

An Examination of the Relationships
between Ethnicity, Acculturation, and Attitudes to Places and their Products

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Abstract

Ethnic consumers' "dual allegiance" to their ethnic affiliation and residence countries raises unique research opportunities to examine the role of ethnicity and acculturation in product and place buyer behaviour in the context of research on product country image and place constructs. This study examines ethnic consumers' place and product evaluations in a complex framework that combines multiple cultural, social, and marketing concepts.

This research centres on the idea that ethnic individuals who decide to migrate from their country of origin to host countries, or who are born in a host country to immigrant parents, are affiliated with two places that may or may not be aligned economically, politically, or culturally. Therefore, ethnic individuals could possibly be tagged in two directions depending on their ethnicity and acculturative tendency. The principal compelling element in this study, which comprises its main intended contribution, is consumers' identification with the notions of "home" and "host" countries in an ethnic context, and the forces that influence their relationship with places and their offerings.

The main proposition of the research is, therefore, set to systematically investigate the extent to which consumers' ethnic strength with their country of origin, and the degree of their acculturation to the host culture, both influence their evaluations and willingness to buy products that originate from countries that are expected to be viewed negatively or positively by them.

The sample used in this study consists of Egyptian Canadians and the countries examined are Egypt, the respondents' ethnic origin country (home); Canada, their present residence country

(host) to which they may acculturate to one level or other; Israel and Tunisia, included, as countries toward which, respectively, "animosity" or "affinity" feelings may be present; and Brazil, included as a benchmark country that could be used for comparison.

The study extends theory and advances research by integrating, for the first time, distinct research areas to reveal the specific influences of ethnicity and acculturation on predicting consumers' attitudes and behaviours toward various places and their offerings. The hypotheses include whether ethnic consumers may feel "ethnocentric" toward either or both of home and host; their level of ethnic strength to the former and acculturation to the latter; their potential "attachment" toward and/or "affinity" with countries that share several cultural similarities to home; their "nostalgia", if any, toward their origin culture; their "animosity", if any, toward an animosity country, their general views on the above in relation to those toward other countries; and the potential effects of any of the above on the respondents' evaluations of products from the five countries in the study.

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“All praise is due to God, Lord of the Worlds - the most Gracious, the most Merciful.”

(Qur’an 1:2-3)

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CHAPTER 1. INTRODUCTION

1.1 RESEARCH OPPORTUNITY

The role of country images in shaping consumer attitudes and behaviour toward products from various origins has been the subject of much research in international business, comprising well over 1000 publications since the 1960s (e.g., Bilkey and Nes, 1982; Cleveland et al., 2009; Dmitrovic et al., 2009; Han, 1989; Papadopoulos, 2004; Schooler, 1965; Yagci, 2001). A product's "country image" may refer to where it is actually made ("made-in" or "country of origin" image) or, more broadly, to its Product-Country Image (PCI) – the term to be used here, which refers to any country with which a product may be associated regardless of its specific place of production (e.g., a car made in Mexico but advertised as "engineered in Germany", or an American wine given a French brand name to enhance its appeal).

Several research contributions within this field have investigated various place-related correlates and predictors of consumer behaviour, such as ethnocentric or nationalistic tendencies (Balabanis and Diamantopoulos, 2004; Klein et al., 2006; Shimp and Sharma, 1987), animosity toward a specific country(ies) (Heslop et al., 2008; Klein, 2002; Klein et al., 1998; Leong et al., 2008), cosmopolitanism and world-mindedness (Cleveland et al., 2009; Rawwas et al., 1996), and country-specific positive attitudes such as affinity (Oberecker et al., 2008; Oberecker and Diamantopoulos, 2011); although it has not been examined to date specifically in the PCI context, the "nostalgia" construct (Baker and Kennedy, 1994; Pascal et al., 2002) may also refer

to positive attitudes toward a place, its people, and its culture. For the sake of simplicity these constructs, which have been found to be related to how consumers may evaluate countries and their products, will be referred to collectively below as "place constructs."

Moreover, research has examined two constructs that affect behaviour in general and also have a close connection to the idea of "place", namely, ethnicity and acculturation, whose influence on consumer attitudes and purchase intentions has been studied extensively in both psychology and marketing (e.g. Burton, 2002; Heslop et al., 1998; Ouellet, 2007; Laroche et al., 1997; Luedicke, 2011; Papadopoulos et al., 2008; Swift, 1999; Wallendorf and Reilly, 1983). For instance, ethnicity plays a critical role in predicting and explaining the consumer decision-making process (Podoshen, 2009); ethnic origin has been shown to be a strong predictor of a variety of consumer attitudes and behaviours (Laroche et al., 1997); and consumers sharing a similar ethnic background were found to display similar buying behaviours (Herche and Balasubramanian, 1994). Acculturation, the other side of the ethnicity coin, refers to the degree of adaptation of ethnic groups to host cultures; research in this area has found that the level of acculturation can affect the degree of adoption of the consumption patterns of local consumers and therefore market behaviour overall (e.g., Peñaloza, 1994).

However, even though past research has highlighted the role of place constructs, consumer ethnicity, and acculturation as powerful predictors of consumers' evaluations of products in relation to their origins, and even though ethnicity and acculturation have emerged as important research topics for a variety of academic disciplines, including social psychology and international marketing, there has been no research that investigates *the combined effect of*

ethnicity and acculturation, on the one hand, with place constructs such as those mentioned above, on the other, on product attitudes and preferences depending on the country with which they may be associated.

The current study seeks to integrate these distinct research areas for the first time, by closely examining the relationship between ethnicity, acculturation, and place constructs through a review of multiple academic disciplines that are linked by their shared interest in analyzing predictors of consumer behaviour. As stated by Papadopoulos (2004, p. 41), when it comes to place and place concepts, “there has been little or no cross-pollination of research findings between the business and other social science research fields.” This offers an opportunity for researchers in this area of inquiry to advance our understanding of the "country image" and related phenomena by integrating different concepts and approaches.

1.2 STUDY CONTRIBUTION

In the past decade, the advent and growth of globalization and the emergence of multinationals have increased the complexity of consumers’ purchase decisions as to whether to buy local products versus foreign alternatives, and which, if any, to prefer among the latter. Images of places, people, and products have become more accessible to and present in people’s minds via different media channels, advanced communication networks, and increased human mobility. Moreover, the need of countries to attract foreign investments, talented workers, and international companies, and to find markets for local products and services, requires marketers to have a concrete understanding of all the factors that can affect buyers’ decisions.

More than a decade ago, Swift (1999) noted that the more similar an individual's culture is to a specific country (cultural closeness), the more individuals tend to like this country (cultural affinity). It has been further suggested in the literature that customers' national and ethnic identities become more salient under complex market pressures and act to provide consumers with a basis on which their purchasing decisions are made (Burton, 2002; Dmitrovic et al., 2009; Ouellet, 2007).

The study of ethnicity (and its corollary, acculturation) and its effects on place constructs and product-place behaviour, is of sufficient importance to warrant considerable research attention - yet in order for the research to yield useful and meaningful outcomes, more conceptual and methodological clarity of the ethnicity concept is needed. Notwithstanding the substantive body of research on ethnicity overall, and the availability of some studies on the role of this construct in the PCI context, the findings to date are oftentimes contradictory and have been criticized on various grounds, such as incomplete conceptualization or the use of weak methodologies. A review of past studies on ethnicity not only in marketing but also in other cogent disciplines, such as social psychology, suggests that such weaknesses may be because of certain broader problems related to the construct itself. These include a lack of agreement on what exactly ethnicity means, what its principal dimensions are, and how best it might be measured.

In light of the above, the anticipated primary contribution of this study is to advance place image research by examining place association effects in the context of ethnicity, acculturation, and their relationship with place constructs. The fact that ethnic consumers may have divided

loyalties between the country with which they are ethnically affiliated, and their country of residence, which will be referred to for facility, respectively, as the “home” and “host” countries, provides a unique opportunity to study behavioural differences when it comes to product-place evaluations. The current research is intended to integrate studies that deal with ethnicity, acculturation, and place constructs and examine their combined effects on consumers’ behaviours toward various countries and their offerings.

The current study perceives the world from the eyes of an ethnic consumer. This perspective can be illustrated through the hypothetical example of a Chinese consumer who is currently living in Canada and identifies with the Chinese ethnic group (ethnicity). The study is intended to examine the potential relationship between this consumer’s ethnicity, combined with the degree of learning and adaptation to the Canadian culture (acculturation), on his or her place and product attitudes toward the ethnic culture of origin, the host culture of residence, and other countries that are affiliated with either or both of the home or host countries.

As indicated by this example an ethnic consumer may have divided loyalties between his or her home and host countries. More specifically, this research centres on the idea that ethnic individuals who decide to migrate from their country of origin to host countries, or who are born in a host country to immigrant parents, are affiliated with two places that may or may not be aligned economically, politically, or culturally. Therefore, ethnic individuals could possibly be tagged in two directions depending on their ethnicity and acculturative tendency. The principal compelling element in this study, therefore, which comprises its main intended contribution, is

consumers' identification with the notions of "home" and "host" countries in an ethnic context, and the forces that influence their relationship with places and their offerings.

A prime case in point of the theoretical and practical relevance of this theme, which at the same time exposes a significant gap in past research in this area, can be found in the notion of ethnocentrism. Since ethnocentrism is understood to be a belief in the intrinsic superiority of one's own cultural or other group, and the concomitant inferiority of others (Sumner, 1906), the question of what is "one's own group" in the case of the ethnic Chinese consumer used as an example above – Canada, China, or, somehow, both becomes highly salient? And what might the effects of either of these potential affiliations be on that consumer's view toward the products and people of Canada, China, and countries related to, and aligned or not aligned with, them? It is these kinds of questions that past research has not addressed and that the present study aims to examine.

1.3 CONTEXT

Immigration to industrialized nations such as Canada has grown significantly in recent years. According to 2011 Canadian census results, the country's population increased 5.9% in the past five years, with immigration contributing about two-thirds of this growth (CIC News, 2012). The 2008 Canadian Citizenship and Immigration (CIC) publication states that around quarter million new immigrants arrive in Canada each year (Hiebert, 2008).

Based on the 2006 Canadian Census, 19.8 % of the population of Canada is foreign-born, and according to Statistics Canada, 54.3% of the foreign-born population report that they are visible minorities (Gilkinson and Sauvé, 2010). Furthermore, Gilkinson and Sauvé's (2010, p. 1) study of collective identities of recent immigrants, earlier immigrants, and born Canadians stresses the significance of "the increase in the ethno-cultural and linguistic diversity of immigrants to Canada over the past 15 years", as well as "the degree to which immigrants identify as a citizen of Canada and as a member of their local community."

It is evident that as the population of ethnic minorities grows in such countries as the United States and Canada, the concept of ethnicity will become more salient. In fact, in most developed countries, ethnic groups are forming larger influential bodies, posing a significant opportunity for several stakeholders, including businesses that offer products and services as well as policy makers who seek support for their policies. In their review of marketing theory, Kotler and Keller (2006) noted that in order to develop a successful and sound marketing strategy, each market segment needs to be identified and closely examined. Moreover, as emphasized by Peñaloza (1994) in her ethnographic study of the consumer acculturation of Mexican immigrants in the United States, further research on how ethnic groups in North America and other nations learn and decide to purchase products in the American market is crucial for the development of theory pertaining to consumer ethnicity and behaviour.

Against this backdrop, the current research intends to examine its target theme in Canada, which is considered a multi-ethnic society. Research that examines the effect of ethnicity, acculturation, and related place constructs on consumer behaviour is of special importance in a

nation's population that significantly relies on immigrant groups. This study has been conceptualized using a distinct ethnic group within Canadian society to test their perceptions toward countries that are expected to be viewed favourably and unfavourably by them.

1.4 STRUCTURE

The remainder of this document presents an overview of the theoretical underpinnings of ethnicity and acculturation, followed by an examination of the current state of research on PCI and the place constructs. Following the critical area reviews, the intersection of ideas and perspectives is presented under an integrative discussion of the preceding concepts. Then, the conceptual framework and its theoretical underpinnings as well as the study's hypotheses are developed. Next, the research methodology including research design, sampling process, operationalization of constructs, research instrument, and fieldwork are presented, followed by the data analysis and discussion of results. Finally, conclusions, implications, limitations, and directions for future research are provided.

CHAPTER 2. LITERATURE REVIEW AND THEORETICAL IMPLICATIONS

It is important to understand the theoretical and conceptual foundations of a field in order to better relate to how it approaches its concepts and constructs its theories. First, this review focuses on ethnicity and acculturation from the perspectives of various social science fields. After reviewing major research on which both concepts are deeply rooted, this section examines place constructs that directly influence consumers' views of various places and their offerings.

2.1 ETHNICITY

2.1.1 *ETHNIC GROUP*

Before turning to the meaning of “ethnicity” itself, it is pertinent to define the concept's boundaries by reviewing the meaning of an “ethnic group” with which one identifies. According to Aboud and Skerry (1984, p. 3), an ethnic group refers to “a socially and/or psychologically defined set of people who share a common culture or cultural background, often because of similarity of race, nationality, or religion.” Ethnic group boundaries are primarily set by descent (Riggs, 1991). An ethnic group serves at least three critical functions to its members: identification as a group member, a communication network, and a frame of reference (Laroche et al., 1997).

One's ethnic group is at the centre of judgements against other groups, countries, and all related objects (Ouellet, 2007). An ethnic attitude is defined as “a predisposition to respond in a favourable or unfavourable manner toward people from different ethnic groups” (Aboud and

Skerry, 1984). Ethnic attitudes are an important part of one's ethnic identity (Roberts et al., 1999), and they contribute to an individual's social identity (Phinney, 1992).

The reaction toward members of other groups is based on one's ethnic group affiliation. According to Aboud and Skerry (1984), there are two different forms of group differentiation that eventually lead to affiliation with one's own group: one is affective and the other is perceptual. Affective differentiation develops early in one's life, while perceptual differentiation develops later and is demonstrated in the form of distinguishing one's own group from other groups. In fact, identification with one's own ethnic group is strengthened by contrasts and comparisons with other groups. The authors further explain that the development of mature ethnic attitudes from childhood to adolescence to adulthood follows two overlapping sequences: (1) from a focus on oneself, to a focus on groups, and then on individuals; (2) from affective, to perceptual, to cognitive forms of differentiation.

2.1.2 ETHNICITY RESEARCH

As it deals with both individual and group behaviours, ethnicity has been of interest to social researchers from a variety of disciplines, including psychology, sociology, anthropology, and marketing, among others. However, because of the diverse perspectives of these fields, ethnicity has been conceptualized and measured using a wide range of theoretical approaches and research methods. There has been no agreement on its definition, the conceptualization of its dimensions, or the measures used to study it (Constant et al., 2009). Ethnicity, therefore, remains one of the most debatable and unstable research concepts (Mateos et al., 2009; Nobles, 2000).

Ethnicity has been long rooted in research on inequality and racism and has been conceptualized generally as a static phenomenon that labels minority groups whose members consider themselves as distinctive. Research on ethnicity has mostly been concerned with minority ethnic groups that are subject to social inequalities and racism (Nazroo and Karlsen, 2003; Riggs, 1991). As noted by Khanna (2011), early scholars have viewed ethnicity as something fixed – rooted in one’s origin and unchangeable. This notion of ethnicity did not allow choice to its bearers; it primarily referred to objective group membership as determined by a person’s country of origin (Phinney, 1992; Riggs, 1991). However, in the mid-twentieth century, scholars began to question the static nature of ethnicity (Khanna, 2011). The concept evolved and became viewed as dynamic and one that is constantly being re-created (Laroche et al., 1996; Nazroo and Karlsen, 2003; Ryan, 2007).

In the late twentieth century, ethnicity research started to consider the importance of independent individual identities that belong to distinct ethnic groups (Riggs, 1991). Since then, there has been a growing emphasis on examining ways in which ethnicity can be perceived as an “identity” (Nazroo and Karlsen, 2003). As well, in order to understand the process of ethnicity identification and its general influence on behaviour, researchers worked on further analyzing the ethnicity phenomenon, its components and how it relates to identities.

The literature on ethnic identification has mainly described the concept based on two theoretical approaches: Tajfel and Turner’s (1986) Social Identity Theory (SIT), and Erikson’s (1968) theory of identity development. These two theories have explained different components of ethnic identification.

First, SIT has emphasized the notion of social belonging or group membership. According to the SIT, individuals tend to classify themselves and others based on various social groupings, such as organizational membership, religious affiliation, age, and gender (Ashforth and Mael, 1989). Stets and Burke (2000) define a social group as “a set of individuals who hold a common social identification or view themselves as members of the same social category.” Individuals self-categorize themselves in relation to similar individuals who represent their social group; hence they are referred to as the in-group, while on the other side there exists the out-group which refers to “others” who are not part of the individual’s social group (Stets and Burke, 2000).

The SIT views ethnic identity as one type of social or group identity that is an important part of the self-concept (Roberts et al., 1999). Stets et al. (2003) note that ethnic identity is a form of social identification that constitutes part of our social identity. Phinney (1992) identifies sense of belonging to a group or the sense of group membership as elements of ethnic identity that are common across groups.

The second approach to the study of ethnic identity is based on Erikson’s (1968) developmental theory, which considers the social, cultural, and ethnic dimensions of identity. Erikson (1968, p. 22) explains identity formation as “a process of simultaneous reflection and observation, a process taking place on all levels of mental functioning.” Identity formation “takes place through a process of exploration and commitment that typically occurs during adolescence and that leads eventually to a commitment or decision in important identity domains” (Roberts et al., 1999, p. 303). In order to better grasp identity, Erikson (1968) notes that researchers need to consider the

environment, which not only surrounds us but is also *in* us. According to this changing nature of identity, Erikson (1968, p. 310) describes it as a link between our “actuality of a living past with that of a promising future.”

In sum, ethnic identity has been examined in the literature from two different viewpoints. The SIT framework looks at ethnic identity in terms of group membership that could be simply established by origin; on the other hand, developmental theory views the process of identity formation as a continuous changing and developing process, so that one’s ethnic identity can continuously outgrow or exchange some of the tendencies that occupy it.

2.1.3 CONCEPTUAL CONFUSION: ETHNICITY AND ETHNIC IDENTITY

As mentioned above, the notion of ethnic identity and the process by which individuals actively engage in building their ethnic identities became of interest to scholars in this area only recently. And, since ethnic identity is so central to the conceptualization of ethnicity, it has become the focus of a vast literature that has added to the richness of the study of ethnicity – while at the same time helping to create conceptual confusion between the two terms.

This confusion emerged largely as a result of recent attempts to understand the dimensions of ethnicity and how they relate to the “ethnic identity” concept. As noted by Riggs (1991), a terminological problem associated with ethnicity research is the use of old terms to name new concepts such that the meaning of the new “word” is narrowed to exclude key meanings or stretched to include irrelevant ones. In addition, even after researchers agreed on the dynamic nature of ethnicity, others kept the old term as-is (static) and used “ethnic identity” to refer to the

dynamic aspect of ethnicity. For instance, Constant et al. (2009) refer to ethnicity as a unique characteristic of an ethnic group while ethnic identity differs among individuals of the same group. Nazroo and Karlsen (2003) view ethnic identity as an assessment of ethnicity to explore what being a member of a particular ethnic group means. Other researchers have used the terms interchangeably to refer to the same concept (Cameron and Lalonde, 1994; Ryan, 2007), which has added to the confusion.

Table 2.1 illustrates the contradictory conceptualizations of the relevant terms, and the resultant ambiguity in understanding them, based on selected seminal studies in the literature. The conceptual boundaries of ethnicity and ethnic identity are ambiguous and the concepts overlap both theoretically and methodologically. As noted earlier and summarized in the table, the distinction between ethnicity and ethnic identity is far from clear in the literature. There is lack of consensus as to which concept should be considered an umbrella term. Some studies treat ethnicity and ethnic identity as two identical concepts (Cameron and Lalonde, 1994); others conceptualize identity as a component of ethnicity (Kim and Arthur, 2003; Laroche et al., 1996; Laroche et al., 1997; Pires and Stanton, 2000; Riggs, 1991); or the reverse, ethnicity as a dimension of identity (Cleveland and Chang 2009; Nazroo and Karlsen, 2003; Phinney, 1990); and still others view the two constructs as distinct (Constant et al., 2009; Pizarro and Vera, 2001; Rosenbaum and Montoya, 2007).

Table 2.1. Summary of Conceptualizations of Ethnicity and Ethnic Identity in the literature

Author	Journal	Conceptualization
Phinney (1990)	Psychological Bulletin	Ethnicity is considered a component of ethnic identity. Ethnic identity has four components: Ethnicity and self-identification, sense of belonging, attitudes toward one's ethnic group, and ethnic involvement (social participation and cultural practices).
Riggs (1991)	International Sociology	Ethnicity refers to ethnic group membership, i.e. it is a static phenomenon. The new notions of ethnicity need to incorporate identity.
Cameron & Lalonde (1994)	Personality and Social Psychology Bulletin	Ethnicity and ethnic identity refer to the same concept and are used interchangeably. The latter is a dynamic multi-dimensional phenomenon; the former is manifested in social in-group activities, use of language, religious practices, and friends.
Laroche et al. (1996)	Journal of Cross-Cultural Psychology	Ethnicity encompasses multiple traits that vary in strength. It is a dynamic concept that is constantly being recreated and changed. Ethnic identity, also referred to as self-identification, is one component of ethnicity (other components are, e.g., cultural behavioural patterns and personal ties).
Laroche et al. (1997)	Journal of Marketing Theory & Practice	Ethnicity encompasses cultural dimensions used to assign people to groups, i.e., it is a dynamic and adaptable concept since culture evolves. Ethnicity is explained in terms of two concepts: ethnic identity (extent to which one identifies as belonging to a group) and acculturation (extent to which one has learned key characteristics of a different culture through contacts with it).
Heslop et al. (1998)	Canadian Journal of Administrative Sciences	Ethnicity defined on the basis of residence in English vs. French Canada and use of the respective language, based on the instrument developed by Kim et al. (1998).
Pizarro & Vera (2001)	The Counseling Psychologist	Ethnic identity development is the process of "ascribing meaning to one's membership in an ethnic group." It is conceptualized in many ways including ethnic labels, ethnic practices, and beliefs.
Nazroo & Karlsen (2003)	Ethnic & Racial Studies	Ethnic identity is a dynamic aspect of one's life. It has five dimensions: two related to self-description (nationality and a broad ethnic/racial descriptor), a traditional identity (dress, use of language, attitudes to mixed marriages, etc.), participating in a community, and being a member of a "racialized" group (perceptions/experience of racial harassment). Ethnicity is only one element of identity whose significance depends on the relative weight an individual assigns to it.
Kim & Arthur (2003)	Clothing & Textiles Research Journal	Ethnic identification is the maintenance of one's identity with his/her own ethnic group. It is manifested in various ethnic behaviours and reflected in-group solidarity; it may vary within an ethnic culture.

Table 2.1 (continued). Summary of Conceptualizations of Ethnicity and Ethnic Identity in the literature

Author	Journal	Conceptualization
Xu et al. (2004)	Psychology & Marketing	Ethnic identity is an individual's sense of self within an ethnic group, and the attitudes and behaviours associated with that sense. Ethnic identity becomes an integral part of the ethnic young adult's social identity and a vital component of his/her self-image.
Rosenbaum & Montoya (2007)	Journal of Business Research	'Ethnic' refers to any group of individuals that claims a distinct identity, which sets them apart from others. Ethnicity connotes minority issues, and also refers to aspects of relationships between groups that are culturally distinct.
Cleveland & Chang (2009)	Journal of Business Research	Ethnic identity is the incorporation of ethnicity into a person's self-concept (sense of belonging); manifest through material possessions, the extent of adherence to values from ethnic origins, etc.
Constant et al. (2009)	Journal of Economic Behavior & Organization	Ethnicity refers to a static social phenomenon that is measured in terms of country of origin, nationality, or race. Sense of belonging and commitment to the culture of origin has been recently added to its conceptualization. Ethnic identity is a more individualistic notion used in anthropology, psychology, sociology, economics, and marketing to capture the sense of belonging and behaviours toward cultural and ethnic societies. Ethnic identity and ethnicity are two separate, yet interrelated, concepts.
Lindridge (2010)	Journal of Marketing Management	Ethnicity is used to describe a nation or a group who share one or all of the following: a common nationality, culture, language, race, religion, and descent. It is used to set boundaries against groups that are culturally and/or physically outside of the dominant culture.

Moreover, ethnic identity has been viewed as a dynamic phenomenon that varies according to one's developmental stage as well as social and cultural contexts (Nazroo and Karlsen, 2003; Phinney, 1992; Pires et al., 2003) and, like other aspects of identity, becomes more salient during adolescence (Roberts et al., 1999; Xu et al., 2004). The same line of research views ethnicity as an objective group membership that is determined by origin (Atkinson et al., 1979; Phinney, 1992), while ethnic identity can adapt, transform, or evolve (Constant et al., 2009; Lindridge, 2010). In contrast, since a key point of interest of Laroche et al. (1997) was to distinguish identity from acculturation rather than from ethnicity, they, quite naturally, opted for considering

the former as the constant: ethnic identity “remains largely unchanged even after extended contact with the majority group over the long period of time... [it is] a de facto characteristic” (p. 110).

2.1.4 THE STUDY'S CONCEPTUALIZATION OF “ETHNICITY”

In the present study, ethnicity is conceptualized as a multi-dimensional dynamic concept that consists of ethnic origin, ethnic identity, and ethnic intensity (Pires and Stanton, 2000).

The first dimension, ethnic origin, is defined as “an individual’s or group’s natural identification with the original ethnic group, that into which the individual is born. Ethnic origin is simply a fact that occurred in the past. It is immutable” (Pires and Stanton, 2000, p. 49). A person’s origin can be considered a set demographic trait that does not vary in intensity and cannot be influenced by one’s attitudes or behaviours. This dimension of ethnicity reflects the stability feature that has been described by many researchers (Atkinson et al., 1979; Phinney, 1992, Laroche et al., 1997).

Ethnic identity is the second ethnicity dimension. It is defined as “the individual affiliation with a specific ethnic group” that “can be of variable intensity over time, affecting group strength” (Pires et al., 2003, p. 225). According to this viewpoint, ethnic identity is considered a dynamic dimension that accounts for the changes in one’s ethnicity. This is in line with how ethnic identity has been commonly referred to in ethnicity studies as an individual's "subjective orientation toward his or her ethnic origins" that is expressed as a collective group identity through social structures such as families, friends, and cultural institutions (Ryan, 2007, p. 418).

Ethnic identity is viewed as a dynamic phenomenon that “varies with development and experience and with changes in the social and historical context” (Phinney, 1992, p. 160). Ethnic identity is considered an important aspect of a person’s social identity and self-concept, and, like other aspects of identity, is more salient during adolescence (Phinney, 1992; Roberts et al., 1999).

Ethnic intensity, the third ethnicity dimension, refers to the intensity of affiliation with one’s ethnic group (Deshpande et al., 1986; Pires and Stanton, 2000). This is an important aspect of ethnicity; for instance, an individual may *identify* with a specific group yet his/her ethnic *intensity* may be low. According to Deshpande et al. (1986), different levels of ethnic intensity between individuals within the same ethnic group can be detected. Thus, if ethnic intensity is not examined under ethnicity, then those individuals with a weak identification would be grouped together with strong identifiers (Williams and Qualls, 1989). Furthermore, ethnic intensity and ethnic identity together determine ethnic group strength (Pires and Stanton, 2000).

This study adopts the above conceptualization of ethnicity as a multi-dimensional dynamic variable that varies in strength (ethnic identity and intensity). The following section further examines ethnic identity and its different aspects.

2.1.4.1 Components of Ethnic Identity

Identities, in general, serve as behavioural guides for individuals so that they are expected to interact and behave in a manner consistent with their identities (Stets et al., 2003). As further

emphasized by Burke and Stets (2009, p. 118), “It is assumed that individuals as group members think alike and act alike. Thus, there is uniformity in thought and action in being a group member.” In addition, as emphasized by Friedman (1990, p. 18), “The practice of identity encompasses a practice of consumption and even production.” In fact, consumption can be viewed as “an act of self-identification” and an “aspect of broader cultural strategies of self-definition and self-maintenance” (Friedman, 1990, p. 3, 5).

From a consumer behaviour viewpoint, the identity dimension of ethnicity has been the focus of much research in this area. Ethnic identity has been used often to measure the social and psychological transformations of individuals (Hirschman, 1981; Laroche et al., 2005; Ogden et al., 2004; Webster, 1990-1991). Dmitrovic et al. (2009, p. 524) further emphasize that in order to understand ethnic consumption behaviour, research needs to investigate the “growing impact of consumers’ national and ethnic identities on their consumption motivations” and “the complexity of consumers’ choice between locally produced goods and their imported alternatives.”

There are many aspects of ethnic identity that have relative importance for different ethnic groups; these include “self identification, language, social networks, religious affiliation, endogamy, positive attitudes, and many varied cultural traditions and practices” (Phinney, 1992, p. 159). For instance, language is an important aspect of ethnic identity of French-Canadians, while elder-youth relationships play a major role in shaping Middle Eastern identities.

Nevertheless, there are components of ethnic identity that are shared with diverse ethnic groups. It is obvious that each ethnic group has its unique values, customs, and history; yet the sense of

ethnic identification or group belonging is a common aspect across groups. Phinney (1992), who based her work on Erikson's (1968) identity theory, examines three aspects of ethnic identity that are applicable to all groups: self-identification, sense of belonging and attitudes toward one's own ethnic group, and ethnic behaviours and practices.

The first universal aspect or indicator of a person's ethnic identity is self-identification. This can be viewed as an "ethnic label that one uses for oneself" and is considered to be "a necessary precondition for ethnic identity" (Phinney, 1992, p. 158). Individuals have the choice of their ethnic label; for instance, individuals from mixed backgrounds can identify themselves with multiple ethnic groups.

Sense of belonging is the second dimension of ethnic identity. Pollini (2005, p. 498) describes this as an individual's "inclusion in the social collectivity" by assuming a specific role. The feelings of attachment and belonging to one's ethnic group and attitudes toward this group are used as one key aspect of ethnic identity. Feeling proud and good about one's background and group membership are items that can assess the sense of belonging dimension.

The third dimension or component of ethnic identity is ethnic behaviours and practices. This dimension emphasizes a person's involvement in social activities and participation in cultural events within one's group (Phinney, 1992). On the other hand, ethnic behaviours such as customs, traditions and social interactions have also been often considered in the literature as aspects of acculturation (Roberts et al., 1999).

In summary, identity, in general, is a reference point to individual behaviour such that one's behaviour reflects aspects of his/her identity. As referred to earlier, research studies have shown that ethnic identity influences local versus foreign product consumption behaviour. In order to study this relationship, this section has examined three universal aspects of ethnic identity that apply to diverse ethnic groups: self-identification, sense of group belonging, and ethnic practices. The following section moves further into the meanings of acculturation and the different modes associated with it.

2.2 ACCULTURATION

In this section, acculturation is defined and a theoretical review of the acculturation process is presented. Next, the different modes of acculturation and the factors that influence the degree of acculturation are explained. Consumer acculturation and the specific aspects of consumption within a host culture are then discussed.

2.2.1 DEFINITION

According to Gentry et al. (1995), acculturation is a process that takes place when individuals from different cultures come in contact with each other. This results in changes in both groups' original attitudinal and behavioural patterns. Andreasen (1990) refers to acculturation as a phenomenon of "cultural interpenetration", in which members of distinct ethnic groups interact with each other and influence each other's behaviours through direct face-to-face interaction, or indirect exposure via various media channels or others' experiences. Acculturation is then viewed "as the extent to which a person has learned some of the key characteristics of a different

culture as a result of contacts with the other culture (often through the learning of language)” (Laroche et al., 1997, p. 102). Wallendorf and Reilly (1983) define acculturation as changes in behavioural patterns of an immigrant specifically in language, dress and food.

Acculturation can be further defined as the degree to which original ethnic group values “are replaced or increased with host country’s values” (Pires and Stanton, 2000, p. 43). Host values refer to dominant values that are represented by the majority of people one is living amongst or exposed to and that are not similar to those of the culture of origin. Acculturation also refers to “a person’s or cultural group’s learning and adoption of the values and norms of another culture – the values, attitudes, traditions, language, religion, etc. inherent to each ethnic group” (Pires and Stanton, 2000, p. 43).

As noted by Luedicke (2011), consumer acculturation emerged in the 1980s as a new field of research. Since then consumer researchers became interested in examining the adaptation of immigrants to Western consumer cultures. This was done by further assessing the degrees of assimilation of minority consumers compared with mainstream consumers, particularly in the American cultural context. This research area has been concerned mainly with “migrant identity projects”, “acculturation agents that are involved in this process”, and the various kinds of “outcomes (e.g., integration, resistance, or pendulism) that are produced under different national–cultural conditions (e.g., in North America, Denmark, or Turkey)” (Luedicke, 2011, p. 224).

Consumer acculturation is simply a subset of acculturation that is related to consumption activities (Gronhaug et al., 1993). It focuses on the process of acquiring the appropriate set of knowledge, skills, and attitudes to adopt an alternative consumer culture (Cleveland and Laroche, 2007). The degree of adaptation to the new consumer culture varies in strength from one individual to another. Consumer acculturation outcomes may vary from the complete adoption of foreign consumption practices, to the mixing of alternate behaviour with current culture, or even to over-identification with one's ethnic culture and a concomitant total rejection of the foreign culture (Cleveland and Laroche, 2007).

In a study of acculturation of Mexican immigrants in the United States, the term "consumer acculturation" has been referred to as "the general process of movement and adaptation to the consumer cultural environment in one country by persons from another country" (Peñaloza, 1994, p. 33). The consumer cultural environment here refers to family, friends, social and religious institutions, and media from both immigrant and host cultures (Peñaloza, 1994).

The following section sets out to explain various theoretical elements of the acculturation processes including its antecedents, modes and outcomes.

2.2.2 PROCESS

Consumer acculturation can be described as the process through which a consumer group learns the cultural bases of consumption of another consumer group (Peñaloza, 1989). In other words, consumer acculturation can be viewed as "an eclectic process of learning and selectively

displaying culturally defined consumption skills, knowledge and behaviors” (Peñaloza, 1989, p. 110).

There are several approaches that explore the acculturation process and its effects on ethnicity. One of the first theories that explain the extent of this relationship is the straight-line theory, or the so-called “melting pot” theory. The straight-line theory implies that ethnic groups are completely absorbed into the host culture (Gans, 1979). Based upon this traditional theory, full assimilation emerged as the dominant mode of acculturation that explains ethnic influences. In this mode, an ethnic group is expected to completely give up their original culture in favour of a new one (Palumbo and Teich, 2005).

Nonetheless, the straight-line theory has been criticized on many aspects. One shortcoming has been its narrow focus on assimilation as the one and only acculturation mode (Gentry et al., 1995). In addition, many researchers note that the straight-line theory overestimates acculturation and assimilation effects on immigrant ethnic cultures (Gans, 1979; Gentry et al., 1995; Lerman et al., 2009; O’Guinn and Faber, 1985; Peñaloza, 1994).

As noted by Gans (1979), acculturation needs to be viewed as a reciprocal process in which the host or dominant culture is itself influenced by immigrant or minority cultures. More recent acculturation research has focused on the two-way interaction process between the culture of origin and the host culture (Askegaard et al., 2005; Hmida et al., 2009; Lindridge et al., 2004; Oswald, 1999; Üstüner and Holt, 2007).

Moreover, the acculturation process needs to be examined in the light of individual or group differences. According to Gentry et al. (1995), in their study of the acculturation process within a North American model it was clear that acculturation varies across different contexts, ethnic groups, as well as individuals within the same group. According to Laroche et al. (1997) differences in values, identities, ethnic backgrounds, communication networks, and frames of reference between French and English Canadian consumers have influenced their consumption patterns. In addition, extensive research on American minority groups, mainly on Latin Americans, African Americans, Chinese Americans and Japanese Americans, resulted in several acculturation models that subdivide minority groups according to individual differences within the same ethnic group (Atkinson et al., 1979).

Acculturation also varies according to several demographic factors such as gender, language, occupation, income, religion, etc. According to Peñaloza's (1994) study of Mexican immigrants in the United States, age, gender, social class, work status, and language were all factors that contributed to the immigrants' adaptation process to the new consumer environment. Peñaloza (1994) also noted that older subjects had a higher sense of self-belonging and were more attached to their original Mexican culture, whereas younger ones seemed to adapt more quickly to the American culture. As well, the type of job seemed to have an influence on the acculturation process; immigrants who worked closely with Americans appeared to have less difficulty adapting to the American values and norms. Language has also been found to influence acculturation (Chen et al., 2005; Hmida et al., 2009; Peñaloza's 1994), while the results on the role of education have been mixed, with some studies finding a relationship (e.g., Lerman et al.,

2009) and some not (e.g., Rajagopal et al., 2009) between it and respondents' level of acculturation.

A few studies have reported that the length of stay in the host country may influence the individual's acculturation level. Behavioural and psychological research argues that feelings developed toward specific products and places in childhood usually sustain a long lasting attachment in the years to follow (Seamon, 1984; Spencer, 2005). Lerman et al.'s (2009) study indicated that the longer respondents have lived in the United States, the greater their assimilation to the American culture. Rajagopal et al.'s (2009) study on a specific consumption behaviour (dining out) of Korean Americans found that length of stay had a positive impact on the groups' acculturation level measured by how often they dine out in American restaurants. On the other hand, Wallendorf and Reilly (1983) and Peñaloza (1994) agreed that length of stay does not affect the acculturation process, unless accompanied by a motivation to become involved in and part of the host society and its culture.

In addition, age (Palumbo and Teich, 2005; Peñaloza, 1994) and gender (Rajagopalan and Heitmeyer, 2005; Szapocznik et al., 1978) were found to influence the level of acculturation of consumers. According to Palumbo and Teich (2005), younger individuals were expected to acculturate in certain areas more than their older counterparts. As for gender, Szapocznik et al. (1978) noted that men showed a higher acculturation tendency than women. In general, men and women differ in their degree and type of involvement in various cultural norms (Wooten, 1995). In many ethnic minorities, women are expected to adhere to their ethnic cultural values while men are socialized to adapt more rapidly to host cultural norms (Dion and Dion, 2001).

Religious affiliation is also considered an influential factor in the acculturation process, and religiosity, defined as the extent to which members of a religion hold on to its major tenets (Sood and Nasu, 1995), has been attracting increasing attention in international marketing research (e.g., Cornwell et al., 2005). According to Gans (1979, p. 2), “while acculturation and assimilation have affected both sacred and secular cultures, they have affected the latter more than the former.” This implies that as religion becomes less important to individuals, they can easily assimilate into the new society. Peñaloza (1994) viewed religious institutions, besides family, friends, and the media, as important acculturation agents that play a dual role between host and immigrant cultures. Researchers have recently emphasized the role that religiosity plays in acculturation and called upon further studies to examine it (Hmida et al., 2009; Swaidan et al., 2006). Luedicke (2011) noted that religious beliefs add to the complexity of the consumer acculturation process making it difficult to consume certain objects. Considering its importance and its relevance to the theme of this study, it was decided to add religiosity to the other constructs under examination.

Luedicke (2011) built on previous conceptualizations of acculturation research and summarized consumer acculturation antecedents, processes, and outcomes in one model illustrated in Appendix A. This acculturation process model illustrates the theoretical scope of consumer acculturation, which, as noted by Luedicke (2011), is crucial to further understanding and empirically analyzing the acculturation phenomenon.

The acculturation antecedents illustrated in the model are mainly based on Peñaloza's (1994) research. Consumer acculturation is influenced by demographics (including language and recency of arrival), ethnic identity, and environmental factors; although when it came to demographics, the results are often mixed. Moreover, in the process, consumers have to cope with the new socio-cultural conditions by drawing on acculturation agents. Acculturation agents are intermediaries that exist in both original and host cultures, and act as two opposite magnets that work to transfer consumer behaviours and norms corresponding to their own culture (Peñaloza, 1994). Acculturation agents such as family members, friends, media, and institutions play a crucial role in the consumer acculturation process.

The acculturation process model also explains acculturation outcomes that are primarily based on the extent to which ethnic consumers adopt or reject certain cultural elements from both their home and host cultures. In this context, the impact of acculturation on a consumer's identity could widely vary from full assimilation, integration, shattered identification, full segregation, etc. For instance, in the case of full assimilation "the impact of the norms associated with the culture of origin becomes very small" (Wallendorf and Reilly, 1983, p. 293). In this case, an individual completely chooses to adopt the dominant cultural lifestyle. On the other hand, if an individual faces a "shattered identity" due to conflicting cultural values between home and host cultures, this may eventually turn into collective resistance against the dominant culture (Luedicke, 2011).

2.2.3 ACCULTURATION MODES

Atkinson et al.'s (1979, p. 191) research on American minorities suggests that attitudes of individuals in a minority group “may vary from desire for total assimilation into the dominant culture to total rejection of the dominant culture and immersion in the minority culture.” For instance, a study of the Chinese American ethnic group response to the American culture reveals that some group members reject their Chinese background and completely assimilate into the dominant American culture, while others stick to their traditional cultural values and beliefs and resist assimilation. The study of Mexicans' adaptation to life in the U.S. suggests that they did not fully assimilate into American culture, yet they decided to integrate with and be part of it (Peñaloza, 1994).

As noted earlier, acculturation modes have been the basis of most recent acculturation studies that are all based on the work of Berry (1990) as their main source. Berry (1990) assigns different acculturation modes to individuals based on the extent to which they link themselves to both their original and host cultures. Based on his work, there are four types or modes of acculturation that explain ethnic based behaviour within a host culture. These modes are classified according to two considerations: the extent to which an individual or a group identifies with the original ethnic culture, i.e. the degree of cultural retention; and the extent to which an individual or a group relates to the host culture, i.e. the degree of cultural adaptation.

The four modes of acculturation are integration, separation, assimilation, and marginalization. They are classified in Table 2.2 and are further explained below.

Table 2.2. Acculturation modes

		Degree of retention of the original culture	
		High	Low
Degree of adaptation to the host culture	High	Integration	Assimilation
	Low	Separation	Marginalization

Integration. In the integration mode, the individual decides to hold on to his/her culture, but at the same time, be part of the majority culture. The person decides to maintain his or her cultural values while integrating with the larger social network. In this mode, an individual can maintain an in-group ethnic identity while fostering out-group relationships.

Separation. In the separation mode, the individual strongly identifies with and holds on to his/her original culture and values. At the same time, the individual decides to strongly disassociate or separate from the host culture.

Assimilation. In the assimilation mode, the individual has a low degree of attachment to his/her own culture, while developing a high degree of transformation to the values and behaviours offered by the host culture. In this mode, the individual reaches the highest acculturation degree. According to Wallendorf and Reilly (1983, p. 293), “full assimilation” occurs when the individual becomes “a member of the culture of residence.” Moreover, the assimilation perspective implies “the eventual disappearance of ethnicity” and posits a “unidirectional ethnic change” toward host culture (Laroche et al., 1996, p. 114).

Marginalization. In the marginalization mode, individuals have low degrees of attachment toward both their original and majority cultures. As noted by Gentry et al. (1995), individuals feel rejected by the host culture while, at the same time, show no interest to belong to their original culture. The marginalization state is often an outcome of exclusion or discrimination (Berry, 1989).

The previous acculturation modes are similar to those of Pires and Stanton's (2000, p. 47) four acculturation patterns which include: "(1) cultural resistance, the attempt to ignore the new culture while maintaining the culture of origin; (2) cultural shift, the substitution of new cultural norms for native customs; (3) cultural incorporation, the adoption of some of the new culture while keeping some of the culture of origin; and (4) cultural transmutation, the alteration of original and new cultural practices to create a unique subcultural entity." The first three patterns (cultural resistance, shift, and incorporation) correspond, in respective order, to Berry's (1990) separation, assimilation, and integration. On the other hand, cultural transmutation implies a new kind of acculturation pattern in which a change in both ethnic and host cultures occurs leading to a new sub-cultural identity.

Gentry et al. (1995) note that there are several factors that influence the extent to which an individual identifies with and holds onto his/her original culture, as well as the decision to adopt to the values and behaviours offered by the host culture. For instance, the similarity of the immigrant culture and the majority culture plays a significant role in determining the degree and pace of acculturation. As noted by Peñaloza (1994, p. 51), "consumer behavior involves

elements of strategic cultural display within an environment characterized by interdependent, overlapping cultural domains... Culture was a variable commodity that was exchanged-divorced from previous referential cultural domains and reattached to new ones.” Besides cultural similarities, personal and situational characteristics influence the degree of acculturation and how individuals experience it (Luedicke, 2011). Peñaloza (1994) also notes that the degree of acceptance of the host culture to the immigrant consumption behaviours plays an important role in shaping the anticipated consumer acculturation process.

Overall, the acknowledgement of acculturation as a “multidimensional, dynamic, multicultural, involving multifaceted individuals” process, which is inconsistent with the traditional assimilation model, contributes to the complexity of marketing to ethnic groups and calls for “measures sensitive to individual differences” (Pires and Stanton, 2000, p. 47).

The following section moves on to international buyer behaviour and marketing literatures combined with research in psychology and sociology in order to address the major place constructs and the extent to which they impact consumer behaviours toward various countries and their offerings.

2.3 PLACE CONSTRUCTS

As mentioned in the introduction, the role of place image in international buyer behaviour has been the subject of extensive research over the past five decades, and there are over 1000 publications that emphasize the general value of place image and its effects on consumers’ product evaluations (Papadopoulos, 2004, 2011). Yet, detailed research on the antecedents of

country image, and the concomitant country branding process and its impact on various parties (products, organizations, foreign trade and investment, etc.), is missing (Rojas-Méndez et al., 2013).

More emphasis on understanding country images and their effects would assist in understanding the PCI phenomenon (Roth and Diamantopoulos, 2009), which refers to the images of places with which products are associated and is therefore broader than their specific place of production, which may be reflected in their "made-in" or "country-of-origin" image (Papadopoulos, 1993). Recently, there has been more research that examines the structure of country image as well as the product origin role in consumer choice behaviour (Balabanis and Diamantopoulos, 2004; Dmitrovic, 2009; Laroche et al., 2005; Vida and Reardon, 2008).

In addition, as mentioned in the introduction, the phenomenon of place image and its influence on consumer choice is highlighted in a number of other place-related constructs which are critical to understanding why and how place images are related to consumers' interpretations of place. A cross pollination of studies from cross-cultural psychology, social psychology, and sociology are used in the following literature overview to offer valuable insights for the study of such concepts in international marketing. The following sub-sections examine, in sequence, PCI effects, ethnocentrism, animosity, cosmopolitanism, world-mindedness, affinity, and nostalgia. The discussion begins with a brief analysis of each of the place constructs, the various factors that influence them, and the process by which they are formed.

2.3.1 PCI EFFECTS

A product's place association refers to "an aspect of product information with a complex effect on consumer behavior" (Verlegh and Steenkamp, 1999, p. 522). The PCI effect is referred to as "the phenomenon of evaluating products based on judging the country of origin" (Chryssochoidis et al., 2007, p. 1521). While past PCI research has used a number of different dependent variables that may be influenced by place image, such as product affect, product evaluation, product preference, brand image, intent to buy, and actual product ownership, the most commonly used variable is willingness to buy (Papadopoulos and Butt, 2005).

