WHO AM I? A CROSS-CULTURAL STUDY ON JAPANESE-AMERICAN BICULTURALS’ CONSUMPTION PREFERENCE TOWARDS HEDONIC AND UTILITARIAN PRODUCTS

A Thesis submitted to
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ABSTRACT

The University of Manchester

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PhD International Business and Marketing


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This thesis examines the antecedents of felt ethnicity (i.e., how one identifies towards one’s ethnic identity) within a sample of bicultural individuals living in Hawaii, and secondly investigates the relationship between felt ethnicity and purchasing intentions for products in two different categories, which are hedonic (e.g., emphasizing being able to enjoy the usage of a product such as a Louis Vuitton handbag) and utilitarian (e.g., emphasizing the functionality of a product such as a pen or a notepad). The investigations consider conceptual and measurement issues surrounding the concept of felt ethnicity, the effects of ethnic-related brand names in priming different aspects of identity, and effects on biculturals’ product evaluation and purchasing intentions. The investigation draws upon theories of social identity and distinctiveness, and examines situational attributes such as whether the intended purchase is for friends or family members.

This study consisted of a three-way experimental design. The experiment is conducted in a laboratory setting to examine the relationship among biculturals’ felt ethnicity, language cues and product types on purchasing intentions. A 2 felt ethnicity (Japanese and Japanese-American) x 2 ethnic language primes (Japanese vs. English) x 2 product types (Hedonic vs. Utilitarian) factorial design is featured to explore the role of social situations in the relationship of felt ethnicity and consumption (product preference and purchasing intentions). The sample consisted of 197 Japanese and Japanese-American biculturals; and the findings showed that consumer and product types and language cues are strong influences on product preferences and purchasing intentions. The more specific a bicultural is with his/her felt ethnicity, the clearer the role of language cues in product preference, product evaluation and purchasing intentions. Social surroundings showed moderating effects between bicultural consumers’ felt ethnicity and purchasing intentions. These findings suggest that language cues from various product types can be used to reinforce felt ethnicity.

This study makes a number of important theoretical and managerial contributions. First, this study clarifies the concept of bicultural felt ethnicity in respect of purchasing intentions, and reaffirms the concept of cultural frame switching using language cues as primes. In this way, the thesis presents a new conceptual model and resolves some measurement issues of felt ethnicity and three of its antecedents: self-acculturated identity, perceived parental ethnic cultural identity (how one perceived his/her parents define their ethnic identity), and social orientation (the degree to which one socializes with people of the same ethnicity). Second, the findings suggest that felt ethnicity can be used as a tool to investigate biculturals in a global market and to facilitate market segmenting and communication. Finally, limitations of the thesis are recognised and direction for future research is proposed.
DEDICATION

I would like to dedicate this thesis to my parents. They have given me the best and most support that I could have hoped for. Any accomplishments of mine are due in no small part to their constant support. 色々大変だったけど、ずっと支えてくれてありがとう。感謝しています。
ACKNOWLEDGEMENT

‘Thank you so much!’ I think is the word that best describes my feelings and gratitude to all the people who gave me their moral support for all these years. I realise in writing this that I have spent so many years in getting myself educated in school! While I am eager to finally bring this part of my life to a sweet closure, I have to say that it has allowed me to get to know some outstanding individuals even more.

First and foremost, I would like to thank my thesis supervisor, Professor Paul R. Jackson, for his valuable insights, comments and teachings. It has been an honour and pleasure to be his student. I am grateful for the excellent role model he has provided as a successful psychologist and professor. He has taught me, both conscientiously and patiently, how to conduct good experimental psychology and also to grasp the fundamentals of advanced statistics. I appreciate all his contributions of time, ideas, and knowledge to make my Ph.D. experience productive and stimulating. The joy and enthusiasm he has for my research was contagious and motivational, even during tough times in the PhD process.

He has been a great mentor and a great friend. I feel so fortunate to have found someone like to him to help me through this experience and giving me confidence and faith in my own work. I am proud to have been able to work with him. This doctoral learning curve has been like a roller coaster ride for me, and if it wasn’t for his moral and academic support, I don’t think I could have completed this tedious and never-ending journey.

I also wish to thank my second supervisor, Dr. Charles Cui. His critical comments on my writing gave me an idea on how to be clear but at the same time assertive for my readers.

I wish to thank Professor Adamantios Diamantopolous for his ideas and constructive feedback on my work. Also, thank you for his understanding and moral support through times when we have not the slightest idea to why certain things happen the way they do!

Only in times of hardship then will one knows who their friends are. I would like to thank some close friends Susan Hiyoto, Lisa Higuchi, Elisa Chen and many more (you know who you are) for their friendship and helping me out when I most needed. I would also like to thank fellow researchers who were giving me advice and constant support, keeping me company when I am down, and sharing my joy with me when I’ve achieved my goal.

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Beyond friends is my family. I would like to thank my family for all their love and encouragement. For my parents who supported me in all my pursuits.

My parents and my brother, Ken, have been there all along. They supported me even when I had not confidence to carry on. They provided excellent role models (Thank you お兄ちゃん for understanding what research is all about) for my educational and personal endeavors. Thank you for your listening ears.
And most of all for my loving, supportive, encouraging, and patient husband, Tse, whose faithful support during the entire process of this Ph.D. is much appreciated. When I was going through a rough time, he was the individual who helped me and pushed me forward (in a rather surprising way). He stayed with me and shared my sorrow and happiness which I deeply appreciate. Repetitive whining and complaints is not anyone person can tolerate all the time but you did it. Thank you.
LIST OF ABBREVIATIONS

JA  Japanese-American
J   Japanese
JP  Japanese Language
EL  English Language
JCCH Japanese Cultural Center of Hawaii
HED Hedonic Product
UTL Utilitarian Product
GLOSSARY OF TERMS

This section includes definitions of the terms that are used in this thesis. These terms are adopted from the U.S. Census Bureau as well as from bicultural consumer studies.

Asians

This refers to those having origins in any of the original peoples of the Far East, Southeast Asia, or the Indian subcontinent including, for example, Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam (www.census.gov).

Minority Ethnic Group

A classification provided by the U.S. Census Bureau to distinguish the different ethnic groups who are not of the mainstream “White” American. According to the dictionary definition, the term minority ethnic group relates to the numerical size of an ethnic group, and refers to an ethnic group whose population size is smaller than the dominant ethnic group.

Model Minorities

This term refers to ethnic minorities who have an upscale socio-economic demographic profile (Fisher, 1994). They are wealthy, highly educated and hold managerial/professional occupations (Taylor and Stem 1997, p.47).

Majority-Minority Ethnic Group

A term used to describe an ethnic group that is categorised by the U.S. Census Bureau (2009) as a minority group, but at the same time has a larger population size in comparison to other ethnic groups in a particular location (e.g. an individual U.S. State).

Ethnic Identity

An ethnic label assigned to individuals according to their ancestral background.

Situation

A term that includes the attributes that occur in a social (presence of others) or physical (e.g. features of a room) surrounding and task definition (e.g. gift giving). The definition of situation specifies that the person, situation, task definition and the stimulus object are distinctive in their influences on behaviour. There are many cues which surround a person at a given time in a given place and thus define the situation.

Bicultural

This refers to individuals who are sufficiently exposed to and are likely to be proficient in more than one type of ethnic culture through:

1) Having experiences from residing in a culture other than their own culture for a long period of time;
2) Having displayed Asian ancestry in terms of marriage, decision-making;
3) Demonstrating an active interest in an Asian culture (e.g. Japanese culture);
and

**Felt Ethnicity**

A concept (adopted from Stayman and Deshpande, 1989) that identifies which ethnic group (i.e. ethno-culture) a bicultural most strongly identifies with. The most common identification used in past literature (Phinney et al., 2001) derives from the individual’s country of origin or sometimes consists of a compound label, such as Japanese-American, Chinese-American, and so forth. The definition of felt ethnicity in this study includes additional factors such as the geographical and/or general cultural sources of those persons who have migrated to the United States, as well as people’s emotional attachment towards their ethnic identity.

**Hedonic Product**

This refers to products that have pleasurable attributes that contribute towards a consumer’s experiential enjoyment. In other words, hedonic consumption is likely to be “decided by feeling” (Park and Moon, 1991, p.984) which suggests that the product is obtained for pleasurable purposes.

**Utilitarian Product**

This refers to products that have functional attributes (i.e. fulfilling basic needs). Utilitarian consumption is based on the practicality and functionality of a product. Utilitarian consumption is easier to quantify and justify as it is believed to be based on the functional benefits rather than hard-to-explain feelings (Okada, 2005).
DECLARATION

I certify that I have read this dissertation and that, in my opinion, it is fully adequate in scope and quality as a dissertation for the degree of Doctor of Philosophy in International Management and Marketing.

I hereby declare that no portion of the work referred to in the thesis has been submitted in support of an application for another degree or qualification of this or any other university or other institute of learning. Every effort has been made to indicate the sources and other contributions involved in this study. This includes references to the literature, support from organizations for data collections, and acknowledgement of collaborative research and discussions. This work was under the supervision of Professor Paul R. Jackson, at Manchester Business School, UK.
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PREFACE

The work described in this thesis was carried out between September 2009 and February 2012 under the guidance of Professor Paul R. Jackson at the University of Manchester, Manchester Business School. A glossary of terms is included at the start of the thesis, which gives definitions of the key concepts and terms used throughout the main body of the thesis. Two methodologies were used in this work, and so the empirical body of the thesis is split into two parts. The first part presents a qualitative study which serves to inform the method for the quantitative study presented in the second part of the thesis.

The first qualitative study develops the idea of what it is to be a bicultural member of a majority minority ethnic group. Here, the term majority refers to a group that has a larger population size than the total population of a defined geographical area. This study led to the modification of the initial conceptual framework which then was used to develop the design for the quantitative study. The second experimental study is presented in two parts. The first focuses on the antecedents of felt ethnicity, and the second considers the relationship between felt ethnicity and biculturals’ consumption preference towards hedonic and utilitarian products. Different ethnic cultural cues (e.g. Japanese language written characters and English language written words/alphabet) were used as primes, and each product type was primed as either of Japanese or of American origin. Findings of each study are discussed, and the final chapter of the thesis considers both parts in a broader setting.

The author embarked on this study out of curiosity about how biculturals behave in terms of their product evaluations and purchasing intentions. Biculturals are a unique group of individuals who often face ethnic cultural dilemmas during their consumption decision-making. Their dual cultural frameworks switch back and forth, depending on how they are primed by external stimuli associated with their respective cultural frameworks. Another influence on consumption decisions that is of interest is the social situation: whether purchasing is for self, family members or co-workers.

Although globalization has gradually influenced individuals’ way of life, some biculturals still retain many traditional cultural values (e.g. from the Japanese Meiji pre-war period) and biculturals may find interest in knowing more about their roots. This interest in roots will influence the way they communicate and behave, and in turn may slowly change the norm of Japanese-Americans’ behavioural patterns of consumption to reflect a popular culture view of heritage, roots, values, ethnic personality. The author believes the findings of this study will contribute towards knowledge in the marketing psychology field, which is a major part of the consumer behavioural studies.
CHAPTER 1

INTRODUCTION

Culture is proposed by several authors (e.g. Boyd and Massy, 1972; Cohen, 1972; Engle, Kollat and Blackwell, 1973) as an important determinant of consumer behaviour. Henry (1976), however, criticized this view arguing that supporting empirical evidence is inconsistent. There has been a lack of unanimity in the operational definition of culture. This study seeks to examine the relationship between culture and consumer behaviour in a specific group of bicultural individuals, namely Japanese-Americans living in Hawaii, through a simple involvement of the author’s learned beliefs and observed behavioral norms, and through a more conceptualized understanding of the cultural values and background of the group. The cultural values of biculturals evolve as they are passed down between individuals from one generation to another and from one cultural group to another, and this evolution is assumed to be reflected in changes in intention to buy specific products. This thesis will investigate the relationship between culture and consumption behavior in a specific population, and in particular the influence of the cultural heritage of relevant value sets such as: obligations towards blending into the society, being respectful to elders, and paying respect to ancestors even of different religious beliefs. The impact of these value sets is assumed to differ from situation to situation, and findings from this research can thus be used as an effective descriptive market segmentation variable.

For the purpose of this study, a behavioral-focused definition of biculturals’ consumption patterns is used to explain the continuous interaction between an individual’s cognitive and affective processes and their biological and social environment (LeVine, 1982). Within LeVine’s psycho-cultural model, there are two
types of individuals: mono-cultural and bicultural. A mono-cultural individual is someone who lives in and practices the norms and beliefs of one type of culture, which is the same as their country-of-origin (e.g. someone born and raised in the same culture). An example of such a person would be a Japanese person who is born and raised in Japan. On the other hand, biculturals are individuals who live within two cultures and are able to acknowledge that they belong to both cultures (e.g. someone born in one culture and raised in a second). An example of such a person would be a Japanese who is born and raised in America. Biculturals may differ in how well they are able to negotiate these cultures, and thus differ in their degree of cultural competence. Following the behavioral model of culture (LaFromboise, Coleman and Gerton, 1993), a culturally competent bicultural would be an individual who migrates to a country which is not their country of birth (e.g. a Japanese born in Japan but bred in America) but is able to socialize and negotiate with ease in both cultures. Other biculturals may be less culturally competent, and encounter difficulty negotiating the diverse established structures of meanings within these cultures. Cultural competence can also be viewed within a “multilevel continuum of social skill and personal development” (LaFromboise, Coleman and Gerton, 1993, p.396), such that biculturals from different social levels have differential access to social and occupational roles associated with cultural competence. Building on the distinction between monocultural and bicultural beings, this thesis will examine the influence of culturally relevant cognitive and affective processes on consumption behavior.

DEFINITIONS AND TERMS

This section elaborates the terms listed in the glossary, and the definitions are accompanied by examples to better explain the usage of the terms in this thesis.
*Asians* refers to those having origins in any of the original peoples of the Far East, Southeast Asia, or the Indian subcontinent including, for example, Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam (www.census.gov).

*Minority ethnic group* is a classification given by the U.S. Census Bureau to distinguish the different ethnic groups who are not of the mainstream “White” American. In theory, the term minority ethnic group also relates to the numerical size of the group. In this case, it means that this ethnic group is of a smaller size compared to the dominant ethnic group. Sometimes, the term is also linked to “low status”, but this study will avoid this stereotyped ideology of ethnic minorities, in favour of a usage based on the difference in ethnic background. The group of Japanese-Americans used in this study is often regarded as a “model minority” (Taylor and Stern, 1997; Lee, 1996; Suzuki, 1977; Takaki, 1989; Wong, Lai, Nagasawa, 1998), defined as individuals who have a socio-economically upscale demographic profile (Fisher, 1994), and are wealthy, highly educated and hold managerial/professional occupations (Taylor and Stem 1997, p.47). The experience of assimilation for model minorities might be different from that of other minority groups because of their premium status combined with rapid population growth, and so Asian-American model minorities make an attractive market.

*Majority-Minority Ethnic Group* is a term used to describe an ethnic group that is categorised by the U.S. Census Bureau (2009) as a minority group, but at the same time is the largest in population size in a particular location such as an individual U.S. State.

*Ethnic identity* is a label given to individuals which indicates their ancestral background.
Situation is an umbrella term for social and physical attributes of a surrounding, and its definition includes a specification of the person, situation and the stimulus object all of which are distinctive as sources of influence on behaviour. This is similar to Helson’s (1964) classification which separates organic (i.e. the person), contextual (i.e. the situation) and focal cues in perception (i.e. the stimulus object); as well as the definition of situation adopted by Belks (1975, 1976). He lists five dimensions of situations: physical surroundings, social surroundings, temporal perspective, task definition, and antecedent state. While such a broad definition could include a nearly infinite number of the cues which surround a person at a given time, the focus of attention here is on those features which are known to be influential on individual behaviours. This follows Belk (1975) who asserts that a usable definition of situations has to include features which have a “demonstrable and systematic effect on current behaviour” (p.159).

Felt Ethnicity, in this study, is used as a concept (adopted from Stayman and Deshpande, 1989) that identifies which ethnic group (e.g. ethnoculture) a bicultural most strongly identifies with. The most common identification used in past literature (Phinney et al., 2001) derives from the individual’s country of origin or sometimes consists of a compound label, such as Japanese-American, Chinese-American, and so on. This means that felt ethnicity in this study includes the geographical and/or general cultural influences on those persons who have migrated to the United States as well as people’s emotional attachment towards their ethnic identity.

Bicultural is a label which refers to individuals who are sufficiently exposed to and likely to be proficient with more than one type of ethnic culture through one or more of: 1) having experiences residing in a culture other than their birth culture (e.g. persons from a collective culture now residing in individualist cultures); 2) having
displayed Asian ancestry in terms of marriage; 3) demonstrating an active interest in an Asian culture; and 4) being recognized as bicultural by others (Berry, 1996, Phinney, 1998, Benet-Martinez and Haritatos, 2006).

_Hedonic products_ are products that have attributes that contribute towards consumers’ experiential enjoyment. In other words, hedonic consumption is likely to be “decided by feeling, and such feeling is difficult to explain logically” (Park and Moon, 1991, p.984).

_Utilitarian products_ are products that have functional attributes. In other words, utilitarian consumption is based on the practicality and functionality of a product. Utilitarian consumption is easier to quantify and justify than hedonic consumption because it is based on functional benefits rather than unexplained feelings (Okada, 2005).

**BACKGROUND**

As globalization takes place, individuals migrate and inter-marry; though bicultural does not necessarily mean bi-racial. It is a common flaw in thinking that people tend to use race as a distinction in analysing an individual’s behavior. For example, a stereotypical assumption is that a person who has Asian (e.g. Japanese, Chinese, Korean, etc.) facial features has to behave in a so-called Asian manner. This is a form of racialization and discrimination. So then, what about those Asians who are raised or even born in a country (i.e. Asian-American) who are exposed to a different culture compared to their country-of-origin? Individuals who behave according to either their ethnic norms or to their host country norms are better called mono-culturals. Individuals who behave according to the norms of both are truly biculturals. Several scholars (Hong _et al._, 2001; Ramirez-Esparza _et al._, 2006;
Verkyuten and Pouliasi, 2006) have argued that situational demands play an important part in triggering ethnically salient cultural frameworks, and so the consumption behavior of biculturals will vary depending on the situation. Bicultural-related studies (see LaFromboise, Coleman and Gerton, 1993; Benet-Martinez and Haritatos, 2005; Sekhon and Szmigin, 2009; Stroink and Lalonde, 2009) have gradually increased in significance in consumer behavior research. The study of biculturalism in consumers goes beyond the simplicity of seeing individuals having two cultural frameworks internalized within them, and it ventures into the cognitions of how biculturals react to certain cues, and in what situations their mental cultural framework is triggered and switches its salience to fulfill the desired behavioral outcome.

Biculturals’ cognition is likely to become more complex over time as they internalize two cultural frameworks instead of one; and this in turn will lead to changes in the factors which influence alternative behavioural choices. Monoculturals will not find it easy to comprehend fully the factors which determine these choices. This is because people tend to “judge a book by its cover” and so will tend to expect individuals to behave in ways consistent only with their physical appearance. They will thus underestimate the impact of the other less visible elements of the complex cultural background of biculturals.

OVERVIEW OF RESEARCH

**Thesis Hypothesis**

The basic hypothesis in this thesis is that the purchasing behavior of biculturals who form a numerical majority ethnic minority group (these are called majority-minorities) will be most strongly influenced by that ethnic status. Building
on past research by Grier and Deshpande (2001), biculturals will be examined from three perspectives: their numerical group size, their social status in the society, and their ethnic identity. As a minority ethnic group grows to become a numerical majority within a community, that group becomes more distinctive (McGuire, 1976) and studies of ethnic minorities become less relevant to explain their consumption behavior. In terms of social status, the Japanese-American group studied here is high in status, and Grier and Deshpande (2001) show that social status influences consumption behavior. The ethnic identity of biculturals is cultivated through a life-long journey of acculturation, ethnic social interaction as well as parental influences; and that rich mix of influences on identity is expected to have an impact on consumption choices. Overall then, the chosen sample for this study is a majority ethnic minority group who are of high social status, and so this study is radically different from prior studies.

Globalization has led researchers (Cornwell and Drennan, 2004; Friedman, 1990) to look into bicultural consumers and their ethnic background. However, it is the lack of reference to biculturalism in that literature, accompanied by the little thought given to the various ethnic backgrounds represented by immigrants that aroused the interest of the author. For the purposes of this study, the author decided to concentrate on the concept of ‘felt ethnicity’ rather than ethnic background as a major influence on consumer purchasing decisions. A number of researchers (Deshpande, Hoyer and Donthu, 1986; Forehand and Deshpande, 2001; Hoyer and Deshpande, 1982; Schwartz, Zamboanga, Rodriguez, and Wang, 2007; Tsai, Ying and Lee, 2000) have argued that ethnic background is generalizable as an influence on consumer purchasing behavior; and the author asserts that feeling towards ethnic
identity may potentially be a contributor towards market segmenting on consumer behaviour.

In order to establish the objectives for this study, the author examined three widely used theories of consumer behavior, each of which has sub-models which include a cultural frame switching framework and consideration of situational variables. These theories are Social Identity Theory, Self-Construal Theory, and the Cultural Frame Switching Model. These theories are used together to create a new unified research framework for explaining the impact of self-construal and social identity biculturals’ purchase intentions. One common aspect of the three theories is that they focus on situational variables such as social surroundings (i.e. family, and culture) and attitudes (i.e. product preference) as explanatory variables (Xu, Shim, Lotz and Almeida, 2004).

The main objective of this study is to investigate whether ethnic identity should be considered as one of the situational variables which affects consumer behavior, and in particular to focus on an aspect of ethnic identity which has been overlooked in previous research, namely the rearrangement of identity at different stages of immigration. Prior research (Xu et al, 2004, Zmud, 1992, Ahmad, 2003) has shown that ethnic background does have an effect on consumers’ purchasing decision; however, this research does not answer the question of how long effects persist over how generations it persists. This will be investigated in the two studies to be reported here.

**PURPOSE OF EACH STUDY**

The overall aim of the thesis is to contribute to biculturalism literature as well as to marketing professional practice. The thesis adopts principles described in
Creswell et al. (2003)’s sequential mixed method design methodology. It is organized in a flow where qualitative data were collected in an initial stage, followed by the collection of the other set of data (quantitative) during a second stage. According to Greene et al. (1989), this sequential method is known as Development, in that it seeks to use the results from one method to help develop and inform sampling, implementation and measurement decisions in the other method.

Study 1

The purpose of Study 1 is to understand the phenomenon of being a bicultural who holds a majority ethnic minority status. This is carried out through a phenomenological psychology study, based on a literature review and a preliminary conceptual framework which is introduced in Chapter 2. The research questions that guide study 1 are:

1. Does a majority ethnic minority group have different cognition (relating to consumption behaviour) from a majority-minority ethnic group?

2. What are the antecedents of these biculturals’ feelings towards their ethnic identity?

After analysing the results from this study, a modified conceptual framework will then be presented in the light of its findings.

Study 2

The purpose of Study 2 is to investigate influences on the consumption choices of biculturals (particularly their purchasing intentions) in a laboratory setting. Study 2 addresses a set of research questions which emerged from the first qualitative study, and tests seven hypotheses with an experiment in a natural environmental setting.
THEORETICAL PERSPECTIVES

Four major theories of studying ethnic identity served as theoretical foundations for this study — Social Identity Theory (Hogg and Abrams, 1988), Self-Construal Theory (Markus and Kitayama, 1991), the biculturalism-acculturation model (LaFromboise, Coleman, and Gerton, 1993) and the cultural framework switching model (Hong et al., 2000). Each one will be examined in detail in chapter 2.

EXPECTED CONTRIBUTIONS

The thesis is expected to make contributions to the academic literature of marketing (in terms of theory and methodology) and also to professional managerial practice. Each area is next considered briefly.

Theoretical Contributions

Contribution towards Distinctiveness Theory

The first theoretical contribution of this research is to ethnic identity studies of biculturalism. This study uses Brewer’s (2000) Optimal Distinctiveness Theory (ODT) and Grier and Deshpande’s (2001) Distinctiveness Theory (DT) to justify why a majority ethnic minority group should be studied. Existing literature on ethnic minorities is contradictory. Deshpande and colleagues (Deshpande and Hoyer, 1986; Hoyer, Deshpande, and Donthu, 1982) found that ethnic minorities (which are numerically small and of low social status) are more ethnically inclined to their group membership than the U.S. mainstream (i.e. white) culture and have higher pride in their ethnic identity. However, Brewer’s (2000) found the opposite in her study: numerically large groups showed that they were more inclined towards their ethnic group membership. Although Brewer (2000) did not use ethnicity as a construct, she
followed other majority-minority ethnic group studies by manipulating the situation in order to expose her subjects either to depersonalize or to personalized conditions. The majority group showed a higher in-group bias than did the minority group, when the subjects perceived the social categorization to be meaningful (i.e. high in self-worth and motivational significance). This means that biculturals’ interpretation of their social category differs according to the social context and other exogenous factors (e.g. high versus low status membership, and degree of loyalty to membership of the group), and this alters both cognition and behavior. The contribution of Brewer’s study to Optimal Distinctiveness Theory is that numerical size and social status do make a difference to cognition. However, in order to differentiate the level of social status in different groups, researchers have to take into consideration the ethnicity that is declared in the groups that are being studied. Thus, to better understand the cognitive behavior of biculturals, researchers have to investigate not only the numerical size of an ethnic group but also their current social status in the society.

**Contribution to Self-Construal Theory**

The second theoretical contribution is in applying self-construal theory to biculturals of different levels of status. The main significance of this study is that this is the first empirical study to apply self-construal theory to explore the purchasing intentions of biculturals of a multiple level status (i.e. majority ethnic minority groups). This multiple level status ethnic group is often neglected and no single theory can explain their ethnically salient decision-making). Self-construal is a construct that falls under the umbrella of Social Identity Theory (SIT), and it helps to understand better the relationship between felt ethnicity (a construct which is explained through self-construal) and purchasing intention. The self-construal theory divides individuals into two categories: interdependent and independent; and biculturals often fall into
both categories. Independent self-construal is fundamental to a Western perception of self, in that an individual with this self-construal can be described in terms of significant dispositional attitudes rather than in terms of their situational context. An interdependent self-construal can be described in terms of the self-in-relation-to-others, and the self is viewed as interdependent with the surrounding context (Markus and Kitayama, 1993; Haberstroh et al, 2002).

Self-construal theory distinguishes between monocultural and bicultural individuals on the basis of the number of aspects of their self-construal (one for monocultural and two for bicultural) and their ability to switch between them (for example between independent-western and interdependent-eastern). Singelis (1994) suggested that through cultural socialization of individuals and globalization of the society, the relative strength of the independent and interdependent images of self has gradually increased. This is especially evident among biculturals who are those with “a well-developed sense of interdependence and a well-developed sense of independence” (Yamada and Singelis et al, 1999).

To increase the salience of independent or interdependent components of self-construal, this study adopts the Hong et al. (2000) priming methodology using symbolic icons which have ethnic culture significance. This relationship of self-construal and ethnic symbolic icons is established by using concepts from the socialization literature such as group socialization, perceived parental ethnic cultural identity and acculturation, and linking them to felt ethnicity (Ting-Toomey, 1981; Darley and Fazio, 1980; Synder and Swann, 1978). Moreover, the role of ‘feeling’ is examined to provide additional support for how consumers use symbols and language to construct, maintain, and enhance felt ethnicity across different situations and different product types (i.e. hedonic and utilitarian).
Although Yamada and Singelis et al. (1999) and other researchers (Gardner, Gabriel and Lee, 1999; Haberstroh et al. (2001) documented evidence about biculturals’ self-construal (self-image) and behavior, they did not touch upon the relationship of how this self-construal affects consumption behavior. Stayman and Deshpande (1989) and Zmud (1992) discussed ethnic identity and ethnic food preference, and they did not investigate how the self-construal within a bicultural’s felt ethnicity affects consumption behavior. Furthermore, these researchers studied only fresh immigrants whom they consider as biculturals; while the focus of this study is broader since it includes different generations.

*Refining the Felt Ethnicity Concept*

Experimental studies of biculturals’ dual cultural identity have not considered the association between an individual’s felt ethnicity and ethnic language primes such as brand names. On the basis of minority-majority bicultural and psychology literatures, this study proposes to refine concepts such as socialization and acculturation to capture the distinctive features of felt ethnicity: ethnicity as felt experience rather than as a fixed racial classification. The author proposes that the refinement of felt ethnicity and the re-examination of the frame switching concept will ensure accurate application of the element of ‘feelings’ to ethnic identity studies within consumer research. This concept is based on a *continuity* of ethnic identity which is better described as felt ethnicity rather than a static ethnic *category* label such as those used by the census.

The association between felt ethnicity and ethnic language primes used in advertisements can be examined through statistical methods such as logistic regression. Logistic regression analysis is used to examine how well bicultural
consumers’ felt ethnicity is able to predict their preferences for brand names projected in different languages. According to social identity theory and self-construal theory, a positive relationship between bicultural consumer and ethnic culture-related brand name is expected.

*Extension of Cultural Frame Switching Model*

The cultural frame switching model developed by Hong *et al.* (2000) investigates how biculturals switch within their dual cultural mind-set according to the respective symbolic icons (e.g. U.S. White House, a national flag, etc.). This frame switching indicates biculturalism of an individual, and how closely these bicultural individuals relate themselves with the ethnic symbolic icons. With reference to the self-construal theory (Markus and Kitayama, 1993), biculturals are predicted to portray a better attitude towards products that are primed with symbols and icons which are familiar to them (Hong *et al.*, 2000; Darley and Fazio, 1980) compared to symbols or icons which appear foreign to them. In addition, this model not only examines their decision-making process, but also examines how frame switching occurs when decision-making involves ‘other people’ (e.g. friends and family).

In this study, the author extends the cultural frame switching model by incorporating concepts from a cognitive perspective (i.e. usage of language). For example, Kroll and De Groot (1997) developed a Conceptual Feature Model (CFM) which suggests that words in each language known by a bicultural activate a series of conceptual features. Luna, Ringberg and Peracchio (2008) added that these words are related to a number of features that represent a subjective interpretation of a word or words for each individual. These conceptual features, when classified under one
category, “could be considered distinct frames” (p.281). This suggests that biculturals’ dual cultural frames are connected individually to the respective language through translation into the equivalent word in another language. Through extending CFS to include CFM concepts, a different relationship is anticipated depending on the level of these bicultural’s felt ethnicity (i.e. Japanese vs. Japanese-American), and how this felt ethnicity triggers the distinct frames when the individual is exposed to advertisements in different languages.

