002	.980		
Dependent Variable - Guilt				

To explore this result further, the component values of tradition, conformity and security were entered separately in the model. The results indicate that tradition is a significant predictor of guilt for all 4 groups (limited support for Lebanese and females, standardized β coefficient significant at $p < .1$) whereas conformity and security are not.

Predictors	South-Asians			
	Std. beta Coeffs.	Sig.	Model Summary	
			Adj. R Square	Sig.
Conformity	-.130	.178	.019	.067
Tradition	.221	.016		
Security	.062	.401		
Dependent Variable - Guilt				

Predictors	Males			
	Std. beta Coeffs.	Sig.	Model Summary	
			Adj. R Square	Sig.
Conformity	-.152	.241	.015	.171
Tradition	.257	.032		
Security	.026	.276		
Dependent Variable - Guilt				