PCI, along with price, brand name, warranty, and packaging attributes, is considered as an extrinsic cue to product evaluations (Bilkey and Nes, 1982; Kotler and Gertner, 2002; Wang and Chen, 2004). Consumers resort to extrinsic product cues when they cannot easily tell how well the product can perform on the basis of intrinsic cues alone, which are harder to assess and for which detailed information is often unavailable (Bearden and Shimp, 1982; Miyazaki et al., 2005; Suri and Monroe, 2003). In fact, extrinsic cues are found to influence evaluations significantly even if the consumer is familiar with a product's intrinsic features (Lee and Lou, 2011). Consumers consciously search for extrinsic cues, such as made-in labels, to "draw inferences about the product worth" (Kotler et al., 1993, p. 281). Besides its cognitive connotations, research has shown that the PCI cue carries with it symbolic and emotional meaning (Verlegh and Steenkamp, 1999), and, among other effects, it functions as an activator of consumer feelings towards local versus foreign countries (Chryssochoidis et al., 2007), which in turn affects the evaluation of products of different origins.

Verlegh and Steenkamp (1999) review of country of origin research has shown that several studies view PCI similarly to price, brand name, and brand reputation, as a cognitive signal for product quality, while others focus on its affective, symbolic, and social connotations. Overall, when consumers form a conscious or unconscious connection between products and their origins, they tend to think about the place in such terms as its people, history, or culture. Thus, “country-of-origin effects cannot be attributed solely to the signalling of product quality.” (Verlegh and Steenkamp, 1999, p. 526)

All products that are associated with a place are in one-way or another subject to country of origin effects (Han and Terpstra, 1988). A product in the eye of the consumer consists of its attributes and PCI. Thus, the perception of a product and the willingness to buy it will highly depend on both its attributes and its origin.

The findings of studies that dealt with the potential influence of demographics on PCI views have been highly variable and often contradictory, suggesting that the phenomenon of PCI effects is widespread across different types of consumers (e.g., Ahmed and d'Astous, 2004), and that demographics are weak predictors of or have little effect on PCI evaluations (e.g., Ahmed and d'Astous, 2008; Balabanis et al., 2002; Samiee et al., 2005).

However, the extent to which the PCI effect is more salient depends on various factors associated with either the product in itself or the place of association. For instance, when consumers' lack information about the intrinsic qualities on which a product can be evaluated, such as quality, design, and performance, it is more likely that they will base their judgements on extrinsic cues

such as price, brand name and PCI (Ahmed et al., 2002; Han and Terpstra, 1988). Han (1989) explains that buyers use country image as a halo construct to evaluate products when there is uncertainty about, and inability to detect (prior to product usage), the products' actual quality or other characteristics. Ahmed et al. (2002), further explain that, when county image acts as a halo, the PCI effect is based on stereotypical beliefs that allow customers to project the features of specific country on its products to facilitate the judgement process.

Nevertheless, in other instances, even when other intrinsic and extrinsic product attributes are available, consumers are more concerned about PCI cues due to inherent psychological tendencies. Numerous studies on PCI effects provide ample evidence that consumers' overall purchase behaviour is influenced to a great extent by their images of places that products are associated with (Han and Terpstra, 1988; Papadopoulos and Heslop, 2002, Verlegh and Steenkamp, 1999). The images of places evoke certain feelings towards them, and these, in turn, influence consumer product judgements. Such associations with places may positively, neutrally or negatively affect the perceived value of a product (Kotler et al., 1993; Kotler and Gertner, 2002).

2.3.2 ANIMOSITY

Some of the recent contributions to PCI research have become more focused on the study of the impacts of negative emotions toward countries on product evaluations (Brijs et al., 2006; Papadopoulos et al., 2011; Phau and Chao, 2008), as well as consumer reactions to “incidents that generate animosity” (Heslop et al., 2008, p. 355).

It is important to distinguish here between animosity and ethnocentrism. Wang (2005, p. 227) note that these are two related concepts that “have different emphases, with consumer ethnocentrism anchored around consumers’ general beliefs about foreign products, whereas the animosity model is country specific.” As further noted by Riefler and Diamantopoulos (2007, p. 88), “while ethnocentric consumers tend to avoid buying products from any foreign country, consumers possessing feelings of animosity may find it well acceptable to buy products from a variety of foreign countries but refuse to purchase products coming from one specific foreign country which is the target of animosity feelings.” Wang (2005, p. 227) explains that “merely expressing and affirming one’s consumption choice based on his/her own nationality does not necessarily entail animosity towards foreign countries.” In addition, country-specific animosity can vary as a function of the country and thus tends to be a more transient, situational in nature as compared to consumer ethnocentrism (Lwin et al., 2010).

Animosity is defined as “remnants of antipathy related to previous or ongoing military, political or economic events” (Klein et al., 1998, p. 90). Drawing on this conceptual definition, animosity is perceived as a country-specific attitude that has received considerable attention in international marketing studies (see Ettensen and Klein, 2005; Heslop et al., 2009; Klein, 2002; Klein et al., 1998; Nijssen and Douglas, 2004; Riefler and Diamantopoulos, 2007). Animosity may arise for many reasons, such as territory and economic disputes, diplomatic disagreements, religious conflicts, and inter-ethnic factors (Riefler and Diamantopoulos, 2007; Wood et al., 2008).

In addition, animosity comes in different forms. Research has examined animosity between sub-cultures (Hinck, 2004; Rose et al., 2009; Shoham et al., 2006), as well as across nations (Heslop

and Cray, 2006; Klein et al., 1998; Leong et al., 2008) and nation dyads (Papadopoulos et al., 2011). Moreover, Jung et al. (2002) distinguished between two types of animosity: situational versus stable animosity. Situational animosity is “sparked by a particular episode, while stable animosity “tends to accumulate over time, evolving into a long-lasting hostility” (Leong et al., 2008, p. 997). Situational animosities are temporary and are viewed as incident-specific while stable animosities are considered deeply rooted animosities that are based on historical perspectives (Wood et al., 2008). Leong et al. (2008) further noted that situational animosity could evolve over time into stable animosity.

Research on consumer animosity has shown its negative influence on foreign product purchase behaviour (Klein, 2002; Klein et al., 1998; Riefler and Diamantopoulos, 2007). Nevertheless, negative feelings do not necessarily influence the *quality* evaluations of products affiliated with animosity countries (Klein et al., 1998; Riefler and Diamantopoulos, 2007). For instance, Klein et al. (1998) found that while Chinese consumers’ animosity toward Japan negatively influenced their willingness to purchase Japanese products, this effect was independent from their product quality judgements of Japanese products. Contrary to research that separates product judgements from animosity (Ettensen and Klein, 2005; Klein, 2002; Klein et al., 1998; Klein and Ettensen 1999), on the longer term, strong feelings of animosity were found to negatively impact product judgments, as well as to contribute to an unwillingness to buy products from a specific nation (Heslop and Cray, 2006; Rose et al., 2009).

Country-specific animosity feelings have proved to last for long periods of time and have strong negative influences on purchase intentions; examples include holocaust effects on Jewish

consumers' willingness to buy German products (Podoshen, 2009), the previously-noted Chinese consumers' refusal to buy Japanese products in spite of positive quality product perceptions (Klein, 2002; Klein et al., 1998), and South Korea's ban on Japanese products that lasted more than 50 years after the end of world war II and was just removed in 2002 (Leong et al., 2008). Klein (2002) also notes that even in cases of mild levels of anger toward foreign countries, animosity feelings had negative impacts on purchase decisions.

Nevertheless, research shows that animosity feelings can also be transient and situational in nature (Amine et al., 2005; Lwin et al., 2010). The transient nature of country-specific animosity is illustrated in the continuously changing feelings towards nations that are further represented in feelings toward their people and products. Examples include the changing public opinion of the British towards the Germans (Lwin et al., 2010), and the improvement of Australian consumers' view of France as a country and their willingness to buy French products (Heslop and Cray, 2006). Moreover, Maher and Mady's (2010) study of the longitudinal effects of animosity noted that its intensity can decrease over time and can be even replaced by positive feelings.

2.3.3 AFFINITY

Unlike research on consumer animosity, which, though not as extensive as that on ethnocentrism, does have a 15-year history and more than 30 publications to date, the subfield of consumer affinity is newer and studies in it are scarce. The term affinity is defined as "a spontaneous or natural liking for or attraction to a person or thing" or "a similarity of characters suggesting a relationship" (The Canadian Oxford Dictionary, 2001, p. 20). In their study of affect towards culturally linked countries, Papadopoulos et al. (2008), who first coined the term "affinity" in the

international marketing context, mention that the relationship between affect, on the one hand, and countries and their offerings, on the other, seems to be of higher importance and complexity than previously known. Oberecker and Diamantopoulos (2011) note that, due to the recency of the affinity construct to international marketing, its theoretical composition and dimensionality are yet to be explored.

The term "consumer affinity" in the international marketing literature is used to examine *country-specific* favourable attitudes towards foreign countries, unlike *general* positive attitudes arising from world-mindedness and xenophilia (Oberecker et al., 2008). Affinity is linked towards specific cultures, places, and products. Wood et al. (2008, p. 423) state that individuals may experience affinity towards nations "based on their perception (built on their direct and indirect experience) of those nation's companies and organizations, their citizen's lifestyle and well-being, the physical landscape and scenery of a country itself, its political and economic climate, its historical realities, its affiliation with higher causes and other attributes considered important." According to Swift (1999), *cultural* affinity refers to liking a person's or an object's culture. Affinity towards a *country* affects consumers' purchase intentions and is considered an important predictor of their buying behaviour regardless of the product's quality (Klein et al., 1998). According to Oberecker et al. (2008, p. 26), *consumer* affinity is defined as "a feeling of liking, sympathy, and even attachment toward a specific foreign country that has become an in-group as a result of the consumer's direct personal experience and/or normative exposure and that positively affects the consumer's decision making associated with products and services originating from the affinity country." Moreover, Heslop et al. (1998) found that immigrants' affinity with their home country can be reshaped into another form of affinity, namely sub-

cultural affinity with the host country, which seemed to show significant influence on product evaluations to products that originate from the home region.

Affinity has been defined in terms of empathy (Phillips et al., 1994), which does not necessarily imply a high level of liking; however, it “refers to an understanding, or the ability to see a situation from someone else’s point of view” (Swift, 1999, p. 184). Oberecker and Diamantopoulos (2011) further conceptualize affinity as a two dimensional construct that consists of soft emotions, which correspond to lower positive affect (i.e., sympathy), and stronger emotions that capture the high positive affect (i.e., attachment); strong positive emotions are then accompanied with arousal that leads to increased sensitivity and responsiveness to incoming information about the affinity country.

Oberecker and Diamantopoulos (2011, p. 5) suggest that “Affinity specifically captures positive emotions towards a country.” In turn, when being faced with similar product choices, consumers tend to rely on extrinsic cues such as price, brand, as well as product familiarity, that is, searching for products from affinity countries. Consumers would actually buy the affinity country product to avoid risk and maximize utility (Oberecker and Diamantopoulos, 2011; Oberecker et al., 2008). In practice, the main goal of affinity-based marketing is to link products to an affinity group, organization, or cause, for the purpose of creating “affinity products” that enable consumers to “promote the image of the affinity group or express their identity through the use of the affinity product” as well as provide “a tangible representation of the consumer’s affiliation with a specific cause or affinity group” (Mekonnen et al., 2008, p. 137).

2.3.4 *ETHNOCENTRISM*

Negative feelings toward foreign countries, in general, and their offerings, have been explained in international marketing studies under the umbrella of consumer ethnocentrism. Ethnocentric consumers are those individuals who are overly patriotic and closed to foreign cultures (Cannon and Yaprak, 2002). Ethnocentrism is concerned with “the image of people and/or symbols from outside one’s reference group” (Herche, 1994, p. 6). From a sociological viewpoint, ethnocentric behaviour is based on the bias of believing in the superiority of one’s own group and inferiority of others (Sumner, 1906). According to Shimp and Sharma (1987, p. 280), ethnocentrism “represents the universal proclivity for people to view their own group as the center of the universe, to interpret other social units from the perspective of their own group, and to reject persons who are culturally dissimilar while blindly accepting those who are culturally like themselves.” An ethnocentric consumer views one’s own group the reference point to which all other groups are judged in relation to (Balabanis and Diamantopoulos, 2004).

Moreover, for ethnocentric consumers, “foreign or global brands represent not only an economic threat but also a cultural menace” (Cleveland et al., 2009, p. 121). Balabanis and Diamantopoulos (2004) argued that consumer ethnocentrism influences the preferences for local products rather than foreign products. Ethnocentric consumers view their in-group highly, to the extent that they can overestimate the attributes of local products and underestimate those of foreign products (Chrysochoidis et al., 2007, Wang and Chen, 2004). Chrysochoidis et al. (2007) further note that ethnocentrism does not necessarily lead to the rejection of foreign products. As can be seen from these observations alone, agreement on the nature and effects of

the ethnocentrism construct, similarly to the situation with research on ethnicity, as discussed earlier, and other constructs, is far from universal.

The impact of ethnocentrism on consumer product evaluations varies across product categories and behavioural contexts (Cleveland et al., 2009). Research on the type of product and ethnocentric behaviour shows that the less important the product category, the greater the ethnocentrism associated with it (Chryssochoidis et al., 2007; Orth and Firbasová, 2003; Sharma et al., 1995). Orth and Firbasová's (2003) study on the role of ethnocentrism on food product evaluation showed that ethnocentrism was associated with low-involvement, low purchase frequency, low purchase volume domestic product categories.

From an ethnocentric viewpoint, the act of purchasing foreign made products may seem immoral and unpatriotic since buyers do not contribute to sustaining the local economy (Wall and Heslop, 1986). In such instances, consumers tend to buy local products despite their quality or level of involvement. However, in a different study, when the quality of foreign made products was significantly better than that of domestic products, ethnocentric consumers had to "admit" their preference for the imported ones (Supphellen and Rittenburgh, 2001). This phenomenon has been referred to as "reverse ethnocentrism", where consumers from developing countries prefer foreign products over domestic ones and tend to perceive their local products as inferior and of lower quality than those of developed countries (Essoussi and Merunka, 2007, p. 410).

There are several demographic factors that appear to contribute to the strength of ethnocentric attitudes. Cleveland et al.'s (2009) study of cosmopolitanism, ethnocentrism, and materialism,

using data drawn from consumers in eight countries, provides valuable insights to the international marketing literature on the distinctiveness of the three consumer attitudes, as well as their impact on buyer behaviour. Their analysis has reported age as a strong predictor of ethnocentrism. Younger consumers were found to be more open to adopting foreign products, while their older counterparts were more likely to show ethnocentric attitudes in evaluating local versus foreign food products (Chrysochoidis et al., 2007; Josiassen et al., 2011; Witkowski, 1998). Income, on the other hand, was not reported as a significant predictor of ethnocentrism (Cleveland et al., 2009). Similarly, Josiassen et al.'s (2011) study shows no evidence of a significant relationship between income and ethnocentrism.

On the other hand, there have been contradictory and unclear results when it comes to gender effects on ethnocentric attitudes (Josiassen et al., 2011; Nijssen and Douglas, 2011; Pharr, 2005; Shankarmahesh, 2006). It is not clear whether men and women vary in their ethnocentric tendency level. For instance, Josiassen et al. (2011) show that women have a more ethnocentric tendency than men. The authors argue that previous studies that reported women's ratings of foreign products more favourable than men's have either reported a weak tendency level (e.g. Banister and Saunders, 1978) or tended to confuse the PCI construct with the ethnocentrism construct (e.g. Mittal and Tsiros, 1995, and Schooler, 1971). Moreover, Josiassen et al. (2011) note that consumers who are more ethnocentric are less culturally open, are less educated, and, in terms of Hofstede's (1980) dimensions of culture, are more collectively than individually oriented.

2.3.5 *COSMOPOLITANISM*

Cosmopolitans are groups of people who are more globally than locally oriented; yet they do not need to leave their own country to be cosmopolitans (Cleveland et al., 2009). Cosmopolitans have “a conscious openness to the world and to cultural differences” (Cleveland et al., 2009, p. 119). They “actively seek different cultural settings and attempt to immerse themselves in the new culture” (Josiassen et al., 2011, p. 629). Cannon and Yaprak (2002) further note that local cosmopolitans are a sub-classification of cosmopolitans who transcend their local culture, to adopt cosmopolitan values, but without abandoning it. They look beyond the value established within their community, and rely on objective criteria and logic that transcend any values.

There is debate whether cosmopolitanism is a personality trait or a predisposition at birth versus a learnable skill. Cannon and Yaprak (2002, p. 31, 32) argue that cosmopolitanism is “a set of acquired cultural orientations” and that “Cosmopolitans are made, not born.” On the same line, Hannerz (1990) argues that cosmopolitanism is not a personality trait, though some individuals may have dispositions to be more cosmopolitan than others. Cosmopolitanism can be learned through training and exposure to and involvement with other cultures (Hannerz, 1990; Thompson and Tambyah, 1999).

A cosmopolitan consumer is thought of as a “world citizen” – a consumer whose orientation transcends any particular culture or setting (Cannon and Yaprak, 2002, p. 30). Cosmopolitans, unlike locals, are not biased to their home culture. According to Cannon and Yaprak (2002, p. 38), there are several factors that drive consumers to acquire cosmopolitan values:

- Global competition and technological change: Consumers tend to become more cosmopolitan when they are exposed to better product and service ideas, as well as new technologies, from outside their own local culture.
- Global communications: Advancements in communications have dramatic effects on the visibility of foreign ideas. Such advancements make it more feasible to make the shift to adopt the more innovative and need-satisfying alternatives.
- Saturation of lower-level needs: When consumers “saturate their needs for subsistence, safety, and belonging, they begin searching for ways to meet their rising needs for esteem and self-actualization. These are difficult to fill in the context of a local culture”; rather, high order needs such as self-actualization “come from experiencing new, broadening experiences” (Cannon and Yaprak, 2002, p. 40). As these authors further suggest (p. 45, 46), “A common pattern of cosmopolitanism might be an affinity for the best of everything – a quest for world-class living.”
- Desire for authenticity and quality: Cosmopolitan consumers tend to experience products or services in their original state, such as trying Chinese food cooked in a Chinese restaurant.
- Desire to become a non-judgemental individual: For consumers, being cosmopolitan reflects their presumed objectivity when experiencing multi-cultural offerings.

The application of the cosmopolitanism construct in the international marketing literature has been mainly theoretical with little empirical research (Cleveland et al., 2009; Riefler and Diamantopoulos, 2009). Riefler and Diamantopoulos (2009, p. 414) attribute this to “the absence of a psychometrically sound measure of consumer cosmopolitanism.” Nijssen and Douglas

(2008) state that researchers have paid little attention to the development of an appropriate measure for cosmopolitanism that addresses dimensions specific to consumer behaviour. To this end, Riefler and Diamantopoulos (2009) set forth, from a marketing perspective, three dimensions of cosmopolitanism that can further assist in the development of a more valid scale. The three dimensions are open-mindedness, diversity appreciation, and consumption transcending borders. (For a detailed description of the items please refer to Appendix B.)

A few studies have examined the impact of demographics on cosmopolitan behaviour. Cleveland et al. (2009) reported age as a strong predictor of cosmopolitanism, suggesting that the construct was negatively related to age since younger people were more world-minded than older people. Gender has also shown some effects on cosmopolitanism (Cleveland et al., 2009; Robertson and Zill, 1997). Cleveland et al. (2009) reported that women were more cosmopolitan than men.

Similarly to ethnocentrism, income was not reported as a significant predictor of cosmopolitanism (Cleveland et al., 2009). Sharma et al. (1995), on the other hand, reported that higher income provides more opportunities for travel and purchase of foreign products thus resulting in more cosmopolitan behaviours. Along the same lines, Balabanis et al. (2009) suggest that consumers with higher income are more mobile and tend to be more cosmopolitan. That said, mobility definitely has a positive impact on cosmopolitanism, yet consumers do not have to be mobile to be cosmopolitan. Cleveland et al.'s (2011, p. 941) study of Turkish consumers showed that "the culture-shaping power of the media" had the same positive impact on cosmopolitan scores, as did extensive travelling. As well, Hannerz (1990) noted that mobility, in itself, is not an antecedent to cosmopolitanism. People travel for many reasons; shopping,

visiting friends, for business, etc. If one does not have the state of mind to get involved in other cultures and see the differences and accept them, then travelling would be limited to the reason it was initially set about.

2.3.6 WORLD-MINDEDNESS

Human mobility, international trade, advances in communication technologies, and growing immigration are all factors that contribute to what Rawwas and Rajendran (1996) label as hybrid cultures, particularly referring to the cultures of Canada and Switzerland. In a hybrid culture, individuals are exposed to different ideologies and value systems, and thus the need and tendency to respect and tolerate one another is at its highest.

Fifty-seven years ago, Sampson and Smith (1957, p. 105) introduced the term world-mindedness and defined it as “a frame of reference, or value orientation, favoring a world-view of the problems of humanity.” Sampson and Smith (1957) further identified a measure of world-mindedness in an international context; they devised the Sampson-Smith scale to measure world-minded attitudes such as respect and tolerance. The scale consisted of thirty-two statements that pertain to education, immigration, world-trade, and international organizations.

Since its initial introduction to the academic literature, world-mindedness has been mostly used in education research to evaluate international education programs and assist in designing curricula that aim to cultivate global mindsets (Al-Rubaiy, 1984; Bunnell, 2005; Clarke et al., 2009; Sylvester, 2005). For instance, on the business educational research side, Deng and Boatler (1993) examined world-minded attitudes of business students at a Canadian university to help

identify students with the right set of attitudes to work in international business settings. A similar study looked at world minded attitudes among business students at a U.S. university (Boatler, 1992).

World-mindedness is a concept related to, yet different from, cosmopolitanism. It is a broader concept in that it reflects both “‘cultural openness’ (i.e., acceptance of ideas, customs, and products from other cultures) and ‘cultural adaptability’ (i.e., adaptation to local habits and customs when in another country)” (Nijssen and Douglas, 2008, p. 87). World-mindedness directly impacts consumer behaviour and is expected to have more positive attitudes towards foreign products (Nijssen and Douglas, 2008). Crawford and Lamb (1982) found that world-mindedness positively influenced professional buyers’ willingness to buy foreign products. Research shows that ethnocentric consumers are less culturally open (e.g. Shimp and Sharma, 1987), and thus have lower world-mindedness (e.g. Balabanis et al., 2001).

World-mindedness has also been referred to as international understanding or maturity (Cormack, 1956). According to Cormack (1956, p. 230) a mature international individual, is “One who has deep, active, and successful roots in one’s own culture... who is not too sensitive about criticism of his own culture... who has experienced and passed beyond the stage of ‘cultural shock’ in relation to cultures that differ sharply from his own... and one who has found ‘multiple securities’ in many countries as well as a primary security in one’s own country.” In addition, the same author provides another useful operational description of a world-minded individual, shown in Appendix C.

On the international marketing side, Rawwas et al. (1996) were the first to examine the world-mindedness concept and its impact on consumers' evaluation of domestic and foreign products. Rawwas et al. (1996, p. 22) refer to world-minded consumers as "those who favour a 'world-view' of the problems of humanity and whose primary reference group is humankind." Sharma et al. (1995, p. 28), on the other hand, had examined a similar, yet distinct construct, namely cultural openness, which describes "experience with and openness toward the people, values, and artifacts of other cultures." Shankarmahesh (2006, p. 149) explains that world-mindedness is a "state of mind" and that "while cultural openness refers to opportunities to interact with cultures other than one's own, world-mindedness points to a 'world-view of the problems of humanity'." In a more recent study, Nijssen and Douglas (2008) also examined consumers' cultural openness as one dimension of world-mindedness.

There are many factors cited in the psychology, education, and marketing literatures as contributing to world-mindedness. For instance, Garrison (1963) noted that less mobile teachers who did not leave their place of birth were less world-minded than teachers who travelled to various places. This result is consistent with research on tourism that suggests that tourists, due to their mobility, enjoy high levels of world-mindedness (Lee et al., 2009). As well, Deng and Boatler (1993) noted that students' international travel experiences significantly contributed to higher levels of world-mindedness. In an international marketing context, Nijssen and Douglas' (2008) study shows that consumers who have international social networks and are exposed to foreign cultures through travel are more world-minded than less mobile consumers who are not exposed to people from various places.

While the literature generally supports the notion that first-hand contact with other cultures enhances world-mindedness, other influences may also help to make a person world-minded even without such direct experience. For instance, Kim and Littrell (1999) found that general interest in other cultures and overall open-mindedness both contribute to developing an intention or disposition to somehow "connect" with other places, and that while this may influence one's willingness to travel, travel in itself is not a sufficient or necessary contributor to world-mindedness. Likewise, Lee et al.'s (2009) study of female American, Korean, and Chinese consumers showed that, regardless of their nationality, individuals who were both world-minded and novelty seekers were more likely to have a favourable attitude towards products from foreign cultures. As well, research suggests that one's home culture plays a significant role in promoting values of world-mindedness; according to Rawwas et al. (1996, p. 21), if the majority of people in a culture promote "world amity and concern, people tend to acquire 'world-mindedness'."

In turn, there exist several implications of world-mindedness on individuals' view of foreign cultures. According to Schell et al. (1986), less world-minded personnel managers were less likely to hire foreign students. Rawwas et al. (1996) found that managers and professionals who were not interested in domestic politics were considered highly world-minded consumers. The same study shows that world-minded consumers attribute higher quality ratings to products produced in foreign countries.

Also, demographic factors tend to have some influence on the intensity of world-mindedness. In a study of Canadian university students, women were found to be significantly more world-minded than men (Deng and Boatler, 1993). In the same study, students 23 years of age or older

were more world-minded than their younger counterparts. Furthermore, in their eight-country study of the effect of globalization on consumer dispositions, Cleveland et al. (2009) suggest that younger individuals are more likely to be more world-minded than older individuals. Nijssen and Douglas's (2011) study of world-mindedness has shown that education level has a positive relationship to consumer evaluations of advertisements with a global or foreign cultural positioning message, compared to a local consumer cultural positioning message.

2.3.7 NOSTALGIA

Sometimes all it takes is a memory of the old, an element of the past, an image of how we wish the future to be, that generates a mix of emotions and brings about a desire to connect with and revisit one's own past. Nostalgia is an emerging construct that has received relatively little attention from researchers in consumer research compared to other disciplines such as history, psychology, anthropology, and sociology (Holbrook and Schindler, 1991; Pascal et al., 2002; Russell, 2008). On the other hand, marketers have increasingly used nostalgic cues in positioning their products (Baker and Kennedy, 1994). Many companies have adopted nostalgia-based marketing by offering products that remind consumers of their experienced or historical past (Pascal et al., 2002). This study examines nostalgia in the context of place of origin and how ethnic consumers nostalgic feelings further affect their place and product evaluations.

Based on sociological and psychological research, nostalgia has been described as a “preference (general liking, positive attitude, or favorable affect) toward objects (people, places, or things) that were more common (popular, fashionable, or widely circulated) when one was younger (in early adulthood, in adolescence, in childhood, or even before birth)” (Holbrook and Schindler,

1991, p, 330). Nostalgia refers to “a longing for the past, a yearning for yesterday, or a fondness for possessions and activities associated with days of yore” (Holbrook, 1993, p. 245). Nostalgia is generated by a stimulus and, in turn, produces an attitude associated with that stimulus (Baker and Kennedy, 1994). Nostalgia can be further viewed as “a wistful mood that may be prompted by an object, a scene, a smell, or a strain of music” (Belk, 1990, p. 670).

There are three levels of nostalgia examined in the literature: real, simulated, or collective (Baker and Kennedy, 1994; Russell, 2008). Real or true nostalgia refers to a person’s directly experienced past. It is defined as “a sentimental or bittersweet yearning for an experience, product or service from the past” (Baker and Kennedy, 1994, p. 170). Real nostalgia is also referred to in the literature as personal nostalgia, which refers to the past as personally experienced (Pascal et al., 2002). Homeland, friendships, family, arts, sensory experiences, security, and freedom are key themes underlying experience-related nostalgia (Holbrook and Schindler, 2003).

Simulated nostalgia, on the other hand, refers to one’s indirectly experienced past which is remembered through the narratives of others (Russell, 2008). Simulated nostalgic feelings are experienced when one is reminded of a historical past that is cherished and valued by others (Baker and Kennedy, 1994). Simulated nostalgia is also referred to as historical nostalgia in which a person idealizes the past without experiencing it (Pascal et al., 2002). Personal or real nostalgia are responses generated from “the way *I* was”, while historical or simulated nostalgia are responses generated from “the way *it* was” (Marchegiani and Phau, 2010, p. 82).

On a different level, collective nostalgia is a feeling shared by a *group* of people, usually from the same generation (Belk, 1990), and it represents a past that reflects “a culture, a generation, or a nation” (Baker and Kennedy, 1994, p. 171). Nostalgic memories recalled in any of the three forms of nostalgia are made up of a selective idealized view of the past, so that any negative experiences or elements are screened out (Pascal et al., 2002; Stern, 1992).

Variations in consumer preferences due to nostalgia are influenced by both age and individual differences (Erevelles and Granfield, 1998). Nostalgic feelings vary in intensity according to a person’s level of nostalgia experienced, i.e. real, simulated, or collective nostalgia (Baker and Kennedy, 1994). In addition, individuals may differ in their degrees of nostalgia proneness (Holbrook and Schindler, 1996). In terms of age, marketers have realized that nostalgia is experienced by a wider range of consumer age groups than was previously known (Pascal et al., 2002). According to Holbrook and Schindler (1991), consumers develop preferences at an early age and maintain them for the rest of their lives. Nostalgic feelings are expected to peak at adolescence or early adulthood (Holbrook, 1993). Nonetheless, the effects of nostalgia on consumption behaviour are expected to be seen with older consumers who become more attached to nostalgic brands than younger ones (Lambert-Pandraud and Laurent, 2010).

Individuals may vary in their orientations toward the past (Holbrook and Schindler, 1996), and this variance may be attributed, among others, to demographic factors such as gender. According to Holbrook’s (1993) study of nostalgia and consumption preferences, women were found to be more nostalgic than men. Similarly, Baker and Kennedy (1994) note that men and women differ in their choice of products that evoke feelings of nostalgia. Differences in nostalgia proneness

among consumers will further shape their consumption preferences. For instance, men who were more nostalgia-prone, that is, more past-oriented, were found to prefer old car styles compared to men who were less nostalgia-prone (Holbrook and Schindler, 1996).

Nostalgic experiences involve changes in cognition, emotions, attitudes, and intentions. Such reactions have many implications for marketing that can effectively influence consumer behaviour through nostalgic consumption (Marchegiani and Phau, 2010). Consumers who have a tendency to connect with the past seek nostalgic products to evoke feelings of authenticity, comfort, identity and belonging. In fact, nostalgia plays a role in the process of constructing an individual's identity by "updating former experiences in new life contexts" combined with or facilitated through "a willingness to embrace changes in personal consumption" (Gaviria and Bluemelhuber, 2010, p. 126).

Nostalgic memories help to nourish and preserve both individual and group identities (Brown and Humphreys, 2002), and, as noted by Baker and Kennedy (1994, p. 169), "products can help preserve memories." Nostalgic purchases link us with the past and contribute to the construction of our identity (Sierra and McQuitty, 2007). They provide a venue for people to construct and maintain their identities (Baker and Kennedy, 1994; Godbole et al., 2006). Consumers who experience nostalgic feelings tend to buy products that remind them of family and friends as well as special events, times, and places.

In addition, from a globalization standpoint, "as consumers are confronted with an increased array of images of others, they will engage in reflexive articulation of their own (cultural and

individual) identities, which are reflected in consumption practices” (Askegaard and Kjeldgaard 2007, p. 139). In simpler terms, nostalgic consumption allows companies to reinforce brands by reminding the consumers of their historical connections, thereby creating a quick link between the consumer and the product and avoiding many of the pitfalls of launching a new brand.

This section has addressed several place constructs and their influence on consumers’ identities and behaviours. The following section examines place constructs in the context of ethnic affiliation and acculturation. As mentioned by Macpherson et al. (2000), research can be understood as a set of multiple approaches to investigating a research phenomenon where there are often various disciplinary perspectives. Viewing a research topic from a single perspective highlights specific aspects but can ignore other points that also may be as important. Research on cross-cultural psychology, ethnic and racial studies, and multicultural development, together with literature on consumer research, international marketing, and consumer behaviour, are integrated below to provide us with an in-depth study of the effect of ethnicity on PCI effects and place constructs.

CHAPTER 3. INTEGRATING PAST RESEARCH

As noted earlier, the study of place and the consequences of its image on consumer evaluations and choice is the subject of much research in international marketing. The present study suggests that our understanding of place constructs and product-place association effects can be further enriched with reference to ethnicity and acculturation. In order to do so, it is important to integrate the various literatures that deal with the study's main concepts, namely, place constructs, ethnicity, acculturation, and their potential effects on consumers' willingness to buy.

To this end, this section brings together the theoretical and empirical links drawn from the literature underlying the interrelationships between the concepts being examined. The preceding literature review, together with the following research integration, will set the stage for the development of the study hypotheses.

In the context of this study an ethnic consumer has two countries of affiliation: the country of origin, with which he or she ethnically identifies (by either birth or parenthood), and the country of residence or host country, in which he or she resides. An ethnic consumer is also expected to react toward other countries that are positively or negatively affiliated with his or her host and/or home countries. This integration of past research classifies the study constructs according to the role each construct plays in influencing one's product and place views of: Home country, host country, and/or other country(ies). Research highlights that have emerged from the examination of the concepts and their combined effects on places and their offerings are also presented.

3.1 “HOME” COUNTRY VIEWS

There are many factors that contribute to an individual’s view of his/her ethnic origin and the consumption of its products. According to Pires and Stanton (2000), buyer attitudes are influenced by ethnic symbols that define cultural groups. Consumer goods, particularly ethnic foods, are considered a source of ethnic identity symbols (Gans, 1979). In a study of the consumption behaviours of Asian American young adults, ethnic identity was shown to directly influence their culture-specific consumption with regard to ethnic food and entertainment (Xu et al., 2004). In fact, as noted by Friedman (1990, p. 18), the “global transformation” of the Hawaiian ethnic group into a multiethnic American society was guided by “a strategy of self-production and consumption” in which the consumption of ethnic food products maintains the group’s original identity while integrating into the larger society. In general, when affiliation to an ethnic group is strong, it results in increased loyalty to products and places that reinforce ethnic group belonging (Laroche et al., 1997; Pires and Stanton, 2000).

Ethnic consumers' preference for home-made products and the unwillingness to buy foreign-made products can also be rooted in feelings of ethnocentrism toward their home country. As referred to earlier in the literature review, the stronger the ethnocentric feelings toward home (which is also an outcome of strong identification with the country of origin), the more unwillingness to buy imported products regardless of their extrinsic or intrinsic features (Dmitrovic et al., 2005; Shankarmahesh, 2004). Research also shows that ethnocentric consumers are less open to new cultures (Shimp and Sharma, 1987). Nonetheless,

Shankarmahesh (2004) further suggests that other variables such as the tendency to judge others based on one's in-group values can further moderate the relationship between cultural openness and ethnocentrism. As indicated in the introduction, and in a departure from existing research, one of the intended contributions of the present study is that it considers ethnocentrism in relation to an ethnic consumer's "dual identity" – the ethnic origin (ethnicity) and current residence (acculturation) country.

Further discussion of ethnocentrism is presented below under “negative attitudes” toward other countries. While studies on consumer ethnocentrism focus, by definition, on views about domestic versus foreign products, a large number of studies within the PCI literature has considered consumer views toward domestic products in broader terms, i.e. not necessarily tied to the ethnocentrism construct. Some of these studies have focused mostly on evaluations of domestic goods (e.g., Dvitrovic et al. (2009), some have examined the issue in particular contexts, such as decision-making in relation to purchases of clothing (e.g., Wang, Siu, and Hui, 2004), and many have looked at the images of "home" vs. "other" (or "third") countries and their products from a comparative perspective (e.g., Chan et al., 2009; Schleifer and Dunn, 1968). While a generalized preference for domestic goods is often observed, it is not universal (e.g., Heslop et al., 1998) and in many instances foreign products were evaluated more positively than those from home. While questions about domestic products have also arisen in advanced countries (e.g., Josiassen, 2011), more often than not they are observed in emerging nations whose consumers often feel that home products are of lower quality than, or for various reasons not as desirable as, those from their developed counterparts (e.g., Bilkey and Nes, 1982; Okechuku and Onyemah, 1999).

Nostalgic place attitudes also play a role in shaping individual's ethnic product evaluations. Nostalgic attitudes influence consumer preferences toward specific products "that provide important nostalgia-related consumption experiences" (Holbrook, 1993, p. 246). For instance, positive feelings based on memories of places that are developed in childhood foster a strong long-lasting attachment to such places and their offerings (Papadopoulos et al., 2012). Pascal et al.'s (2002) study shows that an individual's positive affect for the past, i.e. nostalgia, leads to more favourable attitudes toward advertised nostalgic brands and consequently is expected to influence product purchases. It has been shown that nostalgia primarily influences consumer preferences for entertainment related products such as movie stars and musical productions (Holbrook, 1993; Holbrook and Schindler, 1989). Nevertheless, in a later study, Schindler and Holbrook (2003) note that nostalgic preferences are not limited to cultural products that are expected to elicit intense good feelings, but also influence preferences toward materialistic products such as cars. Rindfleisch et al. (2000) further state that nostalgia also influences the purchase of everyday products.

In addition, ethnicity has an influence on shaping nostalgic sentiments of minority ethnic groups. As noted by Gans (1979, p. 9), symbolic ethnicity is "a nostalgic allegiance to the culture of the immigrant generation, or that of the old country; a love for and a pride in a tradition that can be felt without having to be incorporated in everyday behavior." Furthermore, symbolic identity can be developed by commitments to symbolic groups that never meet, or that only meet occasionally. According to Witkowski (1998), identifying with an ethnic group brings about a common ancestry, shared historical memories, and other differentiating elements. The sense of

belonging to a group and being able to share and long for such common elements is expected to shape and bring about nostalgic feelings.

3.2 “HOST” COUNTRY VIEWS

The acculturation tendency of ethnic individuals to host cultures is explained in the literature according to two major theoretical perspectives: One bases its work on the straight-line theory, while the other focuses on the two-way interaction process between ethnic and host cultures.

The straight-line theory posits that ethnic individuals fully assimilate into the host culture (Gans, 1979). As discussed above, this traditional acculturation model that implies full assimilation into the host culture has been rejected, and further research on ethnicity and acculturation showed that the transformation of ethnic identities as well as the extent to which ethnic consumers adopt or reject certain cultural elements from both their home and host cultures vary due to individual, cultural and contextual factors (Atkinson et al., 1979; Berry, 1990; Gentry et al., 1995, Peñaloza, 1994). In addition, Gentry et al. (1995) further note that both individual attitudinal and behavioural attributes influence perceptions of the host culture, and that attitudinal dimensions, such as ethnicity and cultural identification, tend to change at a slower pace than behavioural attitudes measured by, for example, language preference and the possession of goods.

In countries that rely on immigration, such as Canada, it was found that the impact of ethnic identities on behaviours tends to be more salient for members of racial and ethnic minority groups (Stets et al., 2003). Thus, while national majority consumer groups are usually segmented

according to various demographic factors which may reflect variations in consumer behaviour, such as age, gender, and education, consumers' ethnic affiliation to minority groups within a society has also captured a significant volume of marketing research attention as an additional factor influencing anticipated behavioural responses (Gardyn and Fetto, 2003; Laroche et al., 2003; Webster, 1994; Webster, 1997;).

The strength of ethnic identification also affects consumption behaviour toward host country offerings. Research on the relationship between ethnic identity and purchase behaviour of Hispanic and Asian immigrants showed that individuals who identify less with their parent culture tend to shift more toward the mainstream host culture by adopting their consumption patterns (Webster, 1991). In some cases, minority ethnic groups will attempt to fully assimilate into the culture of the majority ethnic group through consumption practices. For instance, the majority of people who belong to the Ainu, an ethnic minority group in Japan, have denied their Ainu identity to claim a Japanese identity and have done so by consuming Japanese products (Friedman, 1990). Amine and Shin (2002) examined the effect of consumer nationality of 321 American and Thai students on their willingness to buy American products and found that it varies both by nationality and by the "strength" of the Thai respondents' ethnicity, measured as the extent of their acculturation to American values after living in the United States

3.3 OTHER COUNTRY VIEWS

This review targets individual views of animosity and affinity countries (respectively, countries that are negatively or positively affiliated with the home and/or host countries), as well as general views of the world. Thus this discussion is further divided into sub-sections dealing with

positive and negative attitudes toward countries that are influenced by an individual's ethnic affiliation, acculturation, and/or other place-based constructs.

3.3.1 POSITIVE ATTITUDES

There are several concepts that denote positive feelings about places and their offerings, such as consumer affinity, cosmopolitanism, and world-mindedness. Research shows that consumers' attachment and affinity toward a certain country can directly impact their willingness to purchase products from the affinity country without much cognitive judgement involved (Papadopoulos et al., 2008; Vida and Reardon, 2008). According to Jaffe and Nebenzahl (2001), consumer affinity can be viewed as an opposite concept to consumer animosity, with both constructs being country-specific. Oberecker and Diamantopoulos (2011) note that ethnocentric consumers are willing to buy from affinity countries (that are still considered foreign) only because they share a positive affect toward the country, and emphasize the need to further investigate consumer's willingness to buy from the affinity country.

Ethnicity can also contribute to affinity toward a specific country. Oberecker and Diamantopoulos (2011, p. 6) state that the ethnic background of consumers "might affect the choice of the affinity country because members of immigrant groups might harbour affinity for their country of origin." Therefore, more research is needed to further investigate this issue. In addition, Swift (1999) notes that the closer the ethnic identity of an individual to a foreign country, the more likely that individual will develop affinity feelings towards it. Papadopoulos et al. (2008, p. 7) have further noted that when examining affinity toward culturally linked

countries, researchers have to consider sub-national ethnic differences in “internally heterogeneous countries” such as Canada.

Even though “the purchase of ethnic products by emigrants is often motivated by feelings of affinity with the country from which they have emigrated” (Jaffe and Nebenzahl, 2001, p. 79), a study of ethnic consumers and their ratings of products from ethnically linked countries found that French Canadians did not favour French products over British ones, suggesting that affinity (with a parent country) might have faded or reshaped over time (Heslop et al., 1998). Another construct, sub-cultural affinity, seemed to show significant influence on product evaluations to products that originate from the home region (Heslop et al., 1998).

Cosmopolitan behaviour also entails more openness to foreign products (Sharma et al., 1995). Consumers with high cosmopolitan characteristics tend to transcend their local culture and search for exciting products such as music and food that expose them to foreign cultures (Cannon and Yaprak, 2002). Cosmopolitans are not ethnocentric in their purchase behaviour; rather, “When confronted with inconsistencies between local culture and their own cosmopolitan values, they simply accept the difference. They can transcend their local culture without abandoning it” (Cannon and Yaprak, 2002, p. 34).

Ethnicity has its implications on cosmopolitan behaviour. According to Cannon and Yaprak (2002, p. 43), consumers who are less cosmopolitan, i.e. “parochial consumers” tend to be “driven by local customs and norms, rather than objective, universal standards. This is true whether the products being considered are functional or symbolic in nature.” Furthermore, an

individual's culture of origin is expected to influence cosmopolitan views about other cultures. As noted by Hannerz (1990, p. 240) "...the more clearly the alien culture contrasts with the culture of origin, the more at least parts of the former would even be seen with revulsion through the lens of the latter...." In short, cosmopolitan consumers are those who have the choice and ability to disengage from their ethnic group and embrace a foreign culture (Hannerz, 1990).

3.3.2 NEGATIVE ATTITUDES

Ethnicity influences an individual's perception of products offered by a country that is viewed negatively by his/her country of origin. Wang (2005) has shown that a consumer's willingness to buy products is influenced by a sense of collective identity based on his or her nationality or ethnic origin. In his study on Jewish American consumers, Podoshen (2009) found that they are less likely to buy German cars than their non-Jewish counterparts. Thus, according to this study, collective memories of tragic past experiences play a role in shaping ethnic identities, which in turn affects the group's product judgements.

Negative feelings about places and their offerings can also be explained in terms of ethnocentrism and animosity. These place-related attitudes can be seen as both causes and effects protectionism and have an impact on the willingness to buy foreign products (Chan et al., 2010). Protectionist measures can be viewed as "a series of actions whereby countries impose import tariffs on each other..." and that negatively impact economic growth in countries upon which they are imposed (Maier, 2008, p. 70). Protectionist measures include, but are not limited to, encouraging citizens to buy local products, and the rise of trade barriers (Chan et al., 2010).

Consumer animosity has been found to have a direct negative impact on willingness to buy (Ishii, 2009; Klein et al., 1998; Leong et al., 2008; Papadopoulos et al., 2011). Maher and Mady (2010) note that most of the animosity studies have used Klein et al.'s (1998) animosity model, which examines the impact of animosity on foreign purchase intentions while controlling for both product quality judgements and consumer ethnocentrism. In other research, individuals who scored high on open-mindedness and acceptance of other nations and cultures tended to have lower levels of animosity (Maher and Mady, 2010; Shoham et al., 2006). On the other hand, consumer animosity is not a driver of product judgements, and so consumers' anger toward a country does not imply negative judgements toward its products (Klein, 2002).

Shimp and Sharma (1987) found that ethnocentrism is a strong predictor of (the lack of) willingness to buy imported products. Ethnocentric consumers are expected not to buy foreign products due to moral implications of the purchase, no matter how attractive the offerings are (Herche, 1994). Herche's (1994) study showed that ethnocentric tendencies explain more variance in purchase behaviour and thus are considered a stronger predictor of import buying compared to a marketing mix strategy. As noted by Sharma et al. (1995, p. 27), consumer ethnocentrism can be described according to three characteristics: (1) "it results from the love and concern for one's own country and the fear of losing control of one's economic interests...", (2) "it contains the intention or willingness not to purchase foreign products. For highly ethnocentric consumers, buying foreign products is not only an economic issue but also a moral problem...", and (3) "it refers to a personal level of prejudice against imports...."

Consumer ethnocentrism influences both product judgements and willingness to buy (Klein, 2002). In the study of consumer ethnocentrism, it was found that it negatively influences product evaluations of imports especially if they are associated with a less industrialized or economically developed country (Yagci, 2011). Wang and Chen's (2004) study of ethnocentric consumers suggests that consumers from a developing country tend to favour foreign products, especially those originating from developed countries, hence resulting in a lower effect of consumer ethnocentrism on preferences for foreign products.

Moreover, similarly to the effect of ethnicity on positive place attitudes, in their study of purchase behaviour in favour of domestic products, Dmitrovic et al. (2009) show that the more a consumer identifies with his/her nation of origin, the higher level of consumer ethnocentrism and unwillingness to buy foreign-made products. Dmitrovic et al. (2009, p. 527) further note that “when individuals have a dual allegiance, namely to their nation and to their ethnic subgroup (e.g., Spanish vs. Catalan identity), national identification may have less of an explanatory value in consumer purchase behavior.” In the same study, Dmitrovic et al. (2009, p. 531) indicate that “in countries that are relatively ethnically homogeneous (e.g., Croatia and Serbia) national identification affects domestic purchase behavior merely through ethnocentrism.”