Relationship between Felt Ethnicity and Purchasing Intentions

The final theoretical contribution lies in the differences in impact of felt ethnicity on purchase intentions according to situational attributes which are here defined as purchasing for friends and family members. Even though it has been recognized that experimenting using a single product does not encourage generalization to the wholeness of felt ethnicity, this thesis will go beyond previous research which did not attempt to consider product type differences when examining the relationship between felt ethnicity and purchasing intentions.

Belk’s (1975) concepts of situation include the presence of people (e.g. social surrounding), and task definition (e.g. purchases for people other than self), have been related to self-construal, but so far there has been no extension to consider bicultural self-construal and purchasing intention. These concepts are useful in investigating the effects of cultural frame switching and felt ethnicity. Furthermore, the inclusion of situation may facilitate a nuanced understanding of the salience of felt ethnicity by exposing study participants to different product types along with different stimuli (i.e. language and social surrounding). The author proposes that these language and situational primes will moderate the relationship between felt ethnicity and purchasing
intention. The author predicts that although felt ethnicity is multifaceted, the
dependent variables of perception of quality and attitude towards different product
types will be positively related to ethnic self-construal, how strongly individuals
identify with their bicultural ethnicity. This effect is expected to be observed with the
priming methodology that has been used in cultural frame switching studies.

**Potential Methodological Contributions**

At the methodological level, this study is expected to resolve a number of
measurement issues which have been problematic in previous studies of the
consumer’s felt ethnicity and their purchasing intentions. Researchers in bicultural
consumer studies have investigated the relationship between ethnic identities of
consumers and their consumption, but they have used unsuitable measurements. Some
psychologists (Marsella, Vos, Hsu, 1985; Yamada, Marsella, Yamada, 1998)
indicated that ethnic identity can be best captured by self-identification, but there is
disagreement about what is considered an accurate form of identification. Should it be
according to the Census Bureau, or should it be based on surnames or by ancestry
background? Due to this ambiguity, studies that use self-identification often result in
disappointing outcome (Kassarjian, 1971). Even though more appropriate ethnic
identity measurement scales are being developed (e.g. SL-ASIA), these scales are not
generalizable across different ethnic groups. This lack of generalizability is due to the
presence of old stereotypes and clichéd descriptions of ethnic behaviour. Thus, the
author argues that the refinement in measurement of the concept of ethnic identity is
necessary; and in particular studies should focus on ‘felt ethnicity’. This will
encourage researchers to use readily available ethnic identity inventories to examine
biculturals’ ethnic identities through their feelings.
Potential Managerial Contributions

The potential managerial implications mainly focus on the concept of felt ethnicity (rather than the ancestrally ascribed ethnicity). By using a bicultural’s felt ethnicity to predict purchasing intention, the implications are twofold. The first implication concerns the understanding of felt ethnicity conveyed by different acculturation processes. Felt ethnicity can be used as a segmenting tool to distinguish one advertising communication technique (e.g. branding) from others. It can also be used as a guideline for the development of marketing activities. Past researchers attempted to define the product preferences of monocultural American consumers (Okada, 2005; Ang and Lim, 2006), but understanding of the product preferences of biculturals is still limited.

This research provides insights for decisions about the language used in preferred brand names using the self-construal theory as a theoretical support. When bicultural consumers are able to identify themselves with language/symbols (brands), the product preference for either hedonic or utilitarian product type becomes distinguishable to the consumers. Being aware of what ethnic identity relationship consumers wish to maintain (through how they feel), enables practitioners to develop marketing communications and activities to cultivate their brands in that direction. Thus, marketing practitioners are advised to examine what ethnic identity relationship they used to have with their language stimuli.
ORGANIZATIONS AND STRUCTURE OF THE THESIS

The thesis composes of nine chapters (see Diagram 1.1). The first chapter is an Introduction to this research and offers an overview of the study from a conceptual and methodological viewpoint. In this chapter, the author also included her justification for the value of the research by pointing out the literature gaps and by presenting potential contributions of this research.

Following the introduction chapter is chapter 2 which is the initial review of literature. As this research adopts a mixed methodology, a second round of literature review will be reported after the collection of the first set of data.
Diagram 1.1- Research Procedures

Overview of Research
Research Justification

Perceptual Experiences
Problem derived by practical and theoretical challenges

Propositions
Tentative theory and Preliminary Research Framework

Study 1
Interview Data Collection
Data Analysis

Study 2
Incorporation of Study 1 Results
Extensive Literature Review
Finalized Research Framework
Hypotheses
Experimental Survey

Contributions
Limitations
Future Research

Chapter 1
Introduction

Chapter 2
Literature Review

Chapter 3 and Chapter 4
Preliminary Research Framework
Methodology
Data analysis and discussion of findings

Chapter 5, 6, 7, 8
Conceptual Framework
Methodology
Data analysis and discussion of findings

Chapter 9
General Discussion
Conclusion
The initial literature review includes Social Identity Theory, Self-Construal Theory, Acculturation literature as well as Cultural Frame Switching Model (as a framework for the priming methodology). The purpose of Chapter 2 is to provide a brief history of the research context in the psychology literature and to define biculturalism for consumer research.

**Chapter 3** presents an initial conceptual framework based on a novel synthesis of the three theoretical perspectives. In this chapter, the justification is given for the chosen methodology in *Study 1*.

The following Chapter (**Chapter 4**) presents Study 1 which involves qualitative research. It uses the phenomenological psychology method to document the development of a group of biculturals who are of a majority ethnic minority status. As the area of this research is underdeveloped, all constructs are open to change once the collected data is analysed. Based on the findings of Study 1, the initial conceptual framework is modified and a revised conceptual framework will be reported as the basis for Study 2 which builds on the findings of Study 1.

*Study 2* is presented in the following two chapters. **Chapter 5** applies the unified framework based on social identity theory, self-construal theory and the frame switching model to propose specific hypotheses with regards to felt ethnicity and the ethnic language primes relationship. It is hypothesized that the impact of iconic stimuli (e.g. Japanese written characters) on bicultural consumers can be studied using the hedonic-utilitarian product scale developed by Voss, Spangenberg and Grohmann (2003). With the availability of this measurement scale, the cultural frame switching model can then be assessed on the basis of the preferences of biculturals when presented with product stimuli (i.e. written language characters).
Chapter 5 deals with the philosophical position of the study, based on critical realism. According to Bhaskar (1978), critical realism outlines three domains which are the real (i.e. referring to the agencies that are independent of both mind and society), the actual (i.e. referring to events that take place), and the empirical (i.e. referring to what is observed or sensed by human beings). These are the three domains that are involved in experiments. Robson (2002) argues that the real world is a complex environment but can be stratified into different layers: individual, group or institutional and societal levels.

On the basis of critical realism, the research follows an experimental design from a laboratory setting, which is within critical realism’s behavioral science paradigm (i.e. theory testing). A laboratory experiment potentially has high internal validity but may be low in external validity. However, the value of laboratory experimentation is that it is the most convincing method for either falsifying or supporting hypotheses; and the reason for this is randomization which allows researchers to make strong causal statements within the domain of study (List, 2006).

A natural field experiment, on the other hand, represents a combined approach containing features of both a lab study and naturally occurring data. This is not to argue that one setting is better, but rather that one method better serves to fulfil the research objectives by providing reliable inferences to be generalizable outside of the laboratory. The choice for a lab experiment was due to financial implications, and also because of the nature of the research design. That is the research seeks to investigate respondents’ behaviour towards two products that have two different names (English and Japanese). Product ads need to be shown to the respondents face-to-face, and therefore a lab setting is necessary. The choice for a lab experiment is supported by Levitt and List (2007) as they state “the critical assumption underlying
the interpretation of data from lab experiments are that the insights gained can be extrapolated to the world beyond” (p.153).

The analysis methods employed include factor analysis (data reduction of each antecedent variable by seeking underlying unobservable variables that are reflected in the observed variables), logistic regression analysis (for the prediction of how many subjects will use the ethnic label of either Japanese or Japanese-American), repeated measures analysis of variance (main effects of the product types, primes and the moderator and their interactions), two-way analysis of variance/covariance (to test if demographic variables such as age and gender have an impact).

Chapters 6 and 7 present results of the data for Study 2. The analysis reveals that bicultural consumers and designated stimuli on different product types can be measured with the Hedonic (HED)/ Utilitarian (UTL) measurement inventory. The results indicate that the level of reported felt ethnicity is influenced by situational variables, and this lends support to the position that felt ethnicity is a state rather than a trait variable. It is less plausible to consider felt ethnicity as trait rather than state, though in that case it could be argued that the direction of causality is reversed.

The findings show a moderating effect of social surroundings (i.e. presence of friends and family members) on the relationship between felt ethnicity and purchasing intentions. These findings (Chapter 8) suggest that consumers are responsive to the language used to present different product types. A general discussion of this research follows after this chapter. This section explains the results in terms of the theoretical underpinnings from social identity and self-construal theories.

General Discussion and Conclusions Chapter 9 summarizes the contributions made and the limitations of the research, as well as providing directions for future research. The contributions are at both theoretical and managerial levels. At the
theoretical level, the main contribution is the recognition of the salience of felt ethnicity as distinct from ethnicity in determining purchasing intentions. It also clarifies the role of situational attributes in the relationship between felt ethnicity and purchasing intentions. At the methodological level, the contribution emphasizes the measurement issues of felt ethnicity.

As for the managerial level, contributions are concerned with the application of felt ethnicity. Two main limitations of prior studies are overcome in this research. One major strength of the present study is the usage of a non-student sample, and another strength is the use of a non-traditional lab setting (i.e. lab setting but in the open field and not in a computer lab). Finally this chapter ends with directions for future research. Future research is suggested to extend the concept of felt ethnicity to different ethnic groups, to investigate the distinction of symbolic stimuli on different product types, and to examine the interaction effect of situational attributes between product types and felt ethnicity.

**SUMMARY**

This chapter provides an overview of the research by discussing its conceptual foundations, the justification of the research, and the structure of the thesis. The next chapter will explain the preliminary research framework, which draws upon psychologically-driven consumer research as well as consumer behavior research on ethnic identity.
CHAPTER 2 LITERATURE REVIEW

RESEARCH BACKGROUND

Will biculturals who identify themselves as Japanese-Americans favour American brands over Japanese brand name products? Conversely, will biculturals who identify themselves as Japanese favour brands with Japanese rather than American names? Advertisers seem to believe that this would be so, since the influence of ethnicity as a targeting variable is demonstrated implicitly by its frequent use in advertising. Research also shows positive consumer responses to advertising that emphasises ethnicity through stimuli such as: an endorser (Forehand and Deshpande, 2001; Deshpande, Hoyer and Donthu, 1986), symbolic icons (Hong et al., 2000), and sound (i.e. pronunciation) (Leclerc, Schmitt and Dube, 1994). However, much of the research evidence of the power of ethnicity-based targeting was collected during a period in time when the use of ethnic primes was either highly unusual (Forehand or Deshpande, 2001) or over-represented in advertising relative to the size of the group in the general population (Taylor and Stern, 1997). However, it could be that the effectiveness of linking ethnicity to a particular stimulus in advertisements may be reduced in today’s multicultural and globalized environment. Thus, the author decided instead to focus on felt ethnicity as a state or moment-to-moment variable rather than ethnic identity as a static attribute which is defined in legal terms.

In this study, the author will investigate the cognition and consumption patterns of ethnic minority biculturals who are distinctive in two ways: 1) they are numerically larger than the U.S. mainstream population within a state, and 2) they are socially of a higher status (i.e. they represent a “model minority”).

Researchers in ethnicity-based marketing have often used ethnic minorities as samples within their studies. In this study, ethnic minorities are analysed not on the
basis of a single level of classification (e.g. numerical size), but on multiple levels of classification within marketing efforts. These multiple levels of classification derive from social contexts (e.g. social status) as well as individual characteristics (e.g. historical background and ethnic heritage). This approach recognises that marketing to ethnic minorities needs to involve several variables within a complex research design.

As globalization takes place, populations gradually diversify culturally. The result of this cultural diversification can be observed within the US melting pot population. Marketing efforts throughout the different countries and their respective cultures has encouraged both academics and practitioners to seek to further understand how social context and individual characteristics combine to influence consumer responses to marketing efforts. Grier and Deshpande (2001) claimed that an emphasis on social context would naturally raise the issue of “proportional minority status (i.e. numeric prominence), which is the only way to interpret observed distinctiveness effects” (p.216). However, this distinctiveness effect has been observed in studies which confound the numerical status and the social status of particular ethnic groups, and it is important to disentangle the two.

Social identity theory was used in this study to explain how social groups may differ from one another on several dimensions in addition to their numeric prevalence in a society. Segmentation based solely on numeric minority –majority status is insufficient for marketers to understand fully consumers from specific ethnicity-based groups. Grier and Deshpande (2001) argued that the “influence of a group’s numeric status has been empirically confounded with other socio-contextual factors” (p.216). These factors include social status and economic power. For example, Kenworthy et al (2008) claim that minority group members tend to conform to the majority group,
by changing their behaviour to blend with the majority ethnic group. This behavior can be explained through Grier and Deshpande’s (2001) Distinctiveness Theory.

McGuire et al. (1978) and McGuire and Padawer-Singer (1976) discussed lasting distinctiveness (trait salience and ethnic salience in self-concept) as a driver for consumers’ responses in culturally and socially diverse markets. In addition, Grier and Deshpande (2001) argued that “context influences the salience of individual characteristics such as ethnicity by inducing differential self-attention to the characteristic” (p.217). This suggests that social contexts do have an impact on which aspect of one’s identity becomes salient in a specific situation.

McGuire (1984) claims that a social context defines which characteristics of a reference group are peculiar or distinctive in that context. For example, in a study conducted by Deshpande and Stayman (1994), they found that individuals who belong to minority groups were more likely than majority groups to have their ethnicity made salient in a variety of social contexts. This is an indication that minority groups have the need to have a presence and signify the importance of their presence. Consistent with distinctiveness theory, members of the minority (versus majority) group trust an ad spokesperson from their own ethnic group to be more trustworthy; and this increased trustworthiness will then eventually lead to a more positive attitude towards the advertised brands.

Distinctiveness Theory (DT) has mainly been used in previous research to explain why there is a need to study majority ethnic minority groups. Other dimensions of distinctiveness such as ethnic identity and social status will be explained on the basis of psychological theories such as social identity and self-construal theories, as well as a cultural frame switching priming methodology.
This current study is interested in examining biculturals’ consumption behaviour, as influenced by acculturation factors, ethnic identity, situational factors, and stimuli that triggers the salience of their ethnic identity. These factors can act together in complex ways. For example, Forehand and Deshpande (2001) assert that when biculturals are at an Asian (Japanese) conscious level (in that they are aware of their ethnic identity and are reacting accordingly to ethnic norms), the usage of ethnic-related stimuli “may reduce the importance consumers place on ethnicity” (p.336). This is because the prevalence of ethnic actors in adverts may have an influence on the unconscious processing in consumers by “simply reducing the salience of ethnicity” (p.336) in favour of social status. For example, nearly all surf-board consumers are aware of Duke Kahanamoku as a Hawaiian- American legendary surfer, so that his social status as a cultural icon will supersede his status as a Hawaiian-American. This study raises the question of whether the use of ethnic actors is actually perceived by consumers as targeting based on ethnicity; and, more broadly, whether such marketing has any impact at all on consumers’ reactions towards advertising. Combining Hong et al.’s (2000) approach to culture and Bargh et al.’s (1988, 1996, and 2001) theory of automaticity, the author argues that ethnic stimuli in advertisements may influence the unconscious processing of consumers by reducing rather than increasing the salience of ethnicity. Thus, consumers may see Japan as a country which produces quality electronics rather than as an Asian country. These developments raise questions of whether the use of language-related stimuli is perceived by consumers as an ethnic targeting technique.

The author proposes that based on Grier and Deshpande’s Distinctiveness Theory, ethnic groups which form a majority within a community will be less influenced by ethnicity-related stimuli because ethnicity is less salient to them as a
stimulus characteristic. On the other hand, numeric minority groups will respond more favourably towards ethnicity-related marketing efforts as the stimuli used will resonate with their distinctive characteristics. This suggests that apart from numerical dimensions, social dimensions such as social status also play a significant role in observing consumer distinctiveness effects.

In this study, the author argues that the use of ethnic stimuli, such as ethnic language primes, as a targeting technique will have little effect on evaluations of advertising unless the consumer relates it to his or her felt ethnicity- a term adopted from Stayman and Deshpande (1989) to refer to self-acclaimed ethnic identity or identities. The author will argue that a bicultural’s sensitivity to information will be based on subjective ethnic identification, defined by the concept of felt ethnicity, rather than objective categories of ethnic membership. This view is consistent with Forehand and Deshpande (2001) who argue that ethnic self-awareness “can be primed by factors in advertising that are separate and distinct from the consumer’s consumption situation” (p.337). In this study, felt ethnicity is used as a key concept rather than ethnicity or ethnic labels as a static variable. The main objective of this study is to investigate biculturals’ behaviour when they are primed with cultural stimuli such as written language and sounds which trigger different aspects of felt ethnicity. Felt ethnicity is considered in terms of a dual cognitive framework using the self-construal theory; and so ethnicity-related stimuli in adverts are seen as activating different cognitions among biculturals. This approach will make it possible to answer questions such as: will Japanese biculturals prefer to purchase a Japanese rather than an American brand name product when the purchasing target is their family members in comparison to their self?
In this study, the author proposes that felt ethnicity can be aroused by many factors, including individual differences, acculturating factors and situational attributes. The activation of their felt ethnicity can be seen from their reaction through situational factors, and other contextual or stimuli primes in the environment. For example, if they identify as being more Japanese than Japanese-American, the likelihood is that they will show favouritism towards Japanese primed products. This is because, according to past literature (Markus and Kitayama, 1993; Gardner, Gabriel and Lee, 1999), there are two sides to self-construal: independent self-construal (where the environment presents opportunities which emphasise independence from others), and interdependent self-construal (where the environment presents opportunities for individuals to maintain close relationships with others). Bicultural individuals can have both an independent and an interdependent self-construal, especially when their experience is derived from independent and interdependent cultures. If this is so, then it is reasonable to expect that when faced with different situational stimuli, biculturals will be able to shift their self-construal between independent and interdependent.

**Statistical Background of Hawaii as a Research Context**

The Pacific region\(^1\) of the west coast has the highest level of migration for Asians and Hispanics; and within those five states, Hawaii has the largest population of Asian-Americans with about 18%\(^2\) foreign-born individuals (U.S. Census Bureau, 2009). Official statistics show that single ethnicity Asians make up 38.6% of the State of Hawaii. On the Oahu Island, which is the most populated island, single ethnicity Asians make up 45% of the total Honolulu County population; and 62% of the total Honolulu County population are individuals who have a combination of ethnicities

\(^1\) Washington, Oregon, California, Alaska, Hawaii
\(^2\) Exceeds the national average of 10 percent.
which is at least partly Asian. Amongst those with single Asian ethnicity, Japanese ancestry is the largest group (with 17% of the total Asian population, according to the U.S. Census Bureau, 2010). This shows that the Japanese-American population are the largest ethnic minority community in Honolulu County.

**Theoretical Background of Numerically Large Ethnic Minorities**

Prior studies do not allow us to say what difference to expect in consumption behaviour for ethnic minorities who form a majority group in a specific society. Although it seems likely that ethnic majorities are less influenced by ethnically-related stimuli such as their choice of either activities or food preference, there is a possibility that these stimuli have the same influential strength. According to Wallendorf and Reilly (1983), ethnicity is a cultural aspect which is adaptive over time (p.292) especially when changes occur in the material conditions of life. For example, Singaporean society was faced with environmental challenges to its water supply, and some of the culturally specified practices in water usage were revisited as a result. Culture is a reference to “subjective value orientations and standards” (p.292). Furthermore, Wallendorf and Reilly (1983) also confirmed that it is “impossible to be sure that the observed consumption behaviour difference reflects cultural differences” (p.292). Thus, since behavioural patterns of individuals are inevitably the products of individual choices, it suggests that there is a need to investigate these potential differences within an ethnic group.

Zick, Wagner, van Dick, and Petzel (2001) compared majority and minority groups in Germany, with Germans as the majority group and foreigners (e.g. Turks, Austrians, Greeks) as the ethnic minorities. While they found differences in ethnic group identification between the majority and the minority groups, their study is difficult to generalise to the current setting since their largest group (Germans) is not
an ethnic minority. In this thesis, the term ‘majority’ refers to the numerical size of an ethnic minority of individuals whose ethnic origin is different from the majority community in the host country. These ethnic minorities are also often perceived to have a different social status (as reported in a U.S. Census Bureau written report, 2004) in comparison to those who originate from the host country. Studies need to consider more factors than simply the size of the ethnic group, which means that the bicultural sample examined in this study is analysed on the basis of multiple dimensions (ethnic identity, numerical and social status).

**Comparison of Statistics and Theories**

Ethnic minority is a label assigned by the U.S. Census bureau based on ethnic origin and population size (large vs. small), but it does not take into account social status (high vs. low). Most U.S. studies (e.g. Penezola, 1996) used Hispanics as subjects to represent the selected minorities, and often Hispanics have been categorised as individuals of lower status (based on lower educational level and job status). Thus many studies have confounded ethnic minorities with low social status, and this stereotyped ideology has overflowed to other ethnic minorities such as Japanese, Chinese, and Korean. However, the social status for these latter ethnic minorities is different. These ethnic minorities are known as “model minorities” (Taylor and Stern, 1997; Kao, 1995) who have higher educational level and better job status (e.g. doctors, executive directors and lawyers.).

Okazaki and Sue (1995) highlighted that many of the problems using ethnicity as a variable in psychological research “stem from not making explicit assumptions that underlie the used of ethnicity as an ascribed variable and from inadequately describing cultural and contextual characteristics of ethnic minority samples” (p.367). They added that grouping individuals together based purely on ethnicity perpetuates
unnecessary stereotyping or useless categorizations. These common methodological problems in turn affect the method of assessment as well as interpretation of results. Thus, it is important that when an ethnic minority is used as a sample, all characteristics of that group need to be taken into account.

Statistically, ‘minority’ is an appropriate label for ethnic minority, if positioned in ratio to the country’s population. However, theoretically there is evidence in prior studies that the impact of a particular group’s numeric status has been empirically confounded with other socio-contextual factors, such as the group’s social status and economic power (Grier and Deshpande, 2001). Thus, this suggests that a Census designated ethnic label alone is insufficient in determining ethnic minorities’ consumption behavior.

Literature which focused on ethnic studies (Phinney, 1990, 2001; Phinney and Ong, 2007; Burton, 2000; Verkyuten and De Wolf, 2002; Verkyuten, 2005; Maheswaran and Shavitt, 2000) often chooses the largest ethnic minority group within the U.S. mainland context, which are those of Hispanic origin. One of the reasons for choosing this sample is because of accessibility for data collection (they are the largest amongst all ethnic minority groups). A second reason is their strong dominance as an ethnic minority in the U.S. mainland. For the same reason, in Hawaii, Japanese-Americans have a strong dominance within the Asian-American population. Although this ethnic group is under-represented in the U.S. literature (Burton, 1992), the author believes that the findings will contribute towards existing knowledge.

In order to contribute to the bicultural consumer behaviour literature, the author decided to examine a high social status ethnic minority group. The reason to look at this group is because of their high spending power and their gradual increase in influence in the economy due to their population growth (U.S. Census Bureau,
2000). Furthermore, since Japanese-Americans are the majority ethnic minority within Hawaii, it is reasonable to assume that their consumption behaviour may be different compared to the U.S. mainstream culture in several dimensions (i.e. culture, consumption habits, perceptions of value, etc.) due to the influence of contrasting ethnic cultures (Asian vs. Western).

The Majority-Minority Ethnic Status as an Important Market Segment

The growing proportion of minority ethnic group members in the United States and other Western countries has resulted in an increasing focus on the impact of biculturalism, pluralism and racialism on consumption behaviour. Despite this increased concern, psychological studies on the “impact of these issues on the individuals are uneven” (Phinney, 1990, p.499). Studies that utilize psychological aspects of contact between ethnic groups have focused on attitudes toward other ethnic groups, and particularly on stereotyping (Phinney, 1990). Deshpande, Hoyer and Donthu (1986) argued that there is an assumption of general homogeneity within groups which share a common ethnicity, so that researchers tend to expect that consumers within a particular subculture will exhibit similar consumption patterns. This thesis challenges that assumption through an examination of one subculture (Japanese consumers); and develops a theoretical framework from recent studies in sociology and anthropology to show that most work on the Japanese market has overlooked certain major ethnic identification differences between sub-groups of Japanese ethnicity (e.g. 1st and 2nd generation).

A number of studies have looked at the cognitions of members of ethnic minority groups. Phinney (1989) asked members of a numerically small ethnic minority group if they would change their ethnic group membership if they could, and found that Asian-Americans (53.3%) said they would prefer to belong to the white
group (p.43). Following this study, Phinney and Alipuria (1990) conducted another study where they questioned three minority groups (Asian-American, African-American and Mexican-American) and compared with the majority ethnic group (White) on the importance of identity. Ethnic identity was ranked as either quite or very important for the minority group and the least important identity for the Whites. This suggests that ethnic identity is an important social identity for ethnic minorities. Thus, since ethnic identity is of high importance, it is reasonable to argue that, their ethnic identity will affect their cognition, which will have a subsequent effect on their consumption patterns.

The previous paragraph discusses the importance of ethnic identity in these ethnic minorities and how this identity constitutes in the cognition process. Prior studies often focus on the target rather than on the source of influence. For example, Stayman and Deshpande (1989) looked at only the psychological status of their subjects (e.g. happy, angry) and did not include other extraneous factors (e.g. family, friends) in their research frameworks when observing these samples’ acclaimed ethnic identity. In addition, prior studies of biculturals have often concentrated on “intra-individual rather than inter-individual processes” (Kenworthy et al., 2008, p. 625), and have neglected external factors such as social ethnic orientation (e.g. families, friends, co-workers, etc.). It is argued here that ethnic identity is not only formed inter-individually (i.e. upbringing) but also intra-individually (i.e. contextual based).

According to Smither (1982), learning about a majority group’s culture is often a matter of necessity for an ethnic minority; and the truncated social structure which survives transplantation to the United States usually does not provide sufficient framework for successful functioning in the majority culture. Furthermore, social scientists have heightened cultural awareness on the part of Asian-Americans which
have greatly broadened the study of acculturation (Smither, 1982, p. 61). Bicultural consumers, whether in a numerical majority or minority group, are able to express different preferences for products that are related to their ethnicity (Martin, 1996, Baker and Petty, 1994, Kenworthy et al., 2008); and it is plausible to argue that the cognitive processes of biculturals will differ depending on their minority versus majority status. Examining the impact of contextual factors on self-identity change in individuals of a majority ethnic group will contribute to our knowledge in cross-cultural consumer behaviour and global marketing. The factors to be addressed in this thesis are: ancestral origin, current social-cultural system, command of country-of-residence language and ethnic-origin language. The next section discusses prior literature on the potential variables involved in this study as well as the theories that are used to guide the development of the preliminary research framework.

INITIAL LITERATURE REVIEW

Biculturalism Literature

The emergence of the term biculturalism reflects an interesting theoretical and methodological change to conventional cross-cultural psychology studies (Benet-Martinez et al, 2002). The definition of biculturalism relates to cultural meaning systems as frames of interpretation that have an effect on individuals’ affect, cognition and behaviour (Hong et al., 2000). However, there has been lack of investigation of how bicultural individuals manage their dual cultural identities. For example, Northover (1988) advocates that, language acts as a mediator between different cultural identities within bilingual individuals. Although language competency has a major contributory role, there is no evidence that monolinguals
cannot also be biculturals. Research needs to go beyond language to consider other affective and cognitive factors.

The phenomenon of biculturalism is linked to one of the four possible outcomes of acculturation experiences defined by Berry and Sam (1996). The four acculturation options are: assimilation (individuals who do not want to keep their identity from home culture, but rather take on all the characteristics of the new culture), integration (synonymous with biculturalism and refers to individuals who want to maintain their identity with the home culture but also want to take on some characteristics of the new culture), separation (individuals who want to separate themselves from the dominant culture) and marginalization (which refers to individuals who don’t want anything to do with either the new culture or the old culture). Benet-Martinez, Lee and Leu (2006, p. 387) recognises acculturation as a socio-cognitive process that involves the development and maintenance of a bicultural identity. Wallendorf and Reilly (1983) interpret biculturalism in a similar way, and describe how individuals who visit a foreign country integrate the values of their culture-of-origin and those of the host country into their personal and social identities. Both studies indicate that biculturalism can be regarded as the adoption of an integrated acculturation strategy (Berry, 1996).

**Acculturation Processes**

Cultural studies often use Hofstede’s theory as a guideline. However, Hofstede neglected socio-demographic variables which are important in shaping one’s culture. Soares, Farhangmehr and Shoham (2006) argue that Hofstede’s framework is simple, practical and usable in aggregate-level studies, but it is not a complete description of cross-cultural differences, and there should be more studies done on an individual
level. Studies of Asian-American and the Hispanic-American ethnic groups have been inappropriately generalized to explain patterns in the behavioural decision-making of ethnic minorities (regardless of size, social status, and ethnic cultural differences). According to Okazaki and Sue (1995), such generalization is flawed because studies of behaviours and decision-making of ethnic minorities needs to consider differentiating cultural and contextual characteristics. Therefore, in order to avoid complication and flaws in results interpretation, the author chooses to use Japanese-Americans as a specific ethnic group which has a higher social status than Hispanic-Americans which are commonly used in other studies.

Kaufman-Scarborough (2000) points out that although Asian-Americans come from the same area of the world, subgroups within them vary in the same ways that nationalities vary from each other. There are only a handful of studies conducted on Japanese-Americans and Japanese living the United States (Berrien, Arkoff and Iwahara, 1967; Connor, 1975; Kitano, 1969; Kuroda, 1972; Montero, 1981; Atkinson and Matsushita, 1991; Meredith et al., 2000), and they failed to specify differences in sub-culture. Thus, apart from using ethnicity as a variable in this study, the author also includes the contextual characteristics of local culture in the investigation because they are felt to be important in accounting for differences in findings. Parameswaran and Yaprak (1976) confirm the importance and the need for this study as they claim that “comparisons of generalizations from results without consideration of the reliability of the contrasts in particular culture may be inaccurate” (p.46).

In this thesis, Smither’s (1982) socio-analytic model is used to provide insight into the process of acculturation at an individual level. Smither (1982) and other authors (Berry, 1996; Prigoff, 1984; Kim, 1979; Szapocznik and Kurines, 1980; Padilla, 1980) have argued that acculturation is an involuntary process, where ethnic
minority immigrants are forced to learn the new culture in order to survive economically. There are various opinions about how immigrants experience acculturation in their new settlement. Regardless of the different acculturation processes, LaFromboise, Coleman and Gerton (1993) explained that second culture acquisition of biculturals fulfils three basic processes by which individuals develop a new cultural identity. They focus on the acquisition of the majority’s culture by members of the minority group, emphasize a unidirectional relationship between the two cultures, and assume a hierarchical relationship between two cultures.

Acculturation is one of the most commonly used concepts in bicultural consumer behavioural studies of the host-culture adaptation of immigrants, expatriates and sojourners. Such studies cover many aspects of consumers’ cognitive learning, persuasion and mental processes (Marin and Gamba 2002; Swaidan, Vitell et al 2006); but there is hardly any investigation on immigrants’ cultural identity in a plural society context. It is important to study the increased opportunities for consumers to acquire new mentalities and attitudes influenced by the flow of changes as they gradually transcend national boundaries.

Although consumer behaviour studies have been undertaken in many countries, including the United States, Europe and Asia, researchers still tend to assume similar behavioural patterns amongst different ethnic groups of consumers. This assumption has recently been called into question by Hofstede, Steenkamp and Wedel (1999) who have argued that “groups of consumer in different countries often have more in common than with other consumers in the same country”. Triandis, McCusker and Hui (1990) supported this claim stating that Americans with an Asian cultural background tend to be more collectivist than the usual American sample. These claims provide a significant support for the importance of the study reported in this
thesis. This study not only considers the importance of a diverse cultural context, but also the characteristics of the population involved which is arguably a unique market segment.

Redfield et al (1936), define acculturation as the understanding of two distinct cultural groups that resulted from continuous first hand contact, with subsequent changes in the original cultural patterns of one or both groups. A more comprehensive definition was proposed by Joy and Ross (1989), Kiefer (1974) and Yinger (1985) who view individuals as originators of their own identities. Individuals with the same ethnicity may differ in their lifestyle and socio-environment, and so it is invalid to assume that people with the same cultural background have the same cultural identity. Schönpflug (1997) perceives these conceptualizations as theoretical, and at the same time, rather taxonomic. Acculturation may be either a negative or a positive experience for the new immigrants or sojourners. Furthermore, it is known that acculturation is a complex interactional process of engagement between individuals of different cultural groups while they undergoing adjustments to the host culture (Padilla, 1980).

In reference to the types of acculturation theories, it is important that Berry (1992), LaFromboise, Coleman and Gerton (1993), Gordon (1964), Sussman (2000), and Ebuchi’s (1994) models are acknowledged. Their interpretation and explanation of the acculturation stages serves as a vital theoretical guideline in understanding the process of adaptation. Berry’s acculturation strategies not only apply to cultural groups but also to their individual members in culturally plural societies. Plural societies as defined by Berry (1997) are environments of which people of various cultural backgrounds come together and live as a diverse society. Studies done on acculturation, focus on the assumption that these minorities will inevitably become
part of the mainstream or host culture. According to Gordon (1964), Japanese-Americans in Hawaii, depending on the generational status, have become part of the mainstream culture.

As explained by Berry (1992), pluralistic societies contain a variety of cultural groups defined by: \textit{voluntariness, mobility, and permanence}. Based on the \textit{voluntariness} criterion, immigrants undergo acculturation voluntarily while refugees or indigenous people undergo it involuntarily. \textit{Mobility} refers to whether groups of people have migrated to a new location, or have had the new culture brought to them. The latter group of people include indigenous people and “national minorities” (Berry, 1992), and would include Hawaiians in Hawaii. \textit{Permanence} refers to whether groups have chosen to settle down relatively permanently or are temporary residents (e.g. international students, guest workers or asylum seekers who may eventually be deported). Regardless of the variations in the above three factors, Berry and Sam (1996) conclude that the basic process of adaptation appears to be similar for all these groups, but that the process “varies in the course, the level of difficulty and the eventual outcome of acculturation” (Berry, 1996, p.9). In other words, the course which acculturation takes depends on the individual’s purpose in settling down in a foreign land and on whether the geographical location practices a different culture from the culture of origin.

Ebuchi (1994) on the other hand, argued against the Berry and Sam’s (1996) view of acculturation strategies. He claimed that when the culture-of-origin and the host culture progress simultaneously, the exposure to the host culture is normally greater than to the home culture. Subsequently, the individuals’ culture-of-origin would be absorbed in the host culture over time, in what is known as the assimilation stage. In summary, the acculturation process which individuals will go through is
dependent on many factors, including individual differences, the socio-cultural environment, and the length of time they have been in the host country, life-style and life cycle position.

As this thesis aims to investigate the “more settled” individuals, sojourners are not included in this study. Fry (2007) explains an important distinction between immigrants and sojourners in their motivation, and the fate of sojourners is often predetermined. Acculturation would be very different for the two groups, therefore, and sojourners are excluded from this study.

The next section will discuss a recently introduced approach to explaining how bicultural consumers tackle their dual cultural framework and the effects on their decision-making processes.

**Ethnic Identity Literature**

In order to further the examination of ethnicity, the author first clarifies the differences in definition between ethnic identity and ethnicity.

The terms ethnicity and ethnic identity have often been misinterpreted, and although they are closely related, it is important to be able to distinguish between them. *Ethnicity* is an objective classification applied to a group which has common national (country-of-origin) or religious backgrounds. Scholars (Cohen 1978; Hirschman 1981; Minoru 1970) see *ethnic identity* as more subjective, and as a self-designation or self-labelling which conveys a person’s commitment, involvement and association strength with respect to a particular group (Zaff, Blount, Phillips and Cohen 2002; Chung and Fischer 1999).

Obidinski (1978) claims that an individual’s identification with a group is based on shared definitions of ethnic differences and these are called “stereotypes”,

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forms of prejudice, social conventions and other social standing (p.217). For example, in Hawaii, Japanese or Japanese-Americans are perceived to be monetary rich and successful. This reflects a shared sense of what is expected from an individual who belongs to this particular ethnic group.

There is no consensus definition of ethnic identity, despite a large literature (Phinney, 1990, p.500). This leads to vagueness and contradiction between studies and this leads to either misunderstanding or misusing of ethnic identity as a variable. Typically, ethnic identity is an associative construct, where individuals view themselves and others as belonging to a particular ethnic or cultural group (Trimble and Dickson, 2005). An individual can choose to associate with a particular group especially if other choices are available (for example, where the person is of mixed ethnic or racial heritage). Individuals affiliate themselves to a particular group on the basis of racial, natal, symbolic or cultural factors (Cheung, 1993). Racial factors involve the use of physiognomic and physical characteristics. Natal factors refer to home town (ancestral home) or origins of individuals, their parents and kin. Symbolic factors include those factors that typify or exemplify an ethnic group (e.g., holidays, foods, traditional clothing). Symbolic ethnic identity usually implies that individuals can choose their identity; however to some extent the cultural elements of the ethnic or racial group have a modest influence on their behaviour (Kivisto & Nefzger, 1993).

According to Tajfel (1981) ethnic identity is defined as a component of the social identity and as part of an individual’s self-concept. This self-concept originates from his/her socialization and “knowledge of his membership with a social group (s) together with the value and emotional significance attached to that membership” (p.255). Tajfel’s definition is consistent with Elkin’s (1983) interpretation of ethnic identity where he theorizes this sort of identity as resulting from socialization in
family activities, which includes the spoken language at home, their religion, festive celebration as well as customs (e.g. food). Some researchers consider self-identification a key aspect of one’s ethnic identity, while others emphasized sense of belonging (Singh, 1977) and the sense of shared values, attitudes and beliefs (White and Burke, 1977).

Torres (1996) asserts that a sense of ethnic identity is developed from shared culture, religion, geography and language of individuals who are connected by strong loyalty and kinship as well as by proximity. For example, Ott (1989) added that ethnic identity frames the aspects of the learned culture which includes rituals, symbols, and behaviour that are the manifestation of underlying values, beliefs, and assumptions. He argues that the development of ethnic identity draws upon a combination of cultural aspects which emphasise ethnic identity roots from one’s heritage (i.e. ancestry), and is something which is achieved rather than simply a given. In opposition to the focus on values and attitudes in defining ethnic identity, some researchers place emphasis on cultural aspects which include language, behaviour, and knowledge of ethnic group history (Rogler, Cooney and Ortiz, 1980). What these two sides of the definition of ethnic identity have in common is the inclusion of cultural aspects.

From a different perspective, Nagel (1994) claims that an ethnic identity is constructed when ethnic boundaries, identities, and cultures are negotiated, and produced through interactions both inside and outside the boundaries of ethnic communities. He goes on to define ethnic identity as a composite of two basic building blocks, identity and culture, and he views ethnic identity as a symbol rather than a continuously varying attribute (Yancey, Eriksen, and Juliani, 1974). Thus, it seems that regardless of the precise definition for ethnic identity, there is broad
agreement in the literature that a specific ethnic identity is a sort of “feeling” or being in a “comfortable zone”: subjectively experienced rather than objectively defined.

Ethnicity is often considered simply as group identification and individuals are frequently “allocated” to an ethnic group based on indicators such as last names (Hoyer and Deshpande 1982; Zmud and Arce 1992) or residential areas (Wallendorf and Reilly 1983). This implies that ethnicity is treated as an objective labelling for an individual, which can lead to misclassification. In order to avoid misjudgement of a person’s ethnicity, it is more appropriate that ethnic self-identification is used, and this is the approach of this thesis.

Self-identification of ethnic identity not only serves as an outcome of parental attitudes, social class, self-esteem and adjustments, but it is also an attitudinal indicator towards host country (i.e. is immigrant or different generational status of Asian-Americans) (Phinney, 1990). Although some researchers (e.g. Deshpande et al, 1996), employ a combination of objective and subjective measures in studying the consumption behaviour of bicultural individuals, the current study uses only respondents’ subjective or self-designated ethnicity (which is also known as “felt” ethnicity) as a predictor of consumption behaviour. This suggests that a bicultural who has single ethnicity (e.g. full Japanese ethnicity and born in America) is different from a bicultural who has dual ethnicity (e.g. half Japanese ethnicity, half Chinese ethnicity and born in America). Thus, in order to avoid such distortion in information, (i.e. aspects of ethnic identity) and complexity, it is necessary for researchers to seek information on the ethnicity of both parents.
Main Theories and Models Guiding the Development of Research Framework

Distinctiveness Theory

Within social psychological studies, distinctiveness theory has provided some theoretical explanation for why marketers choose to use ethnic spokespersons when creating ads: “the lower the proportion of minority group members in the overall population, the more likely that ethnically targeted stimuli (such as the use of an ethnic spokesperson in an ad) will be effective” (Deshpande and Stayman, 1994, p.57). They explain that this is the case because one feels more different the more one is in a minority (e.g. the “Japanese in Chicago” situation), leading to a higher tendency to spontaneously induce ethnic-based identification.

Grier and Deshpande (2001) emphasize that minority consumers in a given social context will respond more favorably to advertisements targeted toward their minority status than will the majority consumers. These types of marketing efforts have been seen in several consumer studies (Stayman and Deshpande, 1989; Aaker, Brumbaugh and Grier, 2000). This shows that numeric size of the group plays a role in their response to group-targeted advertising. Deshpande and Stayman (1994) argue that the common practice of using an ethnic spokesperson in advertisements is effective only in a social environment where the ethnic group is truly proportionally small (i.e. is a minority). However, distinctiveness theory explains that group size may not be the only way to observe distinctiveness. Social groups differ in many respects “other than numeric prevalence in society” (Grier and Deshpande, 2001, p.216); and these include ethnicity, nationality and gender. This suggests that it may be a challenge for marketers to gain useful information just by looking at the numerical status to inform them about a group’s identity. Grier and Deshpande (2001) added that the influence of a group’s numerical status “has been confounded with
other socio-contextual factors” (p.216) and these include their social status and their power in the economy. The presence of such confounding factors makes it harder for marketers to determine whether it is the ethnic salience that is causing a particular market behavior.

A clear distinction needs to be made between ethnic minority defined in a numerical sense (e.g. percentages) and in a sociocultural sense (e.g. cultural context) (Tajfel, 1981; Moscovici, 1976). According to McGuire and McGuire (1979, 1981) the central feature of distinctiveness theory is that traits which are rare will be more salient to the person than traits which are more common. Deshpande and Stayman (1994) investigated ethnic minorities (based on their numerical status) and their responses to ethnic-congruent stimuli, and found that the smaller the group the more likely it is that ethnic identity will be evoked in a social context. This distinctiveness is also what drives marketers to target numeric minorities in order to resonate with their distinctive characteristics. Furthermore, researchers have found that consumer distinctiveness results in a heightened sensitivity towards specific targeting efforts. The more they identify and trust a source of similar ethnicity, the more consumers’ will favour a particular advertisement or brand name (Deshpande and Stayman, 1994; Forehand and Deshpande, 2001; Grier and Brumbaugh 1999).

Distinctiveness theory explains that “context influences the salience of individual characteristics such as ethnicity by inducing differential self-attention to the characteristic” (Grier and Deshpande, 2001, p.217). McGuire (1984) argues that the social context provides a reference group that is used as the standard against which people compare their characteristics to know whether they are peculiar or distinctive. McGuire et al. (1978) used distinctiveness as a framework to show that a social context has influence in enhancing the impulsive salience of a demographic
characteristic. For example, Grier and Deshpande (2001) find that Black consumers are significantly more likely to identify with their ethnicity when describing themselves than numerically predominant Whites in Cape Town; while the opposite is true for Whites in Johannesburg where they are numerically smaller than the predominant Blacks. Thus the local context provides a referent in the form of the other people present and their characteristics. Other observed distinctiveness effects suggests that immediate referents such as social contexts at the level of the city (Deshpande and Stayman, 1994) also affect people’s perception of the numeric prevalence of specific groups.

McGuire’s (1981) notion of chronic distinctiveness also suggests that enduring psychological effects such as ethnicity and gender for consumers are based on factors beyond numbers. Therefore, they assert that “the salience of ethnicity will be affected by many other factors besides distinctiveness such as its social desirability, cultural relevance and so forth” (p.518). Smith (1991) and Tajfel (1981) also argued that the meaning attached to being in the minority group, instead of just its size, creates an increase in salience of a categorization that is associated with distinctiveness. For example, Grier and Deshpande (2001) found that numeric status distinctiveness predicts ethnic salience and that it explains significantly more variance than numeric status alone. Numeric status distinctiveness includes factors such as the population size in percentages as well as their social-economic status. Numeric status simply means that a group is defined by its population size in terms of the whole population. This is based on their hypothesis that the effects of the group size cannot be fully understood if they are considered without reference to corresponding belief systems. Therefore, social distinctiveness is a concept they define as “a person’s perception of the relative meaning and value of an individual characteristic in a social context.
influences the importance of the dimension to the person’s self-concept” (p. 217). This implies that an increased ethnic salience should be induced not only by group size (i.e. numeric distinctiveness) but also by factors that generate feelings of being socially distinctive.

Grier and Deshpande (2001) argued that the effect of targeted advertisements varies with the socio-contextual dynamics of the environment in which the subjects reside and their social and cultural distinctiveness as a consumer. They observed an interaction between the subject’s race and the targeted city in which the subject’s reside. For example, the estimated percentage of Black South Africans was significantly different based on their race and city of residence. The estimated percentage of the White South Africans also was significantly different based on their residential city and race. This implies that people’s perception of the numerical prevalence of a particular ethnic group is dependent on their local context. These findings give support to Deshpande and Stayman’s (1994) study where they claim that the contextual influence of a local city induces feelings of distinctiveness. Grier and Deshpande (2001) also found in their study that ethnicity, as a main effect, enhanced the importance of ethnic identity. They found this effect among Black South Africans, though they are a numeric majority on a national level. In a similar vein, Brewer (2000) also found her results surprising when majority (numerical) group showed higher favorability for in-group biases.

Grier and Deshpande (2001) hypothesized that social status is also a factor that affects consumer distinctiveness. They found that not only that low social status enhances ethnic salience, but also that the perceived social status differences also contribute towards ethnic salience. This implies that consumer distinctiveness can be analysed in two ways: as the unexpectedly aroused momentary occurrence, and also
as the chronic and enduring salience. It is thus important to acknowledge the social context in studying how consumers react to marketing efforts on the basis of ethnic group membership as they are the factors that “continually influence judgments by numeric and social minorities on group membership on consumer behavior” (p.223).

Prior studies that focused on Hispanic consumers (who are in a social and numerical minority) are consistent in showing that ethnic minorities are more responsive to ethnic primes than are the predominant group members. However, these results are not generalizable to majority ethnic minorities as argued previously. Grier and Deshpande (2001) posit that different responses do not only occur between minority and majority groups but also between and within minority groups (p.223). For example, ethnic minorities such as Asian-Americans in the United States are perceived as “model minorities” with a higher social status because of positive stereotyping (Taylor and Stern, 1997; Lee, 1994). It was argued that they will respond less favorably to ethnically targeted advertisements when compared to other low social status minority groups. This shows that results can only be generalized to groups which are similar in numerical and social status.

Social Identity Theory

According to Hogg and Abrams (1988), social identity describes a person who has the knowledge of which group he or she belongs to. This group consists of individuals who hold a common social identification. This is how an individual can either categorize themselves to be an in-group or out-group member. Stets and Burke (2000) assert that “one’s self-esteem is enhanced by evaluating the in-group and the out-group on dimensions that lead the in-group to be judged positively and the out-group to be judged negatively”. (p.227). Thus, how do individuals have a clear
distinction between in and out-group? Hogg and Abrams (1988) explained that individuals position themselves as part of a structured society and exist only in relation to other contrasting categories (e.g. Asian vs. Caucasian). These categories assert a certain status within the society (e.g. prestige, rich, and fame). Furthermore, as asserted by Stets and Burke (2000), one’s identities are composed of the “self-views that emerge from the reflexive activity of self-categorization in terms of membership in particular group” (p.226). This means that individuals view themselves in terms of how the society imparts meanings on to their identity. The following is one such category of which individuals may distinguish themselves within the society.

*Ethnic Self-Identification.* Individuals’ definition of specific aspects of his or her identity involves several perceptions. These include both internal and external attributes. The external attribution of stereotypical characteristics to persons in a given group; the normative characteristics associated with the group; and the original characteristics of people in the role of the group (White and Burke, 1987).

Vallacher and Wenger (1987) proclaim that an identity structure is essentially a hierarchical arrangement of an action's various identities. Lower level identities in this hierarchy convey the details or specifics of the action which is an indication of the operative task of an action. Higher level identities convey a more general understanding of the action, indicating why the particular action is done or what its effects and implications are.

Relative to low-level identities, higher level identities tend to be less movement defined and more abstract and to provide a more comprehensive understanding of the action. Vallacher, Wegner, Bordieri & Wenzlaff’s (1981) studies confirmed that people value the idea of an asymmetric by relation; and has the ability
to take advantage of this relational property to distinguish among act identities. Identification level is a relative concept, that is, whether a given act identity is considered a means or an end, a detail or an implication is dependent on the comparison purpose with that of the act identity. This suggests that ethnic identity should not be generalized but should be self-defined by individuals’ sense of belonging and past experience (i.e. socialization).

From the above analysis, there is an implication of how individuals, typically bicultural individual, define their ethnic identity as part of their social identity. Furthermore, due to an increasing immigration statistics, inter-marriages of mixed ethnicity have become a norm. For example, a first generation Japanese-American individual may have the knowledge of greeting their elders in a social event, but this behavioural norm may not be habitual for a third generation Japanese-American. As there is an increase amount of unawareness from biculturals, it has gradually become a concern in terms of identifying what is really the true ethnic identity. This shows that it is common for bicultural individuals to be unaware of their ethnic background and ethnic origin. This means that when conducting bicultural consumption behaviour type of research, results will be more accurate and precise if researchers conduct the study on an individual level basis.

Takezawa (1995, p.213) believe that Japanese American ethnicity is a collective ideology and will continue to exist as long as core group Japanese Americans maintain discrete Japanese values. Thus, it would be beneficial in investigating how mixed heritage bicultural individuals identify their ethnicity rather than assuming based on their surname (Zmud, 1992) and zip codes (Liberson, 1961).
Self-Construal Theory

Social identity theory is a theory of several aspects an individual’s social identity. One such aspect is the cognition of individuals of different cultural backgrounds (e.g. Asian vs. Western), and the relevant theory here is self-construal theory (Markus and Kitayama, 1991). Several researchers have argued that social identities are often “core” aspects of self-construal. Therefore, the construed self is accessibly chronically, and is likely to be stimulated by identity-based processing of the environment, even in the absence of social or contextual cues. (Markus and Nurius, 1986; Reed and Forehand 2007; Shang, Reed II, Croson, 2008). The model reflected in this current study predicts that biculturals’ ethnic identity would mainly be determined by a more explicit and pro-active attitude of wanting to become trapped and be part of that country’s culture. These biculturals will likely to develop a strong feeling towards their “felt” ethnicity. This felt ethnicity is based on their chronic trait by nature as well as emphasizing that they feel most confident and comfortable with rather than a label that is being assigned to them. For example, if they are of Japanese ethnic background by trait but live in the U.S., they do not have to hold back their so-called family obligations. Instead, they can identify based on their feelings of who they really are, for example American or Japanese-American rather than Japanese.

There are several studies that discuss biculturals’ internal reflection on their identity but the investigations have not discussed on their feelings in comparison with other ethnic group and not within one’s ethnic group. For example, Berry’s and LaFromboise, Coleman and Gerton’s (1993) research framework focused only on immigrants’ interest in having daily interactions with other ethnic groups in opposition to relating to only those of one’s own ethnic group. Phinney (1990) also discusses these interactions as in-group and out-group relationships. From these
studies, it seems that in-group relationships tend to be more positive compared to out-group relationships. However, there have not been studies on how biculturals within their ethnic group interact and how this interaction reflects their feelings towards their ethnic identity. Thus, in order to capture the deficiency of in-group relationship, self-construal theory (Markus and Kitayama, 1991) is used to investigate this internalized cognition within a more complex subject (i.e. biculturals).

In this study, the theory of self-construal (Markus and Kitayama, 2001) will be adopted to investigate individuals’ attitude towards their ethnicity. Self-construal is a portrayal of how an individual sees him or herself in relation to other people. An important aspect of this self-construal is whether the bicultural tends to lean more towards Western or towards Asian values, thus reflecting their “felt” ethnicity. This current study takes on the theory of self-construal from a cultural psychological perspective, and looks at it as an individual’s connectedness and portrayal of cultural inclination that is related to their ethnicity.

Several findings (Hamilton and Biehal, 2005; Lockwood et al., 2002; Aaker and Lee, 2001) indicate that an independent self-construal, for which individuals are more cognizant of their unique goals and characteristics has a cultural inclination in the decision-making process. These unique goals are markers of group influence on biculturals’ behaviour. For example, Klauss and Bass (1974) concluded in their study that Japanese are in general categorised as conformist and Westerners such as British and Austrians had consistently rank low on conformity and high on individualism. This shows that Western values do differ from Asian (e.g. South-East Asian, East-Asian) values. Thus, when conducting research on biculturals, it is important to find out if this particular group of biculturals have two possible contrasting bicultural values in them (e.g. East and West) before embarking on any methodology. This is
because theories concerning biculturals are more complex and requires more attention which will lead to different methodological approach.

With claims from Markus and Kitayama (1991), Klauss and Bass (1974) argued that for those with an interdependent view of self, the sense of belongingness to a social relation may become so strong that it will make better sense to think of the relationship as the functional unit of conscious reflection. Thus, it is assumable that if a bicultural individual has an interdependent self-construal, then they feel inclined towards the Japanese values and customs. On the other hand, if they have an independent self-construal, then they will be more westernized in their cognition processes. However, what if they are a balanced-bicultural so to speak, which self-construal will they have? This will be answered by another approach to studying culture which is known as the “cultural frame switching” approach introduced by Hong et al. (2000). This approach will be discussed next.

*Cultural Frame Switching (CFS)* Model as a Priming Methodology.

Biculturalism raises all kinds of issues, related to psychological well-being, knowledge organization, identity development and the way in which biculturals activate cultural knowledge in their daily consumption decisions (LaFromboise, Coleman and Gerton, 1993). Although the literature on cultural frame switching has contributed to our understanding of how their environmental cues trigger mind-set processes leading to specific consumption choices, it has little to say about the way in which bicultural individuals experience automaticity of behaviour. Biculturalism leads to the expansion and investigation of questions concerning bicultural individuals’ “felt” identity (i.e. the ethnic group which they strongly identify with). This ‘felt ethnicity’, according to Stayman and Deshpande (1989) makes biculturals more likely to react to appeals that reflect their dual cultural value (Lau-Gesk, 2003).
Bicultural individuals’ cultural mental framework is developed by their upbringing and their daily socializing. In other words, situation cues shape their values and attitudes. This cultural framework is a cultural specific meaning system, which is known to be an association of ideas, values, beliefs, and knowledge. These systems are shared by individuals within the same culture (D’Andrade, 1984).

In comparison, Bargh (1989) claimed that attitudes tend to activate automatically on the mere presence of the attitude object without being conscious intention or awareness. Bargh’s (1989) view focuses on physical and situational features (e.g. Images of Japanese people) associated with the stereotyped group. These features (i.e. stimuli) can exert its influence on the individual’s thought and behaviour. This shows that bicultural individuals (explained by CFS) have two sets of mental frames embedded in their mind; and that these two sets of mental framework takes turn in influencing the bicultural individuals’ behaviour depending on the situational features automatically.

The concept of automaticity of behaviour pervades the discussion of cross-cultural psychology and calls for a more international marketing approach to understanding bicultural consumer behaviour (Wallendorf and Reilly, 1983; Haritatos and Benet-Martinez, 2002; Hong et al., 2000). This automaticity in behaviour concept examines the shift of bicultural individuals’ interpretative frames rooted in different ethnic cultures in response to cues in the social environment context e.g. bowing instead of handshaking as a form of Japanese greeting (LaFromboise, Coleman and Gerton, 1993, Hong et al., 2000). Thus, it is reasonable to assume that automatic behaviour is encourages cultural influences on cognition (Morris, Menon, and Ames, 2001).
Furthermore, Bargh et al. (1996) argued that even if the person is not thinking about his or her feelings or opinion of the attitude of the object, that attitude will still become active and influence the person’s behaviour towards the object. This is especially true when bicultural individuals who are aware of their conformity motives in a situation. Hong et al. (2000)’s approach (i.e. cultural frame switching) is an example in explaining how knowledge is activated when the cultural structures are triggered through culture-specific experience. For example, if a given set of norms or behavioural disposition has been experienced in a particular situational context, then factors or variables that are associated with this context will probably boost the level of accessibility of these norms. Therefore, increase the likelihood that they will apply this norm in an operative task (i.e. situation at hand). This implies that biculturals’ switches in their dual cultural framework, believed to be affected by how they felt about their ethnicity (i.e. situational ethnicity). This felt ethnicity comprises of norms and cultural aspect which will enable automaticity of behaviour when exposed to the relevant situation. Furthermore, since automaticity of behaviour is the result of mind-set priming, this explains why these different mind-sets seem to react differently towards different situational cues (Fu et al., 2007). This suggests that bicultural individuals’ behaviour (i.e. switching of dual mind-set) is in fact active when exposed to social environmental cues (e.g. physical surroundings, social surroundings).

Prior studies point out that bicultural individuals (i.e. people who possess two internalized cultures to the extent that both cultures are alive inside of them) shift their cultural lens depending on iconic cultural symbols (Hong et al, 2000, Cheng et al, 2006, Lau-Gesk, 2003) whilst other researchers experimented on biculturals’ adjustment to their values they advocate depending on cues such as languages and situation (Briley et al, 2005, Luna et al., 2008).
On a similar vein with Hong et al.’s (2000) approach to knowledge activation explanation (i.e. cultural frame switching approach to studying culture), this study accounts for the deliberate, active role in the biculturals in interpreting social situations they experience and choosing the appropriate actions for each social situations with the respective cultural frameworks (Briley et al., 2005; Verkyuten and Pouliasi, 2002, Conway et al. 2001, Lau-Gesk, 2003). Although past studies have explained how language and cultural icons trigger mental frames in terms of knowledge oriented cues, the interaction involving motivation from group membership effect can also drive these shifts in a less knowledge oriented understanding of these cultural frame switching processes. Therefore, it would be reasonable to assume that culture may interact with situational context to influence cognitive complexity, e.g. choice making.

This study examines whether behavioural decisions are affected (i.e. cultural frame switching processes) under the conditions of language and situational cultural cues during a social interaction. This examination aims to explore the extent to which biculturals shift the underlying strategies used to make their decision choices. Cultural frame switching is an approach towards studying biculturals’ felt ethnicity in this study. This approach will serve as a methodology (i.e. priming) in the second part of this study where subjects are being exposed to different priming stimuli, and how these primes affect their decision-making processes.

In the second part of the study, the author investigates her subjects’ purchasing intentions with the respective purchasing target (e.g. audience) in the presence of the symbolic cultural stimuli (utilizing CFS methodology). This psychological investigation (i.e. why one would purchase a product over another product) will utilize the theory of self-construal to elucidate the difference between a Western and
Asian way of culture and values that a bicultural may possess internally. Self-construal theory enables the author to progress deeper in explaining the phenomenon of cultural frame switching for biculturals who possess two cultures that are extremely different, internally (i.e. Asian vs. Western).

Situational Dimensions

The interpretation of “situation” in this study adopts Belk (1974) definition of “locus of time and space” (p.427). In other words, it is something external of the basic penchants and characteristics of the individual beyond the characteristics of the stimulus object to be responsive upon.

Belk (1975) elaborated further on the dimension of situations: physical surroundings (e.g. features of a situation of sound, geographical location, visible coordination of merchandise surrounding the stimulus object); social surroundings (e.g. detail description of a situation, which includes the presence of people and their characteristics, their role and interpersonal level during an interaction). An example of the effect of social surroundings can be observed from Briley, Morris and Simonson’s (2005) study. Their study investigates when and why individuals change their decision according to a given situation. The concept of automatic evaluation is similar to the concept of frame switching (Hong et al., 2000). Frame switching, however, is more restrictive in its methodology as compared to automaticity in behaviour. The concept of frame switching, which views culture a construct rather than a continuous variable, is considered to be the main source of triggering a bicultural’s two internalized cultural frames.