3.4 RESEARCH HIGHLIGHTS

Despite much research on ethnic affiliation and acculturative tendencies, research on both ethnicity and acculturation shows that the relationship between both constructs is evident, yet their theoretical and operational interaction is not clearly defined (Phinney, 1998; Pires and

Stanton, 2000; Roberts et al., 1999). Customs, traditions, and social interaction (the third component of ethnic identity as mentioned earlier) are often referred to as aspects of acculturation (Roberts et al., 1999). Laroche et al. (1997) view acculturation as “the dynamic” aspect of ethnicity that is largely influenced by a person’s willingness to interact with the other culture. As noted by Pires and Stanton (2000), “while the acculturation process is influential in defining ethnicity, the process by which ethnicity changes in response to acculturation remains unclear.” In a later study, Pires et al. (2003, p. 225) posit, “Meaningful ethnic boundaries must acknowledge the relationships among ethnic identity, intensity and strength and the impact of acculturation on all three.” According to Laroche et al. (1997), acculturation affects the strength of one’s ethnicity. Pires and Stanton (2000, p. 46), state that ethnic identity and intensity are “potentially dependant on the degree of learning and adoption of a different culture, or acculturation.”

Research on consumer place attitudes has examined their impact on beliefs, attitudes, and intentions to buy foreign-made products (Bannister and Saunders, 1978; Bilkey and Nes, 1982; Chao, 1993; Etzel and Walker, 1974; Han, 1989; Schooler, 1965; Schooler and Wildt, 1968, etc.), as well as the interaction among such variables (Cleveland et al., 2009; Dmitrovic et al., 2009; Yagci, 2001); however, research has mainly focused on unfavourable attitudes, such as ethnocentric and animosity feelings and their sources and consequences (Brijs et al., 2006), while giving less attention to favourable attitudes such as affinity, cosmopolitanism and world-mindedness.

In addition, within the field of international marketing, culture has long been recognized as a complex and powerful predictor of consumer behaviour (Cleveland and Chang, 2009; Cui, 2001; Gans, 1979; Hirschman, 1981; Ogden et al., 2004). In particular, cultural and ethnic affiliation and its influence on purchase intentions has been a growing research interest in international marketing studies (e.g. Burton, 2002; Heslop et al., 1989; Ouellet, 2007; Papadopoulos et al., 2008; Swift, 1999). Nevertheless, product origin association effects have been studied only in isolation, primarily with regard to the development and validation of their associated concepts.

As shown in the previous integration of research in ethnic and acculturative studies, as well as work in marketing, psychology, and sociology, it is conceivable that consumers' ethnicity, as well as their acculturation level, will in one way or the other influence their views of the world and ultimately affect their purchase behaviour. Nevertheless, the relationship between place constructs, ethnicity dimensions, acculturation modes, product and place evaluations, and consumer choice has yet to be explored.

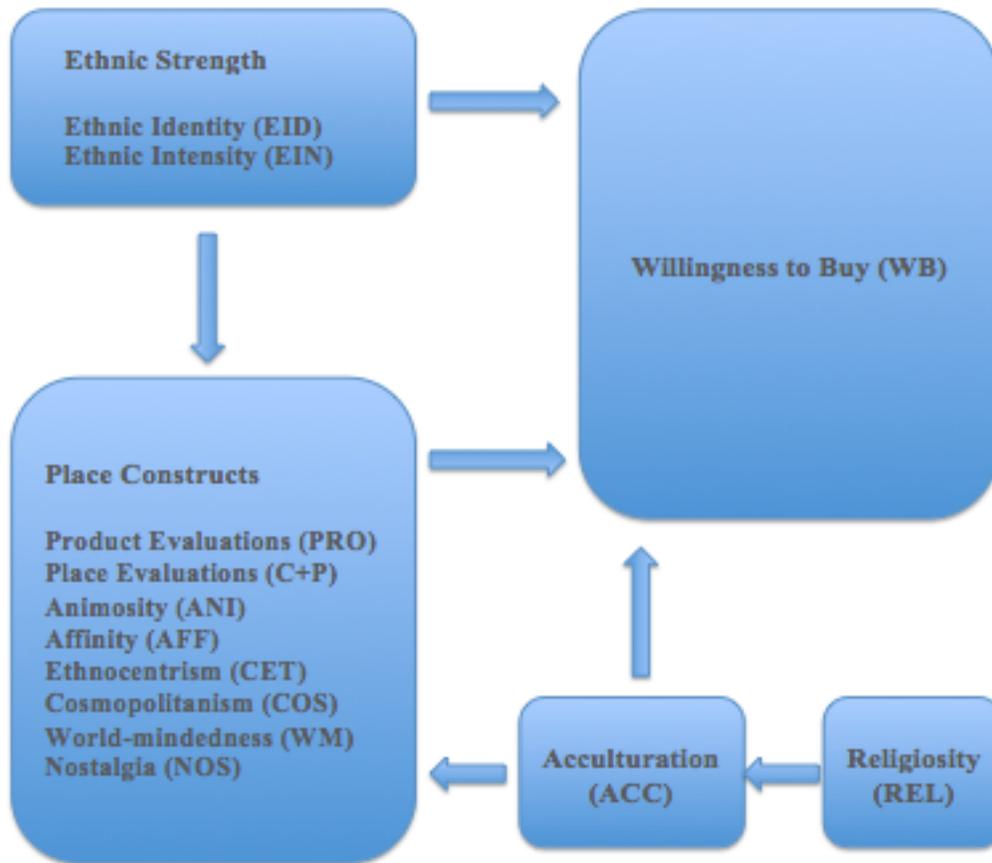
On the whole, the previous review highlights the relationship between ethnicity and consumer behaviour by incorporating acculturation and place constructs. Interrelationships between the constructs are drawn from the existing psychological, sociological, and marketing literatures. The following section builds on the preceding literature review to further assess proposed relationships by developing a conceptual framework that sets the stage for an empirical investigation.

CHAPTER 4. CONCEPTUAL FRAMEWORK AND HYPOTHESES

The study's conceptual framework is derived from the previous overview and integration of the literature and is shown in Figure 4.1. As noted earlier, there are no studies in this research domain that combine ethnicity, acculturation, place constructs, and their effects on place attitudes and consumers' willingness to buy.

The following framework is a graphical representation of the relationships between the key constructs described in the integrated literature review to examine the process underlying ethnic consumer behaviour. The framework groups the study variables into three major components. The first component involves the relationship between ethnic strength, acculturation, and place constructs, on one hand, and willingness to buy on the other. The second component shows the relationship between ethnic strength, and acculturation on place constructs. Also, as noted earlier in the literature review, past research suggests that religiosity may have an impact on the acculturation process. Hence, considering its relevance to the study, the third component depicts its relationship with acculturation. And, since there is little research that has examined the previous relationships (certainly not holistically), and in light of the expectation that these variables will correlate, the study is more concerned with establishing specific path relationships than any form of modeling.

Figure 4.1. Conceptual Framework for Study Variables



To further explain the proposed relationships, it seems useful to recall the previously mentioned hypothetical example of the Chinese Canadian consumer in more detail: A Chinese-origin consumer who is currently living in Canada identifies with the Chinese ethnic group through social structures and cultural institutions (ethnic identity) and affiliates strongly with the Chinese ethnic group (ethnic intensity). This consumer's ethnic identity and intensity (ethnic strength) combined with the degree of learning and adaptation to the Canadian culture (acculturation level), and, potentially, with feelings of nostalgia toward "home", may influence his or her place attitudes toward, and willingness to buy products from, the home culture, host culture, and other

countries that may be affiliated positively (affinity) or negatively (animosity) with either of the home or host countries (PCI effects); these attitudes may also be influenced by, for example, the consumer's overall view toward "domestic" and "foreign" products (ethnocentrism), and in this case the hypothetical consumer may harbour ethnocentric feelings in relation to China, Canada, or both.

4.1 PROPOSITION

According to Hamlin (1999, p. 1038), a systematic procedure for producing effective marketing research “involves the development of a testable research proposition from the original research problem, and the decomposition of this proposition into a complete set of research hypotheses that are capable of testing its validity.”

The study's main research proposition sets to examine the extent to which consumers' ethnic strength with their country of origin, and the degree of their acculturation to the host culture, both influence their evaluations and willingness to buy products that originate from countries that are expected to be viewed negatively or positively by them.

Based on the review and analysis of the literature, several research hypotheses were developed for the empirical investigation of the effects of ethnicity on consumer choice. The following section presents a set of testable hypotheses that further define the study's research proposition.

This study will be guided by the six main hypotheses that are outlined in the next subsection and underlie the main research proposition.

4.2 HYPOTHESES

Ethnic identity is expected to have a direct influence on purchase behaviour (Pires and Stanton, 2000; Podoshen, 2009; Stets et al., 2003; Webster, 1991). Nevertheless, most of the research on consumer ethnicity has ignored the fact that the intensity of ethnic identification varies among individuals within the same ethnic group (Kim and Arthur, 2003).

Based on Phinney's (1990, 1992) work, the following hypothesis takes into consideration the multidimensional structure of ethnicity. It takes into consideration both ethnic identity and ethnic intensity as two dimensions of ethnic strength (Pires and Stanton, 2000).

Hypothesis 1. Other things being equal, the greater the consumer's ethnic strength, the greater (lesser) will be his or her willingness to buy products from the home and affinity (host and animosity) countries.

Moreover, acculturation has been shown to impact ethnic groups' adaptation to other cultures via consumption practices (Luedicke, 2011). Research has also shown that immigrant groups' consumption behaviours vary according to their acculturation levels (Askegaard et al., 2005; Oswald, 1999; Peñaloza, 1994; Üstüner and Holt, 2007; Wallendorf and Reilly, 1983). The following hypothesis depicts this relationship.

Hypothesis 2. Other things being equal, the greater the consumer's level of acculturation, the greater (lesser) will be his or her willingness to purchase products from the host and animosity (home and affinity countries).

The literature on place constructs shows that positive or negative feelings toward places directly intervene to shape behaviours toward the places themselves and their offerings. The following hypothesis and its sub-parts address this issue.

Hypothesis 3. Place constructs influence willingness to buy. Specifically, other things being equal:

H3a: Consumers with higher levels of product and place evaluations related to a country will have greater willingness to buy products affiliated with that country.

H3b: Consumers with higher levels of animosity toward a target country will have lesser willingness to buy products affiliated with that country.

H3c: Consumers with higher levels of affinity toward a target country will have higher willingness to buy products affiliated with that country.

H3d: Consumers with higher levels of ethnocentrism related to the home country will have greater willingness to buy products affiliated with that country and lesser willingness to buy products affiliated with all other countries.

H3e: Consumers with higher levels of ethnocentrism related to the host country will have greater willingness to buy products affiliated with that country and lesser willingness to buy products affiliated with all other countries.

H3f: Consumers with higher levels of cosmopolitanism will have higher willingness to buy products affiliated with other countries.

H3g: Consumers with higher levels of world-mindedness will have higher willingness to buy products affiliated with other countries.

H3h: Consumers who are highly nostalgic will have higher willingness to buy cultural and nostalgic brands associated with their home country.

The previous integration of past research shows that ethnicity and acculturation level influence place constructs. As mentioned by Roth and Diamantopoulos (2009, p. 726, italics in original), “while conventional [country of origin] studies allow researchers to analyze *if* consumers prefer products or brands from one country in comparison to another, emphasis on the perceived images of the countries involved enables scholars to analyze *why* this is the case.” Here, in order to further explain individuals’ reactions to places and their offerings, the study examines consumers’ place constructs in the context of ethnicity and acculturation.

Ethnic affiliation and the degree of acculturation to the host culture are expected to differentiate place constructs and to indicate positive and negative behaviours toward various places and their products. The following two hypotheses and their sub-parts are used to examine this relationship.

Hypothesis 4. Ethnic strength influences place constructs. Specifically, other things being equal:

H4a: The greater a consumer's ethnic strength, the higher (lower) his/her evaluation of the home and affinity (host and animosity) countries and their products will be.

H4b: The greater a consumer's ethnic strength, the greater (lesser) the level of his/her animosity toward the animosity country (affinity country) will be.

H4c: The greater a consumer's ethnic strength, the greater (lesser) the level of his/her affinity toward the affinity country (animosity country) will be.

H4d: The greater a consumer's ethnic strength, the greater (lesser) the level of his/her home-country (host-country) ethnocentrism will be.

H4e: The greater a consumer's ethnic strength, the lesser his/her level of cosmopolitanism will be.

H4f: The greater a consumer's ethnic strength, the lesser his/her level of world-mindedness will be.

H4g: The greater a consumer's ethnic strength, the higher his/her level of nostalgia toward the home country will be.

Hypothesis 5. The acculturation level of ethnic individuals influences place constructs. Specifically, other things being equal:

H5a: The greater a consumer's level of acculturation, the higher (lower) his/her evaluation of the host and animosity (home and affinity) countries and their products will be.

H5b: The greater a consumer's level of acculturation, the lesser the level of his/her animosity toward the animosity and affinity countries will be.

H5c: The greater a consumer's level of acculturation, the greater the level of his/her affinity toward the affinity and animosity countries will be.

H5d: The greater a consumer's level of acculturation, the greater the level of his/her host-country (home-country) ethnocentrism will be.

H5e: The greater a consumer's level of acculturation, the higher his/her level of cosmopolitanism will be.

H5f: The greater a consumer's level of acculturation, the higher his/her level of world-mindedness will be.

H5g: The greater a consumer's level of acculturation, the lower his/her level of nostalgia toward the home country will be.

Finally, research on religiosity suggests that it can have an impact on the degree of assimilation of ethnic individuals into the host society (Hmida et al., 2009; Sood and Nasu, 1995; Swaidan et al., 2006). More specifically, more religious individuals are expected to assimilate less into the host society if its religion differs from their own. The following hypothesis is used to examine the relationship between religiosity and acculturation.

Hypothesis 6. Other things being equal, the greater the consumer's religiosity, the lower his/her acculturation into the host society.

As noted earlier, the review of the literature suggests that evidence of the effects of demographic characteristics on consumer views about countries and their products is mixed. Since these effects vary not only within each research subfield (e.g., inconsistent or contradictory findings on the effects of education on acculturation or willingness to buy) but also across them (e.g., age may have a different effect on acculturation than on nostalgia), and since a detailed exploration of such effects is beyond the scope of this study, it was decided to not put forth formal

hypotheses in this area. Nevertheless, demographic information was, of course, collected and analyzed, and any noteworthy findings were examined carefully and reported on as appropriate.

CHAPTER 5. METHODOLOGY

5.1 METHODOLOGICAL CONSIDERATIONS

Despite much research on ethnicity and its effect on consumer behaviour, several basic questions remain regarding its definition and measurement. As previously noted, there has been no agreement in ethnic research on the nature and dimensionality of ethnicity, and no widely accepted scale developed to measure it; numerous studies have been carried out to examine ethnicity conceptualized as ethnic identification (Khanna, 2011; Kim and Arthur, 2003; Phinney, 1992; Roberts et al., 1999), while others devised multi item measures based on five identifiers, namely language, social networks, attitudes toward one's in-group, spouse's ethnic identity, and self-identification (Laroche et al., 1996).

In some past studies, sample data on ethnicity has been collected mainly through semi-structured interviews (e.g. Khanna, 2011; Lindridge, 2010) with a range of questions on ethnic identities and how they have changed within host societies. Other ethnic research has used self-completion questionnaires to determine the respondent's perceived ethnicity (e.g. Cameron and Lalonde, 1994; Kim and Arthur, 2003; Laroche et al., 1996; Webster, 1997).

On the other hand, research on consumers' views of the world in the product context, i.e. place constructs and their influence on consumer behaviour, has attracted much attention that established more unified research practices and measures (Balabanis and Diamantopoulos, 2004; Cleveland et al., 2009; Heslop et al., 2008; Klein et al., 2006; Oberecker et al., 2008).

Nevertheless, no empirical investigation has examined and measured the relationship between place constructs, consumer ethnicity and acculturation.

As can be seen from the brief examples above as well as the preceding review of the literature, on the one hand there has been much research on each of the constructs examined in this study, but, on the other, developing its methodology was challenging because of obstacles arising from at least three sources: First, the findings of past research in each construct are, in many cases, mixed and provide little guidance for subsequent studies; second, the absence of research examining all (or even most) of these constructs at the same time added to the previous problem and in some cases necessitated the development of approaches that have not been well tested (if at all) before; and third, research on ethnicity can be sensitive in the best of circumstances, and this was even more so in this case since the present study aimed to ascertain respondent views toward their "home" and "host" countries, as well as toward other countries which they might like or dislike intensely.

This chapter outlines the overall design approach to the present research including the study sample and the choice of places of association, the operationalization of key constructs, the sampling framework and procedures, the data collection instrument and field work, and the data collection outcomes. The characteristics of Canadian culture and the ethnic group being examined were taken into consideration when applying the research methods and developing scales to measure the study constructs.

5.2 SAMPLING FRAME

As highlighted in the introduction, the research was conceptualized as a study of a particular ethnic group to test the potential effects of ethnicity, acculturation, and place constructs on the groups' consumer attitudes and willingness to buy in relation to five target countries.

Identifying sample group boundaries is a major challenge when studying minority ethnic groups in marketing. Pires et al. (2003) note that an erroneous practice in consumer ethnic research is to aggregate ethnic communities originating from many countries based on language similarities. In particular, the problem arises from segmenting ethnic groups based on "a single ethnic identification indicator to determine consumer ethnicity" (Pires et al., 2003, p. 225). For instance, it is not valid to aggregate the "Asian" community in Australia, which includes consumers "originating from countries such as Viet Nam, China, Philippines, Malaysia, Hong Kong, Indonesia, Korea, Japan, and Singapore, and, in each case, their Australian-born descendants" (Pires and Stanton, 2000, p. 42).

This study examines a specific ethnic group, Egyptian Canadians, rather than a larger ethnic community such as Middle Eastern or Arab Canadians. This is primarily because, as noted above, the choice of an ethnic group should not be based on language as a single indicator.

The rationale for choosing the Egyptian Canadian community is four-fold. First and most important, in order to satisfy the objectives of study, which included such constructs as ethnocentrism, animosity, and affinity, it was necessary to examine an ethnic group that has a

strong affiliation with its home and host countries, as well as strong likes and dislikes with regards to other countries associated with its home or host. The Egyptian Canadian ethnic group is assumed to have members with strong emotional bonds to both Egypt and/or Canada, and, importantly, lends itself for this kind of research because of its ethnic, linguistic, and religious makeup (Arabic, Muslim), which predominate in the Middle East and North Africa (e.g., Syria, Lybia) but contrast sharply with other countries in the region (e.g., Israel and European countries across the Mediterranean). Second, according to the 2012 Canadian Encyclopedia, Egyptian Canadians constitute the second largest Arab ethnic group in Canada, exceeded only by Arab immigrants of Lebanese origin. Thus, this ethnic group is large enough to provide a sample of sufficient size and to warrant research that would be relevant not only to theory but also to practice. Third, research on Egyptians in “the Encyclopedia of Canada’s people” showed that the Egyptian community in Canada is of a pluralistic nature and has considerable variability when it comes to its ethnic affiliation and acculturative tendency (Assaad, n.d.). This variance was expected to result in interesting findings when it comes to testing the study concepts and their various effects on place constructs and willingness to buy. Lastly, the researcher identifies with the Egyptian Canadian ethnic group, a relationship that made the group more accessible and increased the probability of a relatively high response rate.

As noted by Zagefka (2009), it is pertinent that researchers be more explicit in their studies about how ethnic group membership is determined by participants. In this case, in order to qualify for the study respondents had to be either Canadian citizens or permanent residents of Canada. First generation Egyptian Canadians are those participants born in Egypt, while second and

subsequent generation Egyptian Canadians are those born in Canada from Egyptian parents (either both parents are Egyptian or one of them is).

Moreover, ethnic identification was self-defined by asking participants whether they consider themselves a member of the Egyptian Canadian ethnic group or not. Previous research studies have used this selection procedure by asking individuals whether they self-identify as part of the target ethnic group or not (Kazarian and Boyadjian, 2008; Laroche et al., 1997; Lindridge, 2010). Only those individuals who identified themselves as Egyptians and Canadians were classified as such and included in this study.

5.3 PLACES OF ASSOCIATION

This section explains the choice of target countries for this study.

The overall study design, and the decision to use an Egyptian Canadian sample, presented ideal conditions for testing the relationships that are at the core of the study. Specifically, the constructs were examined with respect to four place categories:

- The host country, represented by Canada; a rich multi-ethnic environment that enables the study of ethnic strength, acculturation, and their effect on place constructs and buyer behaviour.
- The home country, represented by Egypt; the place where the ethnic group is affiliated with by either birth or parenthood.
- Other countries, taking into account the intended respondents' ethnic background, represented by Israel as the animosity country and Tunisia as the affinity country.

- A "benchmark" country, represented by Brazil, which shares a relatively neutral relationship to the home and host as well as the animosity and affinity countries.

The rationale for the choice of Israel as the “animosity” country lies in its deeply rooted negative historical relationship with Egypt. Despite the 1979 peace treaty between the two countries, animosity between them remains and goes back to the 1967 and 1973 Arab-Israeli wars, Israel's occupation of Egypt's Sinai Peninsula briefly during the Suez Crisis of 1956 and then from 1967 to 1982 (Eilam, 2012), profoundly different views on the Israeli-Palestinian conflict (Lea and Rowe, 2002), and generally the cultural, religious, and ethnic differences between the two peoples.

On the other hand, Tunisia represents the study’s choice of the “affinity” country and the obverse of Israel in terms of its cultural, religious, and ethnic similarities with Egypt. Relationships between the two countries go back hundreds of years to the “Fatimid era” (909-1171). The Fatimid civilization was originally based in Tunisia and chose Egypt to be their centre of caliphate (Lev, 1991). In more recent times, Tunisia and Egypt have signed a number of agreements to facilitate free trade (1998-2005; see Fiorentio et al., 2007) and have cooperated in many tourism and sports events. The Egyptian State Information Service mentions several sports collaborations between the two countries, and in 2011 the Egyptian "Arab Spring" revolution was inspired by the Tunisian revolution against their ruling regime.

Canada, as the study participants' "second home", is generally friendly toward Tunisia (though not necessarily to the degree of Egyptian Canadians, who share ethnic and religious ties with that country) and, especially, Israel (which Canada considers a close ally).

Finally, the rationale behind choosing Brazil was to be able to highlight the different responses between animosity and affinity countries that are expected to show significant differences. For instance, a view of animosity/affinity toward Israel/Tunisia would mean little if respondents held similar feelings toward "all" countries except those that are perceived as, respectively, hostile or friendly to their ethnic origin country – and the best way to tell whether such feelings are unique to a country(ies) or universal was to include a benchmark country for comparison.

For the purpose of measuring other place constructs, particularly cosmopolitanism and world-mindedness, the study also included questions about attitudes toward other foreign countries and the world in general.

In the sections and tables that follow, for facility and ease of reference three types of abbreviations or summary terms are used where necessary, with the exact meaning to be determined by the context as appropriate:

Country and/or people abbreviations: BRazil/-ians, IsraeL/-is, TUnisia/-ns, EGypt/-ians, and CAnada/-ians.

Individual countries: Canada=host; Egypt=home; Israel=animosity; Tunisia=affinity; Brazil=benchmark

Groups of countries: Egypt and Canada = “main countries of interest”; Brazil, Israel, and Tunisia = “third” or “other” countries.

5.4 OPERATIONALIZATION OF KEY CONSTRUCTS

The literature review provides the basis for the items selected in the questionnaire to measure the study concepts. The measures used for this study are presented in detail below. The original measurement scales from earlier studies, which were used as the base for deriving those used in the present research, are presented in Appendix D. The selection of which scales items to include and which to omit, in both earlier studies and this study, is dictated by the specific objectives of each study and the need to keep the length of the respective questionnaires reasonable.

5.4.1 *ETHNIC STRENGTH (ES)*

As noted earlier, ethnic strength is a two-dimensional variable that is composed of ethnic identity and ethnic intensity (Pires and Stanton, 2000).

a. Ethnic Identity (EID)

Research on ethnicity has mainly focused on conceptual issues rather than settling on a proper conceptualization and reliable measure of the concept (Roberts et al., 1999). In order to determine the key aspects of ethnic identity for a minority group, most of the existing ethnic identity measures have focused on ethnic behaviours specific to particular ethnic groups (Phinney 1990, 1992). Nevertheless, this approach “limits the ability to draw general conclusions

about ethnic identity” (Phinney, 1992, p. 159). Moreover, ethnic identity has often been confused with ethnic origin or race.

This study uses the following nine items to measure ethnic identity, adapted from the Identification with and Desire to Maintain ethnic Culture (IDMC) scale used by Cleveland et al. (2011):

- I consider it very important to maintain my (ethnic) culture.
- I am very attached to all aspects of the (ethnic) culture.
- I feel very proud to identify with the (ethnic) culture.
- Although I believe that I might acquire some elements of another culture(s), it is important for me to hold on to my (ethnic) culture.
- I believe that it is very important for children to learn the values of (ethnic) culture.
- I feel very much a part of the (ethnic) culture.
- The acquisition of (ethnic) family values is desirable.
- The (ethnic) culture has the most positive impact on my life.
- Participating in (ethnic) holidays and events is very important to me.

The subscale is designed to measure ethnic identity by assessing the sense of belonging, affirmation, and attitudes toward ones ethnic group. Self-identification and birthplace questions were asked separately as part of demographic characteristics (see below).

b. Ethnic Intensity (EIN)

The intensity of affiliation within one's ethnic group can be determined by "drawing upon ethnic-group members' personal views about their own strength of ethnic identification" (Pires and Stanton, 2000, p. 45). Hirschman (1981) measured the intensity of ethnic affiliation of Jewish Americans by asking participants about the strength of their ethnic affiliation on a 5-point scale ranging from very strong to very weak.

Deshpande et al. (1986) grouped Hispanics into "strong ethnic identifiers" and "weak ethnic identifiers." The authors measured attitude toward the government, time spent on ethnic media channels, and preferences for ethnically advertised brands to show differences between strong versus weak ethnic identifiers. As noted by Deshpande et al. (1986) and Pires and Stanton (2000), there is a need to establish a measure of the intensity of ethnic affiliation.

According to Phinney (1992, p. 161), "ethnic achievement can be conceptualized as a continuous variable ranging from the lack of exploration and commitment (low interest and awareness and little clarity concerning one's ethnicity) to the evidence of both exploration and commitment, reflected in efforts to learn more about one's background and a clear understanding of the role of ethnicity for oneself." In this conceptualization, a low score indicates a low sense of ethnic achievement and vice-versa. In order to differentiate between "strong ethnic identifiers" and "weak ethnic identifiers", the following four items were adapted from the Mutli-group measure of Ethnic Identity (MEIM) developed by Phinney (1992):

- I have spent time trying to find out more about my own ethnic group, such as its history, traditions, and customs.

- I have a clear sense of my ethnic background and what it means to me.
- I am not very clear about the role of my ethnicity in my life.
- In order to learn more about my ethnic background, I have often talked to other people about my ethnic background.

5.4.2 ACCULTURATION (ACC)

As noted earlier, acculturation is a multi-dimensional construct that cannot be captured using a single measure (O'Guinn and Faber, 1985). Several studies have used solely language usage or demographic descriptors, such as length of stay in the host country as a single acculturation indicator (Gentry et al., 1995, O'Guinn and Faber, 1985, Pires and Stanton, 2000; Pires et al., 2003). Laroche et al. (1997) operationalized acculturation by measuring the percentage of time spent on English and French media. Both Laroche et al. (1997) and Gentry et al. (1995) used a constant sum scale to measure language usage frequency among participants.

The present study adopts an acculturation scale that includes both cultural measures of acculturation (Cleveland et al., 2011; Gentry et al., 1995), as well as language and media usage measures (Cleveland et al., 2011; Faber et al., 1987; Gentry et al., 1995; O'Guinn and Faber, 1985). Concerning the social aspects of acculturation, the following cultural identity items, borrowed from Cleveland et al.'s (2011) measure of "Local culture Interpersonal Relationships", were used; these were phrased in relation to the home instead of host culture following the approach of Gentry et al. (1995) and other studies, which conceptualize acculturation as the

obverse of one's ethnicity (i.e., disagreement with the statements suggests a higher level of acculturation, and vice versa):

- Most of the people that I go to parties or social events with are also (ethnic) individuals.
- I get together with other (ethnic) individuals very often.
- Most of my friends are (ethnic) individuals.
- I have many (ethnic) friends with whom I am very close

Similarly, membership in an ethnic organization is considered another cultural identification measure of acculturation (Faber et al., 1987). On the same rationale, if ethnic members are more involved with ethnic organizations, this is expected to slow down their acculturation process (Peñaloza, 1994). Drawing on these findings, the following item was further added to measure the degree of involvement with ethnic organizations.

- I am very involved with ethnic organizations in Canada

Concerning language, four measures were adapted from Gentry et al. (1995) and Cleveland et al. (2011). They included questions about speaking in the home language with family and friends, feeling comfortable speaking in the host language(s), and dealing with business contacts in the host language(s). Finally, an item that examines ethnic consumers' language preferences for movies or T.V. shows was further adapted from the LMEDIA scale of Cleveland et al. (2011). Overall, a total number of ten items were added to the questionnaire to capture the acculturation construct.

5.4.3 PRODUCT (PRO), PLACE (C+P) EVALUATIONS AND WILLINGNESS TO BUY (WB)

Scale items for evaluating products and the places with which they are associated, and consumers' willingness to buy them, are among the most standard measures in PCI studies, resulting in various sets of items that share both similarities and differences (e.g., Brown and O'Cass, 2006; Kim and Arthur, 2003; Klein et al., 1998; Ouellet, 2007).

This study used the measures that have been developed and tested in the research of Papadopoulos and his colleagues (e.g., Papadopoulos et al. 1990, 2000, 2008), which have also been used and validated by subsequent researchers (e.g., Heslop et al., 2004; Knight and Calantone, 2000; Nadeau et al., 2008; Parameswaran and Pisharodi, 1994).

For each of the five countries under investigation, a total of nine product-related and seven place-related items were used to evaluate their products and the countries themselves and their people.

Specifically:

For products:

- Quality
- Technological advancement of products
- Innovativeness
- Value for money
- Familiarity
- Satisfaction
- Pride in ownership

- Willingness to try
- Willingness to buy

For the countries and people:

- Technological advancement of the country
- Political stability
- Standard of living
- Trustworthiness
- Likeability of the people
- Ideal country
- Country's role in world politics

5.4.4 ANIMOSITY (*ANI*)

In their research on the Chinese consumer views of Japan and its products, Klein et al. (1998) conceptualized animosity as having economic and war components, in addition to general animosity that was measured using a single item. That animosity model has been validated in several studies (e.g. Huang et al., 2010; Klein, 2002; Nijssen and Douglas, 2004; Shoham et al., 2006) and the present study includes items from that model.

Table 5.1 compares the scale items used in this study for the "affinity" and "benchmark" vs. "animosity" countries. Additional questions were used for Israel and are included for that country only because they would not make sense to the respondent if asked for any of the other two

countries (e.g., there is no particular reason why an Egyptian-Canadian might feel "angry" toward Brazil or have anything to "forgive" in the case of Tunisia).

Table 5.1. Animosity items by type for Tunisia, Brazil, and Israel

Questions by type	TU & BR	IL
Willingness to buy		
I would feel guilty if I bought a (country X) product.	-	yes
I would never buy a (country X) product.	-	yes
I do not like the idea of owning (country X) products.	yes	yes
General animosity		
I dislike (the people of country X).	yes	yes
I dislike (country X). (NOTE: The earlier studies did not differentiate between a "country" and its "people"; in this study two separate items were added for the country and its people since the two can be different).	yes	yes
Economic animosity		
(country X) is not a reliable trading partner.	yes	yes
One should be careful while doing business with (country X).	yes	yes
War animosity		
I can still get angry over (country X's) role in _.		yes
I still feel angry toward (country X) because of _ (NOTE: this item was asked once for IL, and twice in the context of home and host countries for TU and BR).	yes	yes
added questions		
In spite of its past actions, I would forgive (country X) if a mutually amicable solution in our relations with them is found (NOTE: Question intended to examine a possible interplay with the level of acculturation of respondents).	-	yes
Israel wants to gain military power over Egypt (NOTE: Question added as a parallel to the "economic power" item in economic animosity).	-	yes

5.4.5 AFFINITY (AFF)

In their study of consumer affinity, Oberecker et al. (2008) identified underlying sources of consumer affinity toward a specific foreign country. As an outcome of in-depth interviews, the authors identified seven categories that influence feelings of affinity: lifestyle, culture, scenery,

politics and economics, length of stay in the country, travel, and contact. In a more recent study, Oberecker and Diamantopoulos (2011) further conceptualized affinity into a two-dimensional construct comprising two types of emotions: sympathy and attachment. The authors used 20 items that capture positive emotions toward the affinity country (e.g. compassionate, enthusiastic, excited, favorable, feeling attached, feeling connected, happy, like, love, loyal, passionate, proud).

Drawing on this research, the current study further develops the following seven affinity scale items that are used across the “third” countries (affinity, animosity, and benchmark):

- People in (country X) are friendly.
- I have heard good things about (country X).
- I would like to travel to (country X).
- I find (country X) culture very interesting.
- (Country X) culture is very similar to home country.
- I feel a pleasant feeling when I think of (country X).
- I feel a sense of attachment toward (country X).

5.4.6 CONSUMER ETHNOCENTRISM (CET)

The Consumer Ethnocentric Tendencies Scale (CETSCALE) is one of the most widely used scales in international marketing for measuring consumer ethnocentrism. It was constructed by Shimp and Sharma (1987) and has been validated across many contexts (e.g., Balabanis and Diamantopoulos, 2004; John and Brady, 2011; Klein et al., 2006). Although the ethnocentrism

construct and its measure were introduced in the context of American consumers, they do not appear to be culture-bound (Herche, 1994; Netemeyer et al., 1991).

In their eight-country study of cosmopolitanism, consumer ethnocentrism, and materialism, Cleveland et al. (2009) used a subset of four of the original CETSCALE items (those items with the highest loadings), measured on a 7-point Likert scale ranging from strongly agree (1) to strongly disagree (7). Klein (2002) had previously verified the high internal consistency of the four-item CETSCALE ($\alpha=0.810$).

Drawing from those studies, the current research used Cleveland et al. (2009) four items CETSCALE in order to evaluate the level of consumer ethnocentrism for both home and host countries. The following four items were asked for both home and host countries:

- It is not right to purchase foreign products, because it puts Egyptians/Canadians out of jobs.
- A real Egyptian/Canadian should always buy Egyptian-made/Canadian-made products.
- We should purchase products made in Egypt/Canada instead of letting other countries get rich off of us.
- Egyptians/Canadians should not buy foreign products, this hurts Egyptian/Canadian business and causes unemployment.

5.4.7 COSMOPOLITANISM (COS)

Baughn and Yaprak (1996) initially set out to measure the “internationalism” concept in their study of economic nationalism. Their measure was adapted from Caligiuri's (1992) international orientation scale and labelled “cosmopolitanism.” This scale's items address three main areas: the time participants have actually spent outside their home country, their study and use of foreign language, and their collection of information regarding world events.

The current study adopts a subset of items drawn from a comprehensive list of items that capture cosmopolitanism developed by Cleveland et al. (2009). This list is based on Baughn and Yaprak's (1996) scale items, in addition to a list of other items generated from an exhaustive review of the literature, qualitative studies, and expert opinion surveys.

Specifically for this study, the following five items drawn from Cleveland et al.'s (2009) cosmopolitan list are used in the questionnaire:

- I enjoy traveling to different countries.
- I like to understand other cultures' perspectives and to integrate them into my own way of thinking.
- I enjoy learning about other cultures or nations.
- I can easily make friends with people from other cultures.
- I feel comfortable dealing with people from other countries.

5.4.8 *WORLD-MINDEDNESS (WM)*

In their study of world-mindedness and its effects on product quality perceptions, Rawwas et al. (1996) used a measure of world-mindedness that was adapted from Hett (1993) and Sampson and Smith (1957) and comprised eight dimensions (religion, immigration, government, economics, patriotism, race, education, and war) that explain the underlying concept of world-mindedness. The current study uses the following two scales items drawn from Rawwas et al. (1996):

- All national governments should be abolished and replaced by one central government.
- It would be better to be a citizen of the world than of any particular country.

In addition, the following three items were adapted from a closely-related scale by Kosterman and Feshbach (1989) that was intended to measure internationalism:

- We should teach children to value and respect people everywhere no matter what their religion or politics.
- We should be willing to decrease our living standard by ten percent to help people in other countries that are even poorer than home or host countries.
- The position a dual citizen takes on an international issue should depend on how much good it does for the world, not just for home or host countries.

5.4.9 *NOSTALGIA (NOS)*

Holbrook (1994) and Holbrook and Schindler (1996) proposed a 20-item index that measures consumers' nostalgia proneness and predicts affective reactions to nostalgic stimuli. Its reliability

has been further tested by using the index to explain preferences toward 125 product categories. As well, the index was validated on a homogeneous age sample.

For this study, the following four items were adapted from the above studies in order to examine the degree of nostalgia proneness of ethnic consumers:

- Sometimes I wish I could return to the good old days.
- When I was younger, I was happier than I was today.
- Newer is always almost better.
- Compared to our parent we have a better life.

5.4.10 RELIGIOSITY (REL)

Religious affiliation is considered as an influential factor that influences the acculturation process. Religiosity, which as defined earlier, refers to members holding on to the major beliefs of their religion, is expected to have an effect on consumer behaviour (Sood and Nasu, 1995). These authors further note that the impact religion might have on consumer behaviour is highly dependant on the values and beliefs system of the religion, as well as the extent to which its followers incorporate those values and beliefs (i.e. religiosity).

As noted earlier by Gans (1979), assimilation into the host society has affected more religious individuals rather than secular ones. Recently, researchers have emphasized the role that religiosity plays in acculturation and called upon further research to examine it (Hmida et al., 2009; Swaidan et al., 2006). Considering its importance and relevance to the theme of this study,

questions that measure religiosity were added to questionnaire to examine any possible effects on the study concepts. The construct was operationalized using the following four items from Sood and Nasu's (1995) scale:

- I go to places of worship regularly.
- Religious people are better citizens.
- I am a very religious person.
- Participating in Egyptian religious events is very important.

5.4.11 DEMOGRAPHICS

The main demographic measures consisted of both nominal (gender, ethnic origin, religion) and ordinal (age, education, income) variables. Participants were further asked about their length of stay in Canada, their place of birth, and each of their parents' places of birth. In addition, as mentioned earlier, a self-identification item was asked at the end of the survey as part of ethnic identification.

5.4.12 EVENT EFFECTS

Amine et al. (2005) state that it is important to note the timing at which consumer perceptions are measured, because attitudes may be affected by events occurring concurrently with or shortly before a study's fieldwork. This was a major concern from the early stages of conceptualizations of this study, considering the potential effects of contemporary events in the Middle East and North Africa region upon the variables of the study.

Simply put, and even though the mid-summer situation in Gaza did not develop until after this study's fieldwork was completed, it is clear that continuing hostilities between Egypt and Israel, internal political strife within Egypt itself, the uneven results of the Arab spring along Northern Africa (mostly positive in Tunisia but with disastrous consequences in Libya), might polarize the opinions of some if not all the respondents. On the other hand, it was realized from early on that there would just about never be a moment of peace and stability in that highly volatile region, or, for that matter, in any region where anticipated enmities and amities might make the context suitable for this type of research. Therefore, it was felt that if this research were to be done at all, it would have to be carried out in the midst of some level of turmoil, whether mild or major. As a result, it was decided to go ahead with the study but include questions that would enable analysis at a later stage to examine whether these regional events might or might not have an effect on respondent views. These questions are referred-to collectively as "event effects."

Three items were added toward the end of the survey to solicit feedback from participants regarding the current situation in the home country and the surrounding area. In particular, respondents were asked to indicate whether the current political climate had had any effects on their responses to the survey questions, by responding to the following questions on a scale from 1 to 7:

- The current situation has an effect on my views.
- The current situation has negative effect on my views.
- I am very familiar with the current political situation.

5.5 RESEARCH INSTRUMENT AND SUMMARY OF MEASURES

The data for the study was collected through a self-administered questionnaire, shown in Appendix E. A summary of this study's constructs and the scales used to measure them, the earlier studies from which these scales were drawn, and the location of each construct or scale in the questionnaire, are presented in Table 5.2 below.

While several scales concerned global world views (e.g., cosmopolitanism, world-mindedness) or one's ethnic origin (Egypt) or place of acculturation (Canada), and so each was asked only once, several others were country-specific and were asked for either all or a subset of the countries examined in this study. In particular, the product, country, and people scales were asked for each of the five countries being examined; the animosity and affinity scales were asked for the “third” countries, i.e. Brazil, Israel, and Tunisia; and the ethnocentrism scale was asked for each of the main countries of interest, i.e. Egypt and Canada.

The vast majority of past studies in the areas of interest to the present research have used 7-point Likert scales ranging from Strongly Disagree to Strongly Agree, and so this approach was adopted here.

To prevent response routinization, some of the scale items in each set of questions were randomly reverse-worded in the questionnaire so as to contrast with the rest of the items in the same scale. In the data analysis, these items were recoded to ensure that all items point in the same direction, and, accordingly, the wording of the questions affected was reversed in the tables

where results are presented. As is common with reverse-coding Likert items, tracking and interpreting the correct meaning of responses in some cases can be somewhat cumbersome. For example, under acculturation, one of the original scale items appeared in the questionnaire as, “I feel comfortable speaking and reading in English/French” and produced a mean score, *before* reversing, of 4.9 on the 7-point scale. As this item needed to be reverse-coded to match the direction of the other items in the acculturation scale, its reversed wording became “I do not feel comfortable speaking and reading in English or French”, and the mean became 2.1, signaling *disagreement* with the statement. Therefore, the respondents *disagree* that they do *not* feel comfortable (a double negative), which means that they feel comfortable (a positive). This retains the intent of the original response but also enables proper analysis of the scale with all items pointing in the same direction. To help the reader identify which items were reversed for the data analysis, these are flagged in Appendix E, in a column added at the left of the original questionnaire, and their interpretation highlighted in the text where needed.

As virtually all respondents were expected to be proficient in English, the questionnaire was developed and presented in that language. At the same time, the use of complex words or phrases was avoided, in deference to potentially less-acculturated older-generation respondents, for whom translation assistance was made available during the questionnaire completion process.

Table 5.2. Summary of Construct Measures and Scales

Construct	Origin of / support for scale ¹	# items in original scale	# items in this study ²	Section in questionnaire ²
Ethnic Identity (<i>EID</i>)	Cleveland et al. 2011	11	9	E (Egyptian background)
Ethnic Intensity (<i>EIN</i>)	Deshpande et al. 1986	7	4	
Consumer Acculturation (<i>ACC</i>)	Cleveland et al. 2011; Gentry et al., 1995; Laroche et al., 1997; Luedicke, 2011	5 (LINTERP) + 9 (LLANG)	10	D3 (living in Canada)
Product Evaluation (PRO) & Willingness to Buy (WB)	Heslop et al., 2004; Knight & Calantone, 2000; Nadeau et al., 2008; Papadopoulos et al. 1990, 2000, 2008; Parameswaran & Pisharodi, 1994	20 PRO (incl. WB) + 16 C+P	7 PRO 2 WB 7 C+P *5 countries = 80	A1-A5 (PRO+WB) and B1-B5 (C+P)
Country & People Evaluation (<i>C+P</i>)				
Animosity (<i>ANI</i>)	Huang et al., 2010; Klein, 2002; Klein et al., 1998; Nijssen & Douglas, 2004; Shoham et al., 2006	9	7*2 (BR & TU) + 11*1 (IL) = 25	C1-C3 (views of three foreign countries)
Affinity (<i>AFF</i>)	Oberecker et al., 2008; Oberecker & Diamantopoulos, 2011	n.a.	7*3 (BR-IL-TU) = 21	
Ethnocentrism (<i>CET</i>)	Cleveland et al., 2009; Shimp & Sharma, 1987	17	4*2 (EG & CA) = 8	D1-D2 (EG/CA vs. foreign products)
Cosmopolitanism (<i>COS</i>)	Baughn & Yaprak, 1996; Cleveland et al., 2009	11	5	D4 (looking at the world)
World-mindedness (<i>WM</i>)	Hett, 1993; Rawwas et al., 1996; Sampson & Smith, 1957	7	5	
Nostalgia (<i>NOS</i>)	Holbrook, 1994; Holbrook & Schindler, 1996	20	4	
Religiosity (REL)	Sood and Nasu, 1995	9	4	E (Egyptian background)
Event Effect	Nora and Presser, 2003; Tourangeau and Yan, 2007	n.a.	3	
Sub-total – main variables (7-point Likert scales):			178	
Demographics:			13	F (Background)
Total number of questions used in this study:			191	
Additional questions not used in this study (see Appendix E):			42	
Total number of questions in instrument:			233	

¹ The full scales from which the items for this study were drawn are shown in Appendix D.

² The scales used in this study are shown in-text and included in the questionnaire. The full questionnaire is in Appendix E.

5.6 SAMPLING AND FIELDWORK

It has been common practice in ethnicity research to rely on convenience sampling to locate individuals who belong to the same ethnic group (Khanna, 2011). In this case, the largest settlements of Egyptians in Canada are in the cities of Montreal, Toronto, and Ottawa (Assaad, n.d.). The study examined a purposive but systematically developed sample from the Egyptian Canadian community within the general population in Ottawa and the Greater Toronto Area (GTA). Identifying a sample representative of the current population was facilitated by the presence of reliable lists documenting group affiliation, such as those of the Egyptian Canadian Cultural Association of Ottawa (ECCAO), which includes a diverse grouping of Egyptian Canadians, the Egyptian Student Association (ESA) in universities, and several other databases and community lists in Ottawa and the GTA.

Participants were selected via a mixed method procedure, which incorporated both random sampling and a systematic selection of community members. The purposive selection of participants was based on two criteria, variety and contrast (Peñaloza, 1994), to mirror the population as closely as was feasible. As noted earlier, only those respondents who self-identified as Egyptian-Canadians qualified for the study and were included in the sample.

To effectively reach its target population, this study adapted the following strategy from Pires et al.'s (2003, p. 230) research on identifying and reaching out to an ethnic group:

- Developed a working database of individuals linked to the Egyptian Canadian community in the city of Ottawa and the GTA.

- Further contacted individuals in the database to request their participation in the study and requested access to their networks. Follow up calls were made to principal participants/collectors one week after the initial distribution of the survey.
- Scheduled meetings with influential community leaders were held to gather useful information about the Egyptian Canadian population in Ottawa and the GTA as well as obtain their endorsement and support in the distribution of the survey.
- Utilized community channels, such as community centres and private schools, the Embassy of Egypt, Egyptian student associations, etc., in order to create awareness about the study and encourage participation.
- Utilized both electronic and regular mail to distribute the survey and promptly mail out additional survey packages.
- On completion of the survey, emailed or mailed out a thank you letter to primary collectors.

Although a low level of participation is expected with online data collection instruments (Reynolds et al., 2006), the use of online surveys has been growing rapidly in consumer research due to its speed and timeliness, convenience, ease of reaching out to target samples, and affordability. Nevertheless, the lack of familiarity or experience with Internet-based surveys has been a major weakness that can potentially affect the representativeness of the online sample (Evans and Mathur, 2005). Hence, based on the critical premise concerning sampling choices that “samples must contain sufficient variability to minimize the risk of range restriction” (Klein and Kozlowski, 2000, p. 220), to maximize flexibility for respondents, increase the probability of reaching out to a more diverse and representative sample of the targeted ethnic consumers, and

therefore help enhance response rates, the questionnaire was made available in identical online and hard copy versions.