On the other hand, automaticity of behaviour in bicultural individuals views several variables (i.e. cultural-related and non-cultural-related) as influencing factors.
in triggering a bicultural individual’s internalized mental frames. These mental frames may be cultural-related (similar to frame switching) or maybe non-cultural related (i.e. situational based, e.g. social surrounding). Briley, Morris and Simonson’s (2005) tested the idea that language triggers the switching of mental frames by prompting different sets of presentation concern; suggesting that a direct manipulation of such a concern should produce similar effects.

In their study, they used the nationality of audiences as a direct manipulation. Their result portrayed that language (culture-related) did not pose as much as an influence in bicultural individuals’ decision. In fact, it turns out that these bilingual participants were concerned about how others would view their choices. In other words, bicultural decision makers are sensitive to the identity of decision observers, and this identity information poses to be a more important effect on choices. This asserts that frame switching can also be triggered based on situations (e.g. social surroundings), which in this previous study is the nationality of the audience. Furthermore, conflicting and ambiguous identity information evidently showed that participants are more sceptical and cautious in making choices (Briley, Morris and Simonson, 2005).

Belk’s third situation dimension is known as temporal perspective- an aspect of situation which serves as a measurement. (e.g. time, date, season, etc.). He added that time can also be measured in terms of the past or future of a situational participant. An example would be, a Japanese-American bicultural having a conversation with a native Japanese a week ago. Here, a week is the temporal perspective. The argument is that there is a possibility that time factor may serve as a moderating situational factor in certain decision-making processes (e.g. purchasing intentions).
Task definition is referred to as a situation which requires an intention or criteria to choose or obtain information about a general activity (e.g. purchase). Task may also be a reference to the perceiver (buyer) or recipient (user) roles anticipated by individual (e.g. wine sommelier). For example, a person planning to buy wine for a wine lover would be in a different situation than he would be in buying wine for personal enjoyment. This shows, that task definition is an important factor especially when a decision-making choice is required (e.g. the willingness to spend money therefore affecting the availability of choices).

Lastly, antecedent states conclude the final feature that describes a situation. These are momentary moods or momentary conditions and not constant personality traits. Belk (1975) believes that such conditions will be impacted directly and will be considered as immediate antecedent to the given situation which portrays the states of the individual which relates to the result of a given situation. For example, an individual may choose to go to an amusement park to cheer up (an antecedent state and a part of the choice situation), but the fact that the roller coaster rides cause this individual to feel happier is a response to the consumption situation. This antecedent may be involved in a snowballing effect as it may possibly be involved in subsequent situations which may implicate decision-making.

SUMMARY

Although previous studies (e.g. Stayman and Deshpande, 1989) have analysed the impact of both individual difference variables and situational factors on consumer responses to ethnic information in marketing, little attention has been directed towards the impact of incorporating groups who are not from the host country in consumer studies (Konya, 2005). A possible explanation is that it is an easier task for marketers
to control stimulus than they do over social or individual differences. In this thesis, felt ethnicity is proposed to depend upon the social status of a bicultural group (whether the group is a majority or a minority ethnic group in a community), and also on situational stimuli which trigger a side of a bicultural’s self-construal related to a specific ethnic group (these stimuli are called ethnic language primes). To delineate the effect of felt ethnicity on response to primed products in advertisements, the author conducted two studies, one of which (i.e. the second study) is divided into two sections. The first study (see Chapter 3 and 4) gives an objective view of who biculturals are and how they behave as an ethnic minority who is categorised as a majority group. In the second study (see Chapter 5, 6 and 7), there are two sections. In the first section, the researcher explicates the felt ethnicity concept and discusses the individual differences and situational determinants. In the second section of the second study (Chapter 6 and 7), the author discusses the important sources that develops biculturals’ felt ethnicity, presents her advertising-based ethnic priming methodology, and also confirms her proposed hypotheses. The following chapter is an overview of the preliminary research framework based on the initial review of literature.
CHAPTER 3

PRELIMINARY CONCEPTUAL FRAMEWORK

Analysing recent consumer behavioural studies (Chapter 2); this present study proposes a preliminary model of antecedents for the development of ethnic identity. In addition, the author introduces situational factors that are believed to influence the ethnic culture-specific consumption behaviours of Japanese-American young adults in general. This ethnicity-consumption behaviour relationship is investigated over a spread of four generations and these respondents are tested in specific situational settings (i.e. minorities in a majority group). This model was informed and modified with a qualitative study to determine whether the emerged themes are compatible with the factors proposed in this model which were developed based on the initial literature review.

In order to better understand the antecedents that influence the role of ethnicity and variables that affect consumption decisions, this study relies on a two theories (Social Identity theory and Self-Construal theory) and a fairly new approach towards studying biculturals’ complex cognition processes which is known as Hong et al.’s (2000) Cultural Frame Switching. Essentially this preliminary research framework proposes that the relationship between ethnicity and consumption depends on features of different situational contexts. Based on the rationale developed from existing literature reviews, the author believes that the mental and behavioural outcomes of biculturals are acquired through their interaction with situational effects (Luna et al., 2008; Ringberg et al., 2007).

For the purpose of this study, subjects’ daily life experiences and their ethnic social orientations during their adolescent and young adult ages are indicated from their self–acculturated identity (acculturation attitude). Subject’s current friends and
work associates are regarded as *ethnic social orientation* (peer influence), and subjects’ *perceived parental ethnic cultural identity* were used as a factor in investigating biculturals’ current behaviour (i.e. feelings towards their ethnicity), and to find out if biculturals are or are not affected by their interactions with their parents on their subsequent behaviour (i.e. from adolescence to adulthood).

According to prior studies on biculturals’ perceived interaction and all the relevant variables (*see* Figure 3.1), it has been argued that this perceived interaction is able to produce felt ethnicity, which is a mental outcome of how they feel towards their ethnic identity. This mental outcome will then interact with situational influences (i.e. physical surroundings). This interaction is then presumed to produce ethnic culture-specific consumption behaviour as a behavioural outcome (Stayman and Deshpande, 1989).

**Figure 3.1.**
**Preliminary Proposed Research Framework**
PROPOSITIONS FOR PRELIMINARY THEORETICAL FRAMEWORK

This section discusses and justifies each of the preliminary constructs in Table 3.1. This section starts with an argument to why ‘felt ethnicity’ is chosen over ‘ethnicity’ as a construct in the preliminary research framework, followed by a literature review justifying the use of ‘generation’ as a variable. In conclusion, the author will justify the proposed relationship between generational status and felt ethnicity of biculturals.

Background Research on Felt Ethnicity Concept and its Relationship to the Preliminary Constructs

Definition of Ethnicity

According to the definition for ethnicity provided in various studies (Phinney, 1990, 1992; Stephan and Stephan, 1989; Xu et al., 2004; Cohen, 1978), ethnicity is an aspect of a person’s social identity (Tajfel, 1981). Sociologists such as Yancey, Eriksen and Juliani (1976) distinguished between ethnicity as a stable, sociological trait that is noticeable in the same way at all times and the idea of dynamic ethnicity which can vary across situations. This contention has also been argued by psychologists (McGuire et al., 1978) as they assert that ethnicity is not just who an individual is, but how this individual feels in different situations. Since there is no consensus of the definition for ethnicity, an individual’s ethnicity remains as a complex status of being. Therefore, rather than defining biculturals’ ethnic identity based on their surname (Gillet and Scott, 1974) or postcodes (Deshpande, Hoyer and Donthu, 1986), it is a better option to have bicultural people specify for themselves
how they feel about their relationship with their ethnic identity and not by how the census bureau determine how they should be labelled.

**Table 3.1. A summary of proposition from the initial research framework**

<table>
<thead>
<tr>
<th>Preliminary Constructs</th>
<th>Propositions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Generational Difference</td>
<td>P1: The felt ethnicity of Japanese-Americans is predicated by their generational status.</td>
</tr>
<tr>
<td>Socialization Effect</td>
<td>P2: Felt ethnicity is influenced by group membership and peer influence</td>
</tr>
<tr>
<td></td>
<td>P3: Felt ethnicity is influenced by parents</td>
</tr>
<tr>
<td>Group Membership and Peer Influence</td>
<td></td>
</tr>
<tr>
<td>Parental Influence</td>
<td></td>
</tr>
<tr>
<td>Language on Felt Ethnicity</td>
<td>P4: Felt ethnicity is influenced by the level of Japanese language competency</td>
</tr>
<tr>
<td>Culture-Specific Consumption Behaviour</td>
<td>P5: Felt ethnicity of Japanese-American is positively related to his/her ethnic culture-specific consumption behaviour (i.e. food and entertainment such as movies, events, music, related to his or her ethnic origin).</td>
</tr>
<tr>
<td>Role of Situational Influence on the relationship of Felt Ethnicity and Culture-Specific Consumption Behaviour</td>
<td>P6: Biculturals’ felt ethnicity-behaviour relationship is moderated by situational attributes.</td>
</tr>
</tbody>
</table>

Ethnicity includes several aspects such as self-identification, language, social network, religious affiliation, ethnic cultural attitudes and many various cultural traditions and practices. Besides these aspects, there are also ethnic practices common to most groups: engagement in social activities with members of one’s group and involvement in cultural traditions (Phinney, 1992). However, due to the vast diversity in measuring ethnic identity and differences among ethnic groups, the results from studies that focus on such aspects cannot easily be compared and contrasted (Phinney, 1992). Cross-cultural psychologists who have discussed the problem of generalizing
across groups (Jahoda, 1981, Fjneman et al., 1996) argued that ethnic identity studies should not be generalized when there is consideration of both universal and culture-specific issues. This suggests that it is impossible to assume that ethnic identity is a general phenomenon with commonalities across groups.

To compare the role of ethnicity development (i.e. felt ethnicity), including its antecedents, correlations, and influences on felt ethnicity (including acculturation attitudes towards host State), a measure of ethnicity is necessary for investigating the behaviour of the growing population of Japanese-Americans. This study presents a set of measures that determines ethnic identity, which may also be applicable to the general bicultural population. This set of measures can be used to gain understanding of ethnic identity and its role in the lives of young adults from all ethnic backgrounds.

It was explained from previous studies that Japanese-Americans in Hawaii have different attitudes and values due to the host state’s unique history, traditions, and values (Berrien et al., 1967; Meredith et al., 2000; Johansson, 2007; Sood and Nasu, 1995; Montero, 1981). General aspects of ethnicity can still be examined by focusing on components that are common among Japanese-Americans (e.g. Japanese language). According to Phinney (1992), language usage has a different salience effect depending on the group’s characteristics (e.g. ethnicity); and it cannot therefore be “included as a general measure in multi-group ethnic identity” (Phinney, 1992, p.159). Thus, if a measure needs to be specific to a certain ethnic group, variables such as language would be an appropriate measurement of one’s ethnic identity. Therefore, to be specific towards Japanese-Americans, language usage will be used as a construct.

*Development of Felt Ethnicity.* Stayman and Deshpande (1989) developed a concept that is well suited to answer questions on how one’s ethnic identification and
behavior sway according to the different situations. They clearly defined this concept ‘felt ethnicity’ as “not just who one is, but how one feels in and about a particular situation” (p.362). They took a social psychology and anthropology discipline approach in supporting their definition as they assert that the level of felt ethnicity should be viewed as more situation-specific rather than an effect of acculturating influence of the environment. Their argument implies that one’s level of ethnic association differs depending on the situation. This claim will inevitably be of interest to marketers and researchers who are investigating and developing and understanding of a respective group of ethnic audience through a practical standpoint.

This is not to imply that one’s ethnicity changes over various situations but rather that the level of connectedness with a respective ethnicity varies. For example, a bicultural individual who is of Japanese-American ethnicity may identify more strongly associated with Japanese culture when situated at a traditional tea ceremony. In this example, an opposite situation could make a bicultural feel distinctively different (and this provides evidence of ethnic salience). However, his/her ethnicity will not change per se if he/she is placed in a stereotypical U.S. mainstream high school ballroom dance hall. In other words, he/she is still a Japanese-American but he/she may identify more strongly with the Western culture when placed in a ballroom dance hall. According to Erikson (1964), “True identity depends on the support which the young receive from the collective sense of identity which social groups assign to them: class, nationality, culture” (p.93). Thus, even if a bicultural’s ethnic identity association changes depending on the situation, unless they are of mixed heritage, they will still hold on to their ethnic origin, even if it is of a minimal amount.
Studying the adaptable nature of an individual towards his/her identity may require a longitudinal or situation-specific approach form of research (Sekhon and Szmigin, 2009). However, as there is no standard form of research in investigating identity, it is arguable that an individual’s ethnicity and decision-making varies according to their level of association which is dependent of the situation, occasion or decision made.

Stayman and Deshpande (1989) introduced the term self-designated ethnicity in their research framework, which the author believes is contestable. Stayman and Deshpande (1989) defined it as an individual’s identification with a specific ethnic group. However, based on the arguments presented in the above paragraphs, if biculturals have dual ethnic identities (e.g. Japanese-American), than when they are being asked to “self-designate” their ethnicity, wouldn’t it be based on their feelings as well? Furthermore, Stayman and Deshpande (1989) also argued that “ethnicity is not just a stable sociological trait of individuals that is manifested in the same way at all times, but also a transitory psychological state manifested in different situations” (p. 362). This implies that regardless of it being “situational ethnicity” or “self-designated ethnicity”, unless primed (e.g. cultural icons, culture-specific scenarios language); these both terms have very similar meaning which is dependent on similar antecedents. When researching on bicultural individuals, it could be possible that “their reactions are more than behavioral responses to a situation but rather something they have to balance on a continuous basis” (Sekhon and Szmigin, 2009).

Furthermore, because identity is a mixture of local and global influences (Desai, 2001), when bicultural individuals are recruited as subjects, it is important to take into consideration both the context and the cultural values which may be influencing the ethnic groups. This is because “ethnic groups cannot be neatly categorized” (Sekhon
and Szmigin, 2009, p.757). Wallendorf and Reilly (1983), Stayman and Deshpande (1989), and Chattaraman, Lennon and Rudd’s (2010) work is consistent with the statement in the previous paragraph. Results from their studies which they conducted on consumers’ acculturation showed support on how context is closely related to the consumption behavior of immigrant groups. Although there is theoretical support, there has always been a struggle for scholars to convey to marketers the messages about the knowledge of inter-relationships between identity, acculturation and consumption behavior of ethnic groups. In order to solve this problem, researchers may word it in terms of a practical question: if a bicultural individual’s identity and consumption is influenced by acculturation, then who is responsible for affecting the acculturation process? If this question concerns second-generation biculturals, the answer would be their parents (who are first generation immigrants); but what about the first generation? This therefore brings back the argument that was presented earlier, that is, the relevance of the ethnic group’s home country’s values, beliefs and associations with those of the host country. For example, Hawaii was once under the rule of Japan, and naturally there are a lot of cultures and traditions left behind after World War II. This is why many Japanese claim that it is easy for them to immigrate and assimilate into Hawaii with the U.S. as the host country.

However, when concerns are on an individual level, if a bicultural decides voluntarily to migrate to a foreign country, it is reasonable to argue that he or she has already the mentality or at least the intention to assimilate into the host country. By contrast, if a bicultural individual was forced to leave their home country to live in a foreign land, then the resistance towards assimilation/acculturation would be greater. This implies that in order to determine the end result of biculturals’ consumption
behavior, the development of ethnic identity and what situational context that affects the concluded ethnic identity have to be taken into consideration.

Cha and Nam (1985), Choi and Nisbett (1998) found that East Asians used more contextual information than did Americans in making causal attributions. Does that mean that because Asian-American biculturals are more reliant on situational cues they will struggle more to determine their ethnicity? Morris and Peng (1994) and Lee et al. (1996) confirmed that there is difference in cognition between East-Asians and Americans. They demonstrated that Americans are inclined to explain situations such as murders and sports events respectively by invoking presumed traits, abilities, or other characteristics of the individual; whereas, Chinese and Hong Kong citizens are more likely to explain the same events with reference to contextual factors, including historical ones.

**Generational Differences**

The first proposition focuses on the relationship of Japanese-American’s felt ethnicity and their generational status. Berrien, Arkoff and Iwahara (1967) and other researchers (Connor, 1975; Meredith, 1976; Kitano, 1969; Kitano et al, 1984; Kimura, 1988) argue that the value of “Japanese-ness” changes while acculturation takes place among Japanese-Americans of different generational status. In addition, they claim that the oriental culture, especially Japanese, is evident in a wide spread of bilingualism and religious institutions. Furthermore, Connor (1975) indicates in his study that, Japanese Americans show evidence of retaining many aspects of the more traditional Japanese system (e.g. a family system which consist of a number of essential Japanese values are inculcated and maintained). Due to this prevalence of Japanese culture in Hawaii, researchers claim that “Japanese-American individuals are often seen as not typically American” (Connor, 1975, p.170).
Rogler, Cooney and Ortiz, (1980) and Nagel (1994) agree that value is part of ethnic identity (i.e. it is a cultural aspect of ethnicity). Connor (1975) argues that regardless of the generational status (an indirect indicator of acculturation level), Japanese-Americans value strong family ties, strong affiliation and nurturance of Japanese values. However, previous studies have conflicting findings (Kimura, 1988; Kitano, 1969; Matsumoto, Meredith and Masuda, 1970; O’Brien and Fujita, 1991; and Connor, 1975). Thus, this suggests that a re-investigation in acculturation level is necessary in confirming its relevance with one’s acculturation attitude.

Generational differences have posed a problem for the study of acculturation of bicultural individuals. Meredith (1976) and others suggested that acculturation unfolds naturally across generation (Robert, 1914; Gordon, 1964, 1975). Other writers predicted a pattern of ethnic revival (Connor, 1975; Hansen, 1937). Montero (1981) noticed a “U” shape in the assimilation of Japanese-Americans over three generations. First generation Japanese-Americans (born in Japan, raised in U.S.) are unlike second and third generation. Miyamoto (1939) argued that second-generation Japanese-Americans (i.e. Nisei) do not consider themselves as sojourners, where they know U.S. as their home and they consciously wish to assimilate. Montero (1981) claimed that the trend towards assimilation is clear. That is, first, second and third generation rate are increasingly higher on every indicator of assimilation. The later generation Japanese-Americans apparently are making remarkable strides in socio-economic advancement in turn and this is an indicator of positive assimilation.

On the contrary, it may be reasonable to assume that if the later generations of Japanese-Americans level off with the American society in socioeconomic achievement, they may begin to discard their Japanese values. Kuroda (1972) and Johnson (1972) disagree with Montero (1981). They argue that third generation
Japanese-American (Sansei) are no longer interested in integration with the dominant “White culture”. They added that these bicultural individuals find pride with their own ethnic culture and accept their cultural heritage with pride. This has interesting implications for Japanese-American acculturation over different generations. Therefore, to study bicultural individuals’ strength of ethnic identification which has an effect on culture-specific consumption behaviour, generational status has to be included as a variable in identifying biculturals’ felt ethnicity.

Berrien, Arkoff and Iwahara (1967) and other researchers (Connor, 1975; Meredith, 1976; Kitano, 1969; Kitano et al, 1984; Kimura, 1988), argue that the value of “Japanese-ness” changes while acculturation takes place among Japanese-Americans of different generational status. In addition, they claim the oriental culture especially Japanese is evident in a wide spread of bilingualism and religious institutions. Furthermore, Connor (1975) indicates in his study that Japanese Americans show evidence of retaining many aspects of the more traditional Japanese system; with such a family system that a number of essentially Japanese values are inculcated and maintained. Thus, it will not be uncommon for Japanese-Americans, especially those who live in ethnic enclaves or heavily ethnically populated areas, to maintain these Japanese values.

Despite conflicting findings from prior studies, this current research argues that generational status is an important demographic variable in confirming its relevance with one's acculturation attitude. Previous studies often investigated bicultural individuals over three generations or either second or third generation. A wider spread of generational investigation is necessary as there is an increasing trend of intermarriages in third generation Japanese-Americans with its concomitant erosion of ethnic ties and affiliation (Stephen and Stephen, 1989; Montero, 1981). This makes
it beneficial to investigate whether a sense of Japanese-American ethnic community is maintained into the next generation (*Yonsei*, the fourth generation) as claimed in previous acculturation-related studies. Therefore, this current study will study ethnic identification over a spread of four generations and the proposition is as follows:

\[ P1: \text{The felt ethnicity of Japanese-Americans is predicated by their generational status.} \]

*Group Membership and Peers Socialization Effect*

The second proposition concerns the relationship between felt ethnicity and group membership and peer influence. Socialization literature suggests that group membership and peers serve as an important social interaction role, exerting a powerful influence on the ethnic attitudes and behaviours of individuals (Ting-Toomey, 1981; Darley and Fazio, 1980; Snyder and Swann, 1978).

Each Asian ethnic culture has different beliefs and values and is unique from one another. Although there are some similarities in beliefs and values in Asian cultures, there is significant difference amongst those ethnic cultures. For example, Ebuchi (1980) conducted a study on Japanese sojourners in other Asian countries such as Hong Kong, Bangkok and others. He found out that more than 50 percent of the sojourners experience at least one of the psychosomatic symptoms of culture shock such as loss of appetite or irritation. Furthermore, he found out that more than 40 percent of these sojourners had no host friends. He termed this interaction pattern as “ethnic autism” (民族的自閉症) (p.170). However, he argued that this maladjustment is due to lack of interaction with host nationals which has prevented more any serious mental and physical stress. This means that their reason for
separation or acculturation is the opposite of other type of adjustments achieved through interacting with hosts and experiencing host ways of life. This indicates that Japanese are more reliant on their own ethnic group. In other words, the influence of ethnic orientation (i.e. friends and family) is vital in influencing Japanese-Americans’ ethnic specific consumption behaviour.

Studies have shown that group membership and family serve as important sources of ethnic orientation who transmit values, beliefs and customs to their children (Kitano, 1993; Nakane, 1972). It has also been demonstrated that Asian parents in particular serve in this capacity (Gregory and Munch, 1997; Hofstede, 1990). Early societal (i.e. begins in school) and parental socialization influence on children in particular was assessed in this study because of anticipatory group membership and host country socialization (i.e. the implicit, often unconscious learning roles that will be assumed sometime in the future) is known to be particularly instrumental during later adolescence (Phinney, 1992; Ebuchi, 2002).

There is a growing acceptance of claims among researchers that ethnic identity develops from a bicultural perspective (i.e. the level of which individuals acculturate into the mainstream culture whilst at the same time maintaining values of their own ethnic group). This acculturation process is known as the development of bicultural competency (LaFromboise, Coleman and Gerton, 1993) and the maintenance of both cultures within a single ethnicity (Phinney, 1990; Hong et al., 2000; Benet-Martinez and Haritatos, 2005; Berry, 1992; Ebuchi, 2002).

This current research model proposes that bicultural individuals’ ethnic identity would mainly be determined by a more explicit and pro-active attitude of wanting to become embedded and be part of that country’s culture at the same time. Thus, the second proposition is as follows:
P2: The felt ethnicity of Japanese-Americans is positively related to his or her ethnic social orientation.

**Family Socialization Effect**

The third proposition concerns how parents may influence biculturals’ formation of their felt ethnicity. It is inevitable that youths’ behaviours are unconsciously an imitation of their parents’ behaviour. Xu *et al.* (2006) conducted an experiment and found a positive relationship with ethnic identity. Palan and Wilkes (1987) conducted a study that analyses the effectiveness of adolescents’ influencing attempts while they emulate adult strategies (p.159) in a decision-making process. They argued that the interaction between parents and their children is related to the development of interpersonal skills, which in turn has an influence over a decision outcome. Moschis (1985) argues that “interpersonal communication plays a major role in determining the development of young peoples’ consumption behaviour” (p.898) in a family communication. Thus, since communication is a two-way process, it implies that not only adolescents have influence over parental decisions; parents also have an influence over their adolescents’ behaviour.

Palan and Wilkes (1997) suggested that in order for families to play a part in family decision-making process, two different conditions must be taken into consideration: 1) a concept-oriented communication environment and 2) when personal resources serve as the main motivating factor. The first condition is a situation where children are encouraged to voice out their opinion, and the second is when these children have met a goal that was set by their parents (e.g. acing in all academics). Although Palan and Wilkes (1997) study on how adolescents have an
impact on family decisions, this motivation nonetheless derives from Moschis’ (1985) assertion of how the nature of family influence is influential in embedding habits and norms into the young adolescents’ mind.

Chaffee et al. (1971) challenges Moschis’ claim, arguing that family communication is influential in shaping individuals’ personality which continues into adulthood. This shaped personality in turn is applied to their social behaviour outside the home. Thus, it implies that family influences, specifically parental guidance, plays a vital role in how individuals (i.e. adolescents) acquire certain attitudes, values and behaviours in their course of their interaction with their family members. Since ethnic identity is the expression of individuals’ culture, values and attitudes in behaviour, it is assumable that this family influence shapes the chronic trait of individuals’ ethnic identity. The third proposition is as follows:

**P3: The felt ethnicity of Japanese-Americans is positively influenced by their parents.**

**Language Effect**

The fourth proposition focuses on how felt ethnicity is influenced by the level of Japanese language competency. According to the nature and uniqueness of Japanese culture, the usage of Japanese language predicts an effect on the relationship between “felt” ethnicity and consumption behaviour (i.e. skill factor in bicultural competency). Referring back to previous arguments on Japanese people’s maladjustment to a new host country, Bennett et al. (1958) and Nishida (1984) gave further explanation to the nature of such maladjustment. They argued that skill in the use of English as the host language is the main problem: the Japanese language is very different from English in structure as well as on the basis of the information
content explicit in the messages of each. Kondo (1981) explains that Japanese communicate with a need to “read between the lines”. He asserted that for these reasons, foreigners even with a high command of the Japanese language cannot communicate with Japanese people in the same sense that Japanese individuals can with other languages. Thus, in the same context, even with a decent level of English vocabulary, Japanese people may not be able to communicate with Westerners effectively.

Japanese society places great emphasis on rules of propriety based upon human relationships. Japanese way of attaching importance to human relations is manifested in their practice of the rules of proprietary. For example, Japanese language comprises of elaboration of honorific words and phrases which are indicators of different forms of politeness. Due to the emphasis of social proprieties in Japan, an important characteristic of its culture emerges, the tendency of social relationships to supersede or take precedence over the individual (Nakamura, 1997, p.499).

In comparison, social nexus is visible in Japanese linguistic forms, which means that social status is recognizable through the usage of Japanese language. In order to stress socio-economic status and human relationships, Japanese people emphasise the importance of relationships among many individuals rather than upon individuals as an independent entity. Nakamura (1997) added that the honorific in Japanese language is one of its ascribable traits, which does not extend to other Asian or Western languages. Thus, this means that the honorific is a unique characteristic of the Japanese language which can indicate the socio-economic status of an individual.

This custom of utilizing honorific words to demonstrate respect or affection for the person addressed, or distinguishing phrasing in accordance with the person’s
addresses, is known as “ritual in conversations” (Nakamura, 1997, p.409). Although similar “ritual” can be found in other Asian languages, nowhere is this more pronounced than it is in the Japanese language. Thus, if an individual is able to capture the depth of Japanese language, this shows potential bicultural competence in Japanese ethnic culture. This suggests that if language were to serve as a cultural aspect of the acculturation process, it will inevitably have the ability in affecting one’s ethnic inclination as it is specific to that ethnic group.

Past studies (e.g. Bond and Yang, 1982) claim that language has the ability to influence judgements, self-assessments and memories. For example, Bond (1983) discovered that bilingual Hong Kong students showed greater support for Eastern values when they responded in Chinese instead of English. In another study, Earle (1969) reported that when Hong Kong bilingual students responded in English, their behaviour is more dogmatic. In Sussman and Rosenfield’s (1982) study, they noticed that when students do not speak their native language, the proximity between the speakers is different. That is, the conversational distance is different when they are speaking their native language. This shows that language does play a major role in shaping one’s behaviour.

Similarly, Ross, Xun and Wilson (2002) conducted a study of bilingual bicultural students using language as a stimulus; and their results showed that language activated different cultural belief systems. For example, in their study, they discovered that bilingual bicultural increases their accessibility of their East Asian views of themselves when the Chinese language is used (p. 1047). This shows that, languages, especially of a different ethnic group (e.g. East and West), are inevitably linked to the respective language’s cultural traits (e.g. values, traits, attitudes and beliefs). Therefore, since Japanese language is classified under East-Asian languages,
it is then assumable that this language will have an effect on biculturals’ (especially bilingual) consumption behaviour. The fourth proposition is as follows:

**P4: The felt ethnicity of Japanese-American is positively related to his or her level of Japanese language competency**

*Relationship of Felt Ethnicity and Culture-Specific Consumption Behaviour*

The fifth proposition concerns how the felt ethnicity of Japanese-Americans is positively related to their ethnic culture-specific consumption behaviour (i.e. food and entertainment such as movies, events, music which are related to ethnic origin).

The proposed model in this current study aims to investigate moderating effects of potential variables on the relationship of bicultural individuals’ “felt” ethnicity and consumption behaviour. From an anthropological perspective, ethnicity should be regarded as an ascribed attribute with a continuous variable (Yancey, Eriksen and Juliani, 1976). In other words, an individual’s ethnic category varies due to the fact that ethnicity is treated as an assigned characteristic. Thus, it should be viewed as a moment-to-moment variable rather than a static variable.

Stayman and Deshpande (1989) claim that social psychology and anthropology views ethnicity in compatible but different ways. They argued that the variable of “felt” ethnicity should be regarded as more situation-specific rather than as an influencing factor of the environment. An example of such a situation is a Japanese Cultural Festival in which a Japanese-American participant decides to purchase a particular type of food from the available booths in the festival. The fact that this is a Japanese festival choice is likely to heighten one’s felt ethnicity, and may therefore motivate one to choose Japanese food. However, at an international food
festival (i.e. a non-Japanese event), the same individuals may choose to eat different
types of food because they do not trigger his or her ethnicity. This suggests that a
consumer’s moment-by-moment felt ethnicity can be influenced by the given situation
prior to a behavioural outcome.

The author, however, claims otherwise. Based on the arguments, it suggests
that felt ethnicity may be an influence in a situation and not just the other way around.
This means that regardless of the situation, if ethnicity is regarded as a situation-
specific variable, then it will be playing a dual role. However, if ethnicity is regarded
as a trait, then it will be valid to argue that situations may serves as a moderator
between the relationship of felt ethnicity and consumption.

In order to be clear on the role of situational dimensions, this current study
will adopt felt ethnicity as situation-specific rather than as a trait. Unlike Stayman and
Deshpande’s (1989) study, this current research agrees with the anthropological take
on ethnicity, asserting that ethnicity is developed based on socialization and
acculturation in the environment. However, it is also not possible to neglect the fact
that situational contexts do change their subsequent decision, but not how they feel
about their ethnic identity. For example, the more a bicultural feels more Japanese
than American, the higher possibility he or she will consume Japanese food. This
leads to the following proposition:

*P5: Biculturals’ felt ethnicity is positively related to his/her ethnic culture-specific
consumption behaviour (i.e. food and entertainment such as movies, events, and
music related to his or her ethnic origin).*

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Finally, the last proposition (P6), concerns the moderating effect of situational attributes (i.e. social surroundings) on the relationship of biculturals’ felt ethnicity and their consumption preference. Recent work in social psychology, anthropology and ethnic studies views the continuum of ethnicity as more situation-specific rather than an acculturating influence of the environment. Tajfel (1981) argues that ethnicity is “part of an individual’s self-concept which derives his knowledge of his membership of a social group together with the value and emotional significance attached to that membership” (p.255). In other words, ethnic identity is established through a developmental process within the individual.

Although it is logical to argue that ethnic identity is situationally inclined, an individual’s experience and knowledge of their own ethnicity is nonetheless developed through upbringing and socialization. Furthermore, previous scholars argued that when an individual is indecisive in a product choice, their default ethnic culture will often take over the decision-making process (Briley and Aaker, 2006). Thus, one’s felt ethnicity should be treated as a trait rather than a situation-specific variable.

Stayman and Deshpande (1989) disagree, claiming that ethnic identity is not only about what the ethnicity of an individual holds but rather how one feels in and about a particular situation (p.361). For example, Conway et al. (2002) conducted a study on Culture x Situation and found a correlation between cultural behavior and different given situations. This relationship includes the importance of socialization experiences (i.e. interaction) as part of the triggering process. Furthermore, Stayman and Deshpande (1989) posit that the definition of ethnicity should be viewed “as a nominally codable demographic classification” (p.361). This suggests that the
salience of one’s ethnicity can be either a moderator or a mediator of consumption behavior.

According to Stayman and Deshpande (1989), the role of situational factors (i.e., physical surroundings) is as influencers in the relationship between ethnicity and consumer behavior. In their model, only social surroundings and type of product were used as variable; and although their model explains the phenomenon of situational based ethnicity, it does not fully explain the function of ethnicity as a concept in culture-specific consumption behaviour.

On the other hand, Zmud (1994) added culture as an additional contributing variable in Stayman and Deshpande’s (1989) model. However, in contrast to Stayman and Deshpande’s (1989) model, Zmud (1992) hypothesize that the social surrounding (i.e. a variable) is an influencing factor for “felt” ethnicity (i.e. a momentary psychological state of individuals’ mind that is noticeable in different ways in various situations) and not only just a moderator for consumption behaviour. This shows that social situation has a dual role which may weaken the determination of situational dimensions as a moderator in the ethnicity-consumption relationship.

According to Phinney (1992) and Ogbu and Matute-Bianchi (1986), bicultural individuals have the capability to alternate their cultural frameworks according to situational dimensions. Furthermore, Ramirez (1984) claims that communication and incentive motivations are dependent on the demands of the social context. Belk (1974), Yancey et al. (1976), Lutz and Kakkar (1975) and Stayman and Deshpande (1989) have also shown the importance of situational features in affecting the correlation between ethnicity and consumption of bicultural consumers. This suggests that it is important to investigate the underlying moderating stimuli in either a physical situation or social surroundings that trigger biculturals’ shift of ethnic
cultural identification. Thus, in order to investigate consumers’ behaviour towards a product choice, it is vital to identify what it is in the given situation that influences a particular decision choice.

The development and enactment in a situation is believed to be under social influence. Based on studies by previous researchers (Xu et al., 2004; Stayman and Deshpande, 1989), features of social surroundings have been shown to have a positive correlation with biculturals’ consumption behaviour. Although social surrounding (i.e. the presence of others) was shown to have an impact on behaviour, it neglects the importance of physical features as an influence on behaviour as well. Furthermore, situational ethnicity deals with not only social influence but also involves complexity of ethnicity. Thus, the sixth proposition is as follows:

*P6: The felt ethnicity-behaviour relationship is moderated by physical surroundings.*

**CONCLUSION**

This chapter discussed the initial literature reviewed for the qualitative study (Chapter 3). Based on the literature review, a preliminary research framework was developed and is shown in Figure 3.1. This framework serves as a basis to what questions are to be asked in the qualitative study. As this area of bicultural study is fairly new and has yet to be empirically tested in consumer behavioural research, the author decides to carry out a psychological phenomenological study. With the development of the preliminary research framework, the author was able to develop initial interview questions to investigate biculturals’ consumption behavioural experiences as a majority ethnic minority. From the interview data (Chapter 4), the author was then able to use the psychological phenomenological data analysis step to
identify the emergent themes. With these emergent themes, the author, once again, went back to the literature and researched on the existing theories that are able to explain the themes. These themes were then scrutinized and the preliminary research framework was refined and informed with the finalized constructs. The finalized framework is presented in Chapter 5.
CHAPTER 4

INTRODUCTION TO STUDY 1

Upon reviewing various existing literatures, this current study decided to adopt a sequential mixed methodology (i.e. qualitative → quantitative). As a form of a qualitative study, a phenomenology psychology interview was conducted. The results reported in this chapter will be used to inform and enrich the preliminary research framework described in chapter 3, and the revised framework will then be tested with a quantitative method. The following paragraphs give an introduction to the type of qualitative study adopted, qualitative data analysis (using a phenomenological psychology method), and lastly a discussion of the results.

The Phenomenological Relevance of Product Desirability

Churchill and Wertz (1985) assert that the phenomenological conception of human beings is “nothing apart from their relations with others and objects” (p.552). Thus, it is not unusual to expect that the phenomenological literature touches upon the consumption of goods and services. Sartre (1956) understood the philosophical underpinnings of phenomenology as such “desire expresses a man's relation to one or several objects in the world” (p. 7355). This implies that the ‘intention’ of desire is to be pertinent, in and through the ownership of a certain product, some form of being which humans lack.

Churchill and Wertz (1985) demonstrated that a product’s significance is not in the product itself, but rather with respect to its place within the world of the consumer, or, more specifically, with respect to its role in enabling the consumer to appropriate the world of his or her desire. Phenomenology explains that when an individual behaves in a certain way, it is not just any action, rather it is to “possess
what has not yet been attained” (Churchill and Wertz, 1985, p.553). Thus, it is natural that such behavior will involve the “being” of the consumer. Sartre (1943/1956) added that “the totality of my possession reflects the totality of my being. I am what I have” (p.754). This implies that an individual identifies him/herself with the product purchases. Within existential phenomenology there is an internal connection of being between the product and its world, which includes the consumer. Therefore, it is clear why advertising agencies set their products by distinctive features such as language, symbols and pictures, using the world as a background to resonate the complex ensemble of desires.

Although there are many types of phenomenological philosophies, the common ground amongst these philosophies is the focus on people’s relations with objects that are expressive and alluring by the benefits through their usage, their aesthetics, and most importantly through the way that individuals can create a “me” in relations to these objects.

Churchill and Wertz (1985) claim that consumer research investigates human beings in relations to the world in actual forms such as daily grocery shopping, taking a stroll in the park and purchasing decisions. All of these behaviours are evidence of “intentional relations with real things” (p.553). So, then how would phenomenological psychology aids in furthering research on the consumer’s intentionality and its life-world context?

This chapter will first begin by explaining the details of the steps involved in using a phenomenological method, and then introduces the study which uses this phenomenological psychological method to analyze the data. This current study answers this question by presenting the three discernible moments which are described as: experiential contact with prescientific life, reflective analysis, and
psychological description. These three discernible moments will be explained later in the methodological foundations section in this chapter.

**An Exploratory Study of Bicultural Consumers’ Felt Ethnicity on Consumption Behaviour**

This study regards felt ethnicity as a continuous variable which is situation-dependent and not as an ascribed attribute with only two discrete categories (based on such things as the pattern of occupational mobility and residence). In other words, the effect of felt ethnicity will vary depending upon the situation which an individual is in.

Yancey, Eriksen and Juliani (1976) added that studies of ethnicity have centred on the issue of importance of culture due to its effect in determining life styles. To date almost no published study has examined the behavioural content of biculturals’ felt ethnicity and how this may affect their consumption decision-making processes. Earlier conceptualizations of felt ethnicity have clearly identified that ethnicity is either a continuous variable or a situational specific variable. They, however, neglect to observe the possibility that ethnicity may also be treated as trait that is has more than one dimension. In other words, ethnicity moves from an ascribe trait to situational specific variable). Thus, it is reasonable to argue that these studies were not able to illuminate what actually transpires during a situation which has an impact on biculturals’ behaviour.

In addition, these prior studies focused on biculturals who are minority ethnic groups (numerically small, ethnically labelled as ethnic minority), which implies that there is little known about biculturals who form a majority ethnic group (numerically large) and the effect of their felt ethnicity in their consumption. It may be assumable that groups, who belong to the same ethnicity, have similar behaviour. However, according to the Distinctiveness Theory (DT), it is inappropriate to disregard the
possible differences in cognition in consumption behaviour when the numerical status is different from their social status (i.e. ethnic minority) (Grier and Deshpande, 2001). This suggests the appropriateness of an exploratory research design that prioritizes discovery over confirmation (Stayman and Deshpande, 1989; Belk, 1974; Yancey et al., 1967) is suitable for this current study.

The study reported here is sympathetic to the epistemological call for more naturalistic and experiential research approaches (Giorgi, 2006a, 2006b; Rook, 1987; Hycner, 1985; Belk, 1982). This study seeks to enable the author to verify that the given phenomenon exists (Fielding and Fielding, 1986) by exploring the phenomenology of bicultural individuals’ feeling towards their ethnicity. This exploration is conducted through consumers’ verbatim self-reports, with a minimum of formal structure. The methodological approach takes into consideration the phenomenological psychological criticism of excessive reduction in behavioural research (Merleau-Ponty, 1962; Giorgi, 2006). As this study seeks to provide a comprehensive account of bicultural consumers’ felt ethnicity, phenomenology psychological method which is able to fulfil this objective, is used.

The study’s objectives are, first to identify antecedents of bicultural individuals’ felt ethnicity, and second to investigate what variables affect their behavioural patterns. It focuses on the extent to which consumers’ subjective experiences correspond to the concept of felt ethnicity discussed in this thesis; and also considers aspects of everyday ethnicity-related behaviour according to generational status and situational context.
AN OVERVIEW OF PHENOMENOLOGY AS A METHODOLOGY

Phenomenology, when used as a methodology, seeks to capture human experiences where the central nature of that experience is the main purpose of investigation. Similar to Hermeneutic Phenomenology, Giorgi’s contemporary phenomenology is not a method of research, rather it is a “theoretical perspective and a methodology” (Tan, Wilson and Olver, 2009, p.2).

Although it is vital for a plan to exist behind the employed phenomenological method in a particular study (Crotty, 1998), due the nature of a qualitative research, it is difficult to gauge the methods’ degree of clarity and accountability, especially in the eyes of a positivist. Therefore, in order to avoid negative views, for example the claims of Avis (2003) that qualitative results are unnecessary and counterproductive, a study has to make a realistic contribution towards knowledge.

Despite his criticism of many qualitative studies, Avis (2003) pointed out that phenomenology has a unique ability to retrieve what he called “objective truth” which is a type of validity and certainty of evidence (Crotty, 1998). In other words, qualitative research will still be a contributor towards knowledge as long as the methods employed are both “accountable and rigorous” (Tan et al., 2009, p.2).

This study employed Giorgi’s phenomenological psychology, which is an extended and improved version of Husserl’s pure phenomenology. Phenomenology gradually developed as many philosophers progress in defending their individual beliefs in how individuals’ lived experiences should be retrieved (i.e. the distinguishing feature of each method). Some of the mainstream phenomenological methods are: phenomenology (Husserl, 1931), existential-phenomenology (Heidegger, 1967; Merleau-Ponty, 1964; Sartre, 1943; Thompson, 2008), phenomenological
psychology (Giorgi, 2006), and hermeneutic phenomenology (Ricoeur, 1981; Gadamer, 1989; Dilthey, 1976). Within the “German intellectual climate” (Churchill and Wertz, 1985, p.550), phenomenology carried on a sympathetic dialogue with the Gestalt school of psychology and incorporated many of their findings. Although much of psychology remains based on the approach of the natural sciences, the human science which Dilthey (1984) envisioned a century ago as descriptive psychology exists today as a rather broad-based movement consisting of several strains.

As research methodologies progressed, Giorgi (1970) became the main scholar who carried on the development of phenomenological psychology method. Phenomenological psychology has the characteristics to investigate an array of social phenomenon, as well as individual perceptions, leanings, motivation, emotions, cognition, development, personality, psychopathology, and language. Furthermore, Churchill and Wertz (1985) asserted that consumer research “has remained only a potential area of its application” (p.551). Thus, since the main objective here is to investigate individuals’ lived experiences which involves a broad view of social phenomenon characteristics (e.g. perceptions, emotions, cognitions, languages), the author believes that Giorgi’s (1975, 1984) method best fits in fulfilling the objective of this study.

The following paragraphs will describe the nature of the Giorgi’s (1975) original philosophical drive and why the phenomenology psychological method was chosen as a form of qualitative analysis in this current study. In this chapter, the author will also establish this method’s relevance for consumer research.
Historical Overview

Husserl (1931), the founder of phenomenology, sees the key ingredient of phenomenological study as consciousness and an intentional grasping of the ultimate essences of the unique experience. However, his interpretation of identifying the “essence” requires authors to bracket (i.e. suspend) their personal past and theoretical knowledge, so that they can give full attention to the instance of the phenomenon that appears to his or her consciousness. In other words, the author has to withhold any claim that the event “really exists in the way that it is appearing” (Giorgi, 2006, p.355). This is what Husserl believes to be the phenomenon. In a nutshell, the Husserlian phenomenology refrains from any biased judgment through the process of bracketing (i.e. suspending one’s preconceptions of the topic being discussed). Hence, in order to employ such a phenomenological method, putting aside previous experiences and habits of thoughts, researchers have to be able to restrict themselves within the phenomenal realm (i.e. to see things that are standing before their eyes).

Heidegger (1967), on the other hand, takes an ontological stance in considering what is known to be phenomenology. He believes that ontology and phenomenology are inseparable: it is not possible to eliminate consideration of our existence in the world as a being when we seek to capture the phenomenology of humans. We cannot eliminate a person’s background information and prior knowledge because life is all about being in the world. In brief, Heidegger’s version of phenomenology is about “in what way understanding is ‘being’ and not what way ‘being’ can be understood” (Koch, 1995, p.831). From the above differences in epistemological stance, it is important to identify what is the nature of the research (i.e. context), which leads to prompt the appropriate method to choose in this study. Based on the nature of this
research (i.e. exploration of a new generation of biculturals), the phenomenology philosophical underpinning of Husserl seems to be a better fit.

The author seeks to carry out a study regarding the “lived experience” of biculturals of a different “kind” (i.e. different social status, different numerical size in population, different context culture). Based on existing literature (Phinney, 1998; Connor, 1975), it seems that scholars tend to conduct anthropological studies of acculturation processes in ethnic minority biculturals’ (e.g. Hispanic, Asian-Americans), and relate that information to their maladjustment to the host society and they were being mistreated.

On the other hand, sociological studies (Yancey, Eriksen and Julian, 1976) focus on how these ethnic minorities are heavily influenced by their ethnic identity in their consumption decisions. The common ground for these studies is that the ethnic minority groups that these researchers chose were numerically small, of low social status and were labelled as ethnic minorities by the U.S. Census Bureau. This means that there have yet been studies conducted on ethnic minorities who are numerically large, high social status but are labelled as ethnic minority at the same time.

The author found that based on this theoretical evidence, the understanding of Asian-Americans is often misunderstood. The description of how they live their lives as a new group of Americans with Asian ethnicity is often very abstract and stereotyped. This suggests that there is a need for a suitable explorative research design that would aid in restricting biases and allow in-depth discovery through potentially exciting and interesting research. After a long period of research and contemplation based on existing literature, phenomenology psychology was decided as the most appropriate qualitative methodology for this current study.
There have been long debates on how phenomenological research should be conducted, and how researchers should have a clear understanding of how to differentiate this form of qualitative research with other main stream studies; whether as a philosophical underpinning or as a methodology (Giorgi, 2006, Hycner, 1985, Karlsson, 1993, Thompson et al., 1989, Husserl, 1983). Surviving in the period where there are numerous qualitative research methods being introduced into psychology, it is inevitable that researchers have a different understanding or approach in guiding their studies.

Giorgi (2006) argued that the awareness and usage of the phenomenological method is good but unfortunately it is often employed inappropriately. He further emphasized that in the social science context, the phenomenological method is “not something about which a consensus exists” (p.353). Thus, even with the availability of several recommended procedures, it does not mean that all of the recommended procedures are acceptable either by following the criteria of phenomenological philosophy or by means of sound phenomenological research strategies.

It is important to be aware that phenomenological method requires a background in phenomenological philosophy which at certain times specifies criteria other than empirical ones. It holds a broader perspective than empirical philosophy. This is because this method interrogates phenomena which are not “reducible to facts” (Giorgi, 2006, p.354).

**Phenomenological Analytical Steps**

According to the historical background of Husserl’s articulation of phenomenology, his initial intention was to develop it as a philosophical method. However, as time progressed, the advancement of philosophy gradually changed. Husserl (1965) was seeking a more rigorous approach as the sciences and therefore
proposed a method for analysing conscious phenomena. From Husserl’s interpretation of a method, he believed that in order to advance philosophical knowledge, researchers need to follow a methodological procedure. This thought gradually led Husserl (1982) to suggest that philosophical method should be able to follow three basic steps.

First, he stated that the individual who is investigating the phenomenon should adopt a phenomenological attitude. In other words, it means to have the appropriate attitude for the study being conducted. For example, if one is a marketing researcher, then a marketing attitude should be adopted; or if one is a psychologist, then a psychological attitude is necessary, and so and so forth. This implies that an adoption of a disciplinary attitude needs to be adopted within the context of the phenomenological attitude that also has to be adopted (Giorgi, 2006a). Therefore, it is difficult for an ‘outsider’ (someone who does not have the same attitude) to verify the data, which is a common error made by many phenomenologists.

The second step was proposed to encounter an instance of the phenomenon that one is interested in studying; followed by the process of free imaginative variation (i.e. third step) in order to determine the essence of the phenomenon. In this second step, where the phenomenon is being studied, because the meaning is delineated and nothing left out, it is often seen that irrelevant statements end up providing nuanced but important sense to the major significant statements.

Phenomenologists such as Colaizzi (1978) approach this method (with its emphasis on context) by extracting phrases and sentences that pertains directly to the investigated phenomenon (p.59). However, Colaizzi (1978) was rather unclear about whether the extractions are organized according to each subject or across subjects since the data of only one subject was provided). His method was contradictory
towards Husserl (1965) interpretation of a holistic approach. A. Giorgi (2006a) 
affirms that the entire description has to be read because the phenomenological take is 
no less than a holistic one.

B. Giorgi (2006) agrees with A. Giorgi (2006a) where he asserts that the division 
of the data is accomplished within the perspective of the phenomenological reduction 
and with a psychological attitude, mindful of the phenomenon being researched. This 
division also emphasizes being non-objective in the abstracted “meaning units” in the 
description as such. In fact, according to the latter, the division of the description into 
“meaning units” is simply a pragmatic research tool and the “meaning units are not 
theoretically weighty, merely helpful in the analysis” (p.72). Thus, if these details are 
not taken into consideration in the analysis of data, then the “meaning units” will not 
be as clean as they are supposed to.

Husserl’s (2006) third step is perhaps the most prevalent in distinguishing his 
the renowned Husserlian perspective where “eidetic3” and intuitions are the means by 
which meanings come to consciousness, and their essences are determined with the 
help of imaginative variations”. In other words, the meanings of units are not 
formulated per se (as explained by Colaizzi), because there is no specific or standard 
procedure for how units of meanings are supposed to be formulated. Rather, Husserl’s 
approach is clearer where the essences are determined with the aid of imaginative 
variation. This is because, according to this method, the formulation of meaning 
should be guided by the data and “creative insights” should be created out of 
something (and not ex nihilo), if not the whole process will not be on track from a 
strict Husserl’s perspective (Giorgi, 2006, p.308).

3 According to Schacht’s (1971) explanation, eidetic refers to description of essences or essential 
structures of consciousness and essential types of things.
Colaizzi’s interpretation of phenomenology should be given the benefit of the doubt. Although he claimed to follow the phenomenological reflection, he does not explicitly define the meaning of the term. He may or may not have adopted the Heideggerian philosophy, which is a “radically different” (Schacht, 1972, p.294) take on phenomenology. Finally, with full description of the story, the essence is discovered.

Building on Colaizzi’s thoughts, Hycner (1985) introduced two additional steps, which is also supported by several other researchers (Goulding, 2005; Chikudate, 2000; Rook, 1987). These steps are: 1) the recommendation of the use of judges, and 2) participants’ approval of the analysed data (see Table 4.1). However, according to Giorgi’s (2006) strong phenomenological psychological emphasis, this form of analysis is of concrete evidence of the experience which should not be considered as an empirical finding. The whole purpose of conducting a phenomenological study is to stay objective and open-minded. Thus, by including these two steps, the meaning of this phenomenological method will not be pure per se; rather will be shifted towards an empirical study.

Groenewald (2004) conducted a phenomenological study similar to Colaizzi, but he added two steps as a “validity and reliability” check. Groenewald (2004) describes a well-illustrated procedure of phenomenological research design. However, he employs a “validity and truthfulness” step which he gives his subjects a copy of the interview transcripts and asks these subjects to validate that what is written on the transcript reflects their perspectives regarding the phenomenon that was being studied (p.51). However, this verification step is misguided, since it is motivated “by empirical and not phenomenological considerations” (Giorgi, 2006, p.357). Furthermore, because the analysis is being conducted from a phenomenological
perspective and also from a disciplinary perspective, verification can only be checked by phenomenological procedures (i.e. the expertise of the researcher). For example, participants are of course aware of what they experience, but “not necessarily concerning the meaning of their experience” (Giorgi, 2006, p.358). Therefore, if a researcher wishes to follow a psychology phenomenological logic, obtaining participants’ comment/feedback for validity should not be included as a step in the data analysis procedure.

Table 4.1- Phenomenological Methodological Steps

<table>
<thead>
<tr>
<th>Steps in Phenomenological Data Analysis</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Audio recorded interview and Transcription</td>
<td>Literal statements and as much as possible noting of significant non-verbal and paralinguistic communications.</td>
</tr>
<tr>
<td>2. Bracketing and the phenomenological reduction</td>
<td>The data is approached with an openness to whatever meanings emerged</td>
</tr>
<tr>
<td>3. Listening to the interview for a sense of the whole</td>
<td>Listening to the entire tape several times as well as reading the transcription a number of times to get a provision for a context for the emergence of specific units of meaning and themes later.</td>
</tr>
<tr>
<td>4. Delineating units of general meaning</td>
<td>- Stay true to the data as much as possible. - Begin analysing every words, phrase, sentence, and paragraph and noted significant non-verbal communication in the transcript to elicit the participant’s meanings.</td>
</tr>
<tr>
<td>5. Delineating units of meaning relevant to the research question</td>
<td>- Unit of general meanings: words, phrases, non-verbal and paralinguistic communication which express a unique and coherent meaning. - The research question is addressed against to the units of general meaning to determine whether what the participant has said responds to and illuminates the research question.</td>
</tr>
<tr>
<td>Step</td>
<td>Description</td>
</tr>
<tr>
<td>------</td>
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</tr>
<tr>
<td>6.</td>
<td>Training independent judges to verify the units of relevant meaning</td>
</tr>
<tr>
<td>7.</td>
<td>Eliminating redundancies</td>
</tr>
<tr>
<td>8.</td>
<td>Clustering units of relevant meaning</td>
</tr>
<tr>
<td>9.</td>
<td>Determining themes from clusters of meaning</td>
</tr>
<tr>
<td>10.</td>
<td>Writing a summary for each individual interview</td>
</tr>
<tr>
<td>11.</td>
<td>Return to the participants with summary and themes</td>
</tr>
<tr>
<td>12.</td>
<td>Modifying themes and summary</td>
</tr>
<tr>
<td>13.</td>
<td>Identifying general and unique themes for all interviews</td>
</tr>
</tbody>
</table>

To ensure that the research has bracketed her presuppositions and has been rigorous in her approach in explicating the data.

Units of relevant meaning must be relied on not only for the literal content but also on:
- the number of times a meaning was mentioned and
- the way in which it was mentioned

Determine if any of the units of relevant meaning naturally cluster together.
To see if there are any common theme or essence that united several discrete units of relevant meaning. (Situation-specific clusters)

Interrogation of all the clusters of meaning to determine if there are one or more themes which expresses the essence of these clusters.

To ensure accuracy, each interview transcription will have an individual summary incorporating the themes that have been elicited from the data.

A form of validity check, the written summary is returned to the research participant with the themes and dialogue engagement, concerning what the research has found so far.

With the new data retrieved from the second interview, steps 1-10 are repeated once again. The data will be looked at as a whole and modify or add themes as necessary.

Once the repetition is completed, investigate themes that are common to most or all of the interviews as well as the individual variation:
- note when there are themes that are unique to a single interview or a minority of the interviews.

Note: Steps 6, 11 and 12 are highlighted to note that these steps are not included in this current project. These two steps are issues for reliability and validity (see Reliability and Validity in Phenomenological Research section for in-depth explanation).
- make sure that themes from individual interviews are clustered into general themes and not obscure significant variations within those themes. Those themes are to be manifested in the individual interview.

14. Contextualization of theme

Place the themes back within the overall contexts or horizons from which these themes emerged.

15. Composite Summary

Writing up a composite summary of all interviews would accurately capture the essence of the phenomenon being investigated.


Tan et al. (2008), on the hand, reports a different way of interpreting the data, which they say follows a hermeneutic phenomenology procedure proposed by Ricoeur (1981). The difference between Giorgi’s (2006) psychology phenomenology and Ricoeur’s (1981) hermeneutic phenomenology is that the former is descriptive and the latter is interpretive. In other words, Ricoeur (1981) follows an empirical logic. Although their procedure is very detailed, the logic (i.e. non-empirical) is not what this current study follows, and therefore it is not applicable.

**Giorgi’s Phenomenological Psychological Method**

This current study chooses to employ Giorgi’s (2006) phenomenological psychology as a qualitative methodology. Both the structure of the interview and the analysis of the collected data follow the steps introduced by Giorgi (2006). This methodology was chosen from amongst others because of the claim that “phenomenological insights in psychological work look to extend the understanding of natural science beyond its normal boundaries” (Giorgi, 2006, p.305). Phenomenology is meant to be objective (i.e. empirical) and not subjective. However, some researchers make practical decisions in mixing empirical and phenomenological
criteria, causing confusion in procedures. Nonetheless, if for some reason empirical factors were to be considered, the entire procedure has to follow a phenomenological criterion (Giorgi, 2006).

The purpose of employing a phenomenological method is to “clarify the nature of the psychological phenomenon in general and not the entire worlds of others” (Giorgi, 2006, p.309). For example, if a researcher is studying bicultural consumers, then the perspective of the participant becomes relevant insofar as it helps to clarify the meaning of being a bicultural consumer. This means that there is no necessity to know the participant’s entire worldview in order to achieve that. Thus, in this current study, the author believes that as long as steps such as participants’ validity step and interpretation of data (e.g. taking into account individuals’ history, culture, or past experiences) are excluded, the raw data will be “clean”, and this is what is needed for a rigorous research strategy.

**Philosophical Underpinning**

A research that can be considered of good quality begins with the choice of research topic, problem or area of interest. When incorporating all the basics, it is fundamental to know the paradigm which plays a part in determining the subsequent steps in conducting a research (Creswell, 1994; Groenewald, 2004). It is also important to demarcate between methodology and paradigms. If one conducts research without the understanding of the link between the philosophies of knowledge generation and the practical effort to produce knowledge, one’s research will often run the risk of inconsistency and error (Lee and Ling, 2008).

According to Goldman (1986), epistemology concerns a researcher’s knowledge, warrant, rationality and preference (p.2) which can be divided into two parts: a) individual epistemology, and b) social epistemology. Goldman (1986) requires help
from cognitive science, which “tries to delineate the architecture of the human brain” (p. 1). The benefit of understanding this architecture is in knowing what primary epistemology is about. The latter, on the other hand, is aided by the social sciences and the humanities, which “jointly provide models, facts, and insights into social systems of science, learning, and culture” (p.1).

The author’s epistemological position regarding this study is as follows: a) data are contained within the perspectives of bicultural consumers who are involved in a majority ethnic group context, either as an immigrant (i.e. 1st generation) or assimilated bicultural individuals (i.e. 3rd generation and later); b) and the author is engaged with the participants in the process of data collection.

Based on several qualitative researchers (Goulding, 2005; Thompson et al., 1989; Richardson, 1996), the author identified phenomenological methodology as the best means for this type of study. The epistemological underpinning for phenomenological studies is in contrast to positivism. The direction of this study emphasises that the author is not detached from her own presuppositions and that the author should not pretend otherwise (Hammersley, 2000). Furthermore, it is inevitable that individual researchers have their own set of beliefs and thinking (Mouton and Marais, 1990, p. 12). The objective of this current research is to gather data regarding the opinion of research participants about the phenomenon of their consumption behaviour as a bicultural Japanese-American living in a melting pot context. These bicultural consumers are a different market segment, since they are a numerically large ethnic group with high social status. This group is different from past studies which have concentrated on numerically small minority ethnic group with low social status. Due to this difference, the author argues that these biculturals’ cognition may differ because they are experiencing life in a different context. This also implies that the
exogenous factors may have an impact on their daily lives which may be perceived differently.

*Locating the research participants/informants*

Phenomenological study was first articulated by Husserl (1983) as a philosophical method. However, due to the dissatisfaction of the progress of philosophy for the past centuries, Husserl (1965) discussed how philosophy should be regarded as a rigorous science. In his arguments, he proposed a method for analyzing conscious philosophy.