Overall, the study of ethnic groups is typically accompanied by many difficulties. In this particular study, there were several difficulties in conducting the field research. Several challenges were associated with reaching out to ethnic group leaders and requesting their support to systematically distribute the survey amongst their social and business networks. Engaging community leaders in the distribution of the survey required several face-to-face meetings to communicate the meanings and purpose of the study, the guidelines to reach out to the target sample, and the proper instructions to complete and return the questionnaire.

Moreover, it was very critical for the researcher to confirm with survey participants the pure “international marketing” objectives of the study. Posing questions related to the respondents’ potential relationship with Israel, the animosity country, and its people, raised doubts among several potential respondents about a possible implicit political intent of the survey. In turn, in several instances this brought about an old “taboo” that resulted in a general fear of participating in the survey. This difficulty was mainly overcome by the researcher’s engagement in open communication with both community leaders and the general online ethnic community, and explicitly sharing the goals and the expected contributions of the study to the international marketing academic and practitioner communities at large. As noted by (Tsai, 2010), with regards to collecting data on issues of political sensitivity, the relationship between the researcher and the respondents is the most critical factor to ensure subjects’ participation and generate accurate data. Therefore, to help build a trust relationship and maximize the comfort

level of participants, it was important to stress such elements as the purely academic nature of the study and the assured anonymity of responses. Granovetter (1985) further refers to the notion of “social embeddedness” that can generate trust and mutual responsibility between the researcher and respondents in survey research. The researcher’s in-group membership and reliance on key informant snowballing techniques, as further detailed below, had a significant role in overcoming the above fieldwork challenges.

5.7 SAMPLING OUTCOMES

The data collection was completed within a 40-day period during April and May 2014. As mentioned above, the questionnaire was distributed both online and in hard copy format. For the online version, as many potential respondents as possible were accessed using contact lists provided by the study's facilitators (community and other sources indicated in the fieldwork description) and also by asking the latter to circulate the study's web link among their networks and encourage their members to participate. Nevertheless, in spite of its scope distribution was carefully controlled in order to stay true to the intended "purposive and systematic" nature of the fieldwork. Based on all the available information including follow-up reports from the facilitators, approximately 800 potential respondents were accessed and specifically asked to complete the online questionnaire.

A total of 240 responses to the online instrument were received, representing a 30% response rate. Sixty-six of these responses were incomplete (defined as questionnaires with one or more sections left blank) and were excluded, resulting in a usable sample of 174 and a corresponding

response rate of 21.8%. Since response rates in the range between 10% and 20% are common in online surveys (Bourque and Fielder, 2003), both the initial and usable results in this case were satisfactory.

Non-response bias is said to occur when a significant number of people, who differ in their characteristics than the rest of the sample, fail to partially or fully respond to the survey questions (Dillman, 2000). In this case, a comparison between early and late responses showed no significant differences at 0.001 and only seven differences at 0.01, which can be attributed to random sampling effects (Armstrong and Overton 1977). As further noted by Assael and Keon (1982), another way to test for non-response bias is to compare the means between fully and partially complete responses. Here, a comparison between the 174 complete and 66 incomplete online questionnaires showed no significant differences at all. Therefore, non-response bias was not deemed to be a concern for this study.

In its hard copy format, the questionnaire was also distributed systematically using a combination of key informant and snowballing techniques. Specifically, a single-stage snowballing technique was employed where the primary participants, in this case 13 community leaders and others who agreed to help, were asked to administer the survey to people in their networks (Moriarty and Bateson, 1982). The results suggest that this approach was effective in reaching out to members of the ethnic community. A total of 300 questionnaires were distributed in the hard copy format and 147 were returned, yielding a highly acceptable response rate of 49% (Baruch, 1999). Personal interaction and clear instructions are two main factors that impact the response rate in printed surveys (Evans and Mathur, 2005). Moreover, to encourage participation, strategies that increase a study's response rate such as follow up calls and mailings,

direct appeals, community leader endorsements, and communication of a clear and concise message of research purpose and goals, were used (Frohlich, 2002; Pires et al., 2003).

In total, 321 completed responses, representing a 29.2% overall response rate, were received from both the online and hard copy distribution formats. In addition to the cases that had already been removed due to incomplete responses, a few more cases were excluded at this stage on the basis of religion. As was noted earlier, religiosity can influence consumer behaviour (Sood and Nasu, 1995), and so it follows that variability in the religious background of respondents can impact research results. Examination of the responses showed that, on the religion question, only eight participants identified themselves as Christians and one as “other”, while there were also four cases of missing values. The remaining 308 respondents identified themselves as Muslims. Since the total number of non-Muslim participants comprised a very low percentage of the total sample (4%), it was decided to exclude these 13 cases from the analysis in order to avoid any potential distortion of the data. Therefore, the final sample used in the study consisted of 308 respondents – a sample size which is considerably larger than those used in similar consumer ethnic studies (see Pires et al., 2003; Rajagopalan and Heitmeyer, 2005; Rosenbaum and Montoya, 2006; Xu et al., 2004).

In summary, this section presents the overall study design that has been used to test the potential effects of ethnicity, acculturation, and place constructs on an ethnic group’s attitudes and willingness to buy across five target countries. The decision to use an Egyptian Canadian sample, and the choice of countries provided ideal conditions for testing the relationships that are at the core of the study. As shown in details above, the operationalization of key constructs was done

by deriving measures from original scales used in earlier studies. A 7-point Likert scale was used to measure all the study concepts. The study employed key informant and snowballing techniques to examine the Egyptian Canadian ethnic group's relationship to their home and host countries, respectively Egypt and Canada, as well as to "other countries", specifically Brazil, Israel, and Tunisia. In addition to their views about other foreign countries and the world in general. Both online and hard copy questionnaires were distributed amongst potential respondents resulting in a satisfactory response rate (29.2% overall response rate). In total, 308 questionnaires were used for data analysis as presented in the following section. Overall, the current fieldwork outcomes can be considered as very satisfactory for ethnic consumer research, and especially so, as noted earlier, given the challenges faced developing its methodology and overcoming its data collection challenges.

CHAPTER 6. RESULTS AND DISCUSSION

This section outlines the analysis of the data and the presentation of study results. The analysis is presented in four main parts. Section 6.1 presents a preliminary screening of the data, which is checked for missing values, skewness, kurtosis, and outliers. In section 6.2, the demographic characteristics of the sample are presented. Next, section 6.3 presents an examination of the sample using simple descriptive statistics for all survey responses. Moreover, since effective communication and analysis of data should involve graphs (Cumming and Finch, 2001; Wilkinson and TFSA, 1999), some graphical representations of variables such as pie charts and histograms are also presented. In section 6.4, the primary analysis of data is conducted and further presented in three parts. Section 6.4.1 shows the results of the Exploratory Factor Analysis of the variable scales. Next, a series of multiple regression analysis techniques are used to test the study hypotheses in section 6.4.2. Finally, in section 6.4.3, Multiple Analysis of Variance (MANOVA) is employed to further examine significant differences in mean values across the countries under investigation, as well as various interactions between the study variables.

6.1 DATA SCREENING

As emphasized by Stevens (2002), researchers should be more attentive to the data recording and organizing phase. After the questionnaires were returned, the responses were carefully screened and checked for, among others, completeness and clarity. The online and hard copy responses

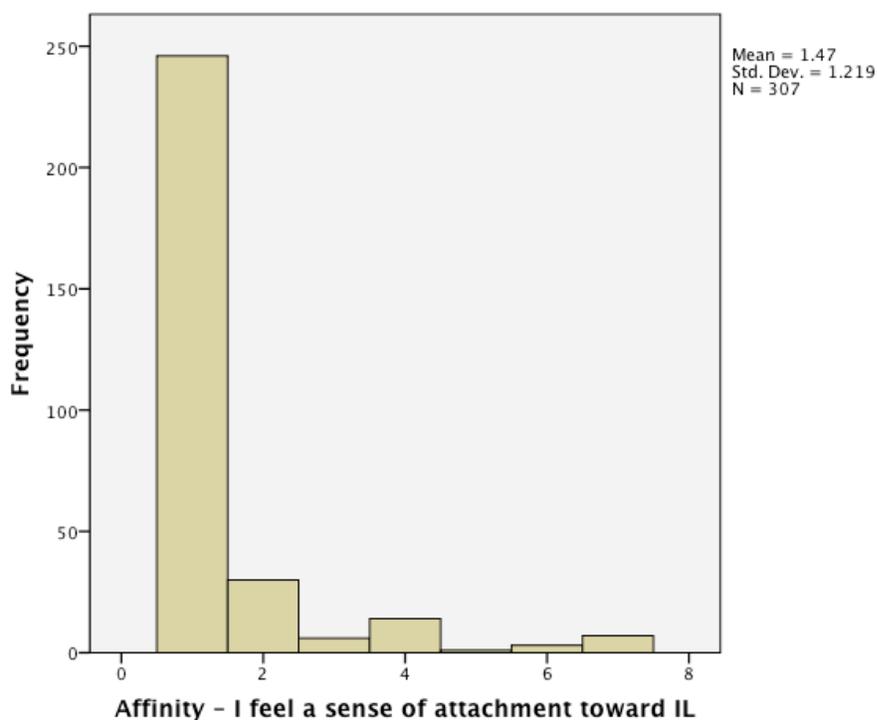
were categorized as such in the SPSS file, and the hard copies were identified by the collector's name and city and checked for consistency and quality.

Further to the initial check for completeness, which resulted in excluding questionnaires that had one or more entire sections unfilled, and the exclusion of responses by non-Muslim participants, both of which were described in the previous section, the remaining 308 responses were screened in detail for missing values. The percentage of missing values in the sample was less than 0.5% overall, and the largest number per case was only 6 (in only 2 cases). Furthermore, the scales representing the main study variables had either no missing values at all, or a very low proportion, compared to the overall sample size. Of the 178 scale items, only 31 had missing values between 0.3% and 1.6%. In demographics, gender and education had no missing values, age and education had been left blank by only one and three respondents, respectively, and, similarly to other studies (Moore et al., 2000), income was the only variable with a high proportion of missing values (29.2%).

The data was further examined for normality. Most multivariate statistical analyses require variables to conform to the normal distribution. The examination of skewness and kurtosis is one of the more commonly used techniques for assessing multivariate normality (Horswell and Looney, 1992). According to Kline (2005), a conservative rule-of-thumb states that absolute skewness values greater than 3, or kurtosis greater than 10, indicate a problem with the normality of the data. The skewness and kurtosis statistics of the survey items shown in Appendix F indicate that all variables (except for one item which is discussed next) are normally distributed with no signs of skewness or kurtosis in the data.

One affinity item, “I feel a sense of attachment toward Israel”, scored high on both measures (skewness = 3.15; kurtosis = 9.92), indicating signs of skewness and non-normality of the item distribution as further shown in Figure 6.1. The frequency of responses shows that 79.9% (n=243) of the respondents strongly disagreed with the statement, while 2.3% (n=7) strongly felt some sense of attachment to Israel. Although extreme, this type of finding is expected in relation to the "animosity country" in this study.

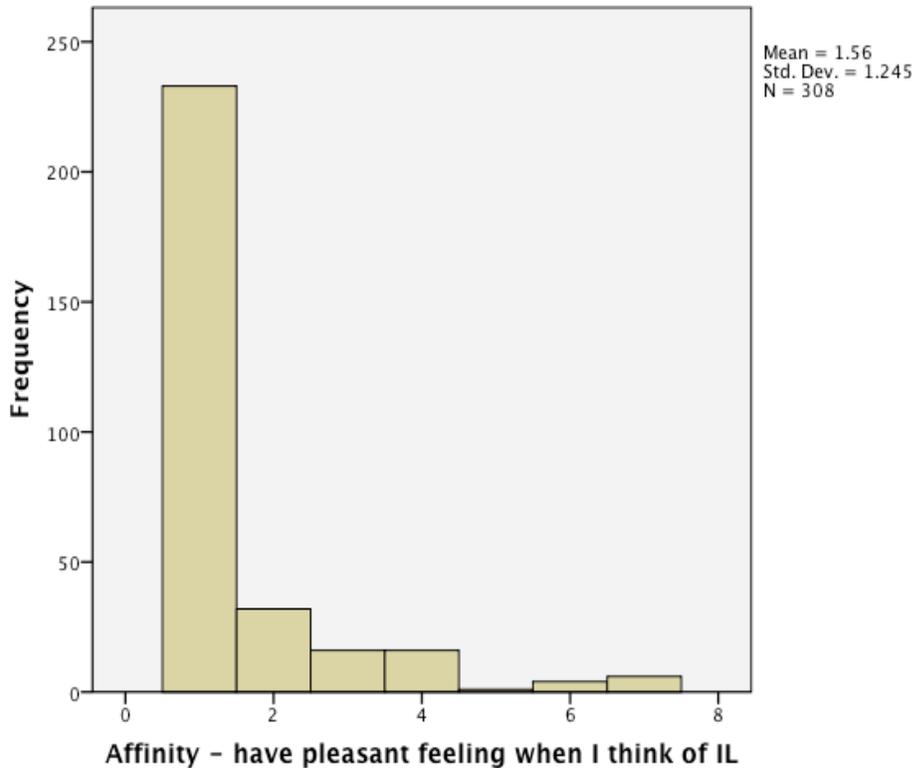
Figure 6.1. Frequency Distribution – Affinity to Israel (a)



Although the skewness and kurtosis of all the remaining survey items was smaller than 3 and 10 respectively, three items scored relatively higher on both measures. Another affinity item toward the animosity country, “I have a pleasant feeling thinking of Israel” showed, in respective order,

skewness and kurtosis values of 2.72 and 7.50. Further analysis revealed that the majority of respondents (75.6%, n=233) were inclined to strongly disagree with the statement. Figure 6.2 shows the frequency distribution of this item.

Figure 6.2. Frequency Distribution – Affinity to Israel (b)



Similarly, The animosity item, “I feel angry toward Israel for its actions in Palestine”, scored relatively high on both measures (skewness = -2.52, kurtosis = 5.81), with 75% of the participants (n=231) saying they “strongly agree” with the statement (7 on the 7-point Likert scale). The sample’s inclination to strongly agree reflects the intense negative feelings of the subjects toward Israel’s actions in Palestine. The kurtosis value (5.81) also shows that intermediate to high scale values are more likely to occur (mean=6.4, sd=1.45).

Finally, the skewness and kurtosis results of the internationalism item, “we should teach children to respect people everywhere”, were -2.39 and 6.48 respectively, with 66.9 % of the participants (n=206) saying they “strongly agree.” The graphical representations for those two items are shown in Figures 6.3 and 6.4 below.

For further identification of outliers, analysis of standardized residuals revealed that there were no extreme outliers for any of the survey items.

Figure 6.3. Frequency Distribution – Animosity to Israel

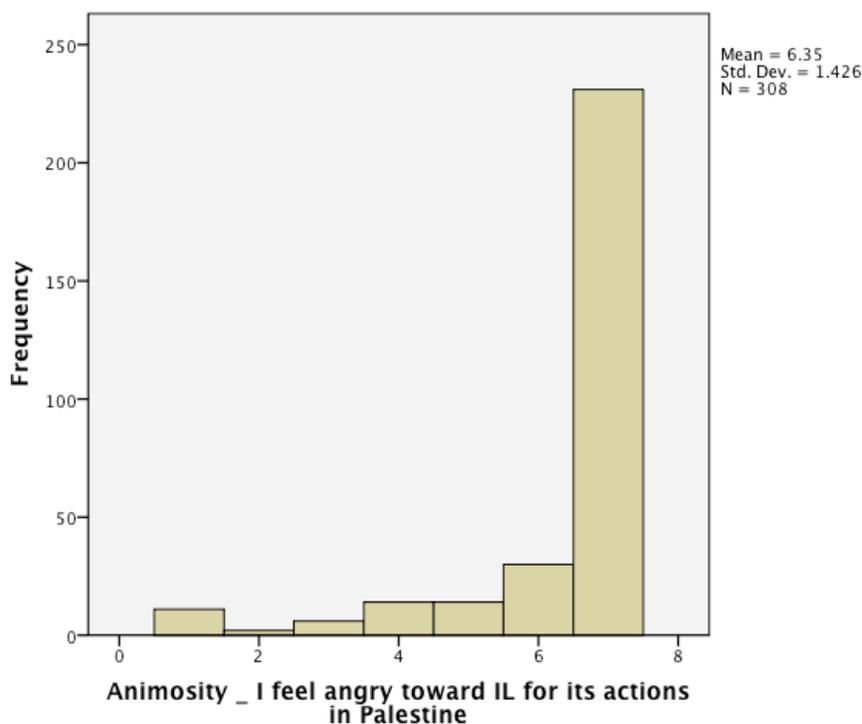
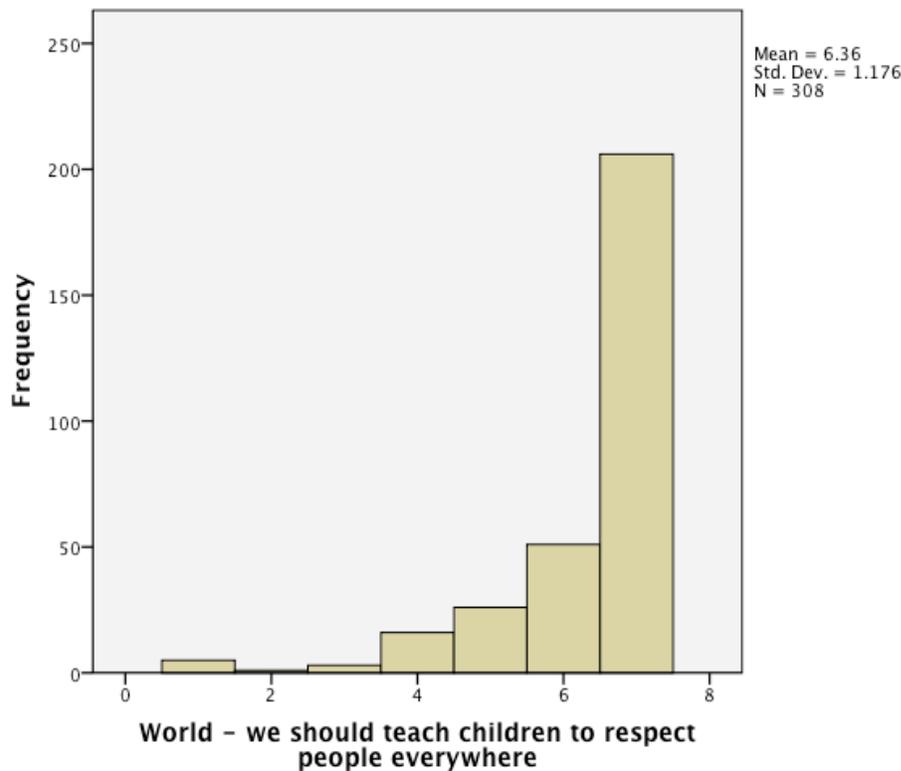


Figure 6.4. Frequency Distribution – Internationalism



6.2 DEMOGRAPHIC PROFILE

The demographic profile of the study participants is presented in Table 6.1 below. Of the 308 survey participants, almost equal proportions were female and male reflecting a good gender distribution. The sample also had a good age distribution, with 80% of the total in the 20-49 age range. As for education level, a noticeable majority of the participants, 85.1% of the sample, were college or university graduates. This is in line with the Arab population of Canada overall, as Statistics Canada reports that "Canadians of Arab origin are twice as likely as other Canadians to have a university degree" (Statistics Canada, 2007). Furthermore, the large representation of educated consumers is very common in international marketing research, since the most educated individuals are the ones who tend to reply to such studies. International marketing

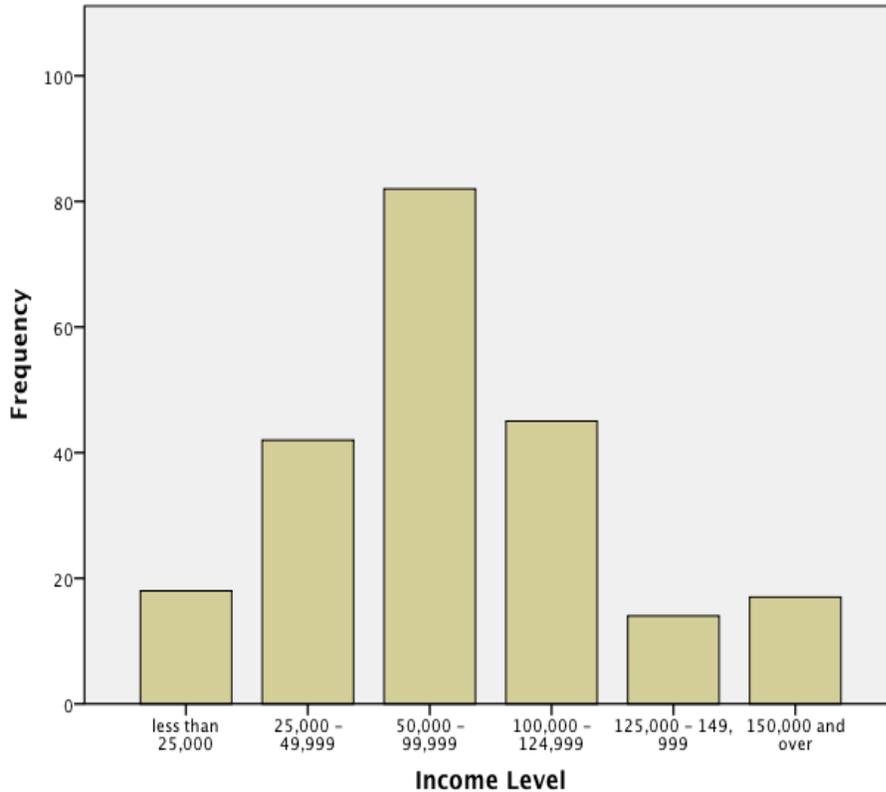
studies (e.g. Cleveland et al., 2011; Papadopoulos et al., 2000) show that highly educated respondents are generally those who respond to surveys of this kind and represent the leaders within any ethnic community, which is “a desirable quality since they influence the views of others in the mass market and are therefore of particular interest to international marketers” (Cleveland et al., 2011, p. 250).

Table 6.1. Demographic Profile

Category	Frequency	Percent
Gender		
Male	142	46.1
Female	166	53.9
Total	308	100
Age		
18-19	8	2.6
20-34	82	26.6
35-49	163	52.9
50-64	42	13.6
65 or more	13	4.2
Total	308	100
Education		
Elementary school	2	0.6
High school	5	1.6
Some college/university	36	11.7
College/university graduate	262	85.1
Total	305	99
Missing	3	1
Total	308	100
Income		
Less than 25,000	18	5.8
25,000 - 49,999	42	13.6
50,000 - 99,999	82	26.6
100,000 - 124,999	45	14.6
125,000 - 149,999	14	4.5
150,000 and over	17	5.5
Total	218	70.8
Missing	90	29.2
Total	308	100

Among the participants who reported their income level, Figure 6.5 shows that the sample's incomes are normally distributed relatively evenly among low (less than 50,000), medium (50,000 to less than 100,000), and high (100,000 and more) levels.

Figure 6.5. Frequency Distribution – Income level



Selected other demographic findings are presented in Appendix G. As noted earlier, all survey participants self-identified as Egyptian-Canadians. Of the 308 subjects, only 36 (11.7%) were born in Canada while 235 (76.3%) were born in Egypt and 37 (12%) in other countries. Furthermore, about 95% of both parents of the participants were born in Egypt. The average number of years living in Canada for the 217 respondents born outside of Canada (in Egypt or other countries) was 12.4 with a standard deviation of 9.6. This sample distribution is not surprising; although statistics specifically about the Egyptian Canadian population are not readily

available, Statistics Canada reports concerning the broader Arab Canadian community show that "most immigrants of Arab origin arrived in Canada relatively recently...", with a majority having arrived in the 1990s, and about one-quarter in the 1980s, and only about 8% in the 1960s or earlier (Statistics Canada, 2007).

6.3 DESCRIPTIVE ANALYSIS

This section presents the descriptive analysis of the items in each of the study scales. This will include the means and standard deviations for all survey items. For all results, the highest means are highlighted in bold, while the lowest means are underlined. Further examination of the item means, including tests of significance, are presented later in the primary analysis section.

6.3.1 *ETHNIC STRENGTH*

As explained earlier, ethnic strength is a higher order concept that has two dimensions represented by ethnic identity and ethnic intensity. Tables 6.2a and 6.2b show the mean scores for ethnic identity and ethnic intensity respectively.

6.3.1.1 Ethnic Identity

The mean scores for the nine items that measure ethnic identity range from 4.4 to 5.8. The mean score for "it is important to maintain my Egyptian culture" is the highest among the other items (mean = 5.8). This indicates that maintaining ones own ethnic culture is an important part of most participants' ethnic identity. The standard deviation of the items shown below indicates

considerable variability in the ethnic identification of the sample. This is consistent with ethnic research, which suggests that ethnic group members differ in their degrees of ethnic identification with their home culture.

Table 6.2a. Descriptives: Ethnic Identity

Ethnic Identity variables	mean	sd
It is very important to maintain my EG culture	5.8	1.58
I am very attached to all aspects of my EG culture	5.1	1.77
I am very proud to identify with my EG culture	5.4	1.59
It is important to hold on to my EG culture	5.4	1.53
It is very important for children to learn EG culture	5.5	1.60
I feel part of the EG culture	5.1	1.77
The acquisition of EG family values is desirable	5.5	1.52
The EG culture has the most positive impact on my life	4.6	1.63
Participating in EG holidays is very important	4.4	1.90

6.3.1.2 Ethnic Intensity

The mean scores below show that Egyptian Canadian consumers have a good sense of their ethnicity, and the role it plays in their lives (means = 5.1, 5.4), and that they have spent much time finding more about their ethnic group (mean = 5.8). Again, standard deviations show a possible variability in the sample in relation to the intensity of their ethnic affiliation. It thus appears that other factors may have possibly influenced participants' tendency in assigning moderate to high values to the ethnic intensity items.

Table 6.2b. Descriptives: Ethnic Intensity

Ethnic Intensity variables	mean	sd
I have spent much time to find more about my ethnic group	5.8	1.58
I have a clear sense about my ethnic group background	5.1	1.77
I have a clear sense of the role of my EG ethnicity	5.4	1.59
To learn more about my ethnic background, I have talked with people about it	5.4	1.53

6.3.2 CONSUMER ACCULTURATION

The means and standard deviations for the Egyptian-Canadian sample on the 10 acculturation variables are shown in Table 6.3.

Table 6.3. Descriptives: Consumer Acculturation

Acculturation variables	mean	sd
Most of the people that I go to parties with are Egyptians	4.2	1.83
I get together with other Egyptians very often	4.5	1.85
Most of my friends are Egyptian	4.2	1.94
I have many close Egyptian friends	4.9	1.75
I am very involved with Egyptian organizations in Canada	3.3	1.85
I mostly speak in Arabic with family	5.7	1.61
I mostly speak in Arabic with friends	5.3	1.84
I do not feel comfortable speaking and reading in English or French*	2.1	1.36
I do not deal with most of my business contacts in English or French*	1.8	1.22
Most of the movies I watch are not in English or French*	2.5	1.63

* Reversed acculturation items

As noted earlier, to fully capture the acculturation construct, it was measured using cultural, language, and media items. The descriptive results show that mean scores for cultural measures of acculturation, such as “most of the people that I go to parties with are Egyptians”, and “most of my friends are Egyptian”, were slightly above the scale mid point, both items scoring 4.2. Means scores for language measures, such as “I mostly speak in Arabic with family”, and “I

mostly speak in Arabic with friends”, were 5.7 and 5.3 respectively. Participants preferred to speak Arabic with both family and friends, were still comfortable speaking, and likely to be watching movies, in English and French. As shown in the literature review on acculturation theories, recent research has indicated that the acculturation process does not follow a “melting pot” theory approach, yet it is more of a two-way interaction process between the culture of origin and the host culture (Askegaard et al., 2005; Hmida et al., 2009; Lindridge et al., 2004; Oswald, 1999; Üstüner and Holt, 2007). In the integration mode, ethnic consumers decide to hold on to their culture, but at the same time, be part of the majority culture (Berry, 1990; Peñaloza, 1994).

6.3.3 PRODUCTS

The product evaluations of respondents on seven items for each of the five countries in the study are presented in Table 6.4 below.

Table 6.4. Descriptives: Product Evaluations

Product variables	BR		IL		TU		EG		CA	
	mean	sd	mean	sd	mean	sd	mean	sd	mean	sd
Quality	4.3	1.16	4.2	1.78	4.3	0.94	<u>3.8</u>	1.65	5.7	1.18
Technologically advanced*	4.1	1.02	4.9	1.7	3.9	0.96	<u>3.1</u>	1.55	5.0	1.58
Innovative*	4.3	0.97	5.0	1.58	3.9	0.96	<u>3.4</u>	1.63	4.9	1.51
Value for money	4.1	0.96	<u>3.5</u>	1.47	4.2	0.84	4.4	1.58	4.4	1.56
Familiar	2.9	1.36	<u>2.6</u>	1.74	2.8	1.56	5.5	1.56	5.0	1.47
Willing to try	4.8	1.43	<u>2.0</u>	1.51	4.8	1.36	5.4	1.57	5.9	1.26
Willing to buy	4.8	1.38	<u>1.9</u>	1.45	4.7	1.32	5.2	1.59	5.8	1.3
Satisfied*	4.6	1.25	4.4	1.96	4.6	1.09	<u>3.8</u>	1.67	5.2	1.65
Proud to own	4.0	1.25	<u>1.7</u>	1.26	4.2	1.23	5.2	1.64	5.6	1.38

Means in bold and underscore are, respectively, the highest and lowest in each row.

* Reversed product items

The findings show that respondents tend to give similar ratings to the home and host countries when it comes to a few of the variables, in particular, “value for money”, “familiarity”, “willing to try”, “willing to buy”, and “proud to own.” At the same time, and despite the respondents’ attachment to Egypt as their home country, and their pride in owning Egyptian products (mean = 5.2), when it comes to product quality (mean = 3.8), technological advancement (mean = 3.1), and innovativeness (mean = 3.4), the home country scores the lowest. Research on consumer cultural affiliation (Amine et al., 2005, Gürhan-Canli and Maheswaran, 2000) shows that some ethnic groups (U.S. consumers) tend to evaluate products on the basis of product superiority, regardless of place association, whereas other ethnic groups (Japanese consumers) tend to favour “home country” products regardless of how superior or technologically advanced they are compared to other country products. Canada, the host country, which is also perceived as the second home to Egyptian Canadians, is highly rated on all product items.

The findings also reveal that respondents tend to give similar ratings to Brazil, the benchmark country, and Tunisia, the affinity country, when it comes to all product items. On the other hand, the item means show that the difference between Israel and the other countries in product evaluations is more pronounced when asking respondents about their willingness to try (mean = 2.0), willingness to buy (mean = 1.9), or proud to own (mean = 1.7) Israeli products. Israel scores the lowest on all three items, indicating lower intentions to acquire Israeli products, even though the respondents seem to acknowledge the technical characteristics of these products with ratings of 4.2, 4.9, and 5.0, respectively, for quality, technical advancement, and innovativeness.

The previous findings are consistent with PCI research that assumes consumers' product evaluations can be based on image projections of specific countries (Ahmed et al., 2002; Bilkey and Nes, 1982, Han, 1989, Josiassen et al., 2011). As mentioned earlier, Israel has been perceived negatively by the study group due to its deeply rooted negative historical relationship with Egypt, and generally the cultural, religious, and ethnic differences between the two peoples. Nonetheless, when it comes to the quality or technological advancement of Israeli products, the respondents' give much higher ratings, which are close to their evaluations of Canadian products on the same product items (in fact, ignoring, for the moment, statistical significance, the Israeli rating of 5.0 for innovativeness is the highest among the five countries studied).

6.3.4 COUNTRIES AND PEOPLE

While Canada takes the lead on all country and people item evaluations, it is worth mentioning that the item measuring the political stability of Canada stood out among the rest of the variables. As can be seen in Table 6.5, the mean score for this item was 6.2, which is considerably higher compared to the other four countries. The respondents' high mean rating for Canada as a technologically advanced country (5.9) may reflect the previously reported high rating of its products. This is in line with research that shows consumers' judgements of the quality of products can be primarily based on how technologically advanced a country and its people are perceived to be (Amine et al., 2005; Klein and Ettenson, 1999).

Table 6.5. Descriptives: Country and People Evaluations

Country/People variables	BR		IL		TU		EG		CA	
	mean	sd	mean	sd	mean	sd	mean	sd	mean	sd
Technologically advanced	4.2	1.01	5.4	1.67	3.6	1.08	<u>2.9</u>	1.46	5.9	1.05
Politically stable*	4.6	1.37	3.4	2.07	3.5	1.6	<u>2.0</u>	1.57	6.2	1.46
High standard of living*	4.0	1.1	4.8	1.65	3.8	1.16	<u>2.6</u>	1.58	5.8	1.61
Trustworthy	4.2	1.08	<u>2.3</u>	1.58	4.6	1.19	4.4	1.54	5.7	1.22
Likeable	4.7	1.36	<u>2.0</u>	1.44	5.1	1.25	5.8	1.34	6.1	1.16
Ideal country	3.8	1.06	<u>1.9</u>	1.37	3.6	1.09	3.2	1.76	5.5	1.37
Positive role in world politics	3.8	1.28	<u>2.2</u>	2.02	3.4	1.37	3.4	2.01	4.0	1.75

Means in bold and underscore are, respectively, the highest and lowest in each row.

*Reversed country/people items

The "home" country, Egypt, scores low on technical aspects associated with the country and people (e.g. technically advanced, politically stable, or prosperous), while scoring relatively high on items such as likeability and trustworthiness.

The mean scores for Brazil indicate that the average responses were close to the scale midpoint on all items. Israel scored high as a technologically advanced country (mean = 5.4), second only to Canada on this measure. At the same time, Israel scored the lowest when it comes to participants' evaluations of the country as an ideal place, the likeability of its people, and its role in world politics, with respective means of 1.9, 2.0, and 2.2.

On the other hand, Tunisia, the affinity country, scores high on likeability, but considerably lower than Israel, the animosity country, when it comes to perceiving it as a technologically advanced country (mean = 3.6). Egypt scores even lower on the same item (mean = 2.9). Both Canada and Egypt score high on trustworthiness and likeability.

Overall, this assessment of the country and people measures shows that low mean scores on affective statements such as “likeability”, “ideal country”, and “trustworthiness” do not necessarily go hand in hand with low mean scores on product and country items that are based on more cognitive elements such as “technologically advanced” and “high standard of living.”

6.3.5 ANIMOSITY

As anticipated, the participants' mean scores on the animosity variables for Brazil and Tunisia are all below the scale's midpoint (range = 1.8 to 3.3), while those for Israel are well above that point (range = 4.5 to 6.2). Compared to Brazil, Tunisia scored lower on two items related to dislike of the country and the people (mean = 1.8). On the other hand, Israel, the animosity country, had considerably higher means on all animosity items. In particular, the highest means were reflected in four animosity items: “I dislike Israel” (mean = 6.0), “I feel guilty if I buy Israeli products” (mean = 6.0), “I don’t like owning Israeli products” (mean = 6.2), and “I feel angry toward Israel for its actions in Palestine” (mean = 6.4).

The animosity means are shown in Table 6.6, and are in line with the study’s expectations of ethnic consumers’ negative feelings toward the specific animosity country. It is quite normal for participants not to harbour any animosity feelings toward Tunisia, the affinity country, Brazil, the benchmark country, or generally speaking toward any other country that has no particular affiliation with home and host.

Table 6.6. Descriptives: Animosity toward third countries

Animosity variables	BR		IL		TU	
	mean	sd	mean	sd	mean	sd
I feel angry for (country)'s lack of support of Canada in international affairs	2.6	1.50			<u>2.3</u>	1.43
I feel angry for (country)'s lack of support of Egypt in international affairs	2.6	1.42			<u>2.4</u>	1.43
I don't like owning products of (country)	2.6	1.47	6.2	1.55	<u>2.3</u>	1.54
I dislike (country)	2.0	1.29	6.0	1.68	<u>1.8</u>	1.14
I dislike (people)	1.9	1.24	5.3	1.92	<u>1.8</u>	1.19
(Country) is not a reliable trading partner	3.0	1.32	5.1	2.00	<u>2.9</u>	1.31
I need to be careful when doing business with (people)	3.3	1.39	5.6	1.74	<u>3.1</u>	1.39
In spite of past actions, I would not forgive Israel*			4.5	2.05		
I feel angry toward Israel for its actions in Palestine			6.4	1.43		
Israel wants to gain military power over Egypt			5.9	1.59		
I feel angry toward Israel over 1967 war			5.6	1.73		
I feel guilty if I buy Israeli products			6.0	1.61		
I would never buy an Israeli products			5.7	1.86		

Greyed-out vacant cells indicate questions not relevant to a country and therefore not asked.

Means in bold and underscore are, respectively, the highest and lowest in each row.

* Reversed animosity item

6.3.6 AFFINITY

Overall, Tunisia achieved the highest mean scores compared to Brazil and Israel. For both Tunisia and Brazil, there were slight differences in mean scores of two items, “very interesting culture”, and “like to travel.” The similar mean values on both of these variables could possibly indicate that, to be interested in a country’s culture and have a desire to visit it, does not necessarily have to be based on affinity feelings toward that specific country. One could simply feel the desire to explore a new culture without having any affective connections with the travel destination.

On the other hand, as shown in Table 6.7 below, the mean values for Israel were consistently below the 7-point scale's midpoint (mean range = 1.5 to 3), indicating negative feelings toward the animosity country and underscoring the findings in the animosity scale that was discussed above. Participants strongly experienced an unpleasant feeling (mean = 1.6), and a low sense of attachment (mean = 1.5) toward Israel.

Table 6.7. Descriptives: Affinity toward third countries

Affinity variables	BR		IL		TU	
	mean	sd	mean	sd	mean	sd
Friendly	4.8	1.27	<u>3.0</u>	1.76	5.3	1.36
Heard good things	4.9	1.31	<u>2.5</u>	1.77	5.4	1.30
Like to travel	5.2	1.55	<u>2.0</u>	1.72	5.5	1.45
Very interesting culture	5.0	1.41	<u>2.3</u>	1.75	5.3	1.36
Similar to EG culture	3.6	1.38	<u>2.4</u>	1.74	4.9	1.36
Pleasant feeling	4.7	1.32	<u>1.6</u>	1.25	5.1	1.35
Sense of attachment	3.5	1.58	<u>1.5</u>	1.22	4.7	1.57

Means in bold and underscore are, respectively, the highest and lowest in each row.

6.3.7 ETHNOCENTRISM

Consumer ethnocentrism was measured for both Egypt and Canada, to account for the respondents' assumed dual allegiance to their home and host countries. As shown in Table 6.8, the respondents reported similar mean values for consumer ethnocentrism for both Egypt and Canada. The standard deviations around the mean were also similar for all items in both countries.

Table 6.8. Descriptives: Ethnocentrism – Egypt and Canada

Ethnocentrism variables	EG		CA	
	mean	sd	mean	sd
Buying foreign products puts workers out of work	3.7	1.96	<u>3.6</u>	1.90
Real EG/CA should buy EG/CA products	3.7	1.99	3.7	1.90
Buy EG/CA, do not let others get rich off us	4.2	2.01	<u>4.0</u>	1.91
EG/CA should not buy foreign, it hurts business	3.8	1.94	<u>3.6</u>	1.83

Means in bold and underscore are, respectively, the highest and lowest in each row.

As noted earlier, ethnocentric behaviour is primarily based on a belief in the superiority of one's own group (Shimp and Sharma 1987; Sumner, 1906). The mean values show that participants shared the same ethnocentric feelings toward home and host. Hence, neither host nor home stood out as more superior than the other.

In addition, the mean values, for both Egypt and Canada, showed a moderate strength of consumer ethnocentrism. Research shows that ethnocentric consumers prefer to buy local brands and perceive foreign ones as both an economic and cultural threat (Balabanis and Diamantopoulos 2004; Cleveland et al., 2009). The mean scores of ethnocentric items such as “not buying foreign products, because foreign hurts business”, or “buy local products so that others do not get rich out of us”, scored close to 4 on the 7-point scale.

An assessment of the moderate ethnocentrism scores could be attributed to the demographic nature of the sample. For instance, some PCI studies have indicated that less educated consumers tend to view foreign products more favourably (Han and Terpstra, 1988; Josiassen et al., 2011; Wall and Heslop, 1986), whereas here 85.1% of the participants were college or university graduates. Hence, a highly educated sample would contribute to less ethnocentric feelings toward home and host countries.

Moreover, other studies have attributed a greater bias against foreign products, as well as higher levels of ethnocentrism, to more collectivist oriented societies than individually oriented ones (Balabanis et al., 2002; Josiassen et al., 2011, Sharma et al., 1995). As set forth by Hofstede (1980), the collectivist-individualist cultural dimension has been central to the understanding of cultural values and behaviours. The ethnic group in this study has a dual cultural association, belonging to both a collectivist and an individualistic society (respectively, the Egyptian and Canadian cultures). In this particular context, research suggests that cross-cultural experience and interaction with other ethnic groups could bridge the gap between individualist and collectivist cultures bringing people closer in terms of their values and behaviours (Triandis et al., 1988).

6.3.8 COSMOPOLITANISM

Five measures of cosmopolitan behaviour were employed in this study. Mean scores for all items range from 5.5 to 6.1, as shown in Table 6.9 below. This result may be indicative of participants having a global orientation, enjoying traveling and learning about other cultures.

The demographic composition of the sample may have contributed to the high cosmopolitan mean scores. In line with previous research, a highly educated, low ethnocentric sample is expected to score high on cosmopolitanism (Cleveland et al., 2009). Also, Sharma et al. (1995) noted that a high income level, which can result in more travel opportunities and the acquisition of foreign made products, contributed to more cultural exposure and therefore higher cosmopolitan behaviour. In this sample, of the 218 participants, 82 (37.6%) of the participants

had a medium (50,000 to 99,999) income level, while 76 (34.9 %) had a high (over 100,000) income level. Finally, since 76% of respondents were born in Egypt but presently live in Canada, the largest proportion of respondents have, by definition, experienced both a traditional and a very modern society – which, by virtue of the diverse experiences in both environments, might be expected to encourage cosmopolitan thinking.

Table 6.9. Descriptives: Cosmopolitanism

Cosmopolitanism variables	mean	sd
I enjoy travelling to other countries*	6.1	1.5
I like to understand and integrate with other cultures	5.5	1.68
I enjoy learning about other cultures*	6.0	1.45
I easily make friends with people from other cultures	5.5	1.56
I am comfortable dealing with people from other cultures	5.6	1.46

* Reversed cosmopolitanism items

6.3.9 WORLD-MINDEDNESS AND INTERNATIONALISM

World-minded attitudes such as respect and tolerance were measured using five items. Overall, with one exception, the mean scores for world-mindedness and internationalism, shown in Table 6.10 below, were above the scale midpoint and in the range from 4.5 to 6.4.

Table 6.10. Descriptives: World-mindedness and Internationalism

World-mindedness and Internationalism variables	mean	sd
National governments should be abolished	3.1	1.8
We should teach children to respect people everywhere	6.4	1.18
We should decrease our living standard to help poorer others	5.4	1.64
What matters is what's good for the world, not just Egypt/Canada	5.5	1.46
It would be better to be a world citizen	4.5	1.89

Only one item, “all national governments should be abolished and replaced by one central government”, scored a mean (3.1) below the scale midpoint. Participants indicated the strongest agreement (mean = 6.4) with the item related to “teaching children to respect people everywhere.” With that exception in mind, the means for world-mindedness and internationalism are in line with those for cosmopolitanism and therefore underscore the respondents' global orientation that was mentioned above.

6.3.10 NOSTALGIA

The mean scores for nostalgia were in the range of 3.5 to 5.1 on the 7-point scale. One item, “we have a better life than our parents” (reversed), scored a mean (3.5) below the scale midpoint, indicating that most of the Egyptian-Canadians in the sample did not strongly feel nostalgic comparing their parents’ lives to their own. Two items, “I was happier when I was younger”, and “things are getting better all the time” (reversed), scored at the mid point of the scale (means of 4.4 and 3.9), indicating a moderate nostalgic based preference. Only one item, “I wish I could return to good old days”, achieved a higher mean (mean = 5).

Table 6.11. Descriptives: Nostalgia

Nostalgia variables	mean	sd
Sometimes, I wish I could return to good old days	5.1	1.77
When I was younger, I was happier than I was today	4.4	1.77
Things are not getting better all the time*	3.9	1.66
Compared to our parents we do not have a better life*	3.5	1.73

* Reversed nostalgia items

Nostalgia proneness, based on age or other factors, as well as how ethnic consumers nostalgic feelings affect their place and product evaluations, will be assessed later in this document; at this point, suffice it to say that the general level of nostalgia among the respondents is around the scale's midpoint.

6.3.11 RELIGIOSITY

In addition to the ethnic strength measures, the respondents were asked to provide answers for religiosity measures (i.e., going to places of worship regularly, whether they feel religious people are better citizens or not, if they are religious themselves, and how important it is to attend religious holidays). Overall, the mean scores for religiosity items were above the 7-point scale midpoint (ranging between 4 and 5) indicating a moderately religious sample. Table 6.12 shows the means and standard deviations of religiosity items.

Table 6.12. Descriptives: Religiosity

Religiosity variables	mean	sd
I go to places of worship regularly	5.1	1.60
Religious people are better citizens	4.8	1.81
I am a very religious person	5.1	1.37
Participating in Egyptian religious events is very important	5.3	1.57

6.3.12 EVENT EFFECTS

As noted earlier, three items were added toward the end of the questionnaire to investigate the effect of the political situation in Egypt on participants' views. The mean scores for two of the

items were slightly above the scale midpoint, at 4.3 and 4.7. However, the standard deviations for both items (2.24, and 2.04 respectively) indicate that responses were quite polarized.

Table 6.13. Descriptives: Event Effects

Event Effects variables	mean	sd
The current situation in Egypt has an effect on my views*	4.3	2.24
The current situation in Egypt has a negative effect on my views	4.7	2.04
I am very familiar with the current political situation in Egypt	5.6	1.51

* Reversed event effects item

On the other hand, the respondents scored higher on the item, “I am very familiar with the current political situation in Egypt” (mean = 5.6). Further analysis later in this document, comparing groups of participants who gave high and low scores on these questions, will examine differences between the groups in terms of their answers to the main survey items.

6.4 PRIMARY DATA ANALYSIS

The primary data analysis is conducted in three main parts. First an Exploratory Factor Analysis (EFA) is used to identify the factor structure for the set of study concepts. Second, a series of multiple linear regression analyses is undertaken to test relationships postulated by the study hypotheses. Finally, Multiple Analysis of Variance (MANOVA) is used to analyze the presence of various interactions between factors, and examine the level of variation in dependent variables across different demographic groupings. The decision to utilize a specific technique was primarily based on the type of analysis being sought, as the survey used multiple scales and measures of the study variables.

6.4.1 EXPLORATORY FACTOR ANALYSIS

To assess the suitability of the data for factor analysis, two main criteria were considered: An adequate sample size of 150 to 200 (Worthington, R. L., & Whittaker, 2006), although even smaller sample sizes have been found to yield clear recognizable factor structures (Arrindell and van der Ende, 1985); and a Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy, which tests the partial correlations among variables, greater than .60 (Tabachnick and Fidell, 2001). Since the current study has a sample of $n=308$ and a KMO index of .70, both criteria were met and in fact well exceeded.

Principal Component Analysis (PCA) and Principal Factor Analysis (PFA) are the most common forms of EFA. This study employed PCA to extract items that account for a large portion of variability in the study variables. PCA has been used more often than PFA in behavioural studies (Arrindell and van der Ende, 1985; Stevens, 2002). Overall, comparisons of results of PCA and PFA using real and simulated data (respectively, Arrindell and van der Ende, 1985, and Velicer et al., 1982) suggest that none of the methods produced superior outcomes compared to the other one, and that the only major difference between the two was slightly higher loadings produced by PCA.

Kaiser's (1960) criterion of eigenvalues (>1) and Cattell's (1966) scree plot were used for factor retention. Stevens (2002) has also indicated that one important criterion for retention is that the factors need to be interpretable based on the indicators of which they are composed.

Underestimating the correct number of factors can result in the loss of significant scale items (Zwick and Velicer, 1986), while over-factoring, or selecting too many factors, may eventually lead to a complex model that is difficult to interpret (Fabrigar et al., 1999; Hayton et al., 2004), or result in distorted outcomes (Arrindell and van der Ende, 1985). In this study, the retention of items for each factor was based on a minimum item loading of 0.40 or higher (Guadagnoli and Velicer, 1988, Osborne and Costello, 2004). In addition, items were checked for a cross loading on two or more items (Guadagnoli and Velicer, 1988; Worthington and Whittaker, 2006). Items with a higher cross loading were retained for the analysis.

To further assess item loadings, an oblique promax rotation was chosen over the common orthogonal varimax method. The oblique rotation method assumes correlations among factors whereas the orthogonal rotation assumes constructs to be uncorrelated. Fabrigar et al. (1999, p. 282) states, “oblique rotations provide a more accurate and realistic representation of how constructs are likely to be related to one another”. Given their computational easiness, it is recommended that researchers generate factor solutions consulting both orthogonal and oblique rotations (Kwan, 2009). In this study, both varimax and promax rotations were conducted and results were compared. The orientation of the indicators relative to the factors extracted remained unchanged, regardless of the rotation used. Rotating the indicators orthogonally and obliquely, and reaching the same conclusions, helped to generate more confidence in the outcomes.

The following sections present the exploratory factor analysis (PCA; eigenvalues >1, scree plot; promax rotation) for each scale. In addition, scale reliability was assessed by calculating Cronbach’s alphas (α) of a chosen set of indicators on a corresponding factor. Overall, $\alpha > 0.7$

indicates satisfactory internal consistency reliability (Nunnally, 1978, Nunnally & Bernstein, 1994), while given the exploratory nature of the research, an $\alpha > 0.6$ is also considered acceptable on predictor tests and hypothesized measures (Nunnally, 1967; Shay and Back, 2004).

6.4.1.1 Ethnic Strength

The PCA for ethnic strength shows a simple two-factor structure following the study's original conceptualization of ethnic strength with no item cross loadings. The first factor clearly refers to an individual's ethnic identity, and accounts for 61.71 % of the variance, while the second factor refers to ethnic intensity and accounts for 11.20 % of the variance. The values of the Cronbach's alpha are 0.95, and 0.88, respectively, for the first and second factors, showing very high internal reliability among the items representing each factor. Table 6.14. below shows the corresponding item loadings and Cronbach's alpha values.

Table 6.14. PCA and Reliability: Ethnic Strength scales

Items/Factors	1	2
	Identity (EID)	Intensity (EIN)
% factor variance	61.71	11.2
% total variance	72.92	
Cronbach's alpha	0.95	0.88
It is very important to maintain my Egyptian culture	0.93	
I am very attached to all aspects of Egyptian culture	0.92	
I am very proud to identify with Egyptian culture	0.88	
It is very important to hold on to my Egyptian culture	0.91	
It is very important for children to learn Egyptian culture	0.92	
I feel part of the Egyptian culture	0.81	
The acquisition of Egyptian family values is desirable	0.80	
EG culture has most positive impact on my life	0.74	
Participating on Egyptian holidays is very important	0.53	
I have spent much time to find more about ethnic group		0.90
I have a clear sense about my ethnic group background		0.71
I have a clear sense of the role of EG ethnicity		0.74
To learn more about Ethnic background, I have talked with people		0.94

The outcomes of the PCA show that ethnic identity and ethnic intensity are indeed two distinct dimensions of ethnic strength, as they load separately on different factors. Additionally, this interpretation makes it possible, in the regression analysis that follows, to examine which ethnicity component contributes to various consumer behaviours and place attitudes.

6.4.1.2 Acculturation

Consistent with the proposed measures of acculturation extracted from the literature, the PCA results distinguished between three measures of acculturation, one related to social interactions

and two related to language use. Similarly to the items representing ethnic strength, no item cross loadings were found.

The first factor refers to the cultural and social aspects of acculturation, measured by items such as “going to parties with ethnic friends” and “involvement with ethnic organizations” which are in line with Cleveland et al. (2011), Faber et al. (1987), and Peñaloza (1994), and accounts for 41.21% of the variance.

The second and third factors are language-based measures of acculturation in line with previous research (Cleveland et al., 2011; Gentry et al., 1995; Laroche et al., 1997), and using items drawn from their scales. The second factor accounts for 20.08 % of the variance and refers to the frequency of using the host country language – in this case Canada's official languages of English and French. The third factor refers to the "home" (ethnic affiliation) language used with family and friends, in this case Arabic, and accounts for 10.43% of the variance.

The values of Cronbach's alpha are 0.88, 0.78, and 0.82 respectively for the first, second, and third factors, showing high internal reliability among the items representing each factor. Table 6.4.2 shows corresponding item loadings and Cronbach’s alpha values.

Table 6.15. PCA and Reliability: Acculturation scale

Items/Factors	1	2	3
	social	lang 1	lang 2
% factor variance	41.21	20.08	10.43
% total variance	71.71		
Cronbach's alpha	0.88	0.72	0.82
Most of the people I go parties with are Egyptian	0.81		
I get together often with Egyptians	0.83		
Most of my friends are Egyptian	0.90		
I have many close Egyptian friends	0.76		
I am very involved with Egyptian organizations	0.69		
I mostly speak in Arabic with family			0.90
I mostly speak in Arabic with friends			0.79
I do not feel comfortable speaking/reading in English/French		0.88	
Most of my business contact dealings are not in English/French		0.87	
Most movies/TV I watch are not in English/French		0.64	(0.47)

6.4.1.3 Product Evaluations

The details for the item loadings and the percentage of variance explained by the seven items measuring product evaluations (excluding two items which will be used to measure willingness to buy) across five countries, with the corresponding values of Cronbach's alpha are shown in Table 6.16 below.

Table 6.16. PCA and Reliability: Product scale

Countries	BR		IL		TU		EG		CA	
Items/Factors	1	2	1	2	1	2	1	2	1	2
	value	adv¹	value	adv	value	adv	value	adv	value	adv
% factor variance	33.58	20.2	28.69	37.72	44.54	27.29	34.79	22.79	35.89	21.06
% total variance	53.78		66.42		71.83		57.59		56.95	
Cronbach's alpha	0.63	0.25	0.67	0.62	0.60	0.88	0.66	0.66	0.70	0.66
High Quality	0.79		0.84		0.83		0.67		0.72	
Value for money	0.85		0.90		0.72		0.72		0.68	
Familiarity	0.59						0.67		0.70	
Proud to own		0.66			0.64		0.73		0.80	
Tech. ² advanced		0.72		0.83		0.92		0.89		0.87
Innovative		0.50		0.82		0.93		0.81		0.77
Satisfaction				0.61				0.51		0.64

Notes:

¹ "adv": advanced² "tech.": technically

The PCA outcomes show two product evaluation factors that are consistent across the five countries with a few minor differences. The values of the reliability coefficients were generally lower here than for the previous two constructs, although all but one were above the lowest criterion of .60. The exception was Brazil, with an alpha of 0.25. As stated by Worthington and Whittaker (2006, p. 824), ultimately the researcher has the option of deleting items or factors that “contribute the least to the internal consistency of the scale”, and decisions may be made partially on the basis of theory, logic, and the findings of past research. Taking everything into account, in this instance it was decided to retain for analysis all the other factors, which are supported by past research (e.g., Hong and Wyer, 1989; Papadopoulos et al., 2000), but to drop from further analysis the second factor in the case of Brazil.

The factor structure for Egypt, the “home” country, and Canada, the “host” country, was identical. The first factor, accounting for 34.79% of the variance for Egypt and 35.89% for Canada, reflects a general level of pride to acquire the countries’ products and is tied mostly to

their attachment toward the subjects' ethnic origin and place of residence. The variables reflecting participants' familiarity with the countries' products and their view that they offer a good value for the money also load here, suggesting that both items constitute a part of the overall value of products from these countries. The Cronbach's alpha values for the first factor are 0.66 and 0.70, respectively, for Egypt and Canada. The second factor, accounting for 22.79% and 21.06% respectively for these two countries, clearly refers to the technologically advanced, innovative aspect of product evaluations. "Satisfaction" also loads here, suggesting that this important evaluative variable is related more to the technical advancement and innovativeness of a country's products than to their overall quality and value. The Cronbach's alpha value for the second factor is 0.66 for both Egypt and Canada. The two factors together account for 57.59 % and 56.95% of the total variance, respectively, for Egypt and Canada.

The item loading structures for Brazil, Israel, and Tunisia have minor, yet potentially important differences. The first factor is similar to that of Egypt and Canada in that it includes the quality and value variables for all three countries and seems to reflect the general value perception of owning the countries' products. Similarly with Egypt, pride in ownership also loaded here in the case of Tunisia, which reflects the subjects' attachment to the affinity country. The Cronbach's alpha values for the first factor were 0.63 for Brazil, 0.67 for Israel, and 0.60 for Tunisia.

The second factor reflects technological advancement and innovativeness, with these two variables loading here for all three countries as in the cases of Egypt and Canada. On the other hand, the loading pattern of the two general evaluative variables, pride in ownership and satisfaction, was not consistent; specifically, satisfaction loaded with advancement for Israel,

similarly to Egypt and Canada, but does not appear in the cases of Brazil and Tunisia, while pride loaded on this factor only for Brazil.

6.4.1.4 Country and People

The factor structure for Brazil, the “benchmark” country, Egypt, the “home” country, and Canada, the "host" country, was identical. The first factor, accounting for 35.2%, 41.0%, and 42.6% of the variance, respectively, for these three countries, reflects a general level of liking toward the target countries and their people. The first factor consists mainly of the general perceptions of an ideal country, its role in world politics, and the likeability and trustworthiness of its people. The variable “technologically advanced” also loads highly on this factor for these three countries. This could possibly mean that perceived technical superiority contributes to the general positive perception of a target country.

In the case of Israel, the same set of variables load on the first factor except for “technical advancement”, which appears separately by itself. A possible interpretation here is that for Israel technical advancement is seen as an entirely different issue from the broader overall liking (or disliking) of the target country and its people. This sounds highly plausible, since, as noted earlier, Israel scores high on technological advancement but low on the likeability scale items. For Tunisia, liking of the country and its people seems to be represented by two sets of variables constituting two factors. The first is similar to the first factor of the other countries and consists of the variables “ideal country”, “positive role in world politics”, and “technologically advanced” – but in this instance the variables likeability and trustworthiness appear as a separate factor related specifically to the affinity country's people.

The highest item loadings showed on the first factor with Cronbach's alpha values ranging from 0.73 to 0.79, except for Tunisia, where the alpha level of the "people" factor was also above the cutoff, at 0.77, whereas that of the broader "country" factor was only 0.58.

The details for the item loadings and the percentage of variance explained by the items across five countries, with the corresponding values of Cronbach's alpha, are shown in Table 6.17 below.

Table 6.17. PCA and Reliability: Country and People scale

Countries	BR		IL			TU			EG		CA	
	1 like	2 dev ¹	1 like	2 dev	3 -	1 like 1	2 like 2	3 dev	1 like	2 dev	1 like	2 dev
% factor variance	35.15	22.15	35.87	19.64	14.47	31.15	23.24	15.22	41.00	18.87	42.60	19.04
% total variance	57.30		69.97			69.60			59.86		61.64	
Cronbach's alpha	0.73	0.44	0.74	0.53	-	0.58	0.77	0.40	0.78	0.50	0.79	0.52
Politically stable		0.64		0.84				0.75		0.73		0.77
Living standard		0.78		0.81				0.84		0.84		0.85
Ideal country	0.82		0.85			0.80			0.66		0.86	
Role in world	0.68		0.60			0.85			0.60		0.63	
Trustworthy	0.67		0.81				0.88		0.84		0.82	
Likeable	0.65		0.82				0.92		0.81		0.86	
Tech. ² advanced	0.63				0.89	0.75			0.55		0.60	

Notes:

¹ "dev": development

² "tech.": technologically

The development factor (third for Tunisia and second for the other four countries) was identical for all five countries, accounting for 22.15%, 19.64%, 15.22%, 18.87%, and 19.04% respectively for Brazil, Israel, Tunisia, Egypt and Canada. The composition of this factor, which consists of the variables "politically stable" and "high standard of living", clearly refers to the positive correlation between a country's political stability and its high standard of living. The reliability levels of this factor are low, possibly influenced by the small number of items it contains;

nevertheless, using the rationale described earlier for factor retention, it was decided to use it in subsequent analyses as it is further supported by the findings of past studies (e.g., Heslop and Papadopoulos, 1993; Li et al., 1997; Papadopoulos et al., 2000).

6.4.1.5 Animosity

As shown in Table 6.18 below, the PCA for the animosity variables yielded highly consistent results when the similarities and differences between the target countries, as well as the resulting different scales that were used in the questionnaire for Israel versus Brazil and Tunisia, are taken into account.

Table 6.18. PCA and Reliability: Animosity scale

Countries	BR		IL		TU	
	1	2	1	2	1	2
	general/ political	trade	general/ war	trade	general/ political	trade
% factor variance	57.44	14.72	48.72	11.47	55.82	14.71
% total variance	72.17		60.19		70.53	
Cronbach's alpha	0.86	0.81	0.85	0.80	0.86	0.75
Not reliable trade partner		0.77		0.79		0.87
Careful when doing business		1.00		0.87		0.91
Dislike country	0.91			0.47	0.92	
Dislike people	0.95			0.80	0.90	
Angry re: no support of Canada	0.77				0.73	
Angry re: no support of Egypt	0.79				0.82	
Don't like owning products from -	0.52				0.62	
Guilty if buying products from -			0.73			
Would never buy products from -			0.55			
Angry re: Israel in Palestine			0.98			
Angry re: 1967 war			0.75			
Israel wants military power			0.87			
Would not forgive Israel if -				0.65		

Note: Greyed-out vacant cells indicate questions not relevant to a country and therefore not asked.

The factor structure for Brazil, the benchmark country, and Tunisia, the affinity country, was identical. The first factor, accounting for 57.44% of the variance in Brazil and 55.82% for Tunisia, would reflect a general level of dislike for the countries and their people and is tied mostly to their political stance (or lack of any such) toward the subjects' ethnic and acculturation countries, respectively Egypt and Canada. The variable reflecting a dislike of owning the target country's products also loads here, suggesting that it is part of the overall dislike of these countries. The second factor, accounting for 14.72% and 14.71% respectively for Brazil and Tunisia, clearly refers to the need to be weary when doing business with the countries and their people.

The factor structure for Israel is both different and similar to that of the other two countries. The first factor clearly is unique to this country and consists of variables not asked for Brazil and Tunisia. All five of these variables appear together in a single factor and with strong loadings, and explain 48.72% of the variance, suggesting that they reflect well the dimensions of Egyptian animosity toward Israel; in this case, animosity goes well beyond mere politics and subsumes the negative feelings toward Israel that have been formed after decades of war or a war-like state of affairs between it and the respondent's ethnic "home" country. All three product-related variables also load here (albeit one with a loading below the .40 cut-off level, shown in parentheses in the table), indicating that marketplace actions are strongly related with negative feelings of war animosity. Finally, the "trade animosity" factor contains both the business variables that are part of this factor for Brazil and Tunisia as well as those reflecting the dislike of the target country and its people. This suggests that the intense feelings of dislike by Egyptians toward Israel are correlated not just with specific marketplace-related actions by individual consumers (since

product ownership variables loaded on the previous factor) but also with the broader notion of doing any business at all with that country and its people. Interestingly, the "forgiveness" variable also loads here, which may be indicative of a suggestion by respondents that forgiving Israel for its past actions may not necessarily mean wanting to do business with them – they are still unreliable and not good enough to work with.

The reliability coefficient values are strong here as well, ranging from 0.75 to 0.86, which indicates high internal consistency for the items representing the animosity factors.

6.4.1.6 Affinity

Turning to the affinity scale, the factor structure for Israel, the “animosity” country, and Tunisia, the “affinity” country, is identical. All seven of the variables used to measure affinity appear together in a single factor, with strong loadings, which explain 57.34% and 68.79% of the variance respectively for these two countries, suggesting that they reflect well the dimensions of Egyptian-Canadian affinity toward them (or, in the case of Israel, lack of affinity, since the preceding descriptive analysis showed that the means for these scales are very high for Tunisia and very low for Israel). The reliability analysis of this factor revealed very high Cronbach's alpha values (0.87, and 0.92, respectively, for Israel and Tunisia), indicating a high internal reliability for the items representing it.

The first factor for Brazil is also very similar to the corresponding single factors for the other two countries, containing five of the seven variables and with a similarly strong alpha of 0.89. The second factor is unique to Brazil and consists of two cultural attachment variables, “cultural

similarity to home country”, and “sense of attachment to target country.” This indicates that feelings of cultural closeness and attachment do not necessarily contribute toward the overall feelings of affinity toward a country. On the contrary, such variables are included in overall affinity toward both the “affinity”, and “animosity” countries. The PCA results for Brazil, Israel, and Tunisia, with the corresponding alpha values are shown in Table 6.19 below.

Table 6.19. PCA and Reliability: Affinity scale

Countries	BR		IL	TU
	1	2	1	1
Items/Factors	Affinity	Cultural attachment	Affinity	Affinity
% factor variance	54.15	18.06	57.34	68.8
% of total variance	72.21		57.34	68.79
Cronbach's alpha	0.89	0.61	0.87	0.92
- are friendly people	0.91		0.60	0.79
I have heard good things about -	0.90		0.71	0.85
I would like to travel to -	0.86		0.79	0.88
- is an interesting culture	0.75		0.79	0.88
Pleasant feeling thinking of -	0.65		0.84	0.88
EG culture similar to -		0.88	0.75	0.72
I feel a sense of attachment toward -		0.82	0.79	0.81

6.4.1.7 Consumer Ethnocentrism

Following the same pattern as with the previous scales, and as shown in Table 6.20 below, the factor structure for consumer ethnocentrism for Egypt and Canada is identical, resulting in a one-factor solution that combines the four consumer ethnocentrism variables. All items showed strong loadings across the two countries, and explained 84.70 % and 84.30% of the variance, respectively for Egypt and Canada, suggesting that they reflect well the dimensions of consumer ethnocentrism in both cases. The reliability analysis of this factor also revealed high values of

Cronbach's alpha (0.94 for both countries), indicating a high internal consistency for the items representing it.

Table 6.20. PCA and Reliability: Ethnocentrism scale

Countries	EG	CA
Items/Factors	1	1
	CET-EG	CET-CA
% total variance	84.7	84.3
Cronbach's alpha	0.94	0.94
Buying foreign puts workers out of work	0.90	0.91
Real EG/CA should buy EG/CA products	0.92	0.94
Buy EG/CA, don't let others get rich off us	0.93	0.93
EG/CA shouldn't buy foreign, it hurts business	0.92	0.90

6.4.1.8 Cosmopolitanism, World-mindedness, and overall Global Orientation

a. Cosmopolitanism

The PCA for the cosmopolitanism scale shows a two-factor structure. The first factor explains 47.90% of the variance, and consists mainly of cultural integration variables. The second factor, accounting for 22.97% of the variance, reflects the travelling and learning aspects of cosmopolitanism. The values of the Cronbach's alpha are 0.76, and 0.65, respectively, for the first and second factor. Table 6.21 below shows corresponding item loadings and coefficient alphas.

Table 6.21. PCA and Reliability: Cosmopolitanism scale

Items/Factors	1	2
	integration	learning
% factor variance	47.9	22.97
% total variance	70.87	
Cronbach's alpha	0.76	0.65
Like to understand and integrate with other cultures	0.65	
Easily make friends with people from other cultures	0.93	
Comfortable dealing with people from other cultures	0.90	
Enjoy travelling to other countries		0.86
Enjoy learning about other cultures		0.84

The outcomes of the PCA show that cultural integration and travelling are indeed different kinds of cosmopolitan behaviours, as they load separately on different factors. For instance, an individual who enjoys learning about other countries, whether by travel or other means, does not necessarily make friends easily with people in other cultures. Furthermore, this interpretation makes it possible to examine which cosmopolitanism variables contribute to consumers' different behaviours.

b. World-mindedness

The world-mindedness scale shows a two-factor solution, which nicely separates the variables into the two scales from earlier research that were used to measure this construct. As noted in the measures section, the world-mindedness scale used in this study consists of five items adapted from Rawwas et al.'s (1996) world-mindedness scale and Kosterman and Feshbach's (1989) internationalism scale.

Rawwas et al.'s (1996) original scale consists of seven items with loadings ranging from 0.43 and 0.64, while Kosterman and Feshbach's (1989) scale had nine items with loadings ranging from 0.40 to 0.68. In this study, as shown in Table 6.22, item loadings were stronger in both cases, ranging from 0.68 to 0.76 for the first factor pertaining to internationalism and from 0.64 to 0.81 for the second factor representing world-mindedness.

Yet the Cronbach's alpha values were low, at 0.58 and 0.37, respectively, for internationalism and world-mindedness. Nevertheless, the original world-mindedness and internationalism scales had more items and coefficient alphas of 0.69, and 0.85, respectively. With fewer items used here for each scale, the internal reliability is expected to be lower.

Table 6.22. PCA and Reliability: World-mindedness scale

Items/Factors	1	2
	internationalism	global citizenship
% factor variance	35.82	25.42
% of total variance	61.23	
Cronbach's alpha	0.58	0.37
Teach children to respect people everywhere	0.68	
Decrease our living standard to help poorer others	0.72	
International position depends on good for the world	0.76	
Abolish national governments		0.81
Better to be a world citizen		0.64

c. Global Orientation

Because of the small number of variables in each of the cosmopolitanism and world-mindedness scales and the low reliability values of the latter, and in light of the conceptual and theoretical similarities between these constructs, it was decided to merge these two scales for the analyses that follow. A new construct was created, drawing on (1) the scales proposed in past research on

cosmopolitanism, world-mindedness, and internationalism, and the rationale used by various authors to support their choice of which items to include; and (2) factor and reliability analyses for the new scale.

This construct was titled "Global Orientation" (GLO), had a Cronbach's alpha of .70, and includes the following eight variables, drawn from the above tables: "like to understand and integrate cultures"; "easily make friends with people from other cultures"; "comfortable dealing with people from other cultures"; "enjoy travelling to other countries"; "enjoy learning about other cultures"; "teach children to respect people everywhere"; "decrease our living standard to help poorer others"; and "international position depends on good for the world." The GLO scale shows a higher reliability than the individual cosmopolitan and world-minded scales.

This change also necessitates a change in the corresponding hypotheses that were posited earlier separately for each of cosmopolitanism and world-mindedness. Specifically, the following hypotheses were merged:

Previous hypotheses	Current hypotheses
<p>H3f: Consumers with higher levels of cosmopolitanism will have higher willingness to buy products affiliated with other countries.</p> <p>H3g: Consumers with higher levels of world-mindedness will have higher willingness to buy products affiliated with other countries.</p>	<p>H3fg: Consumers with higher levels of <i>global orientation</i> will have higher willingness to buy products affiliated with other countries.</p>
<p>H4e: The greater a consumer's ethnic strength, the lesser his/her level of cosmopolitanism will be.</p> <p>H4f: The greater a consumer's ethnic strength, the lesser his/her level of world-mindedness will be.</p>	<p>H4ef: The greater a consumer's ethnic strength, the lesser his/her level of <i>global orientation</i> will be.</p>
<p>H5e: The greater a consumer's level of acculturation, the higher his/her level of cosmopolitanism will be.</p> <p>H5f: The greater a consumer's level of acculturation, the higher his/her level of world-mindedness will be.</p>	<p>H5ef: The greater a consumer's level of acculturation, the higher his/her level of <i>global orientation</i> will be.</p>

6.4.1.9 Nostalgia

The four variables that were used to measure nostalgia appear in a two-factor structure and explain 39.82 % and 31.94% of the variance, suggesting that they reflect well the dimensions of this construct. The first factor refers to a personal orientation to the past, the desire to return to the good old days and the feeling of happiness at a younger age, whereas the second factor comprises variables that evaluate life at the present time compare to the past.

The reliability analysis of these two factors revealed moderate values of Cronbach's alpha (0.65, and 0.55, respectively). These reliability levels can be considered acceptable for exploratory research with hypothesized measures of a construct (Nunnally, 1967, Shay and Baack, 2004). Also, as further argued by Nunnally and Bernstein (1994), if the average correlation between variables in a scale is above 0.2, then the reliability of the measure can meet higher alpha values by adding more variables to the scale. In this study, the correlations matrix for nostalgia variables showed correlations ranging from 0.01 to 0.48. Hence, the internal reliability of the scale is expected to be higher with more items added to it. Table 6.23 below shows corresponding item loadings and Cronbach's alpha values.

Table 6.23. PCA and Reliability: Nostalgia scale

Items/Factors	1	2
	Past nostalgia	Current judgement
% factor variance	39.82	31.94
% of total variance	71.76	
Cronbach's alpha	0.65	0.55
I wish I could return to the good old days	0.87	
I was happier when I was younger	0.84	
Things are not getting better all the time		0.82
We do not have a better life than our parents		0.84

6.4.1.10 Religiosity

The PCA for religiosity suggests a good scale with a strong one-factor structure, which explains 56.38% of the variance and consists of the four variables used to measure this construct, with an alpha of 0.73. The four items in this scale were adapted from Sood and Nasu's (1995) religiosity scale. The reliability of the full scale in that study ranged from 0.79 to 0.82 for an American

Protestant Sample, and from 0.59 to 0.65 for a Japanese sample. Table 6.24 below shows the corresponding item loadings and Cronbach's alpha value in the present study.

Table 6.24. PCA and Reliability: Religiosity scale

Items/Factors	1
	Religiosity
% of total variance	56.38
Cronbach's alpha	0.73
I go to places of worship regularly	0.73
Religious people are better citizens	0.77
I am a very religious person	0.83
Participating in EG religious events is very important	0.66

In the following section, a subset of the factors that emerged from the PCA will be used to operationalize the study variables into multi-item measures, and a series of regression models are examined to test the study hypothesis.

6.4.2 HYPOTHESES TESTING

6.4.2.1 Operationalization of Variables

In this part of the results section, a series of multiple linear regression analyses were undertaken to test the hypotheses that represent the relationships among study variables as they were presented earlier in this document. Additionally, step-wise regression was used to highlight the most consistent predictors of willingness to buy products across the five countries under investigation.

The variables used in the regression analysis were operationalized based on the outcomes of the PCA. Items with an acceptable Cronbach's alpha of 0.7 or higher, with only a few exceptions (8 out of 38 instances) at >0.6 , were used to operationalize the study's constructs as multi-item composite measures. For the dependent variable, to distinguish between the single "willingness to buy" item and the equivalent composite construct which consists of that item and "willingness to try", the term "Likelihood to Purchase" (LTP) is used for the construct from this point forward. The composite LTP scale has a Cronbach's alpha ranging from 0.82 to 0.95 across the five countries, supporting the viability of the chosen measures. For easy identification and to distinguish them from other uses of the same or similar terms, in the following paragraphs the composite constructs are referred to in upper/lower case (e.g., "Ethnic Intensity" instead of "ethnic intensity") and/or by their abbreviations. The structure of the variables and their corresponding alpha values are shown in Table 6.25.

Table 6.25. Composite variables: Regression analysis

Scale	Labels of composite variables	items in original scale	items in composite variable	Items	α
LTP	LTP-BR	2	2	wbuy, wtry	0.95
	LTP-IL		2	wbuy, wtry	0.97
	LTP-TU		2	wbuy, wtry	0.93
	LTP-EG		2	wbuy, wtry	0.92
	LTP-CA		2	wbuy, wtry	0.91
ES	EID	13	9	maintcult, attached, proud, holdcult, learn, part, values, posimpact, holiday	0.95
	EIN		4	ethngroup, ethnsense, ethnrole, ethntalk	0.88
ACC	ACC-Social	10	5	EG- events, meet, friends, close, organiz	0.88
	ACC-Lang-1		3	EFcomf, EFbusi, EFmovi	0.72
	ACC-Lang-2		2	ARfami, ARfrie	0.82
PRO	PRO-BR	7	3	qual, value, famil	0.63
	PRO-1-IL		3	qual, value	0.67
	PRO-1-TU		3	qual, value, proud	0.65
	PRO-1-EG		4	qual, value, famil, proud	0.66
	PRO-1-CA		4	qual, value, famil, proud	0.70
	PRO-2-IL		2	techp, innov, satis	0.62
	PRO-2-TU		3	techp, innov	0.88
	PRO-2-EG		3	techp, innov, satis	0.66
	PRO-2-CA		3	techp, innov, satis	0.66
C+P	C+P-BR	7	5	tech, trust, like, ideal, role	0.73
	C+P-IL		4	trust, like, ideal, role	0.74
	C+P-TU		2	trust, like	0.77
	C+P-EG		5	tech, trust, like, ideal, role	0.78
	C+P-CA		5	tech, trust, like, ideal, role	0.79
ANI	ANI-1-BR	7	5	dislike country, dislike ppl, intsup_ca, intsup_eg, ownprod	0.86
	ANI-1-TU		5	dislike country, dislike ppl, intsup_ca, intsup_eg, ownprod	0.86
	ANI-2-BR		2	traderel, busi	0.81
	ANI-2-TU		2	traderel, busi	0.75
	ANI-1-IL	13	5	guiltbuy, neverbuy, palestin, milipowr, angry67	0.85
	ANI-2-IL		5	traderel, busi, dislike country, dislike people, forgive	0.80
AFF	AFF-BR	7	5	friendly, heargood, travel, intrcult, simicult	0.89
	AFF-IL		7	friendly, heargood, travel, intcult, simicult, pleasant, attached	0.87
	AFF-TU		7	friendly, heargood, travel, intcult, simicult, pleasant, attached	0.92
CET	CET-EG	4	4	work, real, rich, busi	0.94
	CET-CA		4	work, real, rich, busi	0.94
GLO	GLO	10	8	integrate, friends, deal, travel, learn, teach kids, help poor, intl posit	0.70
NOS	NOS	4	2	good old days, happy young	0.65
REL	REL	4	4	worship, better, amrelig, events	0.73

In order to determine which of the study variables had a significant impact on the ethnic consumers' Likelihood to Purchase (LTP) products from the five countries in the study, five regression models were constructed. The tolerance and variance inflation factor (VIF) values were assessed in all cases. The lowest tolerance was 0.37 (vs. a criterion of >0.2 ; see Menard, 1995), and the highest VIF was 3.11 (vs. a criterion of <10.0 ; see Hair et al., 1995), confirming that multicollinearity is not a problematic issue.

6.4.2.2 Tests of Hypothesis 1-6

This section presents the results of the hypothesis testing, following the framework presented in Figure 4.1, based on the regression analysis. As a reminder, the main hypotheses are restated here verbatim except for slight adjustments to accommodate the revised terms for the composite variables (e.g., "LTP").

Hypothesis 1. Other things being equal, the greater the consumer's Ethnic Strength, the greater (lesser) will be his or her Likelihood to Purchase products from the home and affinity (host and animosity) countries.

As posited in this hypothesis, Ethnic Strength is expected to influence consumers' willingness to try or buy products from various countries. As shown in Table 6.26, Ethnic Identity ($\beta = 0.31$, $p < 0.05$) is a significant predictor of the new composite construct "Likelihood to Purchase" Egyptian products, whereas it did not account for any variance in LTP for any of the other countries. Ethnic Intensity, the second dimension of Ethnic Strength, did not account for any

significant change in LTP for any of the five countries. Hence, there is only partial support for H1 since there is a positive relationship only between the subjects' EID and LTP, not EIN, and that only concerning home country products. No significant effects were found toward the benchmark (Brazil), animosity (Israel), affinity (Tunisia), or host (Canada) countries.

Table 6.26. Regression coefficients summary – The effect of all predictors on LTP

<i>Countries</i>	BR	IL	TU	EG	CA
<i>Predictors</i>	Unstandardized βs				
EID	n.s.	n.s.	n.s.	0.31	n.s.
EIN	n.s.	n.s.	n.s.	n.s.	n.s.
ACC-Social	n.s.	-0.20	n.s.	n.s.	0.17
ACC-Lang-1	-0.20	n.s.	-0.13	n.s.	-0.11
ACC-Lang-2	n.s.	n.s.	n.s.	n.s.	n.s.
PRO-1	0.35	0.21	0.84	0.89	0.70
PRO-2	n.s.	0.20	n.s.	0.12	n.s.
C+P	n.s.	0.17	n.s.	n.s.	n.s.
ANI-1	n.s.	-0.30	n.s.		
ANI-2	n.s.	n.s.	n.s.		
AFF	0.42	n.s.	0.22		
CET-EG	n.s.	n.s.	n.s.	n.s.	-0.12
CET-CA	n.s.	n.s.	n.s.	n.s.	n.s.
GLO	0.24	n.s.	0.14	n.s.	n.s.
NOS	n.s.	n.s.	n.s.	n.s.	n.s.
REL	n.s.	n.s.	n.s.	n.s.	n.s.
R²	0.33	0.32	0.45	0.52	0.54
F	11.06	9.68	15.04	24.03	26.94

Notes:

β s and F (13, 307) values are significant at $p < 0.05$; n.s.: not significant

Greyed-out cells indicate questions not relevant to a country and therefore not asked.

Hypothesis 2. Other things being equal, the greater the consumer's level of Acculturation, the greater (lesser) will be his or her Likelihood to Purchase products from the host and animosity (home and affinity) countries.

Table 6.26 shows that social aspects of acculturation (ACC-Social), for instance, attending ethnic events, having close relationships with ethnic friends, and becoming involved with ethnic organizations, were negatively related to LTP from Israel ($\beta = -0.20$, $p < .05$), and positively related to LTP from Canada ($\beta = 0.17$, $p < .05$). Thus, in line with H2, the *more* an ethnic consumer is socially involved in his/her ethnic community (i.e., the less acculturated he/she is deemed to be), the *less* he or she is willing to buy products from the animosity country. Nonetheless, this relationship is reversed (not consistent with the hypothesis) in relation to the host country, i.e. the *more* an ethnic consumer is socially involved in his/her ethnic community (the less acculturated), the *more* he or she is willing to buy products from the host country. The partial support to this hypothesis reveals an interesting finding; namely, social interaction within an ethnic group only impacts the LTP from the animosity country in the negative direction, but this does not imply a negative effect on the purchase behaviour toward the host country. As suggested by the results, social involvement in the home culture positively strengthens the LTP from the host country. There are no significant effects of social acculturation on the benchmark, affinity, or home countries.

ACC-Lang-1, a language measure of acculturation, which refers to the comfort level of using the host language(s), in this case English or French, in business and/or media contexts, showed a significant negative impact on LTP products from Brazil ($\beta = -0.2$, $p < .05$), Tunisia ($\beta = -0.13$, $p < .05$), and Canada ($\beta = -0.11$, $p < .05$), and no significance in the cases of Israel and Egypt. The overall negative effect implies that the *more* subjects feel *uncomfortable* to speak in the host language(s) (i.e. the less acculturated they are), the *less* will be the Likelihood to Purchase

products from benchmark, affinity, and host countries. This finding supports the hypothesized relationship between ACC-Lang-1 and LTP from the host country (not comfortable speaking host language, less acculturated, and therefore, less Likelihood to Purchase from host country). However, the direction of the effect is somewhat surprising and difficult to interpret in relation to the affinity country (not comfortable speaking host language, less acculturated, and therefore, less Likelihood to Purchase from affinity country). An argument one may make to explain these results, is that in some cases, language alone is not a good predictor of acculturation and cannot signify, by itself, a low or high level of acculturation, unless accompanied by other measures to capture this multi-dimensional construct (O'Guinn and Faber, 1985). ACC-Lang-2, which represents the frequency of speaking in the ethnic language with family and friends, did not show any significant impact on Likelihood to Purchase across all countries.

Therefore, as posited by the original hypothesis, there is partial support to H2 such that the greater the consumer's level of acculturation, the greater will be his or her Likelihood to Purchase products from host and animosity countries.

Hypothesis 3. Other things being equal, Place Constructs influence Likelihood to Purchase.

H3 refers to the potential effects of Place Constructs on Likelihood to Purchase, and consists of seven subparts, each of which addresses one of its constructs. Beginning from H3a, as can be seen in Table 6.26, the first component of Product Evaluations, PRO-1, which represents the value, quality, familiarity, and pride to own a product, returned significant coefficients across all five countries. This confirms that the overall perceived value of products from a given country is

an important predictor of the consumer's Likelihood to Purchase them regardless of the country associated with the product: The higher the overall value of a product, the higher the consumer's intent to buy it.

On the other hand, the second component of Product Evaluations, PRO-2, which represents the technical and innovative aspects of a product, and for some countries (Israel, Egypt, and Canada) the satisfaction level as well, returned different results when it comes to LTP. PRO-2 was significant for Israel ($\beta = 0.20$, $p < .05$) and Egypt ($\beta = 0.12$, $p < .05$) only. The remaining non-significant findings suggest that technical product aspects do not influence LTP from benchmark, affinity, or host countries.

Continuing with the second part of H3a, country and people evaluations such as trust, likeability, role in world politics, and technical advancement have returned one positive significant coefficient in relation to Israel only ($\beta = 0.17$, $p < .05$). This may suggest that, for ethnic consumers, the image of a country and its people matter most when it comes to an animosity country, whereas it does not have a significant effect on countries that the consumer already has some positive or neutral feelings toward.

The effect of Animosity on Likelihood to Purchase (H3b) was pronounced in relation to Israel ($\beta = -0.30$, $p < .05$). At the same time, only one animosity factor, ANI-1, which in the case of Israel reflects "war animosity", i.e. feelings of resentment and anger due to military conflicts, returned a significant positive coefficient pertaining to the respondent's LTP Israeli products. ANI-2, the second animosity factor, which symbolizes the general dislike of the country and its people, did

not have a significant impact on LTP for any of the countries under investigation, including Israel. As expected, there were no animosity effects related to Brazil and Tunisia, since, respectively, these were the "benchmark" and "affinity" countries and therefore there was no particular reason to expect noteworthy negative feelings toward them. In fact, the animosity questions were asked about Brazil and Tunisia specifically to make it possible to contrast the results against those for Israel – otherwise there would be no way to judge whether any animosity toward the latter was unique to it or was part of a general feeling addressed to other countries as well.

The Affinity construct showed a positive and significant impact on Brazil ($\beta = 0.42$, $p < .05$), the benchmark country, and Tunisia ($\beta = 0.22$, $p < .05$), the affinity country (as a reminder, the affinity questions were not asked for the respondent's "home" and "host" countries since his/her relationship with them is of an entirely different kind). This provides support for H3c. The general positive feelings about a country and its people (i.e. friendly people, interesting culture, like to travel, sense of attachment, etc.) contribute to the concept of affinity, and are likely to be shared with both the affinity country (the ethnic and cultural connections to like the country are already established), and the benchmark country (the openness to build a positive relationship is not hindered by any animosity feelings, but rather nurtured by the positive effect of cosmopolitanism and world-mindedness).

Ethnocentrism in relation to Egypt (CET-EG), the home country, had a negative and significant impact ($\beta = - 0.12$, $p < .05$) on LTP products from the host country, Canada (H3d). The results show no evidence of significant effects of CET-EG toward the remaining four countries under

investigation. In addition, there were no significant effects of CET-CA toward LTP products for any of the countries.

The CET effect on LTP did not work for the host country in the same way that it did for the home country. This in itself is an interesting result since ethnic consumers' ethnocentric feelings toward home affected LTP products of Canada, whereas their ethnocentric feelings toward Canada had no effects on LTP for Egypt.

The hypothesized relationship between the Global Orientation (GLO) variable, which considers the respondents' views about the world at large and combines the Cosmopolitanism and World-mindedness dimensions, on the one hand, and LTP, on the other (H3fg), found significant support with respect to Brazil ($\beta = 0.24, p < .05$) and Tunisia ($\beta = 0.14, p < .05$). As expected, GLO appears to be more relevant in the case of third countries and less so in the case of those with which a strong emotional connection may exist, whether negative (Israel) or positive (Canada and Egypt). Openness to cultural differences and the attempt to seek new cultures seemed to have a more pronounced effect on the benchmark and affinity countries.

Finally, Nostalgia (H3h) did not appear to have any significant impact on Likelihood to Purchase products from any the five countries in this study.

On the basis of the previous findings, there is support for H3a, H3b, H3c (respectively, the effect of Product and Place evaluations, animosity, and affinity), partial support for H3d (CET toward

home effect on LTP products of host), and H3fg (GLO effect on Brazil and Tunisia), while there was no support for H3e and H3h (respectively CET toward host, and nostalgia).

Hypothesis 4. Other things being equal, Ethnic Strength influences Place Constructs.

This hypothesis refers to the potential effects of Ethnic Strength on Place Constructs, and consists of six subparts. Table 6.27 presents the corresponding significant coefficients for Ethnic Strength, as measured by Ethnic Identity (EID) and Ethnic Intensity (EIN).

Table 6.27. Regression coefficients summary – The effect of Ethnic Strength on Place Constructs

<i>Place constructs</i>	Unstandardized βs				
<i>Countries</i>	BR	IL	TU	EG	CA
EID					
PRO-1	n.s.	n.s.	n.s.	0.36	n.s.
PRO-2	n.s.	n.s.	0.11	0.26	n.s.
C+P	n.s.	n.s.	0.18	0.36	n.s.
ANI-1	n.s.	n.s.	n.s.		
ANI-2	n.s.	n.s.	n.s.		
AFF	n.s.	n.s.	n.s.		
CET-EG				0.34	
CET-CA					n.s.
GLO¹	n.s.				
NOS¹	n.s.				
EIN					
PRO-1	n.s.	-0.20	n.s.	n.s.	n.s.
PRO-2	n.s.	n.s.	n.s.	-0.14	n.s.
C+P	n.s.	n.s.	n.s.	n.s.	n.s.
ANI-1	n.s.	n.s.	n.s.		
ANI-2	n.s.	n.s.	n.s.		
AFF	n.s.	n.s.	0.16		
CET-EG				n.s.	
CET-CA					n.s.
GLO¹	0.10				
NOS¹	n.s.				

Notes:

β s are significant at $p < 0.05$; n.s: not significant

Greyed-out cells indicate questions not relevant to a country and therefore not asked.

¹ This construct is not country-specific.

Consistent with prior research, the regression analysis shows that Ethnic Identity (EID) significantly contributes to a positive change in PRO-1 ($\beta = 0.36$, $p < .05$) for Egypt, and PRO-2 and C+P for both Tunisia (PRO-2: $\beta = 0.11$; C+P: $\beta = 0.18$, $p < .05$) and Egypt (PRO-2: $\beta = 0.26$; C+P: $\beta = 0.36$, $p < .05$). Therefore, the more an ethnic consumer identifies with his/her home country, the higher his/her evaluation of home and affinity countries and their products,

which supports H4a. The effect of EID on benchmark, animosity, or host countries did not appear to be significant.

Ethnic Intensity (EIN) appeared to have some significant effects on PRO-1, which represents product quality and value dimensions, in relation to Israel ($\beta = -0.20$, $p < .05$), and PRO-2 in relation to Egypt ($\beta = -0.14$, $p < .05$). The negative relationship between EIN and PRO-1 for Israel implies that the stronger the intensity of identification with the home country, the lower the evaluation of the products originating from the animosity country. Thus, there is continued support for H4a. Nonetheless, the interpretation of the negative relationship between EIN and PRO-2 in the case of the home country does not follow the same direction as in the original hypothesis. On the contrary, this finding shows that the stronger the intensity of a consumer's ethnic affiliation, the lower his/her evaluation of home country products. Interestingly though, and upon closer examination of the items used to capture the EIN construct, such as "I have spent more time to find out about my ethnic group ...", "I have a clear sense of my ethnic background or what it means to me", and "I am very clear about the role of my ethnicity in my life", a plausible and intriguing explanation to this negative relationship between EIN and the evaluation of home country products emerges (particularly as it relates to technical and innovative aspects: PRO-2): when there has been less time spent learning about the home culture and a concomitant lack of clarity regarding the nature and role of one's ethnicity (low EIN), there seems to be an inclination to rate the home country more highly on technical and innovative product aspects (high PRO-2); whereas, conversely, a positive ethnic intensity (high EIN) translates into "more knowledge about one's ethnic group" and may lead to lower (i.e., more realistic) product evaluations (low PRO-2).

Neither EID nor EIN showed any effects on Animosity toward any of the third countries examined for this construct (no support for H4b). On the other hand, EIN showed a positive significant impact on Affinity toward Tunisia ($\beta = 0.16, p < .05$), in line with the literature on ethnic consumers and affinity (Papadopoulos et al., 2008; Oberecker and Diamantopoulos, 2011; Swift, 1999), and supporting the hypothesized relationship between EIN and affinity feelings toward the affinity country (H4c).

EID showed a positive significant effect on ethnocentric feelings toward Egypt ($\beta = 0.34, p < .05$). Hence, the greater a consumer's Ethnic Identity, the greater the level of his/her Ethnocentrism toward his/her home country (support for H4d). Additionally, EIN was a positive significant predictor of GLO ($\beta = 0.10, p < .05$). Hence, the higher the Intensity of ethnic affiliation, the higher the Global Orientation of an ethnic consumer tends to be. This finding contradicts the revised hypothesis; H4ef, which hypothesizes a negative relationship between Ethnic Strength, in general, and the merged GLO construct, which consists of the cosmopolitanism and world-mindedness scales. A closer look in the literature on cosmopolitanism, which GLO partly represents, shows that ethnicity is expected to influence cosmopolitan views about other cultures but that the direction of behaviour is culture specific; in some cases, the more alien a new culture is compared to one's ethnic culture, the less able cosmopolitans are to embrace the new culture (Hannerz, 1990).

Finally, notwithstanding some evidence in the literature that ethnicity has an influence on nostalgic sentiments (Gans, 1979; Witkowski, 1998), no significant statistical evidence was found to support the relationship between Ethnic Strength and Nostalgia (H4g).

Hypothesis 5. Other things being equal, the acculturation level of ethnic individuals influences place constructs.

Integration into host societies has been shown to have an influence on consumption behaviour (Cleveland and Laroche, 2007; Gronhaug et al., 1993; Luedicke, 2011). This hypothesis tests the relationship between acculturation and the place constructs. The summary of the regression results for the significant coefficients of acculturation (ACC-Social, ACC-Lang-1, ACC-Lang-2) on the place constructs is presented in Table 6.28.