Husserl’s thought was later complemented and modified by several other phenomenologists who either supported or opposed his thoughts respectively. Giorgi’s (1985) work complemented Husserl’s phenomenological philosophy by adding a sense of discipline. He asserted that a disciplinary attitude can be and should be adopted within the context of the phenomenological attitude that also has to be adopted (2006, p.354).

The phenomenological method has some flexible characteristics, especially when applied at the level of scientific analysis, but with the reservation that not all variations are legitimate. Just like any other qualitative methodology, there are a set of steps in analyzing the data, and also to develop a research design that fits into the requirement and objective of the method. According to Hycner (1999, p. 156) “the phenomenon dictates the method (not vice-versa) including even the type of participants.” In this current study, purposive sampling is considered an appropriate sampling technique as it fully incorporates phenomenology as a method (Goulding, 2005; Welman and Kruger, 1999). According to the latter, purposive sampling is regarded as the most important kind of non-probability sampling in identifying the primary participants. The author selected her sample according to her judgment, and
whilst bearing in mind the objective of the research (Babbie, 1995; Greig & Taylor, 1999; Schwandt, 1997), she looked for those who “have had experiences relating to the phenomenon to be researched” (Giorgi, 2006; Krueger, 1988 p. 150).

The author made use of her contacts, those who are acquainted with her. She used emails as well as Facebook (a social networking site) to get in touch with people whose contact information she does not have. She also personally visited the Honolulu Japanese Cultural Center and the Japanese Chamber of Commerce of Honolulu to gather an appropriate sample size for a mixed methodology research. As the author is a current volunteer at the Cultural Center, she first made contact with the respective potential subjects via email. Constant back and forth emails were sent until an interview date was set. Those who did not reply were not ignored, but were kept on the list for follow-up purposes. The author decided to make a trip down to the Center and seek participation. These interviewees are the primary unit of analysis (Bless & Higson-Smith, 2000; Bailey, 1996; Arksey & Knight, 1999; Street, 1998).

In order to have an appropriate sample size large enough for a mixed method study, the researcher used the snowballing technique to achieve additional participants/informants. Her sample size expanded gradually as this snowballing technique encourages her participants to recommend their friends and colleagues to participate in the study (Babbie, 1995; Crabtree & Miller, 1992). The initial selection of respondents as gatekeepers for this study and those persons who volunteer assistance are key actors or key insiders. (Historically, the common term was informants, a term which is losing popularity owing to negative connotations.) Neuman (2000) defines a gatekeeper as “someone with the formal or informal authority to control access to a site” (p. 352), a person from whom permission is required. Key insiders often adapt to the researcher. Bailey (1996) cautioned that such
adoption may isolate the researcher from some potential informants or subjects. With much scrutiny, the author asked each of the initial group of purposive sample interviewees to suggest the names and contact details of others of Japanese ethnicity living in Honolulu. As long as they have permanent residency status or citizenship, they can be considered as Japanese-Americans. These gatekeepers did not influence the course of the study by manipulating them in any way. The most accommodating gatekeeper simply asked their acquaintance to participate in this current study, emphasizing that it is for academic purposes.

In order to ensure an ethical study is being conducted, the author made use of a consent form which was accompanied by a cover letter. The cover letter briefly states the main points of the study (Holloway, 1997; Kvale, 1996):

- That they are participating in study by signing the form
- The purpose of the study (without stating the central research question)
- The procedures of the study
- The risk of the study
- The voluntary nature of research participation
- The procedures used to protect confidentiality (Arksey & Knight, 1999; Bless & Higson-Smith, 2000; Kvale, 1996, Street, 1998)

In addition, contact information of the author was also included for assurance purposes. The cover letter also emphasized that participants have the right to withdraw from the study at any time for any reason without being questioned. The format of the consent form follows that of the University of Manchester’s ethical community requirement (www.methods.manchester.ac.uk).

Bailey (1996) claims that deception might prevent insights, whereas honesty coupled with confidentiality reduces suspicion and promotes sincere responses. In
compliance with the University’s ethical review board regulations, informed consent agreement forms were used. This “informed consent agreement” form was explained to subjects at the beginning of each interview. The majority of the respondents signed the agreement and those who did not were not pressured to participate in the study. All who ended up being participants were in agreement with the contents of this study and signed the consent form.

The number of participants recruited makes a difference to the validity of this study. Boyd (2001) regards two to ten participants as sufficient to reach saturation and Creswell (1998, pp. 65 & 113) recommends “long interviews with up to 10 people” for a phenomenological study. A sample size of twelve Japanese-Americans was chosen, consisting of five men and seven women, all of them adults aged between 18 and 62. Data-collection interviews continued until the topic was exhausted or saturated, that is when interviewees (subjects or informants) introduced no new perspectives on the topic.

Data-gathering methods

The specific phenomenon that the author focused on is the felt ethnicity of bicultural consumers in a majority ethnic group context. Feelings towards one’s bicultural ethnicity were investigated as both a trait and a continuous variable (i.e. moment-to-moment). The author’s central research question was: Does the context of being an ethnic minority who belongs to the majority group make a difference in consumption behavior.

Sanders (1982), Groenewald (2004) and Dahlberg (2006) highlighted that someone conducting a phenomenological study must permit the data to emerge. In
other words, the study should be free from hypotheses and assumption and the “description must be rich in order for essences to be found” (Dahlberg, 2006, p.12).

To fulfill this criterion, three initial questions were presented to participants and new questions were developed during the ensuing dialogues between the interviewees and the author. These three initial interview questions were:

1. What do you think is the main influence for an individual to adapt and feel comfortable living in Hawaii?
2. How often do you eat food specific to your ethnicity background and/or engage in entertainment activities specific to that background?
3. What is your opinion about Japanese-Americans in Hawaii on their attitude towards feeling connected with their heritage?

Kvale (1995) pointed out that it is important to distinguish between research questions and the interview questions. Further, it was important to keep in mind that the findings may, or may not, illustrate the lives of Japanese-Americans as biculturals who live as part of a majority ethnic minority group. Kabat-Zinn (2005) stated that “inquiry doesn’t mean looking for answers”. Instead, it means discovering a new phenomenon. Therefore, it is important to keep an objective mind to invite any new input contributed by these respondents.

The author conducted semi-structured in-depth phenomenological interviews with all twelve bicultural Japanese-Americans who were living in Honolulu, Hawaii. The following paragraphs present an explanation of the details (i.e. content, places) of the interview procedure. The questions were constructed to elicit the participants’ experiences and beliefs about the theme in the given question (Welman & Kruger, 1999, p. 196).
According to Husserl (1976) and Giorgi (2006), bracketing, a term used by Giorgi, refers to when the inquiry is performed from the perspective of the author. In other words, the perspective of the author is being ‘blocked’ out. Interestingly, Groenewald (2006) also used the technique of “bracketing” from the very beginning during the interviewing process. This is not to say that his method is incorrect but rather the interview process should be conducted with a “phenomenological attitude” (Giorgi, 2006). In this current study, abiding by the phenomenological psychological method, bracketing was used during the data analysis process. Furthermore, in a phenomenological study, it is important to be freed from all hypotheses in order to capture the “pure essence”. Therefore, bracketing is only used in the data analysis portion of this study.

Following Husserl’s interpretation of bracketing, the author made sure that she did not allow her assumptions and ideas to interfere with her questioning. It is inevitable that researchers have their own thoughts and assumptions based on literature and prior experiences. In order to follow the criteria of phenomenology, the author first constructed phenomenological type questions. This is done by encouraging participants to express their thoughts and opinions as much as possible; and participants were prompted only if necessary. Interview data were collected based on the opinions and feelings of participants in the most natural way. The author focused on participants’ “inner thoughts” or rather “what’s going on within”. The author also encouraged her participants to describe their lived experience in their preferred language (Japanese or English) as the author believe that if they are more comfortable in their spoken language, it will inevitably free the possibility of misunderstanding of the nuances. They were also encouraged to express their thoughts free from the constructs of the intellect and society as much as possible.
Interview Process. Qualitative interview as defined by Kvale (1996) is an interchange of views between two persons conversing about a topic of mutual interest. It is a dialogue where researchers or interviewers listen and try to understand the world from a different view, that is, a view that is perceived from the subjects’ view. Not interfering or “polluting” one’s point of view is one way to unfold the unspoken meaning of peoples’ experiences. At the root of phenomenology is the intent, “to understand the phenomena in their own terms — to provide a description of human experience as it is experienced by the person herself” (Bentz & Shapiro, 1998, p. 96) and allowing the essence to emerge (Cameron, Schaffer & Hyeon-Ae, 2001). The maxim of Edmund Husserl was “back to things themselves!” (Kruger, 1988, p. 28).

According to Groenewald (2006), the details taken during the interview process are considered a form of bracketing. Furthermore, as mentioned earlier, to allow participants to speak as much as possible without any interruption, prompting is limited. This action, according to Miller and Crabtree (1992, p. 24) is another form of bracketing. This form of bracketing is about how the interviewer/researcher holds back his or her preconceptions by giving prompts with a specific intention. Although the author may be able to re-confirm what has just been said, prompting questions that lead to a certain answer is a different issue. For example, “So you don’t think…” is a leading question whereas “Why do you say so?” is a more generous question. By introducing prompts as such, the process allowed participants to enter deeper into their life world.

Moustakas (1994) points out that Husserl has a word that he uses to describe the freedom from suppositions, the *epoche*. This word, translated from Greek means “to stay away from” (p.85). According to Bailey (1996, p. 72) the “informal interview is a conscious attempt by the author to find out more information about the setting of
the person”. Phenomenological type of interview questions requires both the author and study participant to be engaged in a dialogue. Nonetheless, it is important that the participant is conversing for the majority of the time, as the more information they give; the more is there to discover on the potential themes of their lived experiences. The duration of the interview and the number of prompts varied from one participant to each other.

Memoing (Miles & Huberman, 1984, p. 69) is another important data source that the author used in this study. The author’s field notes serves as a record of what the author hears, sees experiences and thinks in the course of collecting and reflecting on the process. Researchers are easily absorbed in the data-collection process and may fail to reflect on what is happening. Thus, it is important that the author maintain a balance between descriptive notes and reflective notes, such as hunches, impressions, feelings, and so on. In addition, Miles and Huberman (1984) suggest that memos (or field notes) must be dated so that the author can later correlate them with the data.

In all the interviews, interviewees were asked to speak their mind regarding their perspectives of feelings towards their ethnicity and consumption behavior they experience. They were told not to concern themselves with grammar. They may even speak pidgin (Hawaii’s local slang) if they wished too. Having explained the data-gathering method – semi-structured in-depth phenomenological interviews, memoing, and the data storage will be explained next.

Data-storing methods

With permission obtained from the interviewees, the author audio-recorded all twelve interviews (Arkley & Knight, 1999; Bailey, 1996). The author recorded each interview on a voice recorder which stores each separate recording with an ID number.
It also shows the time and date when the interview was conducted. As soon as each interview was completed, the author listened to the recording and made notes. The voice recorder does not have USB connectivity nor is a downloadable output; therefore the data was stored in the voice recorder’s internal memory. Each interview was assigned a code (i.e. their initial), for example “DO, 28 June, 2010.” The author transcribed the whole interviews, word for word, alongside with all the pauses and expressions such as “Ah, uhm”, etc. The author also recorded key words, phrases and statements in order to allow the voices of study participants/informants to speak even on paper.

Precautions were taken to prepare for technical failure. The author made sure, at all times, that the recording equipment functioned well. The author tested the device before deployment. The author also prepared spare batteries just in case if the existing battery runs dry. The interview locations were of the participants’ preference/and convenience. Fortunately, the majority of the settings were in an office location, and therefore noise and interruption were reduced massively. Only three out of the twelve interviews were in a cafeteria. Background noises were inevitable and, in order to capture the clearest voice possible, the recording device was placed as close to the participant as possible. This is to make sure that the voice is clear and the speech is comprehensible.

Field notes are a secondary data storage method in qualitative study. It is natural that human brains can retain only certain information for a long period of time, while certain information is only retained for a short time frame. For this reason, Lofland and Lofland (1999) suggest that field notes are kept by the researcher. This is because raw data (e.g. interview details) are vital for the success of a study, especially for a qualitative study which is loaded with descriptions of an event/incident. Therefore,
the author must be disciplined to record, subsequent to each interview, as detailed an account as possible. In addition, the author has to make sure not to incorporate any judgmental evaluation.

The author has to take into account exactly what actually happened during the interview. Often, it answers the four “Ws”, that is, what happened, what and who was involved, and where the incident happened. The “Why” question maybe asked if the interviewee does not elaborate. In addition, this “why” answers or rather covers the other three “Ws”. Even though it was noted by Lofland and Lofland (1999) that field notes “should be written no later than the morning after” (p.5), it actually depends on each individual and their memory retention. In fact, in this current study, the author wrote down the notes as soon as each interview was over (when the interviewee has left the “scene”). Furthermore, in addition to be disciplined and organized, Bailey (1996) proposes that field notes involves the “human nature” of the author, that is, “feelings, timing, whimsy and art” (p.13). The method used in this study is based on a model or scheme developed by Schatzman and Strauss (1973) supplemented by Burgess (1984) and Bryman and Burgess (1994). Four types of field notes were made:

- **Observational notes** - what happened notes deemed important enough to the author to make. Bailey (1996) emphasizes the use of all the senses in making observations.

- **Theoretical notes** – attempts to derive meaning as the author thinks or reflects on experiences.

- **Methodological notes** - reminders, instructions or critique' to oneself on the process.

- **Analytical memos** - end-of-a-field-day summary or progress reviews.
The purpose of keeping a set of field notes is that this is vital in analyzing the data. In fact, it is actually part of the data analysis as it involves the author’s observation of the interview. Field work notes includes the description, which is a part of data analysis rather than data collection. Data collection is the whole interview context, dialogues produced by both the interviewee and interviewer; and the field notes can contain details that cannot be recorded through a voice recorder, such as body language and para-linguistics. It is important that the author is moving on the right track of using phenomenological method. In other words, this type of study investigates a conscious human being, or as Giorgi (2006) describes as “the lived experiences” of the participants in the study. Therefore, the author strives to the greatest degree possible to prevent any premature categorization which may be “pushed” into the author’s bias about the potential themes of bicultural consumers of a majority ethnic group context. The purpose of penning field notes during the research process is to encourage the author to further clarify each interview context (Miles & Huberman, 1984).

The author had her raw data stored in a general folder which consists of several other sub-folders with the respective titles. Hard copies of the same data are filed in a ring binder:

- Informed consent agreement.
- Side notes made during the interview.
- Personal field notes that was made subsequent to each interview.
- Any additional information that the participant offered during the interview, for example, tour of an exhibition within the same location.
- Any notes made during the “data analysis” process, e.g. grouping of units of meaning into themes.
Any additional/subsequent communication between the participant and the researcher/interviewee.

Data storage includes transcribed version of the audio recordings, field notes and filing of hard copy documentation. As mentioned before, the voice recording device does not have any downloadable output therefore is stored in the internal memory of the device. The interview transcriptions and field notes were also stored electronically on multiple hard drives: external hard drive, thumb drive and C: Drive in the authors’ personal laptop (password secured). The data analysis of the data is explained next.

**Data Analysis**

Coffey and Atkinson (1996, p. 9) regard analysis as the “systematic procedures to identify essential features and relationships”. It is a way of transforming the data through interpretation. There are a total of 15 steps (see Table 4.1) in analysing data using a pure phenomenological method. However, since this study follows Giorgi’s reasoning in data analysis, only twelve steps will be used. The following paragraphs will discuss in detail how the analysis is conducted.

Phenomenological analysis is about making what is indefinite, definite: “to make an incision in ‘the flesh of the world’ and then to be sensitive to the study activity and what it does to the phenomenon” (Dahlberg, 2006, p.17). It is vital to maintain constant attentiveness and awareness of the language when interviewing or when making observations. Nonetheless, there must be emphasis on the fundamental importance of obtaining rich data if meaningful descriptions and explication of essences are the main objectives. As advised by several researchers (Giorgi, 2006, Dahlberg, 2006), within the study process, researchers have to pay attention not only
to the verbal messages but also to the non-verbal protocols. In this current study, these non-verbal meanings are roughly ‘‘translated’’ into verbal language, by the author.

As Giorgi (1997) affirms, researchers should transform the original descriptions into the language of the scientific discipline. Whenever a communication is taken place in accordance with the phenomenon, with the study subjects, or with the life-world descriptions researchers are bound to have to deal with language and words. Therefore, researchers are required to have sufficient knowledge of the language in the way that the words are being understood in the appropriate way, and be “sensitive enough to nuances”. The description of the complete spectrum of meaning and that essential structure of meaning that emerges within a research are also crucial (Dahlberg, 2006, p.17).

Dahlberg (2006) argues that the phenomena experienced by the individuals are regarded as their essences. Phenomenology shows that everything is experienced as something, i.e. everything has its own style. To twist around with the meaning of “essence”, it simply is, “a phenomenon’s style, its way of being, and thus the essence cannot be separated from the phenomenon that it is the essence of” (p.18). Furthermore, Dahlberg (2006) stresses that the essences as characteristics should not be expressed in the same way as the characteristics of “things”. For example, the discussion about a bench as having four legs, being made of steel, and painted in a particular color, without grasping its essence at all (p.18). That is, describing a stool, in the same way as the relationship between two phenomena, e.g. a bench and a desk. Therefore, it is not appropriate to talk about the relationship between a phenomenon and its essence.

Analysis of the interviews progressed using the techniques for phenomenological data analysis suggested by Hycner (1985) and Keen (1975). Giorgi
(2006) and the former had similar data analysis steps with a few exceptions due to difference in viewpoint. As this study is true to Giorgi’s (2006) phenomenological analysis, some steps proposed by Hycner (1975) and Keen (1975) that were inconsistent with Giorgi’s viewpoint were excluded. The exclusion was regarding the reliability check by participants (this point will be discussed later in this chapter).

Because Hycner (1985) and Keen (1975) discussed detailed steps of analyzing the data, apart from the conflicting steps, the author decided to use the relevant steps as a guide to assist her in analyzing the data accurately. The manner of phenomenologically analyzing data in this current study is but one of the possible approaches of a phenomenology method.

As proposed by Hycner (1985), an important procedure in analyzing data phenomenologically is to have the interview transcribed (first step). This first step includes “the literal statements and as much as possible noting significant non-verbal and paralinguistic communications” (p.280). It is vital to take into consideration non-verbal communications as it aids in constructing the units of general meaning.

As part of phenomenological analysis, the research data needs to be approached with an open mind and non-biasness to whatever meanings emerged. This second step is known as “bracketing and the phenomenological reduction”. This second step is essential in abstracting the units of general meaning. No doubt it is difficult to “bracket” (i.e. suspend) an author’s meanings and interpretations whilst analyzing the data, this prevents any presuppositions that the author was not consciously aware of. In agreement with Giorgi (2006), Hycner proposed particular steps in his take towards what is an appropriate phenomenological analysis, and he asserts that it is vital in understanding the world of the participants. The world of the interviewee however, in its uniqueness, is not usually the purpose of the study. Rather,
this method is to clarify the nature of psychological phenomenon in general, and not to investigate the complete world of others.

The third step in this study is to get a “feel” for the interview. In other words, the context of the interview needs to be taken into consideration. The audio-recorded interviews were listened to several times, and these data were tallied with the transcription to ensure accuracy in both verbal expressions and details such as “crutch” words (e.g. ah, uhm, you know, etc.). Recalling the nuances, paralinguistic, non-verbal expressions, and tones of each respondent are considered part of the context emphasis for the interview. These details were noted down in writing. The authors’ interpretation of the respondent’s feel towards the questions asked was also noted. Each manuscript was carefully read numerous times and possible themes and regularities noted (in the fourth step). Continuing onto the fifth step, the author delineated different units of meaning relevant to the research question. In this stage, the author addresses the units of general meaning to determine whether the participant has responded to and clarify the research questions. This stage is certainly a circular and painstaking process that requires continuous revision, checking back and forth, as well as attention to the exact descriptions given by each participant was used. By referencing the memos taken, the author recalled and visualized her participants’ facial expressions, pauses and attitude of the individual respondents (paralinguistic and non-verbal), and the statements were analyzed based on these details. The meanings units are delineated based on the interview context.

Although this qualitative study serves to determine the main constructs for this current study’s preliminary research framework, however, to avoid any fallacy in the prescribed phenomenological procedures, the author uses a broader disciplinary knowledge from a consumer behavioral literature standpoint to delineate the meaning
units. The research constructs are not relied upon in influencing the author’s analysis in delineating the units of meaning. In addition, the reported experience of being a Japanese-American bicultural individual was investigated in various ways to facilitate further depth of understanding. For example, the experience of delivering obligations and understanding family teaching of participants were investigated from youth (elementary school period) through to the present. Such an investigation of comparing patterns helps in understanding within and between individuals. However, it is important to bear in mind that many different approaches appropriate to the material were used in order to obtain a fuller description of individuals’ experiences of having a “juggle” between two cultures.

During the process of data analysis, there needs to be a ruling of whether the author has accomplished proper bracketing presuppositions. Due to the absence of impartial panel of judges to validate the units of relevant meaning elicited by the author, the author has to be very open to the data and take on a rigorous approach (omission of sixth step). This step is excluded as it deals with “validity” check. This procedure may result in some type of “face validity”, but it is of certain not workable to determine genuine validity (Giorgi, 2006a).

In the seventh step, each sentence of the interview data was carefully analyzed, and statements which are irrelevant to the phenomenon studied were not recorded. Any statements that are ambiguous are included just to be on the safe side (Hycner, 1985, p.284). In order to have a deeper understanding and clarity of the data, time was spent looking through the material several times. As suggested by Hycner (1985), ordinarily each unit of general meaning would be evaluated against the entire context of the interview to determine the units of relevant meaning to avoid any serious methodological problem. There were originally a total of twenty-four units of
general meaning which have been reduced to twelve units of meaning relevant to the research framework/question. After delineating the entire interviews, the initial ambiguous units of meaning that are essential to the research model gradually become clearer.

In addition, a note was taken of the actual number of times a unit of relevant meaning was listed, since the frequency of these units in itself might be an indication of some significance. As mentioned previously, non-verbal and paralinguistic cues have an impact on the literal meanings of the words, and therefore needs to be taken into account. For example, one participant mentioned being polite in front of Japanese nationals simply because Japanese people are polite in nature compared to Americans. Abstracting sentences from the interview:

“Japanese people are polite so I think we tend to be polite towards them naturally.” (4th generation, female, Vice-President of non-profit organization)

Whereas a second participant commented:

“All right? …Oh! I have to be polite to you then [laughter]”. (3rd generation, male, Lecturer in IT)

The second participant was being sarcastic based on his tone of voice and facial expression. In this case, two units have same literal words, but because of different emphasis or of the presence of non-verbal and paralinguistic cues delivered the opposite of each word. The second quotation expresses a sarcastic comment on how he has no connection to Japanese mannerism and attitude.

Furthermore, although these two units might use the same words, the actual meaning might be very different because of the chronology of events. However, for these sets of interview data, there were no occurrence of events, hence chronological misunderstanding were not present.
### Table 4.2. Determining Themes from Clusters of Meaning

<table>
<thead>
<tr>
<th>Delineating units of meaning relevant to the research question and Eliminating Redundancies</th>
<th>Cluster of Meanings</th>
<th>Central Theme</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inter-marriages Families Obligation Situation Gender Role Superiority</td>
<td>Inter-marriages Family importance</td>
<td>Ethnic Social Orientation, mingling with ethnic friends, close contact with relatives of similar ethnicity</td>
</tr>
<tr>
<td>Niche Generation Heritage</td>
<td>Generational Heritage</td>
<td>Differences in Generational Status constructs a difference in mentality</td>
</tr>
<tr>
<td>Ethnic Pride Strong Presence Melting Pot</td>
<td>Ethnic pride and Strong presence</td>
<td>Withholding Ethnic Pride and Connectedness either with strong engagement in cultural activities and portrayal of unconscious Japanese-type behaviour.</td>
</tr>
<tr>
<td>Local people and food Language Ethnic Background History</td>
<td>Language Historical ethnic background</td>
<td>Japanese Language as a Characteristics of Local Life</td>
</tr>
<tr>
<td>Mainland versus Hawaiian Islands Geographical Location Majority Acculturation</td>
<td>Situational Context Acculturation</td>
<td>Majority versus Minority Context</td>
</tr>
<tr>
<td>Religion Individualism and Collectivism Openness Americanized means there is freedom</td>
<td>Americanized Individualism and collectivism</td>
<td>Being American in a slightly different way, “I am in-between” type of bicultural Japanese-American</td>
</tr>
</tbody>
</table>
The next step, once the author has the list of relevant units of meaning, according to Hycner (1985), requires the author to renew her presuppositions while staying true to the phenomenon in the eighth step. With that being said, the author determines whether any of the units that have relevance in the meaning could naturally be clustered together. Re-analyzing the units of meaning, the author looked for common theme that unites several discrete units of relevant meaning. This unification of relevant meaning of units is conducted as part of the ninth step in the analysis sequence. The context of the interview is included as the body language plays an important role during the experiences investigated. In other words, at this stage the clusters of themes are situation-specific (see Table 4.2).

Giorgi (2006a) added that when a study is interested in investigating a phenomenon being experienced, the focus of attention is not so much in the particular individual who is experiencing the phenomenon. However, if one is interested in researching experiential phenomena, then one has to turn to experiencing individuals. Nonetheless, it does not mean that the author has to make the particularity of the individual the focus of the study. In other words, the individual that was being interviewed or treated as a subject should be understood as a general human subject. By doing so, it can help determine general features of experiential phenomena, and then later, in applications, the author would be able to see how individual variations are comparable with the general features of the phenomenon (p.318).

Upon listing non-redundant units of relevant meaning, the author then tries to determine if any units of relevant meaning naturally cluster together. This suggests that, if there seems to be some common theme that unites several discrete units of relevant meaning, then the number of units will be reduced as they will be clustered together on the basis of relevant meanings. The context is very critical as it will
determine the units of relevant meanings. With reference to Hycner (1985), he asserted that based on the context (e.g. bodily felt experiences), there “actually might be several different clusters addressing bodily experiences and giving further specificity” (p.288). Twenty-four coding categories were defined for analysing respondents’ description of bicultural felt ethnicity. However, after rigorously examining each individual unit of relevant meaning and trying to elicit what is the essence of that unit of meaning given the context, some units were found to be less defining. There is a constant process of going back and forth from the transcript to the units of relevant meaning to the clusters of meaning. After determining overlapping similarities in meaning, the categories were reduced to twelve. Although there is still some overlap to the clusters, this is expected. This is because it is impossible with human phenomena to totally delineate them (Hycner, 1985). Furthermore, by nature, it is normal that these clusters co-penetrate each other. Nonetheless, as a side note, if another researcher were to analyse this same data, slightly different clusters might come up. This is mainly due to the difference in perspectives and difference in skills and experience. Thus, it is natural to have some differences in viewpoints.

Finally after the stage of clustering, the author interrogates all the clusters of meaning to determine if there are one or more central themes which express the essence of these clusters. Based on the final cluster of meanings, the author grouped the twelve units of meanings into six. By going back and forth among the various clusters, the central themes for the final clusters are as follows:

1. *Ethnic Social Orientation*, mingling with ethnic friends, close contact with relatives of similar ethnicity.

2. *Differences in Generational Status* constructs a difference in mentality Ethnic Social Orientation

4. *Japanese Language as a Characteristic of Local Life*

5. *Majority versus Minority Context*


This final step addresses more of the “gestalt of the relevant segment” (Hycner, 1985, p.290) and the respective clusters of meaning.

*Reliability and Validity in Phenomenological Research.* Validation of phenomenology attracts several criticisms for its reliance on informants’ perspective of their interview data. Merleau-Ponty (1964) has made that point clear: the experiencer is not necessarily the best judge of the meaning of his or her experience. This is an unsteady assumption for those who subscribe to the policy of assuming that the experiencer is the best judge (p. 311). There is no definite answer to who is the best judge as it is natural for individuals to have different perspectives. Probably the best solution to this argument is to follow the philosophical underpinnings and the arguments of the method chosen.

Abiding by the **tenth step**, all interviews were summarized, first to check for any errors and second to have it ready and distribute back to the participants for validation purpose. During the process of summarizing all the interviews with additional information about specific details such as non-verbal expressions, such details are only known to the interviewer. Husserl (1983) and Giorgi (2006) argued that because the fundaments of conducting a phenomenological analysis is to first have the appropriate disciplinary attitude, returning the summary back to the respondent may not be an ideal “validity check”. This is because respondents have a
different take on what they meant by what they said. This does not necessary mean that they have the same disciplinary attitude with the author. In other words, an inaccurate validation may ruin the reliability of the results.

The following paragraph explains why the **eleventh** and **twelfth** steps are not conducted as part of the validity check within this phenomenological analysis of this current study. Step 12 goes hand in hand with step 11, therefore if step 11 is not pursued; step 12 will be redundant and thus excluded.

Hycner (1985) asserts that checking with the participants is an excellent “validity check” (p.291). Sometimes it may be necessary to overrule the judgment of pathological individuals, who may be in “denial.” He argued that “pathology is not the only reason for eliminating this step” (p.291). Nonetheless, the author disagrees with using the interviewee as the judge of his/her own story. The reason for such a claim is primarily because it introduces a problem, not a solution: How to determine which perspective takes priority if a discrepancy exists. On the contrary, Giorgi (2006) argues that having participants to confirm whether the analyses performance met their approval is not recommended. He affirms that such a step conflates empirical criteria with phenomenological ones. He added “I believe that such a step, however well intended, is misguided”. Based on Giorgi’s (2006) argument, this study will not proceed with this last step due to theoretical reasons. In addition, according to Giorgi (2006) and other researchers in qualitative study (Fielding and Fielding, 1986, and Silverman, 2000), the following paragraph will provide elaborative justifications to why this step is not advanced in this current study.

Hausman (2000) used a multi-method approach (i.e. both qualitative and quantitative) in investigating consumer’s impulse-buying behavior. He tested the
hypotheses proposed in the first part of his study, which was developed through qualitative interview results and thorough review of the literature. He argued that such an approach aids in developing and administering a questionnaire to a convenience sample of consumers. He added that such an approach can act as a mean of assessing the reliability and validity of the scales employed, and conducting a series of ANOVAs after establishing his proposed levels of impulse-buying among respondents (p.410). A convenience sample may have unknown sample biases but because the structure of this research is to use information from a qualitative study to inform the main structure of this research which is the quantitative analysis. Therefore, because the purpose of this first study is to obtain information and not to generalize the results, a large sample is not necessary. Furthermore, having too large of a sample will not be a true mixed method.