Table 6.28. Regression coefficients summary – Acculturation and Place Constructs

<i>Place constructs</i>	Unstandardized βs				
<i>Countries</i>	BR	IL	TU	EG	CA
ACC-Social					
PRO-1	n.s.	n.s.	n.s.	n.s.	0.11
PRO-2	n.s.	n.s.	n.s.	n.s.	n.s.
C+P	n.s.	-0.21	n.s.	n.s.	0.17
ANI-1	n.s.	0.15	n.s.		
ANI-2	n.s.	0.18	n.s.		
AFF	n.s.	-0.14	n.s.		
CET-EG				n.s.	
CET-CA					0.21
GLO¹	n.s.				
NOS¹	n.s.				
ACC-Lang-1					
PRO-1	n.s.	n.s.	-0.08	n.s.	-0.19
PRO-2	n.s.	n.s.	n.s.	0.25	n.s.
C+P	-0.10	n.s.	-0.24	0.16	-0.24
ANI-1	0.19	n.s.	0.15		
ANI-2	0.15	n.s.	n.s.		
AFF	-0.30	n.s.	-0.15		
CET-EG				n.s.	
CET-CA					n.s.
GLO¹	-0.26				
NOS¹	n.s.				
ACC-Lang-2					
PRO-1	n.s.	n.s.	n.s.	n.s.	-0.10
PRO-2	n.s.	n.s.	n.s.	-0.15	-0.11
C+P	n.s.	n.s.	n.s.	-0.10	-0.15
ANI-1	n.s.	0.23	n.s.		
ANI-2	n.s.	0.14	n.s.		
AFF	n.s.	n.s.	n.s.		
CET-EG				n.s.	
CET-CA					n.s.
GLO¹	n.s.				
NOS¹	0.24				

β s are significant at $p < 0.05$; n.s: not significant

Greyed-out cells indicate questions not relevant to a country and therefore not asked.

¹ This construct is not country-specific.

ACC-Social

ACC-Social returned a significant coefficient predicting PRO-1 ($\beta = 0.11, p < .05$), and C+P ($\beta = 0.17, p < .05$) for Canada. This suggests that the more socially involved (i.e. the less acculturated into the host culture) an ethnic individual, the better his/her host country product and place evaluations. This partially nullifies the relationship between acculturation and product and place evaluations of Canada, set forth in H5a, and that states that low levels of acculturation predict low levels of product and place evaluations in relation to the host culture. Nonetheless, it is generally held that statistical outcomes need not trump theory. Further investigation into acculturation theory shows that social integration into the ethnic culture does not necessarily translate into low acculturation levels to the host culture (Berry, 1990, Peñaloza, 1994). An ethnic individual can maintain a strong social relationship to both home and host cultures. From this perspective a positive effect of ACC-Social does not necessarily imply low levels of acculturation to Canada, but rather it could highlight a unique predictive ability of individuals who are socially involved with their own ethnic community related to product and place evaluations of the host country.

There are several significant effects of ACC-Social on place constructs in relation to the animosity country. ACC-Social showed a negative significant relationship with C+P in relation to Israel ($\beta = -0.21, p < .05$), suggesting that the more socially involved an individual is with his/her ethnic community, the lower his/her place and people evaluations of the animosity country. This provides support for H5a. Overall, one can argue that individuals' active involvement with their ethnic community affects their evaluations of products and people evaluations positively and negatively in relation to host and animosity countries, respectively.

ACC-Social also showed a positive significant relationship with both of the animosity factors (ANI 1: $\beta = 0.15$; ANI 2: $\beta = 0.18$, $p < .05$) in relation to Israel. In line with H5b, a special relationship seems to exist between the social aspect of acculturation and negative feelings toward the animosity country and its people: The more Egyptian parties one goes to, the more Egyptian friends one has, the more Egyptian organizations one is involved with, the higher one's animosity feelings toward Israel are. Moreover, ACC-Social was a negative significant predictor for AFF toward Israel (AFF: $\beta = -0.14$, $p < .05$). Consistent with H5c, the greater a consumer's level of acculturation (*low* ACC-Social), the greater the level of his/her affinity toward the animosity country will be.

Furthermore, there exists a positive relationship between ACC-Social and ethnocentric feelings toward Canada ($\beta = 0.21$, $p < .05$). A high level of social involvement in an ethnic community is translated into more ethnocentric feelings toward the host culture. This does not provide support for H5d, which posited that the lower a consumer's level of acculturation (*high* ACC-Social), the lower the level of his/her host-country ethnocentrism will be. However, as explained above social integration into the ethnic culture does not necessarily mean low acculturation levels to the host culture.

Finally, ACC-Social did not impact the Global Orientation or Nostalgic feelings of ethnic consumers for any of the five countries. There were no significant effects of ACC-Social for any of the place constructs in relation to Brazil, Tunisia, or Egypt.

ACC-Lang-1

ACC-Lang-1, which represents the comfort level of speaking English or French (the host country language) in various occasions (business and media contexts), has also returned a number of significant effects on place constructs for all countries except Israel. In contrast to ACC-Social, ACC-Lang-1 produced a significant change in Product and Place evaluations in relation to Canada, in the expected negative direction (PRO-1: $\beta = -0.19$; C+P: $\beta = -0.24$, $p < .05$). That is to say, the more an individual is uncomfortable speaking in the host language(s), therefore the less acculturated one is, the lower his/her product and place evaluations in relation to the host country (support for H5a). Conversely, significant positive coefficients appear with respect to product and place evaluations in relation to Egypt, the home country (PRO-2: $\beta = 0.25$; C+P: $\beta = 0.16$, $p < .05$). It is worth noting here that speaking the host language(s) did not contribute to any significant effects on perceptions of product quality, familiarity, value, or pride to own (PRO-1); the effects were only significant when it comes to the satisfaction with, and the technical advancement and innovativeness of, the home products (PRO-2).

In the case of Tunisia, several significant effects on place constructs were evident. ACC-Lang-1 had a negative impact on PRO-1 and C+P constructs (PRO-1: $\beta = -0.08$; C+P: $\beta = -0.24$, $p < .05$). Thus, the more uncomfortable an ethnic consumer speaks in English and/or French, the less acculturated, the lower his/her product and place evaluations of affinity country. In spite of this being the affinity country, which has closer links than the other investigated countries to the home country, speaking the host language less frequently seemed to contribute less to the place and product evaluations in relation to Tunisia. That is to say, being less acculturated, as captured

by a language frequency measure, does not imply higher product and place evaluations of the affinity country; this contradicts H5a.

Additionally, ACC-Lang-1 is a significant predictor of ANI-1 and AFF in the case of Tunisia (ANI-1: $\beta = 0.15$; AFF: $\beta = -0.15$, $p < .05$), and Brazil (ANI-1: $\beta = 0.19$; ANI-2: $\beta = 0.15$; AFF: $\beta = -0.30$, $p < .05$). Thus, the more uncomfortable an individual is speaking the host language with family and friends (i.e., the less acculturated one is), the higher the level of his/her animosity toward the affinity (support for H5b) and benchmark countries. At the same time, the negative relationship with affinity implies that the more ACC-Lang-1, the lower the level of his/her affinity toward the affinity (support for H5c) and benchmark country.

Finally, there seems to be a significant negative predictive relationship between ACC-Lang-1 and a consumer's Global Orientation ($\beta = -0.26$, $p < .05$). Hence, the greater a consumer's level of acculturation, the higher his/her level of global orientation will be. That is to say, the *less* uncomfortable an individual speaks the host language, i.e., the higher a consumer's level of acculturation, the *higher* his/her level of global orientation will be; this supports the revised H5ef (and implicitly, to an extent, the former distinct hypotheses for cosmopolitanism and world-mindedness).

The results show that neither ACC-Social nor ACC-Lang-1 has any significant impacts on Nostalgia, indicating no support for H5g

ACC-Lang-2

Turning to the ACC-Lang-2 construct, which measures the frequency of speaking Arabic, the home language, with family and friends, has also returned a number of significant effects on place constructs in relation to Israel, Egypt and Canada. There were no significant effects for Brazil and Tunisia.

Similarly to ACC-Lang-1, ACC-Lang-2 produced a negative significant change in PRO and C+P evaluations in relation to Canada (PRO-1: $\beta = - 0.10$; PRO-2: $\beta = - 0.11$; C+P: $\beta = - 0.15$, $p < .05$). In this case, the more an individual speaks his/her home language with family and friends, therefore the less acculturated a person is assumed to be, the lower his/her product and place evaluations in relation to the host country are; this support H5a. Surprisingly, a similar negative significant effect is shared with the home country with respect to PRO and C+P evaluations (PRO-2: $\beta = - 0.15$; C+P: $\beta = - 0.10$, $p < .05$); as mentioned earlier, language alone can be a misleading indicator of high or low acculturation levels, and therefore its impact on acculturation needs to be dealt with caution and the relationships need to be further examined taking into consideration other measures of acculturation.

As anticipated, ACC-Lang-2 showed a positive significant relationship with both animosity factors (ANI-1: $\beta = 0.23$; ANI-2: $\beta = 0.14$, $p < .05$) in the case of Israel. This relationship implies that the more often one speaks in the home language with family and friends, the lower the acculturation level, and hence the higher the animosity feelings toward Israel, providing support for H5b.

Finally, the significant effect of Acculturation on Nostalgia (Nos: $\beta = 0.24$, $p < .05$) was only evident when analyzing their relationship to ACC-Lang-2. The regression results show that the higher the frequency speaking the home language, the lower the level of acculturation, and the higher the levels of nostalgia; which provides support for H5g.

Hypothesis 6. Other things being equal, the greater the consumer’s religiosity, the lower his/her acculturation into the host society.

As mentioned earlier, religiosity may be expected to have some influence on the acculturation process, and so this hypothesis tests the relationship between the two constructs. The summary of Religiosity coefficients for the three Acculturation factors, ACC-Social, ACC-Lang-1, and ACC-Lang-2, is presented in Table 6.29.

Table 6.29. Regression coefficients summary – The effect of Religiosity on Acculturation

Religiosity (REL)	
Acculturation	Unstandardized β s
ACC-Social	0.26
ACC-Lang-1	n.s.
ACC-Lang-2	0.33

β s are significant at $p < 0.05$; n.s: not significant
Overall $R^2 = 0.057$

The regression findings show that, as anticipated, there is an overall significant relationship between Religiosity and Acculturation, thus supporting H6. In particular, the significant effect was pronounced in relation to two Acculturation variables, ACC-Social, which refers to the social and cultural involvement with ethnic friends, events, and organizations, and ACC-Lang-2, which measures the frequency of speaking Arabic with family and friends (ACC-Social: $\beta = 0.26$; ACC-Lang-2: $\beta = 0.33$, $p < .05$). Hence, the more religious the subject, the greater the

integration into his/her ethnic culture (more ACC-Social), which could in turn be translated to lower levels of acculturation into the host culture. This is consistent with previous research, which suggests the more religious communities are, the more difficult it is for their members to assimilate into host societies (Gans, 1979; Hmida et al., 2009; Swaidan et al., 2006).

Similarly, the effect of REL on ACC-Lang-2 followed the expected direction. Subjects who held on to their religious beliefs and practices communicated in their home language with family and friends more frequently (i.e., the higher the religiosity level, the less acculturated one may be as indicated by this language measure). No significant effects of REL on ACC-Lang-1 were found. That is to say, speaking the “host” language in business and media contexts is not affected by the degree of religiosity of ethnic individuals. The effects of religiosity are further examined in the “Differences within groups” section.

6.4.2.3 Summary of Regression Results

The outcomes of all the research hypotheses testing are presented in Table 6.30. As can be seen from the table, the results are somewhat mixed, with some hypotheses supported fully, some partially, and some not at all. An example is the results of the regression analysis for Hypotheses 4 and 5, which describe the relationship between ethnicity and acculturation, on the one hand, and place constructs on the other. It is quite expected, as concluded by Cleveland et al. (2011), that the relative importance of cultural constructs could vary greatly across countries. In particular, there was no consistent pattern when it comes to the relationship between acculturation measures and place constructs. Social and language measures of acculturation seemed to work in different directions in relation to their effects on place constructs across

different countries. The interpretation of the items used to measure acculturation was essential to understanding the posited regression relationships. Nevertheless, and notwithstanding the observed inconsistencies, the overall pattern of results provides several interesting and intriguing insights into the ethnic consumer's place-related decision-making, which will be discussed in detail in the concluding section of this thesis.

Table 6.30. Summary of Research Hypotheses

Hypotheses		Results
The effect of Ethnic Strength on Likelihood to Purchase		
H1	The greater the consumer's Ethnic Strength, the greater will be his or her Likelihood to Purchase products from the i) home, and ii) affinity countries.	i) Supported, ii) Not supported
	The greater the consumer's Ethnic Strength, the lesser will be his or her Likelihood to Purchase from the iii) host, and iv) animosity countries.	iii - iv) Not supported
The effect of Acculturation on Likelihood to Purchase		
H2	The greater the consumer's level of Acculturation, the lesser will be his or her Likelihood to Purchase products from the i) home, and ii) affinity countries.	i - ii) Not supported
	The greater the consumer's level of Acculturation, the greater will be his or her Likelihood to Purchase products from iii) host, and iv) animosity countries.	iii - iv) Supported
The effect of Place Constructs on Likelihood to Purchase		
H3a	Consumers with higher levels of Product and Place Evaluations related to a country will have greater Likelihood to Purchase products affiliated with that country.	Supported
H3b	Consumers with higher levels of Animosity toward a target country will have lesser Likelihood to Purchase affiliated with that country.	Supported
H3c	Consumers with higher levels of Affinity toward a target country will have higher Likelihood to Purchase products affiliated with that country.	Supported
H3d	Consumers with higher levels of Ethnocentrism related to the home country will have greater Likelihood to Purchase products affiliated with that country and lesser Likelihood to Purchase products affiliated with all other countries.	Partially supported
H3e	Consumers with higher levels of Ethnocentrism related to the host country will have greater Likelihood to Purchase products affiliated with that country and lesser Likelihood to Purchase products affiliated with all other countries.	Not supported
H3fg	Consumers with higher levels of Global Orientation will have higher Likelihood to Purchase products affiliated with other countries.	Partially supported
H3h	Consumers who are highly Nostalgic will have higher Likelihood to Purchase cultural and nostalgic brands associated with their home country.	Not supported

Table 6.30 (continued). Summary of Research Hypotheses

Research Hypotheses		Results
The effect of Ethnic Strength on Place Constructs		
H4a	The greater a consumer's Ethnic Strength, the higher (lower) his/her Evaluation of the home and affinity (host and animosity) countries and their products will be.	Supported
H4b	The greater a consumer's Ethnic Strength, the greater (lesser) the level of his/her Animosity toward the animosity country (affinity country) will be.	Supported
H4c	The greater a consumer's Ethnic Strength, the greater (lesser) the level of his/her Affinity toward the affinity country (animosity country) will be.	Supported
H4d	The greater a consumer's Ethnic Strength, the greater (lesser) the level of his/her home-country (host-country) Ethnocentrism will be.	Supported
H4ef	The greater a consumer's Ethnic Strength, the lesser his/her level of Global Orientation will be.	Not supported
H4g	The greater a consumer's Ethnic Strength, the higher his/her level of Nostalgia toward the home country will be.	Not supported
The effect of Acculturation on Place Constructs		
H5a	The greater a consumer's level of Acculturation, the higher (lower) his/her evaluation of the host and animosity (home and affinity) countries and their products will be.	Partially supported
H5b	The greater a consumer's level of Acculturation, the lesser the level of his/her Animosity toward the animosity and affinity countries will be.	Supported
H5c	The greater a consumer's level of Acculturation, the greater the level of his/her Affinity toward the affinity and animosity countries will be.	Supported
H5d	The greater a consumer's level of Acculturation, the greater the level of his/her host-country (home-country) Ethnocentrism will be	Not supported
H5ef	The greater a consumer's level of Acculturation, the higher his/her level of Global Orientation will be.	Supported
H5g	The greater a consumer's level of Acculturation, the lower his/her level of Nostalgia toward the home country will be.	Not supported
The effect of Religiosity on Acculturation		
H6	The greater the consumer's Religiosity, the lower his/her Acculturation into the host society.	Supported

6.4.2.4 Relative Importance of Predictor Variables

In addition to the multiple regression results, a sequential analysis was carried out to provide information about the relative importance of the predictive ability of variables. Conclusions drawn regarding a predictor's contribution are most appropriate, and are often of interest to researchers, when there are no theoretical suggestions concerning the order of the predictor variables relative to the a study outcome (Baltes et al., 2004).

Using the “stepwise” method in SPSS, predictor variables were entered one at a time to determine the unique contribution of each, with the effect of the other predictors partialled out or held constant, in accounting for the variance in the independent variable (Stevens, 2002). Stepwise regression models have been previously used to test the relationship between acculturation and demographic variables (Khairullah and Khairullah, 1999), as well as the effects of ethnic identity, cosmopolitanism, and demographics on consumption (Cleveland et al., 2011). Nonetheless, unless followed by some cross-validation analysis, sequential regressions are not recommended for testing hypotheses about statistical relationships (Harrell, 2001, McIntyre, 1983).

The robustness of sequential regressions is questionable due to biases in the significance tests to select which variable to enter in and remove from the “best” predictive model, which could eventually lead to the exclusion of relevant variables from the model (Agostinelli, 2002). As recently highlighted by Woodside (2013), one growing criticism of using regression analysis is the process of finding the best-fit model, where a significant effect of a variable can become non-significant, and therefore excluded from further analysis, depending upon the other set of

variables entered in the model. In this study, stepwise regression was only used for the purpose of highlighting some consistent prediction patterns across the five countries under investigation.

Results of the stepwise analysis show that, of all predictors, PRO-1 (product quality, familiarity, value, pride to own) was the most consistent predictor of Likelihood to Purchase (LTP) across the five countries, followed by ACC-Lang-1 (how often an ethnic individual uses the host language in business and media contexts) as a strong predictor of LTP from Brazil, Tunisia, and Canada, as well as GLO (traveling to, learning from, integrating, and making friends from other cultures, as well as helping the poor and teaching kids universal values), which appeared to be a strong predictor of LTP from Brazil, Egypt, and Canada.

As a predictor, Ethnic Intensity (EIN) only appeared to contribute significantly to LTP in the case of Israel. Ethnic Identity (EID) did not appear to show significant variability in LTP across any of the five countries. However, in the light of the previous discussion on stepwise analysis, the exclusion of this variable must be treated with caution. As noted by Weisberg (1985, p. 210), “the single most important tool in selecting a subset of variables for use in a model is the analyst’s knowledge of the substantive area under study.” One possible explanation here is that Ethnic Strength is highly correlated with acculturation, hence it is highly possible that Ethnic Strength has been excluded as a predictor of LTP for countries in which acculturation was found significant, i.e. Brazil, Tunisia, and Canada.

As anticipated, ANI-1, which represents negative feelings associated with buying Israeli products, as well as feelings of resentment and anger due to military conflicts, returned a

significant positive coefficient pertaining to the respondent's Likelihood to Purchase Israeli products and accounted for the most variability in LTP from Israel. ANI-2, which mostly represents negative feelings related to trade and business, i.e. economic animosity, besides disliking people and place (in the case of Israel), did not appear to be a significant predictor in the stepwise models across the five countries. On the other hand, affinity appeared to be an important robust predictor of LTP for both Tunisia and Brazil.

Overall, the stepwise regression results show that, of all predictors of Likelihood to Purchase, product familiarity, value, quality, and the pride derived from owning a product, are the most consistent across both the main – Egypt and Canada, and third – Brazil, Israel, and Tunisia, countries. EIN, ACC-Lang-1, ANI-1, AFF, and, GLO appeared to vary in regards to their prediction of LTP across the five countries.

In the following section, significant differences in mean values across the countries under investigation are detected and various interactions between the study variables are examined and presented.

6.4.3 MULTIPLE ANALYSIS OF VARIANCE (MANOVA)

This part of the data analysis is related to the discussion of the MANOVA outcomes. First, a repeated measure MANOVA was performed to analyze within-subject differences in mean values with respect to the same study variable across the five countries. Second, between-subjects MANOVA was carried out to examine the level of variation in variables across different respondent groupings.

6.4.3.1 Differences Within Subjects

The repeated within-subjects analysis of means was generated for study variables to test differences between countries. The results are shown in the series of tables below. Consistent with PCI studies (e.g. Papadopoulos et al., 2000; Verlegh and Steenkamp, 1999), and as suggested by Stevens (2002), the alpha accepted for significance was adjusted to 0.001.

The pairwise comparisons of the variable means for product variables and country and people variables across the five countries are presented respectively in Tables 6.31 and 6.32. The analysis indicated significant differences in mean values for the great majority of product and place related variables across the five countries.

From Table 6.31, it follows that significant differences were observed between Canada, the host country with the highest product means, and all four countries, in relation to product quality, willingness to try, willingness to buy, satisfaction, and pride to own. There were no differences for Canada in relation to “technical advancement” and “innovativeness” with Israel, and “familiarity” and “value for money” with Egypt. Table 6.32 shows that Canada significantly differed on all place variables with all other countries, except for “likeable” and “positive role in world politics”, which it both shared with Egypt, the home country.

The MANOVA results showed that Egypt differs significantly from Israel, the animosity country, in all product and place variables, except for “product quality” and “satisfaction”, with the most pronounced significant difference in “proud to own” followed by “willingness to try.”

In addition, except for “value for money”, Egypt differed significantly from Brazil and Tunisia on all product items. Significant differences between Egypt, Brazil, and Tunisia were also noted in all place and people variables, except for “trustworthiness” and “positive role in world politics” with relatively close mean values for all three countries.

Product mean differences between Brazil and Tunisia were all not significant except for “innovative.” Also, the mean values for both countries were very close with respect to product evaluations. More differences were observed between both of these countries with place evaluations. The largest significant difference was observed on the “politically stable” place variable.

Israel differed significantly from all countries on four product variables; “value for money”, “willingness to try”, “willingness to buy”, and “proud to own”, with the most significant difference across the other countries found in the item “proud to own.” Additionally, in place and people variables, significant differences were found in all variables except for “politically stable”, which was similar to Tunisia. The variables “ideal country” and “likeable” showed the most significant differences in place and people variables between Israel and all other countries.

To summarize, the data suggest that consumers are rather savvy in their purchase intentions while also indicating strong affective reactions. Generally, Canada and Israel are scored the highest on the more "objective" variables, such as quality, technology, and a high standard of living, followed by Brazil, Tunisia, and Egypt in this general order; pride in ownership is the highest for the host and home countries, notwithstanding the poor product ratings of the latter

(Egypt); Israel is scored the lowest on the affect variables, such as pride in ownership and ideal country; and the respondents do recognize that Egypt is not only less advanced than Tunisia on matters of, for example, product quality, but also significantly less stable politically, probably as a result of the recent unrest in Egypt.

Table 6.31. MANOVA: Products – views of all 5 countries

Variable	Brazil	Israel	Tunisia	Egypt	Canada	F-value (4, 304)
Quality	4.3 ^a	4.2 ^{a,b}	4.3 ^a	<u>3.8</u> ^{b*}	5.7	94.52
Technically advanced	4.1 ^a	4.9 ^b	3.9 ^a	<u>3.1</u>	5.0 ^a	91.64
Innovative	4.3	5.0 ^a	3.9	<u>3.4</u>	4.9 ^a	84.90
Value for money	4.1 ^a	<u>3.5</u>	4.2 ^a	4.4 ^a	4.4 ^a	22.77
Familiarity	2.9 ^a	<u>2.6</u> ^a	2.8 ^a	5.5 ^b	5.0 ^b	278.64
Willingness to try	4.8 ^a	<u>2.0</u>	4.8 ^a	5.4	5.9	420.72
Willingness to buy	4.8 ^a	<u>1.9</u>	4.7 ^a	5.2	5.8	415.76
Satisfied	4.6 ^a	4.4 ^{a,b}	4.6 ^a	<u>3.8</u> ^b	5.2	35.08
Proud to own	4.0 ^a	<u>1.7</u>	4.2 ^a	5.2	5.6	426.57

All differences are significant at 0.001 except for means sharing the same superscript within a row; where significant differences exist, the means in bold and underscore are, respectively, the highest and lowest in each row. *F*-values in bold are significant at 0.001.

Table 6.32. MANOVA: Countries and People – views of all 5 countries

Variable	Brazil	Israel	Tunisia	Egypt	Canada	F-value (4, 303)
Technically advanced	4.2	5.4	3.6	<u>2.9</u>	5.9	299.17
Politically stable	4.6	3.4 ^a	3.5 ^a	<u>2.0</u>	6.2	273.45
High standard of living	4.0 ^a	4.8	3.8 ^a	<u>2.6</u>	5.8	212.13
Trustworthy	4.2 ^a	<u>2.3</u>	4.6 ^b	4.4 ^{a,b}	5.7	298.92
Likeable	4.7	<u>2.0</u>	5.1	5.8 ^a	6.1^a	539.87
Ideal country	3.8 ^a	<u>1.9</u>	3.6 ^a	3.2	5.5	347.57
Positive role in politics	3.8 ^a	<u>2.2</u>	3.4 ^b	3.4 ^{a,b}	4.0^a	56.32

Legend & notes are the same as in Table 6.31.

The analysis of the animosity variables is shown in Tables 6.33 and 6.34.

Table 6.33. MANOVA: Animosity – views of Brazil, Israel, and Tunisia

Variable	Brazil	Israel	Tunisia	F-value (2, 298)
Do not like to own products of-	2.6 ^a	6.2	<u>2.3^a</u>	725.68
Dislike the country	2.0 ^a	6.0	<u>1.8^a</u>	1003.35
Dislike the people	1.9 ^a	5.3	<u>1.8^a</u>	633.49
Not a reliable trading partner	3.0 ^a	5.1	<u>2.9^a</u>	211.10
Careful when doing business	3.3 ^a	5.6	<u>3.1^a</u>	304.00

Legend & notes are the same as in Table 6.31.

Table 6.34. MANOVA: Animosity – views of Brazil and Tunisia

Variable	Brazil	Tunisia	F-value (1, 307)
Angry not supporting Canada in international affairs	2.6	<u>2.3</u>	16.04
Angry not supporting Egypt in international affairs	2.6 ^a	2.4 ^a	6.43

Legend & notes are the same as in Table 6.31.

The pairwise comparisons between the means for Brazil and Tunisia, for all variables (except for one), are not significantly different, showing that there are almost no differences when it comes to subjects' animosity feelings toward the benchmark and affinity countries. The only

noteworthy difference was in the item “angry for not supporting Canada in international affairs”, and even there the difference is significant but not necessarily substantive (0.3 on the 7-point scale).

As anticipated, both countries differ significantly from Israel on all animosity variables, with the most pronounced significant difference in “dislike the country”, followed by “do not like to own products of-.”

As shown in Table 6.35, the MANOVA outcomes showed highly significant differences ($p < 0.001$) in the mean values of the affinity items across Brazil, Israel, and Tunisia, except for “like to travel” which received similar ratings for Brazil and Tunisia.

Table 6.35. MANOVA: Affinity – views of Brazil, Israel and Tunisia

Variable	Brazil	Israel	Tunisia	F-value (2, 296)
Friendly	4.8	<u>3.0</u>	5.3	222.62
Heard good things	4.9	<u>2.5</u>	5.4	391.75
Like to travel	5.2 ^a	<u>2.0</u>	5.5^a	488.00
Very interesting culture	5.0	<u>2.3</u>	5.3	432.18
Similar to EG culture	3.6	<u>2.4</u>	4.9	233.24
Pleasant feeling	4.7	<u>1.6</u>	5.1	754.50
Sense of attachment	3.5	<u>1.5</u>	4.7	423.24

Legend & notes are the same as in Table 6.31.

As mentioned earlier in the descriptive analysis section, the affinity item means for Israel were the lowest, being consistently below the 7-point scale midpoint (mean range = 1.5 to 3), while the mean values for Brazil and Tunisia were significantly higher. The largest significant difference between the benchmark and affinity country appeared in two items: the country’s

culture similarity to the Egyptian culture, closely followed by the subjects' feelings of attachment to the country, with higher means for Tunisia on both items.

In summary, the animosity and affinity results were exactly as anticipated. First, Israel scores the highest on animosity while Brazil, which was used as a benchmark country to ensure that animosity is evaluated differently for different types of countries, fared significantly better on this variable, and animosity toward Tunisia was even lower. Second, the reverse is true on the affinity dimension – Tunisia is at the top with a significant difference from Brazil, Brazil is nevertheless evaluated positively, and Israel received the lowest scores matching its high scores on animosity.

Turning to Ethnocentrism, the earlier regression results showed that ethnic identity has a positive significant effect on ethnocentric feelings toward Egypt and has no effect on ethnocentric feelings toward Canada. Therefore, one might have expected the MANOVA-based comparison of the CET scores to differ – but, as shown in Table 6.36 this was not the case: The subjects' ethnocentric feelings did not differ significantly with respect to the home and host countries, and this is a highly interesting finding that is not encountered in earlier studies. Specifically, it appears that not only can one be "ethnocentric" in relation to two countries at the same time, but also the level of one's ethnocentrism can be statistically identical. This does not make very much sense if taken at face value but can serve as yet another indication that, essentially, consumers think as they like and their thought processes do not necessarily match researcher expectations.

Table 6.36. MANOVA: Ethnocentrism – views of Egypt and Canada

Variable	Egypt	Canada	F-value (4, 303)
Buying foreign puts workers out of work	3.7 ^a	3.6 ^a	2.16
Real EG/CA should buy EG/CA products	3.7 ^a	3.7 ^a	0.04
Buy EG/CA, don't let others get rich off us	4.2 ^a	4.0 ^a	3.13
EG/CA shouldn't buy foreign, it hurts business	3.8 ^a	3.6 ^a	5.13

Legend & notes are the same as in Table 6.31.

Overall, the previous analysis examined the means of different variables *within the same scale* and *across the countries* under investigation. The results indicated that there are significant differences in product and country-people evaluations across the five countries, as well as significant differences in animosity and affinity variables across Brazil and Tunisia on the one hand and Israel on the other. The pairwise tests did not confirm any significant differences in ethnocentrism between home and host countries.

A repeated measures analysis was undertaken next to examine the unique effect of each of the four religiosity variables on the subjects' ethnic strength, acculturation, as well as product and country-people evaluations. Pairwise comparisons through an independent sample test (Kruskal Wallis analysis of variance, significance level <0.001) were used. The Kruskal Wallis method for the analysis of repeated measurements is a non-parametric analogue for the multivariate approach and is used to examine ordinal data (Koch et al., 1980). The graphical representation of the religiosity variables is shown in Appendix H.

The findings suggest that there are significant differences in product and country-people evaluations by the respondents across categories of the religiosity variable, "I go to places of

worship regularly.” In particular, significant differences were found in the product evaluations for Canada (PRO-2), and the place evaluations (C+P) for Tunisia. Country and people evaluations were also significant for Israel across categories for “Religious people are better citizens” and “I am a very religious person.” Significant differences in Ethnic Identity and Ethnic Intensity were observed in relation to “I am a very religious person”, and “participating in Egyptian religious events is very important.” Finally, a significant effect on acculturation (ACC-Social, ACC-Lang-1, ACC-Lang 2) appeared across different levels of “participating in Egyptian religious events is very important.”

The above data reveals some interesting findings confirming the importance of religiosity in ethnic consumers’ place-related decision making. The analysis of the four items measuring religiosity used in this study shows that respondents hold distinct views of product and/or place evaluations, across host and affinity countries on one hand, and the animosity country on the other. Given this, one might speculate that the “cultural” aspect of religiosity related to an individual’s involvement in Egyptian religious holidays (sometimes viewed more as "national" rather than "religious" holidays) is particularly significant in ethnic consumers' product and place evaluations of the animosity country. Finally, as confirmed earlier by the overall regression test of the effect of Religiosity on Acculturation (H6), a specific religiosity item, participation in religious events, seemed to explain this effect.

It is worth mentioning here a qualifier concerning the above religiosity outcomes. As noted by Sood and Nasu (1995), the overall effect of religion on consumption behaviour depends highly on the values and beliefs of a particular religion and the extent to which its followers accept

those values and beliefs (i.e. religiosity). Therefore, it is not possible to generalize the outcomes of this study to other samples with religious systems that may differ from those of the respondents here.

6.4.3.2 Differences Between Groups

As discussed earlier in the literature review section, ethnic origin is an immutable aspect of ethnicity that was used in this study as a demographic variable. Nonetheless, and notwithstanding its fixed nature, it has been examined as a predictor of PCI behaviour (Amin and Shin, 2002) and a variety of other consumer attitudes and behaviours (Laroche et al., 1996; 1997). Therefore, it was decided to examine the effect of place of birth on the key study constructs. The results are shown in Table 6.37 below. A number of significant differences were observed comparing the means of the two birth groups, Egypt-born and Canada-born subjects, in relation to their ethnic strength and acculturation ratings.

Table 6.37. The Effect of Ethnic Origin on Ethnicity and Acculturation

Variables	Ethnic Origin		
	Egypt	Canada	F-value (2, 303)
	means		
Ethnic Identity variables			
It is very important to maintain my EG culture	6.0	4.4	20.42
I am very attached to all aspects of my EG culture	5.4	3.5	22.05
I am very proud to identify with my EG culture	5.6	4.4	9.62
It is important to hold on to my EG culture	5.6	4.4	10.25
It is very important for children to learn EG culture	5.7	4.4	9.95
I feel part of the EG culture	5.4	3.7	16.85
The acquisition of EG family values is desirable	5.6 ^a	4.8 ^a	6.81
The EG culture has the most positive impact on my life	4.9	3.4	17.31
Participating in EG holidays is very important	4.7	2.6	25.92
Ethnic Intensity variables			
I have spent much time to find more about my ethnic group	4.4	3.4	6.92
I have a clear sense about my ethnic group background	5.2	4.1	9.12
I have a clear sense of the role of my EG ethnicity	5.1	4.0	7.17
To learn more about my ethnic background, I have talked with people about it	4.3	3.9	1.50
Acculturation variables			
Most of the people that I go to parties with are Egyptians	4.4 ^a	3.3 ^a	5.66
I get together with other Egyptians very often	4.5 ^a	3.9 ^a	2.21
Most of my friends are Egyptian	4.4 ^a	3.3 ^a	5.48
I have many close Egyptian friends	4.9 ^a	4.5 ^a	1.43
I am very involved with Egyptian organizations in Canada	3.5 ^a	2.4 ^a	6.90
I mostly speak in Arabic with family	5.9	4.2	21.34
I mostly speak in Arabic with friends	5.6	3.1	34.84
I do not feel comfortable speaking and reading in English or French*	2.2	1.3	8.72
I do not deal with most of my business contacts in English or French*	1.9 ^a	1.6 ^a	2.30
Most of the movies I watch are not in English or French*	2.6 ^a	1.8 ^a	3.91

Legend & notes are the same as in Table 6.31.

*Reversed acculturation items

Out of the nine measure of ethnic identity, only one, “the acquisition of ethnic family values is desirable”, showed no differences between the groups. This means that subjects born in Egypt had higher means on both ethnic identity and ethnic intensity items compared to those born in Canada.

Moreover, significant differences in acculturation means were found for three language measures, “I mostly speak in Arabic with family”, “I mostly speak in Arabic with friends”, and “I do not feel comfortable speaking and reading in English or French.” Subjects born in Egypt had higher means on all three significant acculturation items. The MANOVA results indicated that there were no differences in relation to the other two language measures of acculturation, which examine the frequency of using English or French in business and media settings. Similarly, there were no differences observed when it comes to the social acculturation measures.

A few other significant effects were revealed with respect to place constructs. Only those means that were found significant are shown in Table 6.38 below.

Table 6.38. The Effect of Ethnic Origin on Place Constructs

Variables	Ethnic Origin		
	Egypt	Canada	<i>F</i> -value (df, n)
	means		
Product Evaluations - EG			
I am familiar with EG products	5.8	<u>4.0</u>	8.83 (2, 294)
Country and People - EG			
EG is an ideal country	3.4	<u>2.2</u>	6.92 (2, 301)
Affinity - BR			
I feel a sense of attachment toward BR	3.6	<u>2.5</u>	23.73 (2, 302)
Ethnocentrism - EG			
Real EG should buy EG products	3.9	<u>2.4</u>	10.46 (2, 305)

Legend & notes are the same as in Table 6.31.

As shown in Table 6.38, the findings showed no significant differences between ethnic consumers born in Egypt versus Canada or other countries when it comes to product evaluations, except for familiarity with Egyptian products. Ethnic consumers born in Canada were statistically different from those born in Egypt, with the Egypt-born respondents reporting a much higher mean (5.8) than the Canadian born respondents (4.0). Similarly, no significant differences were observed with respect to country and people variables, except for the view of Egypt as an ideal country, which again differed significantly with ethnic consumers born in Egypt reporting a much high mean (3.4) when compared to those born in Canada (2.2).

Next, the effect of place of birth on affinity was examined. The only significant differences here were related to the “feelings of attachment” toward Brazil, in which ethnic consumers born in Canada were statistically different than those born in Egypt, with means, respectively, of 2.5 and 3.6 on the 7-point scale. This higher sense of attachment to Brazil from Egypt-born consumers is difficult to interpret and may be a random result of the sampling process or, alternatively, one may speculate that this could be attributed to the relationship between Egypt and Brazil

especially with regards to their shared passion about soccer. This is inline with research that confirms that soccer can affect international relations between countries, both positively and negatively (Houlihan, 1994; Hough, 2008). Brazil's soccer positively contributes to the country's image as perceived by Egyptian fans worldwide.

None of the ethnocentrism items showed significant differences between ethnic consumers born in Canada and those born in Egypt, except for one instance on the item "a real Egyptian should buy Egyptian products" where subjects born in Egypt reported a higher mean (3.9) than those born in Canada (2.4). This finding provides a possible explanation to the previous regression results that CET-EG had negative effects on the Likelihood to Purchase Canadian products. No significant differences between subjects born in the home or the host countries were observed in relation to any of the animosity, cosmopolitanism, and world-minded, and nostalgia variables.

Although, as was mentioned in the literature review and methodology chapters, there was no intent to test for demographic differences, because, as mentioned earlier, a) findings that dealt with the potential influence of demographics on place constructs have been highly variable and results were often contradictory, b) there was not enough theoretical research support on their effects on ethnicity or acculturation, and c) a detailed exploration of such effects is beyond the scope of this study, it was decided, both earlier at the proposal stage and presently after the data collection to not put forth formal hypotheses in this area. Nonetheless, it was felt that a brief analysis might suggest potentially useful insights for considering whether this might be a fruitful avenue for future research.

Three brief analyses were run, with length of stay in Canada, age, and gender as the independent variables, and acculturation as the dependent, selected because of its centrality in the target consumers' behaviour and the findings, as described earlier, that Acculturation has a variety of effects on the place constructs.

The results revealed, first, that length of stay did not have any significant effects on acculturation. This finding is consistent with previous research that indicates that this variable does not affect the acculturation process, unless accompanied by a particular motivation to become involved in and be part of the host culture (Peñaloza, 1994; Wallendorf and Reilly, 1983). Second, concerning age, sample tests were run between two selected age groups, 20-34 and 50+, and the only significant difference was found for ACC-Lang-1, which refers to the comfort level of speaking the host language(s) in business and/or media contexts; the means indicated that older consumers were more uncomfortable functioning in English or French (2.7) than were their younger counterparts (1.7), which is in line with previously-reported findings that age may affect adaptation to the host culture (Peñaloza, 1994). On the other hand, an additional between-subjects analysis, used as a sample to consider whether other demographics-related effects may be present and worth pursuing, examined age groups in relation to the nostalgia variables but revealed no statistically significant differences. This seems counterintuitive and also contrasts the findings of past research (Holbrook 1993, Holbrook and Schindler, 1989), thus underscoring the inconsistency of results when examining demographics across various studies and settings. Finally, there were no significant differences between males and females on any of the study variables. As a result, the examination of potential demographics effects was not pursued further.

Significance tests were also run on the Event Effects questions, described earlier in the measures section, in order to test for any differences contemporary events may have had on the participants' responses to the study variables. Examination of the frequencies of individual responses (graphical representations of the responses are shown in Appendix I) showed that, even though most of respondents (80% of the sample, $n=247$, score range from 5 to 7 on the 7-point scale) were familiar with the current situation, almost 40% of the total ($n=123$) highly disagreed (score range from 1 to 3) with the statement “the current situation in Egypt has an effect on my views”, while 10.7% ($n=33$) scored at the scale midpoint. Similarly, 27.3% of the sample ($n=84$) highly disagreed with the statement “the current situation in Egypt has a negative effect on my views”, while 12.3% ($n=38$) scored at the scale midpoint.

Between-subjects MANOVA showed no significant differences in the responses depending on the subjects' awareness of current events and their self-reported level of effect, if any, on their responses to the main parts of the questionnaire. In summary, the great majority of the respondents were aware of the current events but no significant effects on their responses were reported. Social desirability (a bias by respondents to appear more objective than they might be in reality) may, of course, have had an effect on this analysis. Nevertheless, examination of the individual responses within various constructs, such as those concerning Israel and Tunisia in the animosity and affinity scales, clearly suggest that views toward the main countries whose image might be affected by recent events (i.e., Egypt, Israel, Tunisia) are deep-seated and unlikely to be influenced dramatically by temporarily higher or lower tensions in the region. In this light, and given that a low tension level in the Middle East and North Africa is rare, it is felt that the study

can be deemed to have accomplished its objectives of studying the selected constructs in the context of dual allegiance respondents.

CHAPTER 7. DISCUSSION AND CONCLUSIONS

The previous analyses have already been discussed individually along with possible explanations of the main findings. In the following section, the findings from the various sections of the results chapter, along with the information obtained through the background research, are summarized, compared, and presented. Next, the conceptual and methodological contributions of the study are discussed and recommendations for future research are made. Finally, limitations of the current study are presented.

7.1 GENERAL DISCUSSION

The findings of this study contribute to the current conceptual and empirical understanding of place constructs by exposing their unique relationships with ethnicity and acculturation, on the one hand, and their relationship with willingness to buy products from various origins, on the other.

In this study, ethnic consumers born in Egypt, their "home" country as defined earlier, showed higher levels of ethnic identification and stronger levels of intensity of affiliation with the home country than their counterparts who were born in Canada. This finding reveals that ethnic origin, the fixed dimension of ethnicity, influences the other two dynamic ethnicity dimensions, namely, ethnic identity and ethnic strength. Although, as explained earlier in the literature review section,

ethnicity cannot be determined by place of origin, the effect of ethnic origin on the consumers' ethnic strengths should not be neglected.

Additionally, ethnic consumers born in the home country were found to be less acculturated, i.e. spoke their home language more often with family and friends, and at the same time felt less comfortable communicating in the host language(s). The two groups did not differ in regard to communicating in business or media settings using the host country's language, in this case Canada's official languages of English and French, nor did they differ on their social integration in the home culture within the host society, that is, their getting together with other ethnic members, and their involvement in Egyptian organizations in Canada. Hence, group members of different ethnic origins may vary in their language use in "personal" settings with close friends and family, but the same groups do not seem to differ when it comes to business and media communications in the host country, which are more universal in nature.

A rather crucial finding that calls for further discussion is that the intensity and direction of the effects of ethnic affiliation and place constructs on ethnic consumer behaviour varied significantly across the five countries under investigation. Similar trends were observed by Cleveland et al. (2011) in their study of ethnic identity and cosmopolitanism across country samples. To begin, in the current study, ethnic identity appeared to contribute to the LTP (Likelihood to Purchase) products of the home (Egypt) and affinity (Tunisia) countries. Even though identification with an ethnic group implies certain behaviours and attitudes toward "other" ethnic groups, there was no effect of ethnic identity on LTP products from the benchmark (Brazil), animosity (Israel), or host (Canada) countries. Furthermore, the effect of

ethnic identity on product and place evaluations followed the same pattern. Ethnic identity seemed to only impact product and place evaluations of home and affinity countries, while ethnic intensity, that is, how strongly or weakly an individual identifies with his/her ethnic group, negatively affected product evaluations from the animosity country. This effect implies that, *for an animosity country, the “intensity” of an ethnic tie, rather than “identification” with an ethnic group, can explain product evaluations.*

Moreover, ethnic group members who showed a strong ethnic identity turned out to possess more ethnocentric feelings toward home. And, even though ethnocentric feelings in relation to the home versus host countries did not vary significantly, strong ethnocentric feelings about the home country seemed to negatively affect likelihood to purchase products from the host country. Overall, it would appear that ethnic consumers’ preference for home country products may have ultimately contributed to guilty feelings toward purchasing products associated with the host country. On the other hand, there were different feelings amongst subjects born in Egypt versus those born in Canada in terms of their views that “real Egyptians should buy Egyptian products.” The fact that ethnic consumers in this study have two homes, their place of origin and their place of residence, contributes to the mixed opinions of whether a “real” Egyptian should buy Egyptian products versus those originating from other countries, including Canada.

Further analysis of the relationship between home and host showed that Canada topped Egypt, as well as the remaining countries in the study, on all product and country-people evaluation items. Both home and host countries were evaluated similarly on the likeability of their people and their

positive role in world politics, which was again anticipated from subjects who identified as both Egyptians and Canadians.

Additionally, previous research shows that the underlying reasons for animosity between countries may be many, including historical and/or current political tensions, territorial and/or economic disputes, as well as religious or ethnic conflicts (Klein et al., 2002; Leong et al., 2008; Riefler and Diamantopoulos, 2006). This study reveals that “war” animosity is the most significant animosity factor between the home and animosity countries. It subsumes the negative feelings toward Israel that have been formed after decades of war or a war-like state of affairs between the two countries. As anticipated, the effect of animosity on likelihood to purchase was pronounced only in relation to Israel, the animosity country. Animosity to Israel seemed to be mostly influenced by the acculturation level of the Egyptian Canadian consumers. In particular, individuals who were actively involved in their ethnic community (social acculturation), and were less comfortable using the host language in business and media contexts (language acculturation), showed higher levels of animosity toward Israel. Thus, it can be concluded that less acculturated ethnic groups are more likely to experience consumer animosity toward a specific country which is negatively affiliated with the home country, despite its positive connections with the host country – respectively, in this case, Egypt and Canada.

Moreover, several differences were revealed between Israel, the animosity country, and all other countries on product and country-people variables. Israel differed on all product variables, with the highest significant difference in the “proud to own” variable followed by “willingness to try.” Two place items, “ideal country” and “likeable”, showed the most significant differences

between Israel and all other countries. Similarly, the animosity and affinity item means were, in respective order, the highest and lowest for Israel compared to Brazil, the benchmark country, and Tunisia. These findings are in agreement with previous research that examines the effects of animosity on product and country- people evaluations (Klein, 2002; Klein et al., 1998; Riefler and Diamantopoulos, 2007).

Notwithstanding negative product evaluations, ethnic consumers gave high ratings for the quality, technical advancement, and innovativeness of Israeli products, similar to their ratings of Canadian products. This finding is also consistent with animosity research, which states that consumers separate their negative feelings toward a country from product judgments (Ettensen and Klein, 2005; Klein, 2002; Klein et al., 1998; Klein and Ettensen 1999). Nevertheless, the current study shows that ethnic consumers can only withhold their negative feelings from product judgements when evaluations of animosity country products represent technical features (e.g. innovative), rather than affective criteria expressed with emotion-laden phrases, such as proud to own, which the earlier animosity studies did not include.

It was also seen that the means for both cosmopolitanism and world-mindedness were on the high end of the measurement scale, with the former receiving higher ratings. This shows that a majority of the ethnic consumers in this study have an international orientation and enjoy travelling and learning about other cultures. Both constructs, when merged into the Global Orientation composite measure, had a combined positive effect on LTP (Likelihood to Purchase from the benchmark and affinity countries. There was no evidence that cosmopolitanism or world-mindedness attitudes of the participants transcended animosity feelings; there was no

influence on LTP from the animosity country. On the other hand, there was a notable effect of ethnic intensity and acculturation on cosmopolitan behaviour. The direction of the effect shows that consumers who have a strong ethnic affiliation tend to be more globally oriented. One possible explanation can be the connection between the cosmopolitan measures (i.e. opening up to new cultures and learning about them), and the ethnic intensity measures (i.e. opening up to one's ethnic culture and learning more about it). As further noted by Hannerz (1990), cosmopolitanism is a state of mind and a stance of diversity and openness.

It is worth mentioning that low to moderate mean scores in the ethnocentrism score for both Egypt and Canada (range 3.6 to 4.2) seem to translate into relatively higher scores, all above the scale mid-point, for cosmopolitanism and world-mindedness (range 4.4 to 6.4), except for one internationalism item ("all national governments should be abolished and replaced by one central government"). This observation confirms previous findings that ethnocentric consumers are less culturally open (e.g. Shimp and Sharma, 1987) and thus have lower levels of world-mindedness (e.g., Balabanis et al., 2001).

In line with the conceptualization of affinity, it was expected that, unlike general positive feelings, affinity feelings would be country-specific toward Tunisia, the study's choice of a country which is friendly to Egypt and culturally, religiously, and ethnically linked to it. Nevertheless, affinity appeared to play a significant role for the benchmark country as well. Likelihood to Purchase products was partially explained by ethnic consumers' positive feelings toward both Tunisia and Brazil. As noted earlier, affinity feelings toward Brazil may be nurtured at least partly by the ethnic consumers' passion about Brazilian soccer, which can create a

positive international image that, ultimately, contributes to positive feelings about the country (Houlihan, 1994; Hough, 2008).

Further analysis of the effect of ethnic origin on various affinity items showed that subjects born in Egypt felt a higher “sense of attachment” to Brazil than subjects born in Canada. This also follows the idea that affinity can be conceptualized as an “attachment toward a specific country that has become an in-group as a result of the consumer’s direct personal experience and/or normative exposure” (Oberecker et al., 2008, p. 26). In this study, the ethnic and cultural connections toward Tunisia are already established, and the openness to build a positive relationship with Brazil is not hindered by any animosity feelings, but, rather, is nurtured by the positive effect of cosmopolitanism and world-mindedness. Nevertheless, despite the high affinity ratings for both Brazil and Tunisia, ethnic consumers rated them differently on all affinity items, with the largest significant difference in cultural similarity to the home culture and feeling of attachment to the country – in both cases with clearly higher means for Tunisia, the country chosen as the affinity target for this study.

Nostalgia was not significant either in the Likelihood to Purchase products for any of the countries under investigation, or in its relationship with ethnicity and acculturation. Research also notes that, in some instances, nostalgic feelings become more salient in times of hardship and instability (Holbrook, 1993; Gaviria and Bluemelhuber, 2010). Specifically in the midst of hard times individuals desire to reconstruct and embrace the past. In the current study, economic and political prosperity in the host country compared to the home country can contribute to less likelihood to detach from the present, and long for the lived (personal nostalgia) or the non-

experienced (historical nostalgia) past. Overall, the mean responses of the current sample to the nostalgia-related items revealed an average nostalgia proneness with some items such as “we have a better life than our parents” scoring below the scale midpoint.

Finally, the examination of religiosity in relation to other study concepts showed some significant effects. Religiosity was a positive driver for acculturation into the host society (translated into less integration into the home culture), while ethnic intensity was a positive driver for religiosity (strong ethnic identifiers are more religious). Further analysis revealed differences in product and place evaluations across categories of religiosity items. In particular, differences were significant with respect to product evaluations for Canada, place evaluations for Tunisia, and both product and place evaluations for Israel. Overall, differences in religiosity levels influenced evaluations of places and their offerings, and effects were most salient in relation to Israel, Tunisia, and Canada, i.e. the animosity, affinity, and host countries.

7.2 CONTRIBUTIONS AND RECOMMENDATIONS

7.2.1 THEORETICAL AND CONCEPTUAL IMPLICATIONS

With a literature as large, inclusive, rich, and diverse as the ethnicity literature, the challenges of clarity and consistency in the conceptualization of concepts such as ethnic identity and ethnic intensity are likely inevitable. Research on ethnicity has achieved advancements in explaining its influence on individual behaviour and consumer choice of place offerings, while at the same time lacking adequate development of the core construct definitions and thereby leading to terminological confusion and poor comparability across studies. Within each of the relevant

disciplines, some scholars have distinguished between identity and ethnicity concepts, others have used both terms interchangeably, and others have ignored the older notion of ethnicity that is associated with the static nature of one's country of origin, resorting, instead, to the concept of ethnic identity to refer to the process of identity formation as a continuous developmental process.

The current study has addressed these concerns from a variety of perspectives and disciplines and has come to the conclusion that ethnicity is a dynamic multi-dimensional construct that is comprised of ethnic origin, ethnic identity, and ethnic intensity. According to this conceptualization, ethnic origin is a fixed demographic trait that refers to the country of origin and, thus, cannot be influenced by a person's attitudes or behaviours, While ethnic identity and ethnic intensity are two dynamic constructs that contribute to different levels of ethnic strength within the same group. In the study, the static "origin" variable was accounted for through the specification of the kind of respondent who would be in the sample, i.e., Egyptian-Canadians, while the dynamic variables were accounted for through the questions that were asked of these respondents.

Although ethnic origin did not show any impact on place constructs, an indirect effect was indicated in its effect on ethnic identity, ethnic intensity, and acculturation. Hence, it seems important to include ethnic origin as one dimension of ethnicity. Ethnic origin can be further contrasted with similar concepts in the international marketing literature, such as the notion of "consumer nationality" that has been used as a predictor of PCI preferences (Amin and Shin, 2002).

On the other hand, the concept of “ethnic identity” is broad and diffuse and there is much research that is required to fully understand its dimensions and their possible unique effects on consumer behaviour. As mentioned earlier in the literature review, “sense of belonging” is one dimension of ethnic identity that represents inclusion into a social group by assuming a specific role. Further investigation of how this element contributes to the feelings of attachment and belonging to an ethnic group and its role in influencing consumer behaviour can have significant theoretical implications. Researchers in the future would stand to benefit greatly by studies focusing on delineating the conceptual boundaries of the relevant constructs. The conceptual confusion shown in this cross-disciplinary review strengthens the paper’s argument that there is a need to better validate our current understanding of the constructs, and, to do this, research will need to review its theoretical foundations and come up with a clear conceptualization of the concept of ethnic affiliation and its dimensions.

Further review of the literature has revealed that there has been relatively little research that explores the concept of ethnic intensity and the development of valid scales to capture it. As noted earlier in the discussion section, the intensity of ethnic affiliation within the same ethnic group turns out to be an important predictor of product and place evaluations, in particular those related with the animosity country. An important contribution of this study is the inclusion of this aspect of ethnicity to differentiate between weak and strong identifiers, and to determine its combined effect, with ethnic identity, in the overarching construct of ethnic strength.

Recent studies have showed that as consumers from around the world are coming closer together along socioeconomic factors, cultural variables account for more consumption variation across countries (Cleveland et al., 2011; De Mooij, 2004). There are some historical events, social structures, and cultural and religious beliefs, which eventually shape how places are collectively perceived among members of the same ethnic group. In this study, cultural variations amongst ethnic consumers are salient within nation boundaries. In particular, it turns out that ethnic strength and what was called in the introduction "the other side of the ethnicity coin", acculturation, influence the behaviour of ethnic consumers when it comes to their relationships with the home country, the host country, and other countries affiliated with either of the home or host.

There are many cultural aspects that have relative importance for different ethnic groups; these include but are not limited to language, social involvement into home and host societies, religiosity, and cultural practices. It is therefore important to carefully pose cultural questions that are either applicable to all cultures or specific to the one under investigation. Universal measures that have not been validated within different cultural contexts need to be treated with caution. There are two language measures used in the current study to measure the acculturation concept. Findings reveal that the first language measure, which refers to the comfort and ease of speaking the "host" language in business and/or media contexts, did not appear to provide consistent outcomes in relation to its effect on consumer behaviour. In particular, that measure was *negatively* associated with the country-people evaluations of the affinity country, which is closely affiliated with home, even though it was anticipated that feeling uncomfortable communicating in the "host" language (i.e. less acculturated to the host country) would

contribute to positive place and people evaluations for countries associated with home and negative evaluations for countries associated with the host.

A reasonable question to ask here is “what are the other factors that can explain the negative relationship between this particular language measure of acculturation and the place evaluations of an affinity country?” It could possibly be that participants who used their home language more often experienced more negative place and people relationships with the affinity country, whereas participants who relied less on their home language in communication with family and friends, were less exposed to negative encounters with friends from the affinity country, which ultimately translated into higher place and people evaluations. This is in line with Schwartz and Bilsky's (1990, p. 888) research in social psychology and cross-cultural values, who note that “the importance people attribute to values may depend on the extent to which the values serve other values or on the extent to which they relate to past, present, or future concerns.”

In contrast, both of the other two acculturation measures, a) feeling comfortable speaking the “host” language in business and media settings, and b) social acculturation, i.e. attending ethnic events, having close relationships with ethnic friends, and becoming involved with ethnic organizations, showed more theoretically sound effects across the five countries. Hence, it is now evident that not only it may be theoretically and statistically undesirable to rely on language as a sole predictor of acculturation, as well as of consumption behaviours further affected by varying degrees of acculturation into the host society, but also that this practice can yield misleading results if the cultural context of the subjects and countries under investigation is not carefully

examined. It is thus further recommended to add other theoretically sound measures to fully capture the acculturation concept.

For instance, an alternative measure, noted in the literature, is the degree to which an ethnic member who feels part of the society can be considered a cultural measure of acculturation (Luedicke, 2011). Items that can contribute to this measure can be “feelings of being unaccepted”, and “discrimination by members of the host society.” While the measures used in the present study were selected from past research which stressed the importance of language (e.g., Chen et al., 2005; Hmida et al., 2009; Lerman et al., 2009; Peñaloza 1994), and while the length of the questionnaire in the present study which had to deal with many different constructs, precluded the use of more measures of acculturation, a fuller acculturation construct comprising a variety of different types of measures would be advisable in future studies of this kind.

Further, the relative importance of cultural constructs across countries has been highlighted by Cleveland et al. (2011) in the context of collectivism and individualism. In fact, research shows that higher levels of ethnocentrism have been found more in collectivist societies than individualistic ones (Balabanis et al., 2002; Josiassen et al., 2011; Kotler and Gertner, 2002; Sharma et al., 1995). Whether or not this dimension contributes to a significant variation in the product and place perceptions of cross-cultural consumer samples calls for more examination. Additionally, it is equally relevant, yet more complicated, to further investigate the impact of this cultural dimension amongst immigrant groups who identify with both home and host societies. In this study, the ethnic group identifies with a “dual” or “hybrid” cultural heritage, affiliated with collectivist (Egyptian heritage) and individualistic (Canadian heritage) societies. Research also

suggests that cross-cultural experience and interaction with other ethnic groups could bridge the gap between individualist and collectivist cultures (Triandis et al., 1988). Further research can examine the position of place constructs on a given cultural dimension, and how ethnic consumers' "hybrid" cultural orientation can contribute to their product and place evaluations.

Along the same lines, "performing ethnicity" is another construct in the literature that can explain this conflicting relationship (Medina, 2004, p. 97). The author describes it as a struggle between the desire to acculturate and identify with the mainstream culture, and at the same time, counter-identify with it to assert ethnic identity. That conceptualization can also be applied in the context of a country that is positively affiliated with the home country. Similar to notions of "cultural affinity", and "cultural closeness" (Swift, 1999), findings show that there are other possible types of affinity, such as "sports affinity", that can explain positive feelings toward a specific country. In this study, there seemed to be affinity toward Brazil, that is, a country which is culturally, ethnically, and religiously quite unlike the respondents' "home" country. Another conceptualization of affinity could be perceived as a sort of cosmopolitanism. As put forth by Cannon and Yaprak (2002 p. 45, 46), "a common pattern of cosmopolitanism might be an *affinity* for the best of everything" (emphasis added). Overall, an important conceptual contribution of a study is the ability to look beyond the pre-set conceptualizations of a construct and stretch them to include other possible connections or interpretations. Global Orientation (GLO) is another construct used in this study to represent cosmopolitanism and world-minded items. There is no clear distinction in the literature in regards to cosmopolitanism and world-mindedness. Hence, further research on alienating the conceptual boundaries of the two constructs is thus much needed.

The concept of “religiosity” has been examined in this study as the degree to which individuals hold on to the major beliefs of their religion (Sood and Nasu, 1995). As discussed earlier, religiosity effects have been noted on acculturation as well as on place and product evaluations of a subset of countries under investigation. Nonetheless, it is important to highlight that religious affiliation is another cultural variable that differs from religiosity and which can have influential effects on ethnic consumer behaviour (Bailey & Sood, 1993; Hirschman, 1983).

As noted when describing the sample, the total number of non-Muslim participants in the current study comprised a very low percentage of the respondents (4%), and it was decided to exclude them from the sample in order to avoid any distortion of the data. As a result, there was no opportunity to test for differences between two or more religious groups on ethnicity, acculturation, or place and product evaluations. Yet as Gans (1979, p. 2) states, “While acculturation and assimilation have affected both sacred and secular cultures, they have affected the latter more than the former.” Therefore, in religiously diverse samples, religious affiliation can be a distinguishing factor between individuals, which in turn can possibly lead to interesting differences in consumer behaviour – and this points to another possibility for further improvements in future research of our understanding of the role of religiosity.

7.2.2 MANAGERIAL IMPLICATIONS

The contributions of this study are also significant from the perspective of managers and policy makers. This work offers international marketing practitioners an opportunity to understand complex place and product related behaviours, particularly those related to ethnicity and

acculturation in both home and host cultures, as well as across “third” countries associated with both or either of the home and/or host.

The primary benefit of this research is the examination of the dynamic and complex place-related behavioural relationships based on ethnic consumers' association with both their ethnic origin and place of residence. In particular, marketers should be aware of how feelings associated with an ethnic group's affiliation with home can affect its product and place evaluations of other countries. As shown in the findings, there was a negative effect of consumer ethnocentrism toward Egypt on the Likelihood to Purchase Canadian products. Moreover, Egypt-born subjects gave higher ratings on “a real Egyptian should always buy Egyptian-made products” than their Canada-born counterparts. Those findings show the strong appeal of home products to ethnic consumers and calls for a more proactive approach to counter any possible negative effects in the Canadian domestic market. An assessment of the most effective policies to enhance national identity and pride to own Canadian products is further needed.

Additionally, the use of multi-item construct measures in this study can contribute to the understanding of the specific elements that affect consumer behaviour. For instance, the effects of the acculturation process on consumers' preparedness to purchase the products of various different countries, or its effects on any of the place constructs, were examined in relation to language, cultural, and/or social measures. Practitioners may need to incorporate this information to better target ethnic consumers and understand which acculturation elements impact ethnic consumers' integration into the host society. Policy makers can use this information to better

prepare for cultural and social integration programs tailored to the specific needs of distinctive ethnic groups.

There is also more work needed on the part of both practitioners and policy makers to avoid the erroneous practice of segmenting ethnic consumer groups based on a single ethnic identification indicator, such as language, in order to determine consumer ethnicity. According to Peñaloza (1994), marketers are considered influential consumer acculturation agents. For instance, according to that study marketers have impacted the consumer acculturation process of Mexican Americans, via segmentation strategies in the United States by targeting Mexicans with special cultural offerings. In addition, Mexican informants had prior experience with American products due to ongoing international trade between the two countries; hence they were able to quickly identify with the consumer culture.

Consumers form social links through, among others, consumption activities. However, the attitudes toward places and their offerings may vary to a great extent from one ethnic group to the other. As discussed earlier, in the context of the possible effects of ethnicity on cosmopolitanism, ethnic consumers can be driven by ethnic norms and customs rather than universal standards (Cannon and Yaprak, 2002); generally, the greater the ethnic culture contrasts with other countries, the more negative effect it will have on cosmopolitan behaviour. As eloquently captured by Hannerz (1990, p. 240), some cosmopolitans “would eat cockroaches to prove the point, others need only eat escargots.” Hence, marketers need to develop their strategies accordingly to accommodate cultural differences.

Moreover, research findings show that, consistent with previous research (e.g. Kotler and Gertner, 2002), a country may be highly viewed in one product dimension, while it may score low ratings in another. For instance, in this study, the animosity country scored high on the quality and technological advancement of its products (close to the evaluations of Canadian products on the same product items) – and yet respondents gave Israeli products the lowest ratings on variables such as “proud to own” and “willingness to buy/try.” Besides their theoretical contributions, these findings highlight to both practitioners and policy makers the significant role of country image in influencing product evaluations and purchase intentions. An examination of consumer attitudes toward places could help in assessing the impact of country image on product and place evaluations based on its negative or positive associations with home and/or host.

7.2.3 METHODOLOGICAL ADVANCEMENTS AND SUGGESTIONS FOR FUTURE RESEARCH

There are criticisms in the marketing literature about studying broadly based racial and ethnic categories such as Hispanic, Caucasian, Middle-eastern, and Arab populations, and reporting study outcomes that generalize consumer behaviour within each consumer grouping (Burton, 2002, Pires and Stanton, 2000). For instance, there exist 22 different nationalities under the umbrella of the Arab world. Therefore, it is a challenge for methodologically sound research to target an ethnically homogeneous sample. This study questioned the common practice of categorizing ethnic groups based on a single ethnic indicator, such as language or religion. Instead, the choice of the current sample was based on several measures, including ethnic origin, place of residence, and most importantly the subjects’ self-identification as a member of the ethnic

group under investigation. Language and religion were used as cultural measures in the study, but not as indicators of ethnic group belonging.

As became evident during the implementation of the study at the fieldwork stage, reaching out to a minority ethnic group can be a demanding, time consuming, and challenging process. Quite aside from the difficult task of "finding" respondents who meet the sampling criteria, the reaction of potential participants to a request to provide information about their ethnic behaviours as consumers can be unpredictable and often negative – not to mention the complications, present in this study, of requesting information a) on such sensitive topics as the respondents' views of a clear and current "animosity" country, in this case Israel, and b) in the midst of political upheaval in the home country, in this case Egypt.

To minimize the unwillingness to complete the survey or the drop out rate, the choice of study participants was subject to a careful scrutinization process, similar to that followed by Pires and Stanton (2003) in reaching out to the Portuguese community in Sydney, Australia. Asking participants to self-identify as ethnic group members (only those who identify with both home and host were included in the study) made it possible to capture individuals who belong to the culture rather than establishing group membership by country origin or other criteria such as language. Moreover, assessment by survey distributors and further screening at the data entry stage helped to recruit and retain the desired target group. Only those participants who self-identified as both Egyptian and Canadian qualified for the study.

Researchers of ethnicity have used self-identification questions for subjects to personally identify as strong ethnic versus weak ethnic individuals (Deshpande et al., 1986; Hirschman, 1981; Pires and Stanton, 2000; Williams and Qualls, 1989), and have further called for a need to establish a valid measure of the intensity of ethnic affiliation (Deshpande et al. 1986; Pires and Stanton, 2000). Yet, to date, there has not been a validated ethnic intensity scale. In this study, to differentiate between strong and weak ethnic identifiers, a subset of items was adapted from the Mutli-group measure of Ethnic Identity (Phinney, 1992). The four items used were meant to measure “ethnic achievement” which was conceptualized as a continuous variable ranging from “low” commitment and concern about one’s ethnicity to “high” interest in, identification with, and understanding of the ethnic group. Further analysis of the items confirmed that all the variables used explain the same component of ethnic strength and the scale showed a high internal consistency. Nonetheless, there is a definite need to further delineate the conceptual boundaries of ethnic intensity and to confirm both the construct and predictive validity of the current scale in other ethnic studies.

On another methodological (empirical) level, it is crucial to make the right decision on which measures to include or exclude in examining posited relationships. Recently, research has called for a greater understanding of statistical techniques, in particular those that strive to find the best-fit model in explaining the variance in the independent variable(s) at the expense of excluding variables that are recognized, in a particular analysis, to be insignificant, as stressed by Woodside (2013). This author further recommends combining variables into composite factors to avoid the risk of excluding crucial variables. Composite variables can also improve the reliability of the scale items used in the analysis. However, it is also of equal importance to be able to

examine which items within the composite factor contribute the most to variability in the relationship. In this study, variables were operationalized as multi-item composite measures based on the outcomes of the factor analysis. The decision to utilize a specific technique was primarily based on the type of analysis rather than the desired outcome being sought. For instance, as noted earlier in the analysis section, sequential regressions were carried out to provide information about the relative importance of the predictive ability of variables rather than find the best-fit model for the data.

Generally speaking, the potential findings of a study cannot be restricted to the full support or complete failure of a research theory, yet a set of possible outcomes are likely to produce modifications that ultimately lead to a research theory with greater explanatory power (Hamlin, 1999). In this study, multiple scale items and composite variables were statistically analyzed and potential interpretations were inferred from the results. Additionally, there are other research techniques that can be used to further investigate the meanings of the study concepts. Case study research is one method that is capable of understanding complex social phenomenon through developing meanings created by individuals (MacPherson et al., 2000). Whilst there has been considerable qualitative research within ethnic and acculturation studies (Luedicke, 2011; Rosenbaum and Montoya, 2006), the main purpose of this manuscript was to examine these concepts in the context of their impact on consumer behaviour. In their research on identifying and reaching an ethnic market, Pires and Stanton (2003) raised some methodological issues for ethnic marketing research, in particular, the need for exploratory and qualitative research design to facilitate the gathering of rich information about the ethnic group. The authors approached ethnic community gatekeepers for participating in informal interviews before reaching out to

their local ethnic groups. One advantage of using qualitative methods is that it allows a researcher to reflect on experiences that take place in real life settings.

Fewer studies exploring ethnic consumer behaviours have used qualitative methods such as interviews to listen to consumer experiences (for e.g. Rosenbaum and Montoya, 2006). There are more stories to tell and connections to deduce from the posited relationships. Analytical techniques such as thematic analysis can be used to systematically examine data through an iterative process by which the initial categorization may be altered in relation to other texts (Dittmar and Drury 2000). Thematic analysis can be very useful in finding interesting patterns amongst ethnic consumers and how they feel about places and their offerings. Hopefully, the benefit will be a better understanding of the continually intriguing relationships between people and places.

Overall, while offering many theoretical and practical contributions, this study comes with its own limitations, which are summarized and presented in the following section.

7.3 LIMITATIONS

There are several limitations researchers face when classifying ethnic groups and analyzing their attitudes and behaviours. As noted earlier, delineating ethnic groups based on few shared characteristics is an erroneous procedure and results in the classification of heterogeneous individuals under the realm of one ethnic umbrella. Therefore, researchers have to be careful both in defining ethnic group belonging and in setting their sample boundaries. Moreover, from a quantitative standpoint, ethnicity is a complex social construction, which may, nevertheless, be

represented in peoples' minds in simple ways. Therefore, it is difficult to use appropriate measures to record ethnic differences between individuals. As noted by Mateos et al. (2009, p. 1456), "going from an individual's subjective identity to some form of workable measure" has been a challenge and limitation in ethnicity research. A replication of this study on a different ethnic group about their overall views of countries and their people can help in reaching a more refined classification of ethnicity and acculturation dimensions in the context of international consumer behaviour.

Besides general ethnic research challenges, this study comes with its own limitations that deserve further consideration. As stated by Mateos et al. (2009, p. 1439, 1440), there is inherent ambiguity in different stages of interpreting reality, "how the real world is conceived (conception), how such conceptions are represented and measured (representation and measurement), and finally how those measured representations of reality are analysed (analysis)." The first limitation goes side by side with the main contribution of the study; i.e. the conceptual and methodological examination of the multifaceted interrelationships between ethnic strength, acculturation, multiple place constructs, nostalgia, religiosity, and willingness to buy. These complex relationships have not been previously examined in one conceptual framework and are clearly not straightforward. While all concepts were drawn from existing research and most have validity and reliability within their own streams, the present study provides a graphical representation of the tested relationships, and their combination in one model needs to be further analyzed and interpreted with caution. Moreover, while there is research on ethnicity and its influence on consumption, as well as research on PCI, virtually nothing is known regarding how place constructs are influenced by ethnic strength and acculturation.

Additionally, the inclusion of multiple variables that are further measured using multi-item scales contributed to a very long questionnaire (a total of 191 questions used in this study). In the literature, there are possible limitations that can arise from the length of the survey. As a matter of fact, as noted by Herzog and Bachmann (1981), there are two opposing views regarding the effects of questionnaire length on response quality. On the one hand, some researchers argue that lengthy questionnaires can lead to a lower motivation to finish, which in turn could result in non response bias, early termination, and/or random responses (Ganassali, 2008); on the other hand, meta-analyses of online surveys did not find any significant relationship between length and response rate (Cook et al., 2000; Yammarino et al., 1991).

Other studies indicate that higher response rates were achieved when a) the time it takes to complete the questionnaire is announced in an invitation email (Bosnjak et al., 2007), and/or b) the questionnaire took 15-30 minutes to complete (Deutskens et al., 2004). Although the current study was on the lengthier end, a number of suggestions from the literature were implemented to ensure a relatively high response rate, very small proportions of missing values, timely completion of the survey, and an overall satisfactory sample size. In terms of timing, it took an average of 26.5 minutes to complete the online surveys, which is within the suggested cut-off time.

To counter any effects on survey response quality and maintain the subjects' motivation throughout the survey, the rationale behind the study and the time needed to complete the survey were communicated in advance both verbally and in written format to potential survey

participants. As further indicated by Vicente and Reis (2010), a proactive design strategy to reduce non-response bias is to contact respondents on a regular basis to convince them of the importance of cooperating. The snowballing technique helped a lot in this regard, communicating the relevant importance of the study to social networks of family and friends. As well, there were continuous follow-up efforts to clarify any concerns and ensure quality responses. Respondents were allowed enough time to complete their online or hard copy surveys. In both fieldwork versions, respondents had the choice to work on some sections of the survey and go back to pick up where they left off without losing any of the previously completed sections.

Furthermore, the study is limited in its non-probability sampling. Although many studies on PCI effects (Samiee and Leonidou, 2011) and ethnic research (Khanna, 2011) have used convenience samples, more diverse samples in terms of ethnicity and geographical dispersion need to be considered in the future. Nonetheless, given the pioneering nature of the study and its newly developed conceptual framework, generalizability was not as critical an issue at this stage of research as it is for more extensively researched theoretical models.

The choice of the snowball sampling technique comes with its own limitations, in particular possible biases toward specific social networks. To counter this effect, a large number of primary ("hub") participants were used and those who agreed to participate were asked to, and did, as follow-up questions confirmed, systematically reach out to wider social and business platforms. In addition, a mixed method sampling procedure was used in which web based surveys were also used to reach out to a different ethnic consumer base.

Finally, another limitation includes the low response rate related to three demographic questions, income, length of stay, and number of trips abroad. As noted earlier in the data screening section, a high proportion of missing values is especially common for income related questions (Moore et al., 2000). Additionally it is well known that non-response bias can occur if the subjects that respond are different than those that do not. In this study, there was a good representation of different income categorizations, and a wide variety in responses related to the numbers of years living in Canada and travelling abroad. Nevertheless, random sampling and potentially a shorter research instrument might improve completion rates for all demographics questions in future studies.

7.4 CONCLUDING REMARKS

Individuals around the world “rub shoulders daily with persons, ideas, and products from scattered parts of the globe, setting afoot a process of cultural and psychological adaptation to their new circumstances” (Berry, 1989, p. 201). This study reveals that ethnicity dimensions and the acculturation process of ethnic groups into mainstream society are of particular importance to the prediction of their attitudes and behaviours toward places and their offerings.

Canada is considered a multinational place that brings together many ethnic communities in search of a better life and a prosperous future for themselves and their families. The understanding of consumption behaviour in culturally diverse societies is no doubt challenging yet can produce many social, cultural, and economic benefits. As noted by Pires and Stanton

(2000, p. 53), individuals and groups have distinct ethnic values and norms “that condition consumer behaviour in terms of specific needs and attitudes.” Thus, a better understanding of ethnic group behaviours, their acculturation into the host society, and how this influences individuals’ attitudes toward specific countries and their products, will help policy makers and marketing professionals in their educational and promotional campaigns.

As noted from the outset, there has been no cross-pollination of ethnicity, acculturation, and PCI research in terms of examining their combined effect on place and product evaluations and the willingness to buy products from various origins. The main contribution of this study is to advance place image research by examining place association effects in the context of ethnic group behaviours in relation to home, host, and other countries positively or negatively associated with the home and/or host countries.

A second key contribution of this study is the focus on ethnic consumers who find themselves on the horns of a dilemma, which represents a pull from both directions toward both or either of the home and/or host countries. The study participants identified as "hybrid" consumers that have strong ties with both countries. The conceptual framework used to guide this study has simplified this complex experience, by incorporating key constructs from PCI, ethnicity, and acculturation research. The examination of these relationships has yielded results that will help evaluate and advance theory of the interaction between place constructs, ethnicity, and acculturation. This study was exploratory in nature, and therefore its findings suggest many opportunities for future research aiming to improve its conceptual model and review its theoretical underpinnings by a) testing additional relationships, for instance the interrelationship between acculturation and

ethnicity, and the process by which ethnicity changes in response to acculturation; b) replicating this type of study in different ethnic populations within Canada as well as in other countries; and c) adding or removing items to/from the measures used here, especially when it comes to less established concepts such as acculturation and religiosity.

Overall, researchers in the future would stand to benefit greatly by studies focusing on delineating the conceptual boundaries of the relevant constructs. The conceptual confusion shown in this cross-disciplinary review strengthens the study's argument that there is a need to better validate our current understanding of the constructs, and, to do this, research will need to review its theoretical foundations and come up with clearer conceptualizations of the construct variables and their dimensions.

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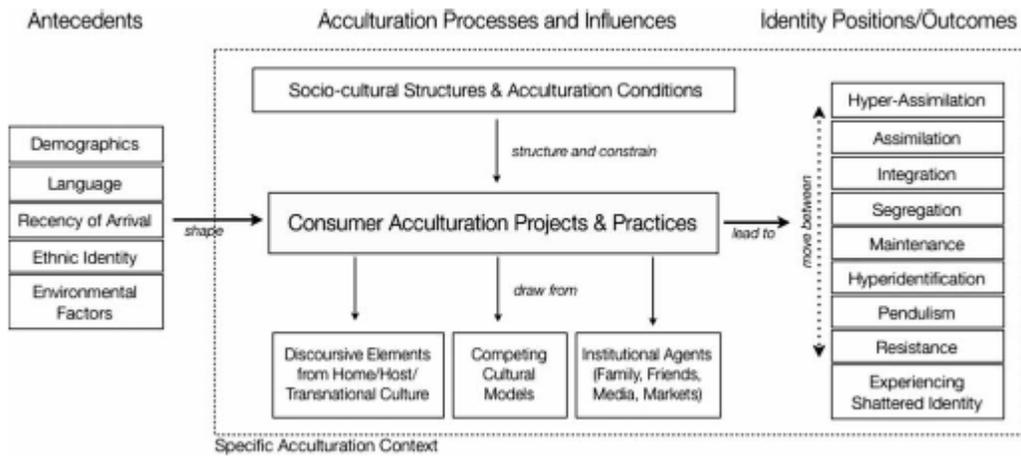
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APPENDICES

APPENDIX A: A “SYNTHESIZED” MODEL OF CONSUMER ACCULTURATION
 Source: Luedicke (2011, p. 228).



APPENDIX B: DIMENSIONS OF CONSUMER COSMOPOLITANISM

Source: Riefler and Diamantopoulos (2009, p. 414)

Dimensions of consumer cosmopolitanism	
	Descriptions of cosmopolitanism/cosmopolitans
Open-mindedness	<p>Someone who maintains a broad network of links and personal contacts outside the immediate community</p> <p>An intellectual and aesthetic stance of openness toward divergent cultural experiences; want to immerse themselves in other cultures; a willingness to engage with the Other</p> <p>Someone who seeks for a broad range of ideas and interactions</p> <p>A maintenance of a certain degree of “world openness”, a capacity to embrace the culture of the other or receive the other’s culture unconditionally</p> <p>Someone who is aware of events and happenings in other parts of the world and who travels extensively</p> <p>Experienced travelers, worldly, broadminded, and displaying cultural sensitivity; interested in exploring within and around countries</p>
Diversity appreciation	<p>Cosmopolitanism includes a stance toward diversity, toward the coexistence of cultures in the individual experience</p> <p>A search for contrasts rather than uniformity</p> <p>Cosmopolitanism gives birth to hunger for diversity</p> <p>A willingness to explore and experience the panoply of transcultural diversity</p> <p>Respect for the cultural diversity of the global community is a cosmopolitan virtue</p>
Consumption transcending borders	<p>Someone who looks to the broader world for information regarding life, as opposed to relying on local customs.</p> <p>A tendency to look beyond one’s immediate surroundings seeking new and varied experience</p> <p>Consumers with high cultural capital which is enacted in fields of consumption, not only the arts but also food, interior décor, clothing, popular culture, hobbies and sports</p> <p>Someone who seeks out and desires exotic consumption objects</p> <p>Someone for whom consumer subjectivity is constructed through consumption of authentic, original style objects; desires authenticity</p> <p>A consumer whose orientation transcends any particular culture or setting</p> <p>Cosmopolitanization involves the spread of various transnational lifestyles</p>

APPENDIX C: OPERATIONAL DESCRIPTION OF A WORLD-MINDED INDIVIDUAL

Source: Cormack (1956, p. 231).

1. I am living today in an international society, and the world is my home. It is the larger community of which my country is a member nation.
2. All human beings are my fellows in this community. Kinship is our bond.
3. Communities are built on common needs and aims. We should all help to strengthen these mutually shared purposes and structures.
4. Communities also guarantee and appreciate differences, working against only those differences-as genocide and war-that threaten the community. They build social democracy, with respect for all races, religions, and customs.
5. As an individual I want to know the world that is my home. Through geography, history, the sciences, language, literature, and the arts I want knowledge about the world.
6. I also want to know the peoples who are my neighbors. I want to know them as a fellow human being-not as a spectator or tourist.
7. I realize that much needs to be done to make the world a better community of better neighbors and commit myself to this purpose. Since "world community" is rooted in all smaller communities, my international service lies in my democratic attitude and actions towards all the people here in my town and in my nation. I shall express my "will" in those movements and organizations that are committed to social democracy and co-operative endeavor.

APPENDIX D: ORIGINAL MEASUREMENT SCALES

ETHNIC IDENTITY

The Identification with and Desire to Maintain ethnic Culture (IDMC) scale

Source: Cleveland et al. (2011)

- I consider it very important to maintain my (ethnic) culture.
 - I am very attached to all aspects of the (ethnic) culture.
 - I feel very proud to identify with the (ethnic) culture.
 - It is very important for me to remain close to the (ethnic) culture.
 - Although I believe that I might acquire some elements of another culture(s), it is important for me to hold on to my (ethnic) culture.
 - I believe that it is very important for children to learn the values of (ethnic) culture.
 - I feel very much a part of the (ethnic) culture.
 - The acquisition of (ethnic) family values is desirable.
 - The (ethnic) culture has the most positive impact on my life.
 - If I were to live elsewhere, I would still want to retain my (ethnic) culture.
 - Participating in (ethnic) holidays and events is very important to me.
-

ETHNIC INTENSITY

The identity achievement scale

Source: Phinney (1992)

- I have spent time trying to find out more about my own ethnic group, such as its history, traditions, and customs.
 - I have a clear sense of my ethnic background and what it means to me.
 - I think a lot about how my life will be affected by my ethnic group membership.
 - I am not very clear about the role of my ethnicity in my life.
 - I really have not spent much time trying to learn about the culture and history of my ethnic group.
 - In order to learn more about my ethnic background, I have often talked to other people about my ethnic background.
 - I understand pretty well what my ethnic group membership means to me, in terms of how to relate to my own group and other groups.
-

Language and Media Measures

Source: Cleveland et al. (2011); Gentry et al. (1995)

Language usage measures (Gentry et al., 1995):

- How often do you use English or French in the following settings?
- When talking with parents or older family members?
- With children or young family members?
- With friends and neighbours
- With co-workers
- With reading
- During business contacts
- When watching a movie or a TV program

LLANG measures (Cleveland et al., 2011):

- In general, I speak in the (ethnic) language.
- I mostly carry on conversations in (ethnic) language everyday.
- I always use the (ethnic) language with my friends.
- I always speak (ethnic) with other family members.
- I mostly speak in (ethnic) at family gatherings.
- I speak (ethnic) regularly.
- I always speak/spoke (ethnic) with my parents.
- I feel very comfortable speaking in (ethnic).
- Many of the books that I read are in (ethnic).

LMEDIA measures (Cleveland et al., 2011):

- The magazines/books that I read are always in (ethnic).
- The newspapers that I read are always in (ethnic).
- The radio programs that I listen to are always in (ethnic).
- The Internet sites that I visit are always in the (ethnic) language.

Social and Cultural Measures

Source: Cleveland et al. (2011); Faber et al. (1987)

LINTERP measures (Cleveland et al., 2011):

- Most of the people that I go to parties or social events with are also (ethnic).
- I get together with other (ethnic) very often.
- Most of my friends are (ethnic).
- Most of the people at the places I go to have fun and relax are also (ethnic).
- I have many (ethnic) friends with whom I am very close.

Ethnic Organization Membership Measure (Faber et al., 1987):

- I am very involved with ethnic organizations.

ETHNOCENTRISM

Four- item Consumer Ethnocentrism Scale

Source: Cleveland et al. (2009)

- <Countrymen> should not buy foreign products, because this hurts <home country's> businesses and causes unemployment.
 - It is not right to purchase foreign products, because it puts <countrymen> out of jobs.
 - A real <country person> should always buy <home-country>-made products.
 - We should purchase products manufactured in <home country> instead of letting other countries get rich off of us.
-

ANIMOSITY

Japan and China animosity measures

Source: Klein et al. (1998)

- General Animosity
I dislike the Japanese
 - War Animosity
I feel angry toward the Japanese.
I will never forgive Japan for the Nanjing Massacre.
Japan should pay for what it did to Nanjing during the occupation.
 - Economic Animosity
Japan is not a reliable trading partner.
Japan wants to gain economic power over China.
Japan is taking advantage of China.
Japan has too much economic innocence in China.
The Japanese are doing business unfairly with China.
-

COSMOPOLITANISM

Cosmopolitanism item list

Source: Cleveland et al. (2009)

Cosmopolitanism (COS)^{abc}	
<p><i>Developed/Inspired from Literature Review:</i></p> <ul style="list-style-type: none">• I would enjoy working in a job that involves extensive contact with people who are from other countries.^a• I am interested in learning more about people who live in other countries.^a• I like it when my friends discuss events and trends in other countries.^a• I enjoy talking with my friends about events and trends in other countries.^a• It is important for me to learn more about the cultures in other countries.^a• It is important for our young people to study the languages spoken in other countries.^a• Some of my good friends are from other countries.^a• It would be better to be a citizen of the world than of any particular country.^b• It is necessary to make an effort to understand other cultures' perspectives and integrate them into my own way of thinking.^c• I think that living and working in a foreign country would be an influential developmental experience in my own life.^c• I have a real interest in other cultures or nations.^c• I enjoy being with people from other countries to learn about their unique views and approaches.^c• I could one day see myself working for an international or foreign corporation. <p><i>Derived from Qualitative Studies:</i></p> <ul style="list-style-type: none">• For me, learning another language means learning a different way of thinking.• I prefer 'big city' living to 'small-town' or country living.• The best thing about big cities is that they	<ul style="list-style-type: none">• I regularly read about events taking place in other countries.• I read foreign literature (that is, literature from other countries).• I listen to music from other countries.• I have some foreign friends who share their cultural values with me.• I know at least one foreign language.• I am living in a neighborhood in which there are many foreigners from different countries.• I enjoy traveling abroad.• I have many friends from cultures different than that of my own.• I enjoy speaking foreign languages.• I subscribe to magazines that cover the world, such as <i>National Geographic</i>.• I regularly eat food from foreign countries.• I speak at least two foreign languages.• I like to observe people of other cultures, to see what I can learn from them.• Other points of view enrich my personal life.• Other ways of looking at a given situation provides means to improve my way of working.• Other ways of looking at a given situation improves my creativity.• I feel at home in other countries.• I know a lot about other cultures.• I read books about other countries.• I am able to converse in many languages.• I like to be knowledgeable about other cultures.• I find people from other cultures stimulating.• I feel comfortable with some foreign cultures.• I enjoy travelling a lot in countries with

<p>contain so many diverse cultures.</p> <ul style="list-style-type: none"> • Travelling abroad has helped me understand my <u>own</u> (home) culture better. • Travelling to another country is always an enriching experience. • Coming into contact with people of other cultures has greatly benefited me. <p><i>Proposed from Expert Opinion Surveys:</i></p> <ul style="list-style-type: none"> • I like to learn about other ways of life. • My own lifestyle is a collage (mixture) of different ways of life that I have come in contact with. • I think of myself as a ‘person of the world’. • I think regional differences and national identity must be preserved at all cost. • I like to watch documentaries about other countries, their people, and way of life. 	<p>different cultures.</p> <ul style="list-style-type: none"> • When I travel in other countries, I always feel ‘like home’. • I’ve spent a significant part of my life in another country (or countries). • When I visit a new country, it is important for me to be in touch with ‘the real life’ (that is, the way that average people in that country live). • I monitor carefully what happens in other countries. • I can easily make friends with people from other cultures. • I embrace foreign cultures. • I have a lot to learn from people living in other countries. • I enjoy exchanging ideas with people from other cultures or countries. • I would enjoy living in another country. • People in other countries have little to contribute to my understanding of the world. • I feel comfortable dealing with people from other countries.
--	---

WORLD-MINDEDNESS AND INTERNATIONALISM

World-mindedness 7-item scale

Source: Rawwas et al. (1996)

- I find imported goods more desirable than domestically produced products
 - All national governments should be abolished and replaced by one central government
 - It would be better to be a citizen of the world than of any particular country
 - My quality of life would improve if more imported goods were available
 - Immigration should be controlled by an international organization rather than by each country independently.
 - Where a good is produced does not affect my decision to purchase that item
 - Canada should permit foreigners to immigrate here even if it lowers our standard of living.
-

Internationalism scale

Source: Kosterman and Feshbach (1989).

- We should be willing to decrease our living standard by ten percent to help people in other countries that are even poorer than our own country
 - We should teach children to value and respect people everywhere no matter what their religion or politics
 - The position a citizen takes on an international issue should depend on how much good it does for the world, not just for our own country
-

NOSTALGIA

Nostalgia items

Source: Holbrook and Schindler (1996)

They do not make 'em like they used to

Newer is always almost better

In the future people will have even better lives

Things used to be better in the good old days

I believe in the constant march of progress

Yesterday all my troubles seemed all far away

Products are getting shoddier and shoddier

Compared to our parent we've got it good

Technological change will ensure a brighter future

When I was younger, I was happier than I was today

Today's movie stars could learn from the old pros

I must admit it's getting better, better all the time

The truly great sports heroes are long dead and gone

History involves a great improvement in human welfare

Today's standard of living is the highest ever attained

Sometimes I wish I could return to the womb

We are experiencing a decline in the quality of life

Steady growth in GNP has brought increased human happiness

Compared to the classics today's music is mostly trash

Modern business constantly builds a better tomorrow

RELIGIOSITY

Religiosity scale

Source: Sood and Nasu (1995)

Japanese

- I go to a place of worship regularly.
- Spiritual values are more important than material things.
- Religious people are better citizens.
- How do you characterize yourself?
- Supreme reality is beyond the comprehension of the human mind.
- Religion is self-education in conquering pain, sorrow, and suffering.
- A person has an indefinite number of lives.
- The individual person is not important.
- One should strive for inner purity through contemplation and ceremonial acts.

American Protestants

- I go to a place of worship regularly.
- Spiritual values are more important than material things.
- Religious people are better citizens.
- How do you characterize yourself?
- Jesus Christ is the Son of God.
- Individuals are free to approach the Lord for themselves.
- The Bible is the word of God.
- Man is responsible in his freedom to exercise his will for good.
- The soul of man is immortal.

APPENDIX E: STUDY QUESTIONNAIRE

Note: Two sets of questions were included in the research instrument even though they were not intended to be used in the present study: (1) The Top-of-mind awareness (TOMA) questions at the start of the questionnaire, concerning the brands or products that come to a respondent's mind when thinking of a particular country; and (2) a set of questions at the end of the demographics section, concerning a respondent's potential ties with the countries in the study through travel or family, business, work, study, and other contacts. These questions were added for possible future use by the candidate and her supervisors, in connection with similar questions that had been included in earlier studies, and are not discussed in this thesis.

Letter of Invitation

The knowledge to compete

710 Duntton Tower, 1125 Colonel By Drive, Ottawa, ON K1S 5B6 Canada
T: (613) 520-2388 F: (613) 520-4427
sprott.carleton.ca

April 4th, 2014

Dear Sir or Madam,

My name is Alia el Banna and I am a Ph.D. student in the Sprott School of Business at Carleton University. I am working for my thesis on a research project under the supervision of Dr. Nicolas Papadopoulos, Chancellor's Professor of Marketing and International Business at the school.

I am writing to invite you to participate in a study of consumer views about domestic and foreign products. In other similar studies we have surveyed people from Norway to Hong Kong and from Indonesia to the U.S. about their overall views of countries and their products. In this survey we focus on how people who live in one country and also have an affiliation with another (for this study, Canada and Egypt) view the two countries in relation to selected others and their products. We are particularly interested in what you think about five countries: Canada, Egypt, Tunisia, Israel, and Brazil.

Your participation involves responding to the attached brief survey that takes only about 15 to 25 minutes to complete. If you would like, I will be happy to forward an executive summary of the findings when the study is complete. More detailed information about the project is provided in the introduction to the survey (next page).

This project was reviewed by the Carleton University Research Ethics Board (REB), which provided clearance to carry out the research (the clearance expires on May 31st, 2015). As required by the Board, we assure you that there are no risks to you from participating and that your responses will remain completely confidential and anonymous. You have the right to not participate, to not respond to any questions you may not wish to answer, and/or to withdraw at any point without submitting your response. The hard copies of the completed questionnaires will be kept in a locked cabinet at Carleton University and will be destroyed (shredded) once the data has been converted to a statistical database. The database will be used only to compute summary statistics for my thesis, and possibly for articles prepared later for scientific journals. Both the hard copies of completed questionnaires and the database will be accessible only to myself and my supervisor. Should you have questions or concerns related to your involvement in this research, please contact the REB Chair, Professor Andy Adler at ethics@carleton.ca or at 613-520-2517.

If you agree to participate, simply turn the page to begin filling out the questionnaire. If you have any questions about the survey, and/or if you would like to receive separately a summary of the findings, please contact me at AliaElBanna@cmail.carleton.ca or my supervisor at nicolas.papadopoulos@carleton.ca or 613-520-2600 ext. 2382.

Your participation is important to enabling me to complete my Ph.D. thesis, and I thank you most sincerely for considering my request.

Alia el Banna
Ph.D. Candidate
Sprott School of Business



Questionnaire

The Images of Places: Countries, their people, and their products

Dear Survey Participant,

"Places" have been important in peoples' lives since the beginning of time; we live and work in them, travel to them, and read about them or see them in movies – and we like some and dislike others and their products. As a consumer in today's complex world, where products are available from various countries, you are faced with many and often difficult buying decisions. Understanding how products are evaluated is very important to governments and businesses so that consumers' needs are better served.

This survey is carried out by researchers of the Sprott School of Business of Carleton University in Ottawa, Canada, as part of a large multi-country study. With colleagues around the world, we do this type of study every few years in order to better understand how consumers view various countries and their products.