The first of the two theoretical reasons suggested by Hausman (2000) was that participants who were chosen for the interview are asked to describe their experience from the perspective of the real life and the natural attitude. Furthermore, the analysis of this piece of study is conducted from a psychological and phenomenological perspective. Therefore, the attitude or rather the objective towards the same project differs. Supported by Husserl, phenomenological research should be conducted based on the purpose of the study. In other words, if the study seeks to understand from a psychological marketing perspective, then the researcher should hold onto that attitude and analyze the data through those “lens”.

The second theoretical objection towards this step is that there is a distinction between lived experience and the meaning of that experience. Giorgi (2006) and Merleau-Ponty (1964) clarified this statement. They used the psychological therapist as an excellent example to explain of this point. Although it does not necessary mean
that the other is a better judge, the judgment call is an open question. Thus, based on the difference in contexts, this step should be re-considered.

From a practical implication standpoint, Giorgi (2006) argued that if such a step is preceded in a qualitative study then “why should such a lengthy analysis take place?” It is indeed true. If researchers were to take the respondents’ word for it, then obviously it is not a necessity to spend vast amount of time analyzing the data, and trying to abstract the essence of the interview. However, the problem here is that the researcher will be in a dilemma as to how to determine which perspective takes priority if a discrepancy exists.

**Finalizing the Phenomenological Analysis (Identification of general and unique themes for all interviews).** Once all prior steps have been accomplished, themes that are common to most or all of the interviews as well as the individual variation were investigated. The author takes into account (in this procedure) the requirement of a phenomenological viewpoint by eliciting essences as well as acknowledging individual differences.

In the second step, each transcribed interview was reviewed once again to check and see whether there are themes that are unique to a single interview or a minority of the interviews (step 13). These themes were noted on the side of each summarized interview. In addition, Hycner (1985) emphasises that it is vital to make sure that themes from individual interviews are clustered into general theme and to avoid ambiguity from those significant variations within themes that are marked in the individual interview.

Next, once all the themes have been clustered into general themes, the author placed the themes back within the overall contexts or “horizons” (Hycner, 1985) from which these themes emerged (step 14). The reason for doing so is based on the
phenomenological analysis procedures. According to Giorgi (1971), the role that the phenomenon plays within the context, even if it is only implicitly recognized, is one of the determiners of the meaning of the phenomenon. Therefore, the themes are once again “thrown” back into the overall context. An example is given below, in discussing the theme of “being American in a slightly different way”, which was elicited from several experiences of interaction with other non-oriental Americans. The author in this current study contextualised the themes in the following paragraph (see Table 4.3).

**Table 4.3. Example of contextualization of theme:** “Being American in a slightly different way”.

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<th>Table 4.3. Example of contextualization of theme: “Being American in a slightly different way”</th>
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One of the most prevalent findings is that majority of the respondents in this current study spoke of how their experiences differ when they are in different contexts. Even though they may still be in the same country, i.e. United States, being in a different state have the ability to create uneasiness and unhappy just by being there. They reported that when in they are in the mainland, you are one in a million. Looking oriental is a stereotypical assumption that the individual is from some part of Asia. They commented we are “American” because we have the freedom, and we can do what we want, say what we want. However, as of their appearance, i.e. looking oriental, it forbids them to be too American but because of the way they are being brought up, they are not Japanese either. Being American in a different way is not something that they are conscious of. Listening to their explanation, being a majority of a given context, enables them to be proud of whom they are. As one person described “This is a place which allows us to be proud of our heritage”. At least with the persons spoken to, there were no signs of resistance. Rather than a thoughtful response, there seems to have an entire bodily response to “being in-between”, the person is more “passive” and receptive. One respondent summarized this feeling as follows:
“I feel more Japanese in the mainland and more American in Japan. I feel comfortable in Hawaii because I think there are a lot of people like me (in-between Japanese-Americans) here”

Finally, Hycner suggests that a composite summary would be helpful in capturing the essence of the phenomenon being investigated. In this current study, all interviews were summarized according to the recommended procedure by Hycner (1985) and Giorgi (2006) which clearly elaborates on the participant’s lived experience in general (Step 15). In addition, the author also noted significant differences between the individual respondents at the end of the summary.

The following paragraphs explain in detail the lived experience of Japanese-Americans starting from their historical information and present the results in detail in the order illustrated in Table 4.2.

**Results**

With the aid of the phenomenological analytical steps, the proposed research question: 1) “Do the context of being an ethnic minority belonging to a majority (numerically large) minority with a high social status (social identity) makes a difference in consumption behavior in comparison to those ethnic minorities who are numerically small and are of lower social status? 2) If there is a difference, is it because of possible cognition difference? ) were answered. Based on the review of past literatures and inferences drawn, studies concerning bicultural individuals’ cognition and decision-making process suggests that the experience of one’s (i.e. bicultural) feeling towards their ethnic-culture would be extremely emotional and salient in the lives of the participants in this study. The argument provided by
Stayman and Deshpande (1989), Yancey et al. (1976), and Phinney and Alpuria (1990) also suggested that the effect of one’s ethnic identity (i.e. an ethnic label assigned to oneself) may extend across an individual’s field of experience which includes upbringing and acculturation stages. Interpersonal interaction in a community also plays a major role in affecting the experience of generic/non-ethnic (utilitarian) and ethnicity-related (hedonic) decision-making processes. These experiences offer a possibility for realization in some interesting and probably in unanticipated ways.

Although ethnic-cultural attachment is evidently experienced in a different manner by different individuals, there are some characteristics of the various experiences of ethnic-cultural attachment or feelings that are consistent across the chosen participants in this current study. The consistent results contribute to the fundamental part of this experience. The fundament which is also the core of the experience is what Husserl (1982) calls the “eidos”. Therefore, it should be taken into consideration that this is an account of a central part of the structure of the experience of feelings towards one’s (i.e. bicultural) ethnic-culture for the selected participants in this study.

However, unlike the debate that was struck between existential-phenomenology and Giorgi’s phenomenological psychology, the author asserts that a careful analysis of the structure of this particular experience in a small sample will highlights the experience of many other bicultural individuals.

Dahlberg (2006) believes that researchers within a phenomenological approach should “aim at essences of phenomena that are present in life world” descriptions of any kind (p.12). Some typical examples would be conducting interviews, or analyzing written narratives which focusing on a particular phenomenon. The descriptions of the data must be “rich” in order for essences to be
uncovered. In other words, they should include many aspects, and nuances of the phenomenon.

Fundamentally, phenomenology seeks to investigate an individual’s “lived experience” (Thompson et al., 1989). It places emphasis on the strategies for researching a particular phenomenon as different from those focusing on individuals (Giorgi, 2006). In other words, phenomenological research is a qualitative method which abstracts the essence of an experience and clarifies the nature of the phenomenon. Therefore, it is not a necessity to know the participants’ or informants’ entire worldview to conduct a phenomenological study (p.309).

This phenomenological description of everyday consumer experiences of bicultural Asian-Americans of different generational status is framed by far-reaching transformations in contemporary bicultural individuals’ way of ethnic heritage awareness which consequently leads to their consumption behaviour (Kaufman-Scarborough, 2003).

METHODOLOGICAL FOUNDATIONS

Contact with Prescience Life

Prescience is defined as the knowledge of things before they exist or happen (dictionary.reference.com), and the way to retrieve such knowledge is through phenomenological psychological research. Churchill and Wertz (1985) asserted that early phenomenological investigations involve the reflection of a researcher’s own experience, and more recently, researchers have devised procedures for making other people’s phenomenal life accessible.

The next paragraph is an example of how subjects were invited to express their experience (i.e. an event that they actually lived through). Churchill and Wertz (1985) added that researchers have to make sure that the descriptions given should
hug the contours of the original experience. This is because it may “be relived in remembering, with a minimum of scientific rubric, speculation, explanation or anything not immanent” (p.552) in comparison to the original experience. This becomes part of what Giorgi (1976) refers to as "the ideal of presupposition-less description," which implies that "one does not use language derived from explanatory systems or models in the initial description, but precisely every day, naive language" (p. 311). In this study, the author prompted subjects with questions developed according to her research. She then asks her subjects to provide a descriptive account of what they experienced (e.g. real life story telling). In order to evoke the greatest reliability, the author often explicitly sought a detailed experience. Further descriptions were gained through ensuing dialogues through the interview process, even for a description which does not include the whole existential context that may conceal the very significance of the phenomenon (Kvale 1984).

Experiences of Being a Japanese-American as a Majority Ethnic Minority Group. Embarking on the interview from a broad perspective, respondents were presented with a simple definition of what bicultural individuals are, and who are eligible to be regarded as bicultural individuals. They were asked about their experience living in Hawaii as Japanese-Americans and their connectedness to whatever they considered is their ethnic heritage. They were also asked to describe it in detail. Respondents were then asked specifically to explain the reasons for how they feel, in what situation they would feel that way, and whether or not this feeling was a conscious behavior. Beyond this, participants were allowed considerable freedom in answering these initial and subsequent questions.

Respondents’ experiences provide vivid pictures of typical and more unusual bicultural consumption episodes. Seven distinctive behavioral features emerged from
all twelve respondents’ descriptions of their ethnic consumption behavioral experiences. Although each element was not observed in every protocol, most appeared relatively frequently; and despite three of those features having lower incidence, they are still regarded as conceptually important. As respondents were free to describe their experience in different situations without any prompts, their self-reported answers represent a type of unaided recall. Therefore, some characteristics of the experience occurred more frequently than expected. Selections from the respondents’ answers are presented in verbatim, identifying their generational status and gender information indicated in parentheses following each quotation.

**Reflective Analysis**

*Idiosyncrasy of Japanese-American in a Melting Pot Culture*

The idiosyncrasy of each individual can be traced back to the geographical location they are living in which includes the history behind the melting pot culture. According to O’Brien and Fugita (1991), less than fifty years ago, persons of Japanese ancestry were seen by many Americans, especially on the West Coast, as incapable of being assimilated into this American society. Based on the then-current stereotype, they were from such a different culture that they could never adopt American ways. This statement was often used in the 1910’s and 1920’s as a rationale for legislation to keep Japanese immigrants from owning land to prevent them from becoming American citizens, and eventually to stop all immigration from Japan to the United States.

However, as time passes, this group of ethnic minority gradually developed a “model minority” image which portrays them as hardworking and strong families (Maykovich, 1971) individuals. Successive stories about the subsequent generations of Japanese Americans have had to deal with strikingly different historical
circumstances. Back in those days, first generations of Japanese-Americans (JA) were treated as lower caste minority by the larger society; the second-generation JAs knew they were Americans but were experiencing second class citizenship. As for the third generation, despite their “100 percent American-ness”, they still retain elements of a culture which is markedly different from the dominant European roots of American culture (Miyamoto, 1986). Incidentally, these groups of JAs were treated as such due to the fact that they are the minorities in a dominant American society, and such discrimination is often observed in the U.S. mainland. Disregarding the context, if JAs are of a majority ethnic group, do the early generations of JAs still have the same resentment?

Based on several mainstream literatures, Penaloza (1989) and Phinney (1990) claimed that ethnic minorities that are living in a mainstream “white” culture would have a greater ethnic inclination in comparison to those who are the majority group. Although their claims sound valid, the results that were produced from their study samples were selected within the U.S. mainland. Thus, it is not accurate to generalize to groups who claim to be in a majority-minority ethnic group context, especially in a non-U.S. context.

Behavior is influenced by the cognition of individuals (Bargh et al, 1992; Bargh et al, 2001; Bargh, Lombardi and Higgins, 1988; Bargh, Chen and Burrow, 1996; Bargh and Chartrand, 1996). Thus, if an individual is associated with a larger rather than a smaller ethnic group, their cognitive processes, their acculturation and their social identity would all be different. A number of authors (Park, 1928; Stonequist, 1935; Luna et al., 2008; Verkyuten and Pouliasi, 2006) extended the argument claiming that these bicultural individuals who live at the moment between two cultures actually belong to both cultures. Individuals who are either of a mixed
racial heritage or are born in one culture and raised in a second culture which is
different from the first, should be regarded as people who fall into the category of
“marginal” according to Berry’s acculturation model (LaFromboise, Coleman and
Gerton, 1993).

Stonequist (1935) asserts that marginal individuals have certain social and
psychological properties. The social properties Stonequist referred to involve aspects
of migration and racial (biological) differences, as well as situations in which two or
more cultures share the same geographical location. Amongst these cultures, one
culture will inevitably maintain a higher status than another. Du Bois (1961) on the
other hand described the psychological properties as a “double-consciousness” state
of mind. Fundamentally, bicultural individuals are aware of belonging to two or more
cultures which simultaneously lead them to have a divided attention towards
identification in different situations.

“I think Hawaii is a lot easier because there is a lot of cultural embracement.
Versus some place in the mainland where it is almost like folklore where it is
[hmm] we are not part of the community. So it’s [ah] we are unique, we are
very unique in that way” (2nd/3rd generation, female, film maker).

“Hawaii’s lifestyle is a more accepting and tolerant lifestyle” (3rd generation, male, lecturer in nursing)

“You know because Japanese are the majority or one of the bigger ethnic
groups. It does make a difference.” (3rd generation, male, Director of Cultural
studies).

“I don’t see much of discrimination. Probably even none compared to the
other states. Of course if you were to look at individuals and their behavior, it
would differ but if you were to look at the State as a whole, I would say that
this State (Hawaii) is a very bighearted place” (1st generation [post-war], female, language translation coordinator).

Ethnicity has also been examined as a factor in a variety of contexts. Etzioni (1959) explained that the extreme of a geographically based “totalistic” community which has predominant local patterns of interaction, primary dependence on local institutions to the other extreme of a residentially dispersed group can be maintained by communication and active in a limited social situations. This form of ethnic salience is commonly regarded as “situational ethnicity” and is likely to be found in the more cosmopolitan networks for residents of the “quasi-communities” such as the post-World War II suburbs. An example of such a community can be found in Hawaii, which is a state of the United States.

“I have a number of students are like that in which they grew up in the mainland who are very much the minority, and when they come to Hawaii they are totally amazed and making it and they are still in the United States, and they are still speaking English. But they look around and find that there are so many people that are like themselves. And it’s such an eye opener for them. A lot of them, ones that I have spoken to, really appreciate that context. It’s a very unusual thing for them and they end up really loving it.” (3rd generation, female, University Professor).

“I think we have a very strong presence in Hawaii” (4th generation, female, membership coordinator at a non-profit organization).

Recapping the phenomenology methodological steps, the interview data were analyzed iteratively to identify categories, code incidents, and the data are also organized through theoretical memos. As the categories begin to emerge, constant comparison is employed until theoretical saturation is achieved. This methodology yields hypotheses that are empirically grounded in the data. These hypotheses are the
ones which will later be tested in study 2, using a questionnaire as a method of data collection.

**Findings (Psychological Description of Emergent Themes)**

*Ethnic Social Orientation, Mingling with Ethnic Friends and Close Contact with Relatives of Similar Ethnicity*

Studies have shown that group membership, family and friends serve as important ethnic orientation, transmitting values, beliefs and customs to their children (Kitano, 1993; Nakane, 1974). It has also been demonstrated that Asian parents in particular serve in this capacity (Gregory and Munch, 1997; Hofstede, 1990). Early societal (i.e. begins in school) and parental socialization influence on children in particular was assessed in this study because of anticipatory group membership and host country socialization (i.e. the implicit, often unconscious learning roles that will be assumed sometime in the future) is known to be particularly instrumental during later adolescence (Phinney, 1992; Ebuchi, 2002).

There is a growing acceptance of claims among researchers that ethnic identity develops from a bicultural perspective (i.e. the level of which individuals acculturare into the mainstream culture whilst at the same time maintaining values of their own ethnic group). This acculturation process is known as the development of bicultural competency (LaFromboise, Coleman and Gerton, 1993). It describes the maintenance of both cultures within a single ethnicity (Phinney, 1990; Hong *et al*., 2000; Benet-Martinez and Haritatos, 2005; Berry, 1992; Ebuchi, 2002). Influences from group membership (i.e. parental, peer and acquaintance influences) can be seen as an indication from biculturals’ view of self-construal.
Reviewing the interviews of the respondents, ethnic social orientation is a term that appeared in majority of the stories and involves the phenomenon of happening. In this study, this term is defined as one’s upbringing, and the peers that the individual is acquainted with.

“To me would be more…family. Family makes you comfortable…you can be who you are. Friends are also good. You have friends you know that sort of thing…” (4th generation, female, membership coordinator at a non-profit organization).

“I don’t feel a tie to Japan…but I think family ties are really important” (3rd generation, male, lecturer in IT)

Only a handful of respondents did not acknowledge family or parents in any of their stories. Majority of the later generations (i.e. not 1st generation), mentioned about what they experience at home as a Japanese-American in terms of mannerism, type of food etc. Japanese culture demands respect, and descendants of the Japanese ancestry feels that they have that obligation to show piety and respect to their elders:

“They parents, Nisei, are very Japanese. Ah…my mom had real Japanese food. Grandma didn’t eat before Grandpa.” (4th generation, male, Director of cultural studies).

“[Ah uhm], my mom constantly remind us, like how we are supposed to be grateful for like rice, and I think she still instils a lot about that versus like other people from the upper generation who just want to forget.” (2nd generation, female, film maker)

Socialization literature suggests that group membership and peers serve as an important social interaction role, exerting a powerful influence on the ethnic attitudes and behaviours of individuals (Ting-Toomey, 1981; Darley and Fazio, 1980; Synder
From the above observations, it shows how Japanese-Americans differ themselves from the main stream Western culture. Their family traditions and respect of others is embedded in their everyday life, which suggest that such theme is pervasive.

* Differences in Generational Status Construct a Difference in Mentality *

Generational differences have emerged as an important issue regarding the study of acculturation of bicultural individuals. Meredith (1976) and others suggested that acculturation unfolds naturally across generation (Robert, 1914; Gordon, 1964, 1975). Other writers predicted a pattern of ethnic revival (Connor, 1975; Hansen, 1937). Montero (1981) noticed a “U” shape in the assimilation of Japanese-Americans over three generations. First generation Japanese-Americans (born in Japan, raised in U.S.) are unlike second and third generation. Miyamoto (1939) argued that second-generation Japanese-Americans (i.e. Nisei) do not consider themselves as sojourners, because they know the U.S. as their home and they consciously wish to assimilate. Montero (1981) claimed that the progression from first to second and to third generation shows a higher rate on every indicator of assimilation; and this includes later generation Japanese-Americans making remarkable strides in socio-economic advancement.

While it could be that this socioeconomic achievement would lead to a decrease in their Japanese values. Kuroda (1972) and Johnson (1972) disagree, and argued that third generation Japanese-American (Sansei) are no longer interested in integration with the dominant “white culture”. They added that these bicultural individuals find pride with their own ethnic culture and accept their cultural heritage with pride. This shows interesting implications for Japanese-American acculturation over different generations. Therefore, to study bicultural individuals’ strength of
ethnic identification which has an effect on culture-specific consumption behaviour, generational status will be included as a demographic variable in identifying bicultural individuals’ felt ethnicity.

Respondents varied in the degree to which they withhold degrees of Japanese culture (i.e. suppress), whether it is from the Meiji era or from modern Japanese contemporary culture. In describing how they feel to be a Japanese-American in Hawaii, a few respondents said that it depends on what generation you are and what your upbringing was like:

“I think the older generation wants to have that connection, I think the younger generation, uhm…in general may not be interested in the importance of maintaining that (i.e. their heritage)” (3rd generation, male, lecturer in nursing).

“And then still yet, even in the 4th generation now, and in the 5th generation I think they still have those values. But not as strong as 1st generation and 2nd generation.” (3rd generation, male, President of a non-profit organization).

Some respondents think otherwise about later generations holding on to their roots. They recognize Japanese-American heritage as their culture and not Japanese culture that rooted from Japan originally.

“I think it depends on the generation but I think ah..like Wayne’s generation (i.e.3rd) toka (like), maybe the early generation until the 3rd generation. When it comes to the 4th generation, more American, the 3rd generation is still very Japanese. They have the Japanese values, and they tend to do Japanese tradition to keep it up.” (4th generation, female, Vice-president of a non-profit organization.)
“I know a Japanese-American from Texas, and he is very what I called “haolified”. Like where he couldn’t even pronounce his own name, you know. We correct him all the time, and we tease him about it” (2nd / 3rd generation, female, film maker).

Berrien, Arkoff and Iwahara (1967) and other researchers (Connor, 1975; Meredith, 1976; Kitano, 1969; Kitano et al, 1984; Kimura, 1988), argue that the value of “Japanese-ness” changes while acculturation takes place among Japanese-Americans of different generational status. In addition, they claim the oriental culture especially Japanese is evident in a widespread of bilingualism and religious institutions. Furthermore, Connor (1975) indicates in his study that, Japanese Americans show evidence of retaining many aspects of the more traditional Japanese system; with such a family system that a number of essentially Japanese values are inculcated and maintained. Thus, due to the wide spread of Japanese culture in Hawaii, “Japanese-American individuals are often seen as not typically American” (Connor, 1975, p.170). Rogler, Cooney and Ortiz, (1980) and Nagel (1994) agree that value is part of ethnic identity (i.e. a cultural aspect of ethnicity). Furthermore, Connor (1975) argues that regardless of the generational status, Japanese-Americans values strong family ties, strong affiliation and nurturance of Japanese values.

Withholding Ethnic Pride and Connectedness either with Strong Engagement in Cultural Activities and/or Portrayal of Automatic Japanese-Type Behaviour

O’Brien and Fugita (1991, p.9) explained that the incorporation of these “foreign” elements in to the Japanese culture did not weaken the integrity of the principle of cultural relativism in the Japanese historical experience. Foreign elements will weaken a traditional culture only if that culture postulates the items which are
replaced as essentials to its integrity and survival. In the Japanese culture, however, specific cultural items such as food, language, or even religion are not seen as essential to the survival of the group. Rather, it is the preservation of the group which is foremost in the Japanese psyche.

Understanding the history of a particular context (i.e. geographical location) has a huge impact in comprehending why and how certain people behave in a certain way. The perception of what is called “ethnic pride” varies in the degree to which they honour their ethnicity. A handful of the respondents see ethnic pride as how they portray or express themselves as Japanese-American or even “show-off” their Japanese knowledge. On the other hand, three respondents saw the portrayal of ethnic pride as the acknowledgement and preservation of the Japanese-American infantry battalion (U.S. Army Reserve).

“Like the 442\textsuperscript{nd} regiment, a lot of pride, a lot of [hmm]…a lot of them are…They are holding on to what they did for the country and they have that kind of collective heritage…She (respondent’s mom) makes sure that we have a lot of pride and did not take anything for granted.” (2\textsuperscript{nd}/3\textsuperscript{rd} generation, female, film maker).

She subsequently added:

“We are allowed to be proud about our heritage. And you know, I think a lot of people from Hawaii who have never travel take that for granted. They don’t realise how much freedom we have. So, like to speak your mind, and I think [uhm] the more you get out the more you see of the world, the more you appreciate coming home and having it here”

(2\textsuperscript{nd}/3\textsuperscript{rd} generation, female, film maker).

“I think so. (i.e. referring to Japanese-Americans in Hawaii holds their ethnic pride to a certain degree) Well, I hear stories about World War II, and [ah] the
442nd and the 100th battalion and that was a very important thing that happened.” (3rd generation, male, President of non-profit organization)

Several respondents indicated that their ethnic pride is not of Japanese roots but rather Japanese-American. Historical incidents such as the World War II were often discussed during the interview as examples of ethnic pride. Not necessarily mentioning of the infantry but rather stories that they hear from their parents or their grandparents about their war survival. In addition, they also indicated how Japanese-Americans establish their status during those periods. One of the respondents had a strong sense of resentment about having Japanese ancestry. He asserted that during those war times, being Japanese was not a good thing. That, in turn explains why Japanese of the second-generation started to assimilate into the main stream American society. They blend in by going to American school, going to Christian church and even to the extent of not learning Japanese.

However, it was interesting how one of the respondent sees how there might be a possibility that later generations of Japanese-Americans might want to learn more about their roots, probably even digging deeper into the Japanese culture from Japan.

“You know [uhm] it is interesting [uhm] because as a film maker, I see a lot of things that happen in cycles.”

“…So I think whether you like it or not, everything balances out in the end. And you are forced to be back where you came from. That’s why I think it is important to remember where we came from, and to hear stories of the older generations because that knowledge is reciprocal…you know. It will never not be useful. We will always learn from history and the things we are doing right now is going to be lessons for future generations. So, I see everything coming back” (2nd/3rd generation, female, film maker)
In comparison, another respondent believes that Japanese-Americans in Hawaii are not entirely conscious about their connectedness with their roots. He states:

“I think they are more connected to their heritage more than they think they are connected to their heritage. [uhm] just like people are creatures of comfort as they say” (3rd generation, male, director of cultural studies at a non-profit organization).

Japanese Language as a Characteristic of Local Life

In respect to the uniqueness of Japanese culture, the usage of the Japanese language surfaced in the majority of interviews. Referring back to previous arguments on Japanese people’s maladjustment to their host country, Bennett, Passin and McKnight (1958) and Nishida (1984) gave further insights to the nature of such maladjustment. They concluded that the use of the host language (i.e. English language skills) is the main problem. They emphasised that Japanese language is very different in structure as well as on the basis of the information content explicit in the messages of each. Kondo (1981) specifically explain the usage of language in the context of Japanese intercultural adjustment. He argues that Japanese communicate with a need to “read between the lines”. He asserted that for these reasons, foreigners even with a high command of the Japanese language will still struggle with Japanese people in the same sense that Japanese individuals can with other languages. Thus, in the same context, even with a decent level of English vocabulary, Japanese people may not be able to communicate with native English speaking Westerners effectively.

People living in Hawaii use Japanese language not knowing the meaning behind it. It has been a literal fact that the Japanese language has embedded its presence in the local language. Local people in Hawaii use bits and pieces of Japanese vocabulary in their sentences, which in fact expresses their melting pot culture.
Majority of the local people use Japanese words not knowing that it originates from Japan, rather assuming it as an English-Hawaii word. Furthermore, respondents often describe their experience by emphasizing the importance of Japanese language usage in their daily lives.

“There are a lot of us here in Hawaii who can speak Japanese. So, for me, being a *Yonsei* (*4*th generation), I think that would help Japanese visitors coming to Hawaii feel comfortable because they know that there are people here who can speak Japanese”. (*4*th generation, male, Director of cultural studies in a non-profit organization).

“A lot of Japanese words are part of the language (local language which includes pidgin and English). Everybody speak here (i.e. Japanese language), whether you are Japanese or not.” (*4*th generation, male, Director of cultural studies in a non-profit organization).

“When I get to speak Japanese with my friends and family, I feel at home and I would have that “ah...I am Japanese “feeling” (*1*st generation, female, translation coordinator)

Respondents who are bilingual also tend to punctuate certain Japanese vocabulary in their English sentences, which enable to illustrate their knowledge and competency of the Japanese language and culture.

“We cannot celebrate *oshogatsu* (Japanese New Year) without going to *Jinja* (Shrine) toka (like); you have to buy *omamori toka* (like)…” (*4*th generation, female, Vice-President of a non-profit organization).

“For me when I speak the language, it reminds me sometimes that I am not Japanese. Because I cannot speak it very well. My pronunciation *hatuon* (pronunciation) is off.” (*4*th generation, male, Director of cultural studies in a non-profit organization)
“Like taking off the geta (wooden clogs) and turning them around. [Uhm] asking senpai (senior) or sensei (teacher) for more information” (4th generation, male, Director of cultural studies in a non-profit organization)

Respondents who revealed their Japanese language competency (i.e. Japanese vocabulary) were proud of it and is seen from their facial expression. They were so natural and their punctuation of Japanese vocabulary was very spontaneously. This “creative insights” of their attitude towards Japanese language knowledge is guided by the entire interview content. Respondents, who have at least moderate Japanese competency, were not resistant against their connectedness towards Japanese culture. However, in comparison with those respondents who were not bilingual, they do not acknowledge themselves being at least the slightest relatively to the Japanese culture.

Whilst analyzing the interview data, there seems to be a commonality amongst first generation Japanese and recent generations (i.e.4th) Japanese-Americans who works in an environment that deals with cultural studies. First-generation Japanese whose first language is Japanese, naturally feel relaxed and at ease when they converse in their native tongue. On the other hand, even when Japanese-Americans (of the 4th generation) for example are fluent in Japanese language, they still have the tendency to feel more American. Using an “imaginative insight” as Husserl (1975) suggested, language may cause ethnicity to be salient for 1st generation Japanese-American more than the later generations of Japanese-Americans.

Japanese language is very closely related to its culture. Therefore, the native level of Japanese learnt from school and the native level attained from family and surroundings create a different type of “connectedness” with the ethnicity. This argument implies that regardless of the fluency of the language, the importance is the
acculturation process of how these bicultural individuals attained their language knowledge.

Nonetheless, this is not to ignore the importance of language but rather looks at how the language was being attained. Furthermore, because fluency in language enables individuals to switch language without much effort, it can be considered as a form of automatic process. Automatic processing, according to Jacoby (1991), “occurs as a passive consequence of stimulation, and is not necessarily accompanied by awareness, and requires neither intention nor processing capacity” (p. 514). Therefore, in the same logic, bicultural individuals who are fluent in both languages, maybe unaware of that their ethnic social orientation and their acculturation have an effect on their language attainment.

_Majority vs. Minority Presence_

The growing proportion of minority ethnic group members in the United States and other Western countries has resulted in an increasing concern of biculturalism, pluralism and racialism on consumption behavior. Phinney (1990) argued that psychological research on the impact of these issues on the individuals is uneven (p.499). Studies that utilize psychological aspects of contact between ethnic groups have focused on attitudes toward ethnic groups other than one’s own, and particularly on stereotyping (p.499).

Ethnic salience and identification, which are conveyed through family and friends, are maintainable regardless of their geographical location (i.e. in the same neighborhood or not) (Yancey, Eriksen and Juliani, 1976, p.399). Apart from kinship, reinforcement of ethnic saliency can be relied on establishment of ethnic organizations on a cosmopolitan level, for example, Japanese Cultural Center, and
America-Japanese Society of Hawaii. Only a handful of the respondents acknowledged the presence of such establishment, whereas majority of the respondents place emphasis on being a majority and feeling comfortable in such a context:

“You know growing up as a minority aware that you are the minority. So you don’t want and you …don’t want to call attention to yourself…Whereas people in Hawaii you grow up not being a minority where the governor is Japanese, the senators are Japanese you know. So you can aspire to be anything” (4th generation, make, director of cultural studies).