In previous studies we have surveyed people from countries such as Australia, Spain, Mexico, Hungary, and the U.S. As explained in our invitation to participate, in this survey we are particularly interested in what you think about five countries: Canada, Egypt, Tunisia, Israel, and Brazil.

You are one of a few selected respondents who are being asked to give their opinion based on a random sample, and so, to obtain a correct statistical representation, we would greatly appreciate it if you would fill out and return the questionnaire. Your answers will remain completely anonymous and confidential. Your name or any other identifying information does not appear on the questionnaire. We will only use combined data from all respondents in our statistical analysis.

As we noted in our invitation, we will be happy to forward a summary of the findings when the study is complete. If you have any questions about the survey, and/or if you would like to receive separately the summary of findings, please contact me at AliaElBanna@cmail.carleton.ca or my supervisor at nicolas.papadopoulos@carleton.ca or 613-520-2600 ext. 2382.

Thanks a lot for your help!

Alia El Banna
Ph.D. Candidate
International Business

Dr. Nicolas Papadopoulos
Chancellor's Professor
International Business

Sprott School of Business, Carleton University
1125 Colonel By Drive, Ottawa, Ontario, Canada K1S 5B6

The Images of Places: Countries, their people, and their products

Some important notes

It's your opinion that counts!

This survey examines **how you feel about the products of the five countries and about the countries themselves and their people.**

The idea is to **answer based on your general view of each country over time**, not on individual or temporary exceptions. For example, you may feel that one country's people are generally friendly, even though yesterday you met one who was not; or, you may feel that a country's products are very expensive and yet you just found one that was a bargain; or, you may feel that a country is relatively stable politically, even though the day before it experienced some form of political instability or unrest; and so on.

It does **not matter** how well you may or may not know a country, or whether or not you have personal experience with it. **What matters is your opinions, no matter how they were formed.**

How to answer

In every section you will find sets of scales, asking you to indicate your agreement or disagreement with various statements about each country. To answer, simply click the circle that most closely corresponds to your view.

Your answers can range from 1 (Strongly Disagree) to 7 (Strongly Agree). For example,

		1	2	3	4	5	6	7
if you strongly agree:	Canadian winters can be quite cold	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>
or, if you mildly disagree:	Canadian summers are not very nice	<input type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Please judge each country independently from one scale to the other. You should work at a **fairly high speed** through the survey. There is no need to worry and puzzle over individual items, and there is no "right" answer. We value your opinion and it is **your first impression, your immediate "feeling" about the scales, that counts.** Please be sure to **answer every scale for every country and do not omit any.**

Below, an “X” in the marginal column at left, added only for this appendix, marks the questions that were later reversed during the data analysis phase.

The Images of Places: Countries, their people, and their products								
A- Products from Various Countries								
In this section you express your views about the countries' products.								
A1 - The products of Canada								
		Strongly Disagree					Strongly Agree	
		1	2	3	4	5	6	7
X		<input type="radio"/>						
X		<input type="radio"/>						
		<input type="radio"/>						
		<input type="radio"/>						
		<input type="radio"/>						
		<input type="radio"/>						
X		<input type="radio"/>						
		<input type="radio"/>						
A2 - The products of Egypt								
		Strongly Disagree					Strongly Agree	
		1	2	3	4	5	6	7
X		<input type="radio"/>						
X		<input type="radio"/>						
		<input type="radio"/>						
		<input type="radio"/>						
		<input type="radio"/>						
		<input type="radio"/>						
X		<input type="radio"/>						
		<input type="radio"/>						

The Images of Places: Countries, their people, and their products

A3 - The products of Tunisia

	Strongly Disagree			Strongly Agree			
	1	2	3	4	5	6	7
X The quality of Tunisian products is very good	<input type="radio"/>						
X Tunisian products are not technically advanced	<input type="radio"/>						
Tunisian products are not innovative	<input type="radio"/>						
Tunisian products offer good value-for-money	<input type="radio"/>						
I am very familiar with Tunisian products	<input type="radio"/>						
I am willing to try Tunisian products	<input type="radio"/>						
X I am willing to buy Tunisian products	<input type="radio"/>						
I am not satisfied with Tunisian products	<input type="radio"/>						
I would be proud to own Tunisian products	<input type="radio"/>						

A4 - The products of Israel

	Strongly Disagree			Strongly Agree			
	1	2	3	4	5	6	7
X The quality of Israeli products is very good	<input type="radio"/>						
X Israeli products are not technically advanced	<input type="radio"/>						
Israeli products are not innovative	<input type="radio"/>						
Israeli products offer good value-for-money	<input type="radio"/>						
I am very familiar with Israeli products	<input type="radio"/>						
I am willing to try Israeli products	<input type="radio"/>						
X I am willing to buy Israeli products	<input type="radio"/>						
I am not satisfied with Israeli products	<input type="radio"/>						
I would be proud to own Israeli products	<input type="radio"/>						

The Images of Places: Countries, their people, and their products

A5 - The products of Brazil

X
X

X

	<u>Strongly Disagree</u>					<u>Strongly Agree</u>	
	1	2	3	4	5	6	7
The quality of Brazilian products is very good	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Brazilian products are not technically advanced	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Brazilian products are not innovative	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Brazilian products offer good value-for-money	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am very familiar with Brazilian products	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am willing to try Brazilian products	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am willing to buy Brazilian products	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am not satisfied with Brazilian products	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I would be proud to own Brazilian products	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

The Images of Places: Countries, their people, and their products

B- The Countries and their People

In this section you express your views about the countries themselves and their people. Please recall that the idea is to **answer based on your general view of each country over time**, not on individual or temporary exceptions.

As before, simply mark the circle that is closest to your opinion – and remember, it does not matter whether or not you have had personal experience with these countries or their people, **it is your views that count, no matter how they were formed.**

B1 - Canada and its People

	Strongly Disagree						Strongly Agree	
	1	2	3	4	5	6	7	
Canada is a technologically advanced country	<input type="radio"/>							
Canada is not a politically stable country	<input type="radio"/>							
Canada does not have a high standard of living	<input type="radio"/>							
Canadians are trustworthy	<input type="radio"/>							
I like Canadians	<input type="radio"/>							
Canada is an ideal country	<input type="radio"/>							
Canada plays a positive role in world politics	<input type="radio"/>							

B2 - Egypt and its People

	Strongly Disagree						Strongly Agree	
	1	2	3	4	5	6	7	
Egypt is a technologically advanced country	<input type="radio"/>							
Egypt is not a politically stable country	<input type="radio"/>							
Egypt does not have a high standard of living	<input type="radio"/>							
Egyptians are trustworthy	<input type="radio"/>							
I like Egyptians	<input type="radio"/>							
Egypt is an ideal country	<input type="radio"/>							
Egypt plays a positive role in world politics	<input type="radio"/>							

The Images of Places: Countries, their people, and their products

B3 - Tunisia and its People

	<u>Strongly Disagree</u>						<u>Strongly Agree</u>
	1	2	3	4	5	6	7
Tunisia is a technologically advanced country	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tunisia is not a politically stable country	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tunisia does not have a high standard of living	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tunisians are trustworthy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I like Tunisians	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tunisia is an ideal country	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Tunisia plays a positive role in world politics	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

B4 - Israel and its People

	<u>Strongly Disagree</u>						<u>Strongly Agree</u>
	1	2	3	4	5	6	7
Israel is a technologically advanced country	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Israel is not a politically stable country	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Israel does not have a high standard of living	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Israelis are trustworthy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I like Israelis	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Israel is an ideal country	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Israel plays a positive role in world politics	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

B5 - Brazil and its People

	<u>Strongly Disagree</u>						<u>Strongly Agree</u>
	1	2	3	4	5	6	7
Brazil is a technologically advanced country	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Brazil is not a politically stable country	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Brazil does not have a high standard of living	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Brazilians are trustworthy	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I like Brazilians	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Brazil is an ideal country	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Brazil plays a positive role in world politics	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

The Images of Places: Countries, their people, and their products

C- Your views about the three foreign countries in this study

This section examines a few additional points about the three foreign countries in the survey. Please remember that we're looking for how you feel about a country in general, and that it does not matter whether or not you have had personal experiences with these countries – it is **your views that count, no matter how they were formed.**

C1 - Brazil and its People

	Strongly Disagree						Strongly Agree	
	1	2	3	4	5	6	7	
I don't like the idea of owning Brazilian products	<input type="radio"/>							
I dislike Brazil	<input type="radio"/>							
I dislike Brazilians	<input type="radio"/>							
I feel angry toward Brazil for its lack of support of Egypt in international affairs	<input type="radio"/>							
I feel angry toward Brazil for its lack of support of Canada in international affairs	<input type="radio"/>							
Brazil is not a reliable trading partner	<input type="radio"/>							
One should be careful while doing business with Brazilians	<input type="radio"/>							
Brazilians are friendly people	<input type="radio"/>							
I have heard good things about Brazil	<input type="radio"/>							
I would like to travel to Brazil	<input type="radio"/>							
I find Brazilian culture very interesting	<input type="radio"/>							
Brazilian culture is similar to Egyptian culture	<input type="radio"/>							
I have a pleasant feeling when I think of Brazil	<input type="radio"/>							
I feel a sense of attachment toward Brazil	<input type="radio"/>							

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C2 - Israel and its People (because of the history of Egypt-Israeli relations, we ask a few extra questions here)

	Strongly Disagree						Strongly Agree	
	1	2	3	4	5	6	7	
I don't like the idea of owning Israeli products	<input type="radio"/>							
I dislike Israel	<input type="radio"/>							
I dislike Israelis	<input type="radio"/>							
Israel is not a reliable trading partner	<input type="radio"/>							
One should be careful while doing business with Israelis	<input type="radio"/>							
In spite of its past actions, I would forgive Israel if a mutually amicable solution in our relations with them is found	<input type="radio"/>							
I feel angry toward Israel for its actions in Palestine	<input type="radio"/>							
Israel wants to gain military power over Egypt	<input type="radio"/>							
I still feel angry toward Israel over what happened during the 1967 war	<input type="radio"/>							
I would feel guilty if I bought an Israeli product	<input type="radio"/>							
I would never buy an Israeli product	<input type="radio"/>							
Israelis are friendly people	<input type="radio"/>							
I have heard good things about Israel	<input type="radio"/>							
I would like to travel to Israel	<input type="radio"/>							
I find Israeli culture very interesting	<input type="radio"/>							
Israeli culture is similar to Egyptian culture	<input type="radio"/>							
I have a pleasant feeling when I think of Israel	<input type="radio"/>							
I feel a sense of attachment toward Israel	<input type="radio"/>							

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C3 - Tunisia and its People

	Strongly Disagree						Strongly Agree
	1	2	3	4	5	6	7
I don't like the idea of owning Tunisian products	<input type="radio"/>						
I dislike Tunisia	<input type="radio"/>						
I dislike Tunisians	<input type="radio"/>						
I feel angry toward Tunisia for its lack of support of Egypt in international affairs	<input type="radio"/>						
I feel angry toward Tunisia for its lack of support of Canada in international affairs	<input type="radio"/>						
Tunisia is not a reliable trading partner	<input type="radio"/>						
One should be careful while doing business with Tunisians	<input type="radio"/>						
Tunisians are friendly people	<input type="radio"/>						
I have heard good things about Tunisia	<input type="radio"/>						
I would like to travel to Tunisia	<input type="radio"/>						
I find Tunisian culture very interesting	<input type="radio"/>						
Tunisian culture is similar to Egyptian culture	<input type="radio"/>						
I have a pleasant feeling when I think of Tunisia	<input type="radio"/>						
I feel a sense of attachment toward Tunisia	<input type="radio"/>						

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D- How we look at ourselves and the world

This section describes some opinions about Egypt, Canada, and the world in general. To remind you, **all your answers are strictly anonymous and confidential, and there are no right or wrong answers** – it is your own personal opinion that counts in the statistical analysis of all the responses we receive.

D1 - Egyptian and foreign products

	<u>Strongly Disagree</u>						<u>Strongly Agree</u>
	1	2	3	4	5	6	7
It is not right to purchase foreign products, because it puts Egyptians out of jobs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A real Egyptian should always buy Egyptian-made products	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We should purchase products made in Egypt instead of letting other countries get rich off of us	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Egyptians should not buy foreign products, this hurts Egyptian business and causes unemployment	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

D2 - Canadian and foreign products

	<u>Strongly Disagree</u>						<u>Strongly Agree</u>
	1	2	3	4	5	6	7
It is not right to purchase foreign products, because it puts Canadians out of jobs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A real Canadian should always buy Canadian-made products	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We should purchase products made in Canada instead of letting other countries get rich off of us	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Canadians should not buy foreign products, this hurts Canadian business and causes unemployment	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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D3 - Living in Canada

	Strongly Disagree						Strongly Agree
	1	2	3	4	5	6	7
Most of the people that I go to parties or social events with are also Egyptians	<input type="radio"/>						
I get together with other Egyptians very often	<input type="radio"/>						
Most of my friends are Egyptian	<input type="radio"/>						
I have many Egyptian friends with whom I am very close	<input type="radio"/>						
I am very involved with Egyptian organizations in Canada	<input type="radio"/>						
I mostly speak with family members in Arabic	<input type="radio"/>						
I mostly speak with my friends in Arabic	<input type="radio"/>						
I feel comfortable speaking and reading in English or French	<input type="radio"/>						
I deal with most of my business contacts in English or French	<input type="radio"/>						
Most of the movies or TV shows I watch are in English or French	<input type="radio"/>						

X
X
X

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D4 - Looking at the world

		Strongly Disagree					Strongly Agree	
		1	2	3	4	5	6	7
X	I don't enjoy traveling to different countries	<input type="radio"/>						
	I like to understand other cultures' perspectives and to integrate them into my own way of thinking	<input type="radio"/>						
X	I don't enjoy learning about other cultures or nations	<input type="radio"/>						
	I can easily make friends with people from other cultures	<input type="radio"/>						
	I feel comfortable dealing with people from other countries	<input type="radio"/>						
	National governments are nothing but trouble, they should all be abolished and replaced by one international government	<input type="radio"/>						
	We should teach children to value and respect people everywhere no matter what their religion or politics	<input type="radio"/>						
	We should be willing to decrease our living standard by ten percent to help people in other countries that are even poorer than Egypt or Canada	<input type="radio"/>						
	The position an Egyptian Canadian citizen takes on an international issue should depend on how much good it does for the world, not just for Egypt or Canada	<input type="radio"/>						
	It would be better to be a citizen of the world than of any particular country	<input type="radio"/>						
	Sometimes I wish I could return to the good old days	<input type="radio"/>						
	When I was younger, I was happier than I was today	<input type="radio"/>						
	Things are getting better all the time	<input type="radio"/>						
	Compared to our parents we have a better life	<input type="radio"/>						

X
X

The Images of Places: Countries, their people, and their products

E- Your Egyptian background

This section examines some aspects of Egyptian culture. As before, let us remind you that **all your answers are strictly anonymous and there are no right or wrong answers** – it is your own personal views that count.

E - Your Egyptian background

	Strongly Disagree						Strongly Agree	
	1	2	3	4	5	6	7	
I consider it very important to maintain my Egyptian culture	<input type="radio"/>							
I am very attached to all aspects of the Egyptian culture	<input type="radio"/>							
I feel very proud to identify with the Egyptian culture	<input type="radio"/>							
Although I believe that I might acquire some elements of another culture(s), it is important for me to hold on to my Egyptian culture	<input type="radio"/>							
I believe that it is very important for children to learn the values of Egyptian culture	<input type="radio"/>							
I feel very much a part of the Egyptian culture	<input type="radio"/>							
The acquisition of Egyptian family values is desirable	<input type="radio"/>							
The Egyptian culture has the most positive impact on my life	<input type="radio"/>							
Participating in Egyptian holidays is very important to me	<input type="radio"/>							
I have spent much time trying to find out more about my own ethnic group, such as its history, traditions, and customs	<input type="radio"/>							
I have a clear sense of my ethnic Egyptian background and what it means to me	<input type="radio"/>							
I am very clear about the role of my Egyptian ethnicity in my life	<input type="radio"/>							
In order to learn more about my ethnic background, I have often talked to other people about it	<input type="radio"/>							
I go to a place of worship regularly	<input type="radio"/>							
Religious people are better citizens	<input type="radio"/>							

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X

- I am a very religious person
- Participating in Egyptian religious events is very important to me
- The current situation in Egypt has no effect on my views about the country
- The current situation in Egypt has affected my views about the country negatively
- I am very familiar with the current political developments in Egypt

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F- Background Information

This last section asks for some background information which will help us classify the answers we receive. **Please remember that your responses will remain completely anonymous and confidential and will be used only to analyze the data statistically.** Thank you for your cooperation!

What is your gender?

- Male Female

In which category is your age?

- 18-19 20-34 35-49 50-64 65 or more

What is the highest level of education you have completed?

- Elementary school Some college/university
 High school College/university graduate

Other (please specify)

What is your religion?

- Muslim Christian Other No answer

In which range is the total yearly income of your household in Canadian Dollars?

- Less than 25,000 100,000 - 124,999 No answer
 25,000 - 49,999 125,000 - 149,999
 50,000 - 99,999 150,000 and over

In the last two years, how many trips did you take outside Canada? (write in the number)

Have you ever been to any of the countries or regions below? If yes, please check the approximate number of times you have been to each, and check the main purpose of your trip there (check as many as apply):

	Visited once	Visited twice	Visited more than two times	Tourism	Study	Work	Other
Egypt	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Tunisia	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Brazil	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Israel	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

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Do you have any other connections with the countries or regions below? If yes, please check to indicate the kind of connection (check as many as apply)

	Egypt	Tunisia	Israel	Brazil
Have family who live there	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Have close friends who live there	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Have business dealings there	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Used to live there	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

In which country were you born?

- Canada
 Egypt
 Other

If you were born elsewhere, how many years have you been living in Canada? (number)

In which country was your father born?

- Canada
 Egypt
 Other

In which country was your mother born?

- Canada
 Egypt
 Other

Do you have family members in Canada? If yes, check as many as apply

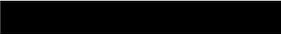
- Parents
 Siblings
 Other

Do you consider yourself to be (check one):

- Egyptian Canadian
 Egyptian
 Canadian

Thank you very sincerely for helping us out!

Your views will help to advance understanding of how our world works, and any comment you might want to add will be valuable. If you would like to make any additional comments, please write to us at:



APPENDIX F: SKEWNESS AND KURTOSIS OF SURVEY ITEMS

ETHNIC IDENTITY

Ethnic Identity	Skewness	Kurtosis
It is very important to maintain my EG culture	-1.46	1.57
I am very attached to all aspects of my EG culture	-0.83	-0.11
I am very proud to identify with my EG culture	-0.92	0.35
It is important to hold on to my EG culture	-0.92	0.39
It is very important for children to learn EG culture	-1.10	0.68
I feel part of the EG culture	-0.79	-0.25
The acquisition of EG family values is desirable	-1.08	0.83
The EG culture has the most positive impact on my life	-0.47	-0.39
Participating in EG holidays is very important	-0.33	-0.95

ETHNIC INTENSITY

Ethnic Intensity	Skewness	Kurtosis
I have spent much time to find more about my ethnic group	-0.13	-0.94
I have a clear sense about my ethnic group background	-0.67	-0.22
I have a clear sense of role of my EG ethnicity	-0.65	-0.23
In order to learn more about my ethnic background, I have talked with people about it	-0.28	-0.66

ACCULTURATION

Acculturation	Skewness	Kurtosis
Most of the people that I go to parties with are Egyptians	-0.25	-0.97
I get together with other Egyptians very often	-0.47	-0.77
Most of my friends are Egyptian	-0.29	-1.06
I have many close Egyptian friends	-0.59	-0.57
I am very involved with Egyptian organizations in Canada	0.40	-0.80
I mostly speak in Arabic with family	-1.43	1.47
I mostly speak in Arabic with friends	-1.00	-0.02
I feel comfortable speaking and reading in English or French	1.30	0.89
I deal with most of my business contacts in English or French	1.74	2.70
Most of the movies I watch are in English or French	1.03	0.25

PRODUCTS

Products	Skewness					Kurtosis				
	BR	IL	TU	EG	CA	BR	IL	TU	EG	CA
quality	0.29	- 0.43	0.31	0.05	- 0.92	0.52	- 0.67	2.27	- 0.93	0.84
technologically advanced	0.07	- 0.62	- 0.19	0.59	- 0.65	1.36	- 0.34	2.20	- 0.43	- 0.38
innovative	0.37	- 0.56	- 0.11	0.45	- 0.45	1.16	- 0.19	1.87	- 0.66	- 0.63
value for money	0.23	- 0.21	0.46	- 0.30	- 0.35	1.91	- 0.24	2.94	- 0.67	- 0.46
familiar	0.08	0.86	0.33	- 1.02	- 0.42	- 0.87	- 0.18	- 0.73	0.31	- 0.45
willing to try	- 0.25	1.35	- 0.36	- 0.84	- 1.43	- 0.15	0.75	0.10	- 0.05	1.91
willing to buy	- 0.16	1.43	- 0.16	- 0.68	- 1.20	- 0.20	1.05	0.09	- 0.46	0.93
satisfied	- 0.16	- 0.18	0.81	0.12	- 0.77	0.82	- 0.82	0.17	- 0.84	- 0.34
proud to own	0.14	1.64	0.18	- 0.57	- 0.81	1.06	1.73	0.42	- 0.64	0.02

COUNTRY AND PEOPLE

Country & People	Skewness					Kurtosis				
	BR	IL	TU	EG	CA	BR	IL	TU	EG	CA
technologically advanced	- 0.19	- 1.19	- 0.16	0.57	- 1.02	1.1	0.74	0.56	- 0.14	1.23
politically stable	0.06	0.46	0.09	1.73	- 2.29	- 0.28	- 1.15	- 0.64	2.29	4.77
high standard of living	- 0.07	- 0.44	- 0.11	0.93	- 1.45	0.85	- 0.51	0.3	0.03	1.38
trustworthy	- 0.18	1.09	0.11	- 0.35	- 1.01	1.63	0.35	0.27	- 0.36	0.74
likeable	- 0.36	1.49	- 0.21	- 1.32	-1.5	0.21	1.69	- 0.38	1.69	2.32
ideal country	- 0.12	1.63	- 0.30	0.45	- 0.89	1.05	2.19	0.58	- 0.69	0.29
positive role in world politics	0.10	1.42	- 0.01	0.25	- 0.05	0.37	0.54	- 0.08	- 1.24	- 0.86

ETHNOCENTRISM

Ethnocentrism	Skewness		Kurtosis	
	EG	CA	EG	CA
buying foreign puts workers out of work	0.12	0.19	-1.13	-0.96
real EG should buy EG products	0.14	0.11	-1.18	-1.04
buy EG, do not let others get rich off us	-0.19	-0.09	-1.18	-1.05
EG should not buy foreign, foreign hurts business	0.08	0.16	-1.09	-0.91

ANIMOSITY

Animosity	Skewness			Kurtosis		
	BR	IL	TU	BR	IL	TU
I feel angry toward the country for lack of support of Canada in international affairs	0.56	n.a.	0.92	-0.38	n.a.	0.17
I feel angry toward the country for lack of support of Egypt in international affairs	0.54	n.a.	0.76	0.27	n.a.	-0.23
I don't like idea of owning the country products	0.50	-2.11	1.04	0.64	3.66	0.20
I dislike the country	1.24	-1.79	1.34	0.62	2.22	0.55
I dislike the people	1.31	-0.80	1.47	1.13	0.53	1.31
The country is not a reliable trading partner	0.03	-0.59	0.04	0.59	0.93	0.79
I need to be careful when doing business with the people	0.02	-1.09	0.07	0.32	0.13	0.77
In spite of past actions, I would forgive Israel	n.a.	-0.24	n.a.	n.a.	1.22	n.a.
I feel angry toward IL for its actions in Palestine	n.a.	-2.52	n.a.	n.a.	5.81	n.a.
Israel wants to gain military power over Egypt	n.a.	-1.32	n.a.	n.a.	0.90	n.a.
I feel angry to IL over 1967 war	n.a.	-1.01	n.a.	n.a.	0.04	n.a.
I would feel guilty if I buy IL products	n.a.	-1.64	n.a.	n.a.	1.72	n.a.
I would never buy a IL product	n.a.	-1.24	n.a.	n.a.	0.27	n.a.

COSMOPOLITANISM

Cosmopolitanism	Skewness	Kurtosis
I enjoy travelling to other countries	-1.72	2.24
I like to understand other cultures' perspectives and to integrate them into my own way of thinking	-1.15	0.60
I enjoy learning about other cultures	-1.66	2.26
I easily make friends with people from other cultures	-0.86	-0.09
I am comfortable dealing with people from other cultures	-1.04	0.47

WORLD-MINDEDNESS AND INTERNATIONALISM

World-mindedness and Internationalism	Skewness	Kurtosis
All national governments should be abolished and replaced by one central government	0.55	-0.65
We should teach children to respect people everywhere	-2.39	6.48
We should decrease our living standard to help poorer others	-1.06	0.44
The position an Egyptian Canadian citizen takes on an international issue should depend on how much good it does for the world, not just for Egypt or Canada	-0.91	0.44
It would be better to be a world citizen	-0.30	-1.00

AFFINITY

Affinity	Skewness			Kurtosis		
	BR	IL	TU	BR	IL	TU
Friendly	0.07	0.49	-0.61	-0.21	-0.70	-0.05
Heard good things	-0.20	0.96	-0.53	-0.36	-0.23	-0.22
Like to travel	-0.71	1.57	-0.76	-0.06	1.20	-0.11
Very interesting culture	-0.26	1.18	-0.37	-0.26	0.28	-0.57
Similar to EG culture	-0.27	1.05	-0.48	-0.09	0.08	0.10
Pleasant feeling	-0.14	2.72	-0.52	0.14	7.50	-0.07
Sense of attachment	0.12	3.15	-0.39	-0.61	9.92	-0.30

NOSTALGIA

Nostalgia	Skewness	Kurtosis
I wish I could return to good old days	-0.75	-0.30
I was happier when I was younger	-0.19	-0.80
Things are getting better all the time	-0.06	-0.65
We have a better life than our parents	0.42	-0.57

RELIGIOSITY

Religiosity	Skewness	Kurtosis
I go to places of worship regularly	-0.66	-0.35
Religious people are better citizens	-0.53	-0.66
I am a very religious person	-0.68	0.33
Participating in Egyptian religious events is very important	-0.93	0.40

EVENT EFFECTS

Event Effects	Skewness	Kurtosis
The current situation in Egypt has an effect on my views	-0.18	-1.46
The current situation in Egypt has a negative effect on my views	-0.55	-0.98
I am very familiar with the current political situation in Egypt	-1.20	0.91

APPENDIX G: DESCRIPTIVE DATA

Ethnic Origin - Self

Birth - Self	Frequency	Percent
Canada	36	11.7
Egypt	235	76.3
other	37	12.0
Total	308	100

Ethnic Origin – Mother

Birth - Mother	Frequency	Percent
Canada	4	1.3
Egypt	296	96.1
other	8	2.6
Total	308	100

Ethnic Origin – Father

Birth - Father	Frequency	Percent
Canada	2	0.6
Egypt	290	94.2
other	14	4.5
Total	306	99.4
Missing	2	0.6
Total	308	100

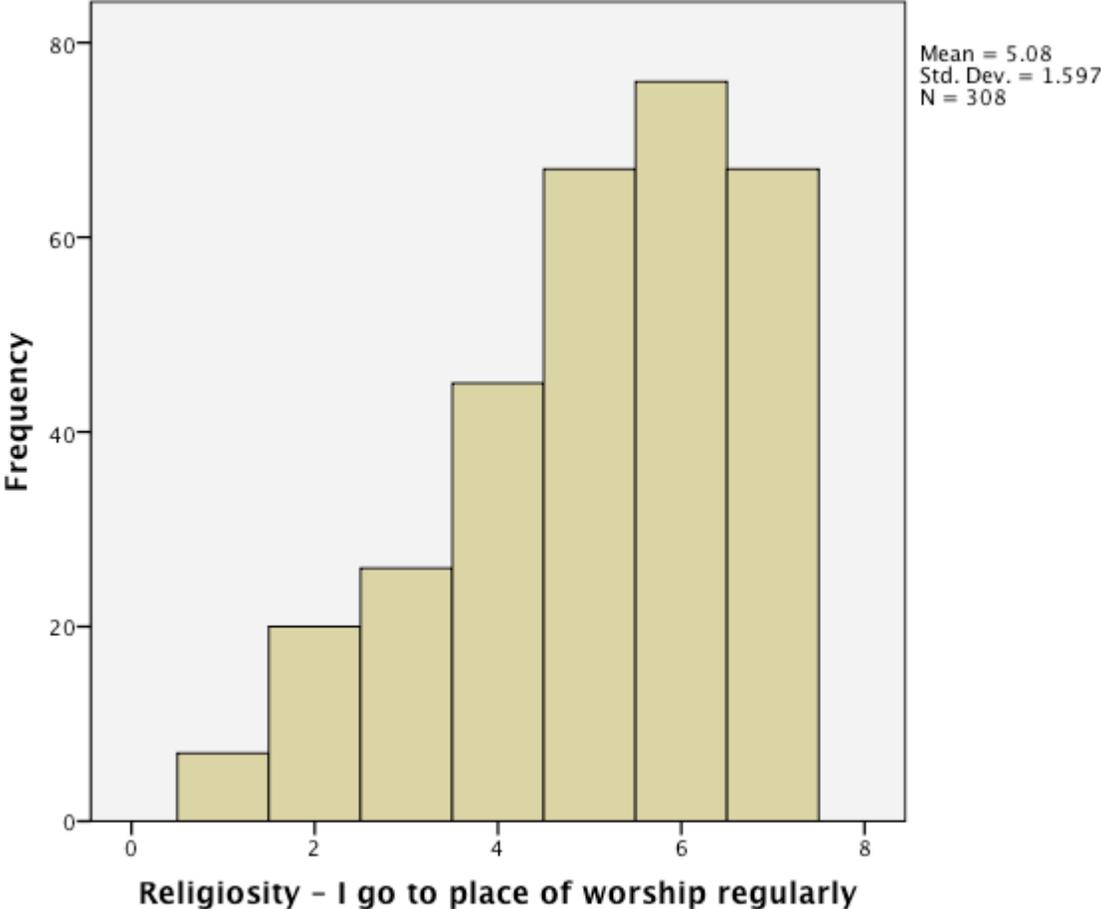
Number of years living in Canada

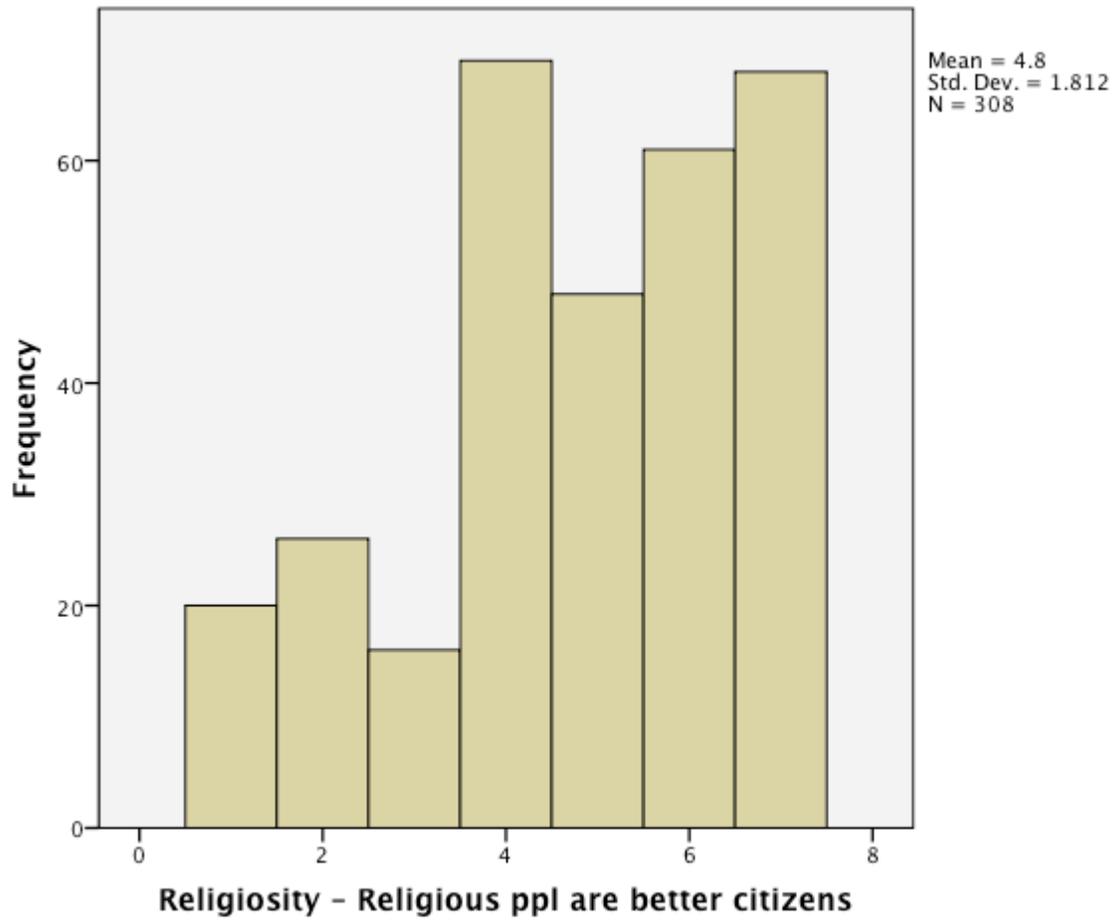
Years living in Canada	Frequency	Percent
0 years	1	0.3
<5 years	20	6.5
5 to 10 years	88	28.6
11 to 20 years	76	24.7
>20 years	32	10.4
Total	217	70.5
Born in Canada	36	11.7
Missing	55	17.8
Total	308	100

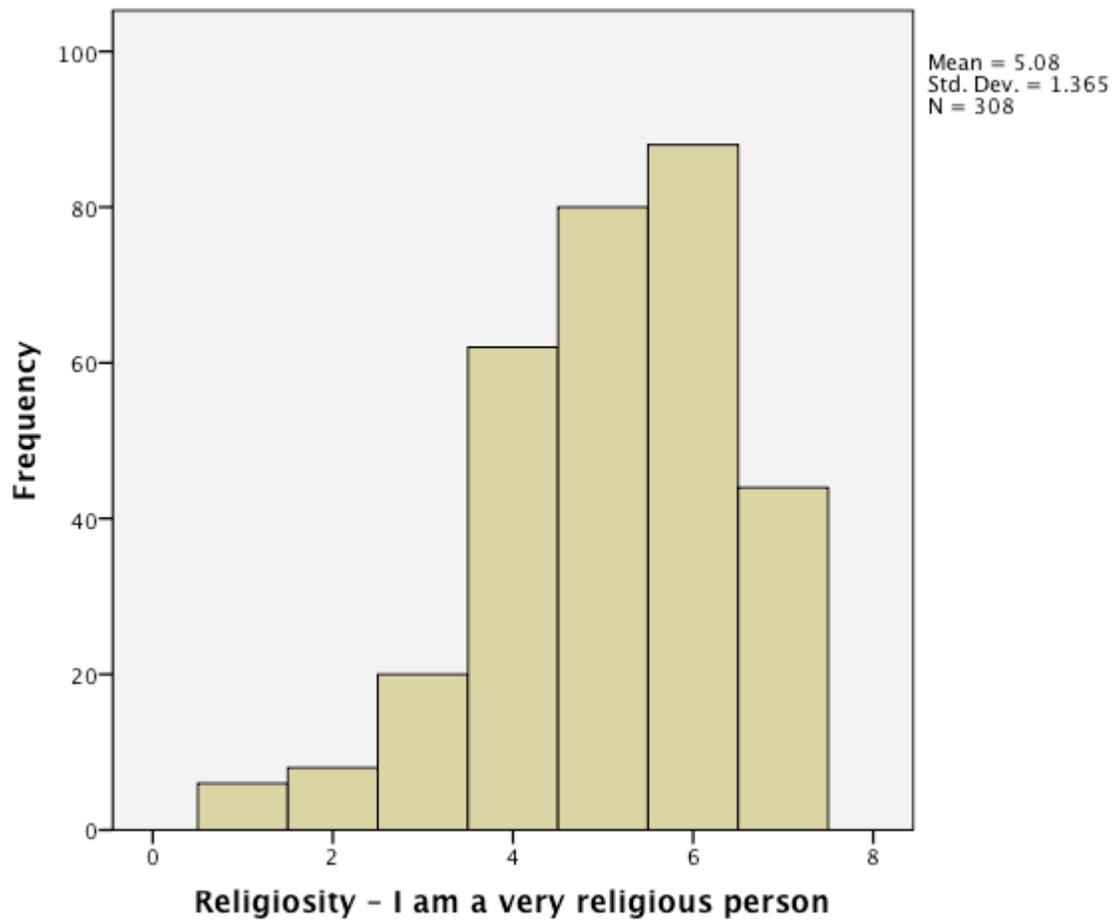
Family members living in Canada

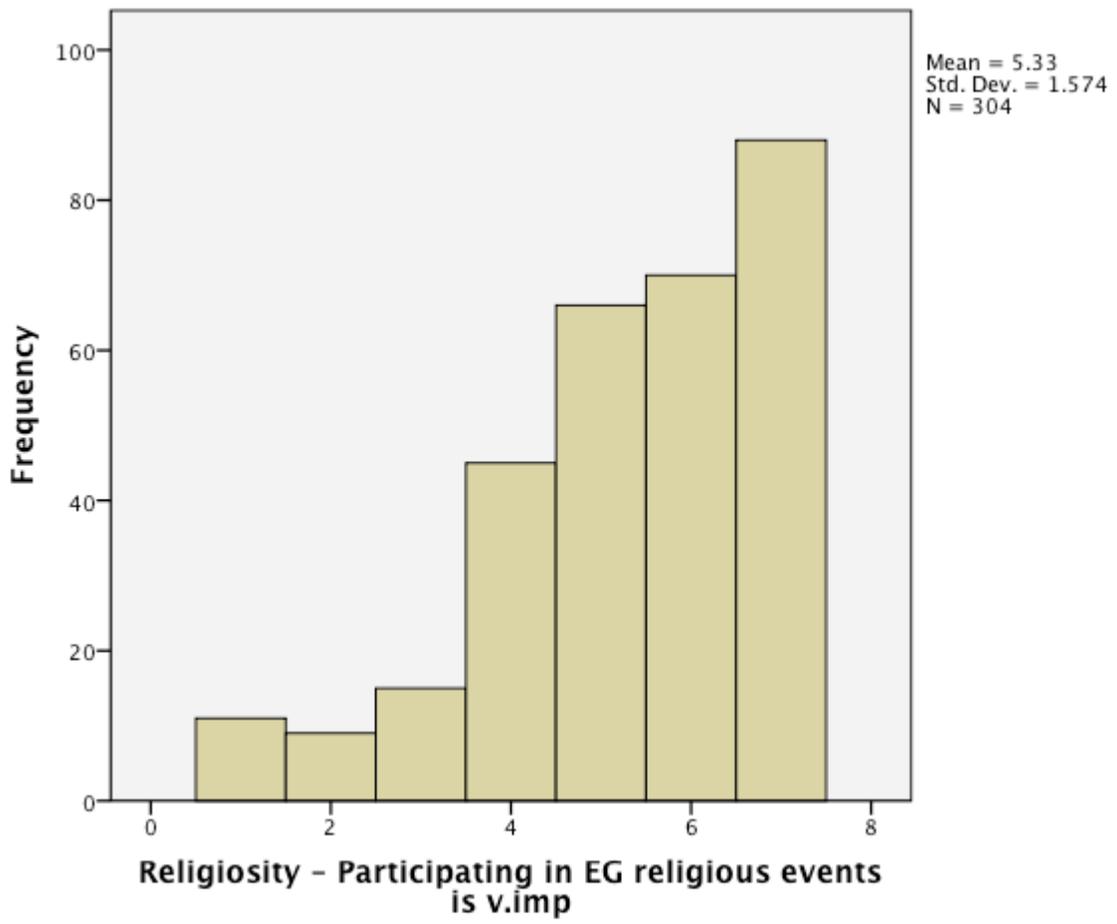
Family in Canada	Frequency	Percent
None	65	21.1
Parents	8	2.6
Siblings	39	12.7
Other	110	35.7
Parents and siblings	47	15.3
Parents and other	3	1
Siblings and other	16	5.2
Parents, siblings and other	20	6.5
Total	308	100

APPENDIX H: HISTOGRAMS FOR RELIGIOSITY ITEMS



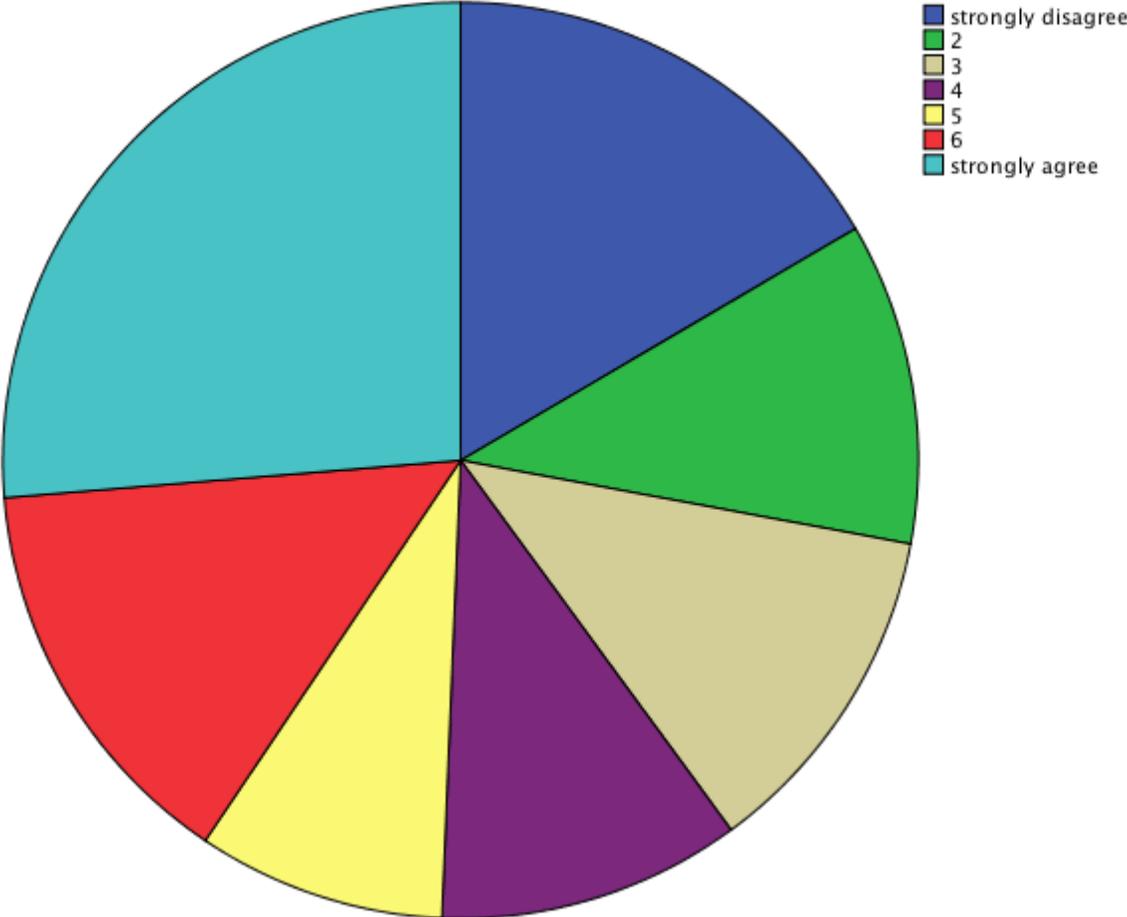




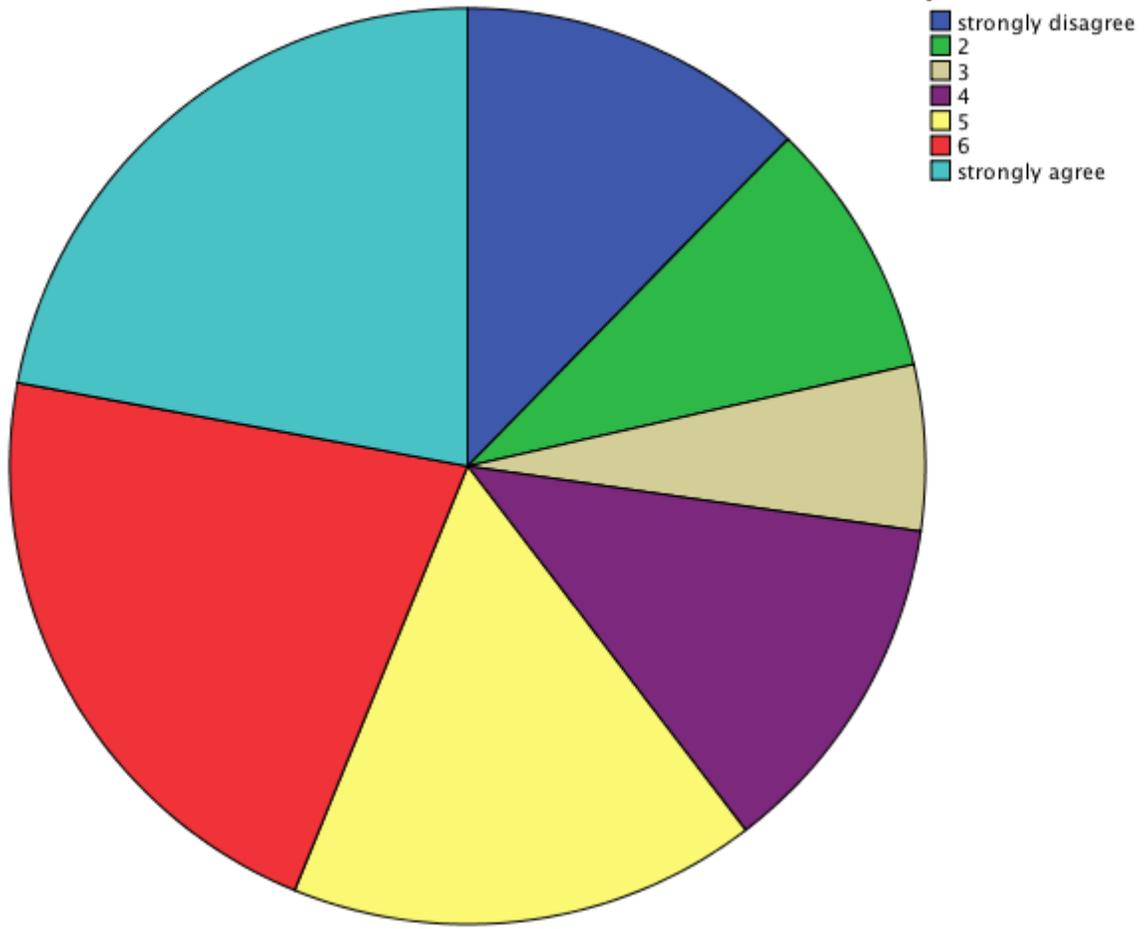


APPENDIX I: EVENT EFFECTS – PIE CHARTS

Event Effect - current situation has an effect on my views



Event Effect - current sit. has -ve effect on my views



Event Effect - I am v. familiar w current political situation