“Especially in Hawaii, there is a huge population of Japanese-Americans that some of us can relate more so. Like for me, I am proud to be Japanese-Americans…I just think we have a very strong presence in Hawaii” (4th generation, female, membership coordinator in a non-profit organization).

“I think because they are the majority here- - that is a big one. And…actually that is a huge one because there are so many Japanese-Americans here. They come from all different parts of inaka (suburban areas), immigrants right? [uhm] I think it is a huge part…you know my mum was the only Japanese-American in her school (mainland). But here, there are a lot of us Japanese-Americans, right? So I think it is makes a huge difference. On the mainland, they try to blend in with the rest, that’s why they become more non-Japanese…They don’t want to associate with Japanese” (4th generation, female, Vice-president of non-profit organization).

Yancey, Eriksen and Juliani (1976) propose that ethnicity found in the white urban village or the colonized ghetto is very different from the WW II suburbs. This inevitably brings forward the argument that the national origin or rather the ethnic heritage will vary depending not only on the situation of the group but also the generation of which the ethnic group is experiencing. Although it is important to understand the portable heritage which a group brings from one generation and place
in another, ethnicity is hardly the same as the original ethnic heritage. In other words, for example, second-generations of the immigrant descendants do not see themselves as Japanese, as supposed to Japanese-Americans living in the American society.

For ethnic minority groups, biculturalism and multiculturalism offer the possibility of maintaining their own identity and obtaining higher social status in society. Majority group members, on the other hand, may see ethnic minorities and their desire to maintain their own culture, as a threat to their group identity and status position (e.g., Van Oudenhoven et al., 1998; Verkuyten & Thijs, 1999). Hence, multiculturalism is about the acknowledgment and acceptance of ethnic differences and also about equality and the social structure in society (Verkyuten, 2005, p.130).

The above theoretical arguments seem to contradict the findings of the interviews. Respondents who report that they were treated unfairly in the U.S. mainland (where they are the minority), are more graceful in accepting other cultures when they are the majority group:

“I would say that this state (Hawaii) is a very generous place” (first generation, female, translation company coordinator).

“Probably ‘everything would be fine’ kind of attitude is something unique about Hawaii” (first generation, female, insurance agent)

To an extent, all of the respondents recognize the charm of Hawaii as a multicultural society which embraces other ethnicities and it is the characteristic of the State that influence individuals to behave in a certain way. This is not only evident from the responses received from the respondents, it is also apparent in these respondents’ acquaintances’ experiences:

“I have a number of students are like that in which they grew up in the mainland who are very much the minority. And when they come to Hawaii, they are totally amazed and making it that they are still in the United States,
and they are still speaking English... a lot of them, once that I have spoken to, really appreciate that context, it’s very unusual thing for them and they end up really loving it.”

“You will feel more comfortable being Japanese here. You don’t have to hide it or suppress it, it is more open”.

Several interviewees confessed that people in Hawaii are naturally nice probably because of their openness to different ethnic cultures. There was, however, one exception where one respondent thinks that people are nice because “people knows people” in Hawaii. Therefore, it is advisable not to offend anyone as you will not know who they know.

*Being American in a slightly different way: “I am in-between” type of bicultural Japanese-American.*

Individuals who experience biculturalism in their consumption behavior are often “unconscious” about their cognitive behavior. They are so natural or rather accustomed to being a Japanese-American as a majority ethnic group that they do not realize that their actions has traits of Japanese-ness (e.g. obligations towards family relationships, celebration of Japanese festive seasons). Almost seventy percent of the sample mentioned this aspect explicitly. Most respondents described themselves as “we are not very Japanese but also not very American”:

“We tend to be more aware of the mainland Japanese-Americans…You hear stories about the 442nd and there was a bit of rivalry between Japanese-Americans in the mainland and the local” (3rd generation, male, Nursing lecturer).
“I think Japanese-Americans in Hawaii are more Japanese. Mainland people are almost no longer Japanese” (4th generation, female, Vice-president of a non-profit organization).

“I like Hawaii, but if you could ask if I want to live in the mainland, and the answer would be “no”. It is true that there are a lot of Japanese here. That there is more understanding of other cultures here in here. We are more open to learn and try new things from different cultures…Like you hear people say Hawaii is a melting pot and it is true. I don’t think I would feel comfortable if it is just white or just Japanese [laughter]. I like the mix. The freedom and I think that is why I would associate myself more with American than Japanese. I have the freedom of saying what I want, do what you want, without the expectation of bringing shame to the family” (4th generation, male, Director of cultural studies in a non-profit organization).

The distinction between being Americanized in the mainland and on the island (i.e. Hawaii) is fairly different from how individuals see as assimilation into the American society. There is constant comparison of how Japanese-Americans behavior regardless of it in a business setting or a causal meeting is different. Some respondents described Japanese Americans in the mainland as people who have blended into the Western culture, and that they could not even pronounce their own Japanese last name accurately.

The meaning of being Japanese-American as an “in-between” individual in the United States is seen as how these individuals are actually completely assimilated into the U.S. culture but on the other hand choose to hold on to their Asian values. In other words, their strong presence has dominated unconsciously into the melting pot culture. Following Giorgi’s (2006) second step in delineating “meaning units”, the context and the holistic view of Japanese-Americans living experience were taken into consideration. This emerged meaning unit showed that these individuals want to be
unique in a different way which is balancing two cultural ethnic backgrounds simultaneously.

**DISCUSSION**

The study presented here has discovered the felt ethnicity of bicultural consumers to be a distinctive type within different generations in felt ethnicity and how this identification leads them to have different ethnic consumption behaviour. For example, a 2\textsuperscript{nd} generation Japanese-American, despite not having Japanese language competency or experience living in Japan, has a strong believe in carrying on the practice of Japanese values. The reason why she prefers to observe her Japanese heritage is due to her mother’s influence. The result distinguishes it from other minority ethnic group sample. On the other hand, these findings are tentative and limited by the composition of the respondent sample and by methodological constraints. This study is intended to be exploratory and descriptive. Similar to any study, the results from this study pose several issues for continuing research.

Psychological study of this philosophical domain contributes upon the existence of human in a holistic (i.e. all psychological aspects) and contextual way (i.e. historical background). Furthermore, because of its nature of investigation, it is naturally for this form of study to invade into and gain bearings from other human science areas such as anthropology, history and sociology. In addition, the commonality amongst these disciplines is that it establishes a connection for human scientific studies and these investigations questions the methodology, and eventually, “questions about the very purpose of science itself” (Churchill and Wertz, 1985, p.555).

As the world begins to evolve around technology and other exogenous factors, the historically oriented human science gradually moves towards emancipatory
concerns. In this context of phenomenological research, researchers are required to have a constant awareness of its value orientation with all its potential social implication. Different from the ontological philosophical underpinnings of phenomenology, phenomenological psychology agrees that it is impossible to block out ("bracket") one’s assumptions for which would amount to a denial of perceptivity. The idea for understanding the background of this philosophical method is for the researcher to allow his or her conceptuality to be informed by the phenomenon rather than dictating on the basis of assumption and preconceptions. This would consist of reflective examination of the presuppositions operative in research that are inevitably taken over from our daily and scientific lives, personally and collectively by researchers.

Due to the nature of this study, which is the investigation of biculturals’ cognition and how their felt ethnicity changes over time, Giorgi’s phenomenological approach (extended approach of Husserl) towards analysing the data is more appropriate than Heidegger’s. Heidegger’s existential phenomenology has some basis that stems from Husserl’s interpretation of what phenomenology is. Husserl sees it from an epistemological stand point whereas the latter sees it from an ontological point of view. As this study is interested in what constitutes one’s feeling towards two prominent culture embedded in themselves, the author believes that people cannot just observe what already exists but rather have to take a step back and see what constitutes those experiences.

Previous consumption behaviour of bicultural consumers did not explore the benefits of phenomenological research. Majority of the studies either adopts other forms of qualitative methodology (e.g. ethnography) or solely quantitative methodology (surveys). For those studies that used phenomenological methodology,
although they diligently followed the “recommended procedure”, there are stills questions regarding reliability and validity (discussed earlier).

Silverman (2002) argued that “…many of the models that underlie qualitative study are simply not compatible with the assumption that 'true' fixes on 'reality' can be obtained separately from particular ways of looking at it. Of course, this does not mean that you should not use different data sets or deploy different methods. The problem only arises when you use such multiplicity as a way of settling validity questions” (p.212). He added that “respondent validation....I fear...is a flawed method” (p.212). As Fielding and Fielding (1986) supports Silverman (2002) asserting that there is no grounds assuming that respondents have privileged status as commentators on their actions. They added that such a form of feedback cannot be taken as direct validation or refutation of the observer's inferences. Rather, such processes of so-called 'validation' should be treated as yet “another source of data and insight” (p. 43). Their choice for verification is misunderstood (Giorgi, 1983; 2006) and therefore this current study begs to differ.

The study presented here has discovered majority-minority bicultural individuals (i.e. numerically large minority ethnic group) have a distinctive type of consumption behavior. These findings are not consistent with theoretical arguments but are consistent with earlier interpretations of minority ethnic group’s human behavior. In addition, they serve to narrow the concept of majority ethnic bicultural individuals and distinguish it from other types of categorical consumption behavior, for example, first generation, second-generation, etc. On the other hand, these findings are tentative and limited by the composition of the respondent sample and by methodological constraints.
These findings serve to narrow the concept of bicultural consumers’ feeling towards ethnicity in a majority ethnic group context. The results have shown the importance of this experience and provided an extension across a wide variety of context. These participants have shown how this experience can profoundly transform a person’s perspective on their bicultural self and others around them. They have also revealed some unexpected responses at the start of this study. For example, the experience of being a bicultural Japanese-American is seen as a different ethnicity. Japanese-American who is of 3rd generation and above does not see how their ethnicity is linked to Japan.

This is a surprising finding in a way that, logically ‘American’ is not an ethnicity, rather it is a nationality. This means that if biculturals do not fall into the Native American ethnic group, they are all practically immigrants from other foreign countries who try to assimilate into the American host society. Yet, these biculturals are not curious about their ancestry; the interest in knowing their ethnic roots, rather they see Japanese-American as a new ethnic label.

Another finding that was not anticipated but is probably the most intriguing and potentially fruitful discoveries of this investigation is the experience of how these biculturals value family ties. These participants claim themselves to be individualistic and westernized but they see the importance of family obligations. For example, they would enter a temple to pay respect to their late parents even though they are Christians. This experience may be uncommon to mono-cultural and even other Asian-Americans, and certainly warrants further investigation.

Probably, these stories have illuminated the potential that understanding and researching biculturals’ ethnic feelings/belonging experience provides ease for being a unique individual as they found their niche in a heavily individualistic western
country. A perfect example comes from Participant M’s experiences when she decided to move back to Hawaii after living in both the U.S. mainland and Japan: “When I am in America, I am not quiet American either so that’s when I most feel that I am Japanese. Hawaii, there is so many Japanese-American, I feel more natural here [short pause] compared to the mainland.” She the elaborates further: “Yeah, when I am in the mainland, especially on the East Coast, when there are very few Japanese or even Japanese-American, I feel like Japanese, or even Japanese-American? So that’s how I feel like, it’s kind of weird.” Perhaps, experiences of individuals who are able to accept themselves as different from the norm and coping well with being a bicultural (i.e. juggling with two ethnic-cultural identity) can only be explored through listening to their stories (i.e. interviews).

The results from this current study will be used to inform and enrich the preliminary research framework. The data obtained do suggest that swaying of feeling vary in situational context (i.e. physical surrounding and people). Also, bicultural consumers vary in their ability to control their feeling depending on their ethnic cultural knowledge and generational status influence. It will also be productive to investigate lived experience’s dynamics more directly and in-depth.

This study identified the prominent self-reported experiential features that distinguish the different generations of bicultural Japanese-Americans, but the findings do not allow generalization about their relative frequencies. This current study also investigated the situational factors that are involved: the social surrounding (friends and family interaction); and physical surrounding (the activities they are participating in). Other factors such as task environment and temporal environment are left for future studies.
Lived experience for bicultural individuals who has a prevailing historical background is presumably sensitive to consumers’ mood state, and further research promises to discover variations in mood stimulates bicultural consumer’s feeling towards their heritage, and more generally, will enhance understanding of the broad impact of moods on bicultural consumers’ behavior.

The data from this study suggest that bicultural consumers vary in their consumption proclivities. It is useful to think of bicultural ethnic inclined consumption behavior as a lifestyle trait; Suinn et al. (1987, 1992) have done so and developed an instrument intentionally for individuals who have Asian ethnic backgrounds (e.g. Asian-Americans) to measure it. Work in this stratum will lead to profiling high-, medium and low-ethnic inclined consumers. This will build upon previous psychological aspects of consumer behavioral studies to help improve the understanding of how bicultural consumer behavior varies with different demographics and lifestyle factors and is associated with particular connectedness with their heritage and ethnic culture. Ethnic consumption behavior is also probably related to personality traits but because of the purpose of the study (i.e. situational context and ethnicity as trait), researching into personality of individuals were left for future studies.

The marketing factors that facilitate and encourage ethnic consumption behavior also need renewed attention. As discussed earlier, bicultural consumers sometime are not aware that their consumption behavior when ethnically inclined are often due to family upbringing, in which they call “comfort food”. However, those who are completely assimilated into the American society, claims that it is purely the preference for the taste. Therefore it would be useful to investigate how various marketing factors (e.g., primes such as design or decoration of a particular location or
the people around) support ethnically inclined consumption behavior and which exert
the strongest influence.

Finally, methodological variations will enhance the understanding of
biculural consumption behavior phenomenon. Most subjects in this study appeared
quite familiar with the meaning of “bicultural” and they also had a rough idea of what
“ethnic consumption” meant. Their responses styles were generally forthright,
involved and animated. Still, the data from the study need to be interpreted with
caution. Consumer behavior relating to “felt” ethnicity is psychologically complex
and often associated with sensitive emotional states. It is reasonable to assume that
some respondents may be either unable or unwilling to sort out their feelings. This
demonstrates the usefulness of employing projective techniques tandem with more
common surveys designs. This would be consistent with recent consumer studies that
have relied on such a multiple method approach (Stayman and Deshpande, 1989; Xu
et al., 2004).

Six preliminary constructs were refined and confirmed upon abstracting seven
emergent themes discovered from the interview data. These six preliminary constructs
were initially revised with seven emergent themes, and then modified into seven
concise constructs for the final research framework. These seven constructs are
initially expressed in an elaborated form (emergent themes), and upon an extensive
literature review, these themes were shortened in description (i.e. labeling), forming
into concise constructs which are suitable for a quantitative research framework.
These seven constructs are presented in the final research framework. In the next
chapter, Chapter 5, the author will discuss the process of condensing the elaborative
constructs (i.e. emergent themes) with the help of an extended literature review. The
author will also justify why these new concise constructs are suitable and fit in the
final research framework. Chapter 6 is an empirical study whereby an experimental
survey was conducted with a different group of Japanese-Americans residing in
Hawaii. This is a mixed methodology study, not a triangulation; therefore
epistemological underpinnings do not conflict.
CHAPTER 5

INTRODUCTION TO THE QUANTITATIVE–EXPERIMENTAL STUDY 2

Transition from Qualitative to Quantitative Study

Upon analyzing the interview data, the results required changes to be made in the research framework: a few new constructs were added, whilst some were omitted. In the preliminary research framework, there were a total of six constructs developed from existing literature. The number of constructs increased from six to seven after the analysis as the author conducted an extended literature review. Analysis of the results produced from Study 1 demonstrated a need to modify two antecedents, a moderator and also the consequences of felt ethnicity (i.e. outcome variables). These consequences were modified initially from one broad construct to two outcome variables focusing on distinct product categories. In addition, in order to convey the meaning of the constructs, some of the confirmed constructs were re-defined. This modification of research model (see Table 5.1 on pg.209) shows that existing literature alone is insufficient in producing a bicultural consumption behavior research model. Rather, it needs primary data such as interviews (conducted in Study 1) to answer the proposed research question which then contribute towards a research model suitable for this study.

Based on the results obtained from Study 1, an extensive literature was then conducted to clarify the new constructs that emerged from the interviews. The second part of the thesis presents a quantitative study which was adopted to test hypotheses that were developed from Study 1 and from an extended literature review.

This chapter offers an overview of the philosophy of social science, and serves as a justification of the position of this current study. Based on the philosophical
foundations, a research design of experimenting from a field setting is proposed for this study. Relevant design issues such as sampling, experimental procedures are discussed. Finally, appropriate methods of analysis (analysis of variance, logistic regression) are introduced.

**Research Philosophy**

This current study takes the philosophical underpinnings of a critical realist perspective. Critical realism argues that social reality is real, however, is known only in an imperfect manner (Corbetta, 2003). The aim here is to test the proposed research framework developed by the author.

According to Bryman (2004), the central question is to ask whether social reality is considered as an objective entity (p.16). Corbetta (2003) refers to an objective entity as part of social reality which is “real and objective in the world”, which is believed to exist outside the human mind and which is independent to form interpretation (p.12). There are two dominant schools of thoughts that have evolved in the philosophy of social science: positivism and interpretivism. Positivism, from natural science, sees social reality as an objective entity. Under this philosophy, it is believed that an objective entity is external to the observer and is free from judgment. Interpretivism is a philosophy which argues that objectivity is impossible because social phenomena and their meanings are continually being constructed by social actors (Bryman, 2004). This suggests that there is no objectivity between the observer and the observed (Corbetta, 2003); and therefore there is a need to be subjective in this realm (p.21).

Within this realm, Hitchcock (1992) and Cartwright (1983) explain that there are two type of explanation in realism: Theoretical and Causal. Hitchcock (1992)
considers models as abstractions of real phenomena, and the laws appearing in an explanation are true of the objects in the model, but not to the objects in the real world. The explaining principles of a good theory are few in number and broad in scope: science tolerates alternative theoretical explanations of the same phenomenon. Causal explanations, on the other hand, cite events that led up to the event to be explained. Causal explanation frequently involves unobservable entities and their properties. Such explanations are not typically committed to any particular theoretical treatment of the unobservable entities involved but only to their 'low-level' properties. Hands (2001: 116) and Maki (200, p. 12815-12819) assert that the epistemology doctrine is best formulated in terms of “knowability”- of believability and justifiability. This doctrine questions the ‘how and why’ of a phenomenon that came into being, and its specification of the phenomenon. In this doctrine, Jeppesen (2005) explained that “the emphasis is on the explanation of the constitution of the empirical phenomenon and not to give predictions” (p.4). In addition, it is possible to acquire justified true beliefs about the world, and thus they deny scepticism. A central point of the ontology of critical realism is the “division of reality into different domains with specific propensities” (Jeppesen, 2005, p.4). On the epistemological doctrine, critical realism aims to explain the relationship between experiences, events and mechanisms. On the empirical level, observations of “experiences” (i.e. the visible observations of phenomenon) are what constitute parts of the so-called events. These events are distinguished as the domain of the actual, which in turn is the “outcome of mechanism at the domain of the real” (p.5).

Benton and Craib (2001) assert that the positivist position argues that social reality is external and independent to the observer, and so this reality can be explored through sense data such as experience, observation and/or experiment (p.14). In
comparison, interpretivists argue that the study of human beings is fundamentally different from natural science. Based on Bryman’s (2004) explanation, in social science, researchers are dependent on the social reality which they investigate, only because these researchers are inevitably embedded within a social context while conducting studies. This shows that neither the subjects being studied nor the researcher who is conducting the research can “offer a detached interpretation of the meanings of behavior” (p.13) and it is the meanings that are the essence of the research. However, positivist, on the contrary, seeks to explain and aims to generalize human behavior by causal relationships, while interpretivists aim to achieve an understanding of human behavior (Hughes and Sharrock, 1997, p.102) in social reality. This understanding is constructed through the interaction between the researcher and subject. This is an indication of subjectivity, suggesting that generalizability is not the main concern.

The philosophical underpinning of critical realism is to recognize the ignorance of the positivist’s assumptions of the social reality, and to clear the misunderstanding by redefining what reality means in the social context. Although there are several assumptions about having no social world beyond individuals’ perceptions and interpretations, this assumption needs further support (May 1997, p.11). Therefore, though social reality exists external to the researcher, there is no single absolute method in reaching this reality.

It is appropriate for interpretivists to consider the attachment between the observer and the observed. Hanson (1958) asserts that empirical observation is the perception of reality, and is thus theory-laden (p.19). Furthermore, Maki (2001) claims that the objects of confirmed theories, including unobservable entities, exist objectively (p. 12816). Although there are assumptions that reality exists
independently and is perceptive of human activity, Corbetta (2003) argue that the empirical observation remains conditioned by the social circumstances and the theoretical framework in which it takes place (p.19).

Danermark *et al.* (1997) assert that any particular research requires different kinds of reasoning: inductive, deductive, abductive, and even retroductive in order to “make analysis of the various domains of reality” (p.123-172), and to distinguish the relationship between experiences, events, and mechanism. In regards to theory testing, it requires a deductive process for testing hypotheses. O’Shaughnessy (1992) argued that in research, “explanations do not emerge from vast collections of facts but from idea incorporating concepts that produce a criterion of what to look for” (p.272). This suggests that when researchers set out to conduct research, they would need the guidance of theory, believing that facts rest on theories, and not the other way around.

There is a difference between traditional natural science and social science in the way they perceive theories. The former sees theory as a system of mutually supported laws. Each law in the theory is supported by facts. However, the latter recognizes that the “laws are probabilistic and open to revision” (Black, 1993, p.25). Therefore, rejection of a null hypothesis is only an indication that whatever has happened has a high probability that it did not happen solely by chance (ibid, p.14). The question now may be, “so why test hypotheses?” The main purpose of testing hypotheses is to explain the observed phenomena. It is important to understand that the key to explaining these observed phenomena relies on the causality among objects (Easton, 2002). However, it is not wise to assume that the causal relationship is due to a cause-event and effect-event linkage. Rather, as proposed by Sayer (1992), causal relationship refers to the causal power of the objects (p.104-105). Bhaskar (1978) explains that this causal power is the ways of acting, or what he terms “mechanism”
(p.14). Therefore, an explanation of the causal relationship also signifies the identification of objects and mechanism, and the way they come together to cause certain happenings. This causality can be established by theory, but not by statistics (Black, 1993, p.7). Furthermore, van Frassen (1980) asserts that “science aims to give us, in its theories, a literally true story of what the world is like; and acceptance of a scientific theory involves the belief that it is true” (p.8).

This current study adopts the social reality position in this research on the perceptions of bicultural consumers. Their perceptions are how they see/feel themselves with respect to their felt ethnicity, how they see the relationship between themselves and their social surroundings (self-construal), and how these relationships affect their preference towards particular products (purchasing intentions of hedonic/utilitarian products). This research intends to identify whether felt ethnicity, moderated by their social surroundings, influences the purchasing intentions of bicultural consumers on the basis of self-construal theory. By conducting an experimental study, this research hopes to reflect how bicultural consumer’s mental processing works. The following section gives an overview of the literature to clarify new constructs that emerged from Study 1. Some of the constructs that were previously proposed in the preliminary research frameworks were removed due to their absence in the interviews, whereas some constructs were modified and/or redefined.
LITERATURE REVIEW

Rethinking Acculturation as a Concept

According to the literature, acculturation refers to how much an individual feels comfortable or “fits” with the referent minority group culture (Suinn et al, 1989; Oetting and Beauvais, 1991). Kim, Atkinson and Yang (1999) argue that as Asian-American families move away from immigration, they will be more acculturated in that they adhere to the mainstream U.S. norms more strongly than Asian-Americans who more recently migrated to the U.S.

Schwartz et al. (2010) rethought the conceptualization of acculturation. They assert that there are countless permutations of factors that affect the degree of acculturative change that a migrant may face or experience. These factors are in fact relate to more than ethnicity and cultural similarity (Zane and Mak, 2003). They explained that when individuals migrate as young children, they are likely to acquire receiving-culture practices, values and identifications more easily and fluidly than those who migrate at older ages (Schwartz et al., 2010).

Acculturation may also be an issue for Asian second-generation migrants. The term second-generation refer to individuals who were born in the country of settlement and so do not experience the problems related to migration, such as pre-migration trauma, being undocumented and not knowing the host country’s language (Portes and Runmaut, 2001). Italian-Americans or French-Americans can “pass as White” (Devos and Banaji, 2005), and thus not face acculturation issues. However, Asian-Americans are “visible-minority individuals” (Phinney, 1996), and acculturation issues may continue to be important beyond even the second-generation.
An incident from Study 1 reported by a second-generation Japanese-American respondent illustrated this point. She was puzzled when she was questioned by an American (Caucasian) living in the East Coast area of U.S., “Well, how do you feel about your people bombing us at the Pearl Harbour?” Giving the benefit of the doubt that this question was asked out of ignorance, this statement was perceived as discriminatory by the respondent, “It’s really such that there is this old mentality of racism that I was not ever exposed to”.

This explains Phinney’s (1996) assertion why “visible-minority individuals” are more appreciative towards their ethnicity and what their ethnicity means to them. Phinney’s claim is supported by the same second-generation Japanese-American respondent when she commented, “I think Hawaii is a lot easier because there is a lot of cultural embracement? Versus some place in the mainland where it is almost like folklore where it is [hmm] we are not part of the community. So it’s [ah] [short pause] we are unique, we are very unique that way… Unless you are Native American, we are all immigrants, really. We just need to embrace each other”.

In accordance with Kim, Ahn and Lam (2009), Schwartz et al. (2010) argue that acculturation may be especially important to later-generation immigrants residing in enclaves of residents from the same ethnic group. One such example is Honolulu, Hawaii, where individuals of Japanese ethnicity (both foreign-born and U.S.-born Japanese-Americans), form the majority group among Asian-Americans. There are also other cities (for example in California and Washington State) that have ethnic enclaves, with gathering areas such as Chinatown and Little Tokyo.

In these enclaves, the heritage culture is preserved. Such preservation allows migrants (especially those who arrive as adults, and/or did not have the opportunity to
obtain formal education in the country of settlement) to be able to function in their daily lives by interacting with or acquiring the practices, values, or identification of the receiving society (Schwartz, Pantin, et al., 2006; Schwartz et al., 2010). Thus, with such encouragement from the ethnic enclaves such as heritage culture community (e.g. Japanese cultural Centre, Japanese Chamber of Commerce, etc.); it is possible that young people may be influenced to retain their heritage language, values and identity.

Hawaii preserves several ethnic enclaves and constantly observes many Japanese customs. These Japanese customs are “perceived as being part of the island lifestyle shared by different ethnic groups including Japanese-Americans (Newton et al., 1988). This study asserts that Japanese-Americans in Hawaii acculturate (e.g. being bicultural, marginal or separated), at different degrees (i.e. different generations), due to the strong presence of ethnic enclaves as well as them being the majority of the state’s population.

While studying acculturation, Kim, Ahn and Lam (2009) advised that it is important to be aware of the dimensions of the construct. There have been several studies that developed measurement scales to assess the degree of acculturation which a bicultural individual experiences. Szapocnik et al. (1978) asserts that an acculturation scale should involve items that measure behaviours and values. According to these authors and others (Berry, 1993; Yamada et al., 1998 and Schwartz et al., 2010; Kim, Ahn and Lam, 2009) behavioural domains include language use, social interactions (e.g. cultural activities), friendship choice, and food. On the other hand, value dimensions reflect relational style. It is about attitudes and beliefs about social relations, cultural customs, and cultural traditions (Kim, Ahn and Lam, 2009). This implies that acculturation should be multidimensional and not unidimensional.
Acculturation has many aspects apart from the value and behavioural domains, and one of them is ethnic identity. Ethnic identity is “always a relational phenomenon” (Newton et al., 1988, p.306) which concerns culture, history and social difference in relation to other groups within the same society. In other words, ethnic identity is not a simple label of one’s ethnicity. Rather, it is a complex phenomenon that comprises of race, language, religion, cultural practices, socioeconomic status, political power, and country of origin (Newton et al., 1988).

Past studies had a way of identifying an individual’s ethnic identity. Meredith et al. (1967) designed a scale to assess individuals who are experiencing acculturating processes (Ethnic Identity Scale) to determine the level of “Japanese-ness”. The higher the score is, the higher the level of “Japanese-ness” an individual may have, and vice versa. Kitano (1973) contested that the level of “Japanese-ness” should be measured according to an “individuals’ self-perception, identification, and participation in ethnic activities” (p.193). Thus, a stereotypical example of showing Japanese-ness would be for an individual to adhere to a hierarchical system of sacrificing self-interest to others (Buck, Newton, & Muramatsu, 1984). Although the above arguments show that there is no consensus in definition for ethnic identity, the fundamental explanation of ethnic identity is the awareness of one’s attachment to one’s cultural group within the larger society. The following paragraph discusses one’s attachment to a cultural group according to the context they are in.

**Distinctiveness Theory**

*Japanese-Americans in Hawaii*

The target population for this current study are Japanese-Americans of different generations who are living in Hawaii (U.S.A). They are regarded as
Japanese-Americans because 1) they are immigrants from Japan who have decided to settle in U.S.A. which is indicated from their residential status (e.g. permanent resident or citizens of the United States), and 2) they are born and raised in the United States. The objective of this study is to determine whether people in this target population identify themselves as either Japanese and Japanese-Americans (this is called felt ethnicity), and to investigate how this felt ethnicity impacts their consumption behaviour. The fundamental point here is that ethnicity is defined not as the census does it, but rather through how the person feels.

In order to investigate this research question, the U.S. Census Bureau statistics (2003-2010) was utilized. According to the statistics, Asian-Americans are heavily populated within the West Coast of the U.S. These Asian-Americans are regarded as minority, not only because of their ethnicity (as defined by the U.S. Department of Immigration), but also mainly because of their population status (i.e. numerically small in size). However, out of the 50 states in the U.S., only Hawaii has almost half the population consisting of Asian-Americans; and amongst this ethnic group of Asian-Americans, individuals who are of Japanese ethnicity (one race), are recorded as the majority (U.S. Census Bureau, 2009).

These growing numbers are heavily influenced by a number of historical factors. Based on autobiographies and historical books, the immigration of Japanese people to Hawaii began as early as the early 1900s. Back then, Japanese who decided to settle down in Hawaii were called the *Issei* (first generation). The descendants of these Japanese immigrants (i.e. born and raised in the U.S.), were then called *Nisei* (second-generation). In the early 1900s, during the period of the *Nisei*, it was a trend that many of them were sent back by their parents to Japan to receive their education. Upon completion of their education, these second-generation Japanese-Americans
decided to return to Hawaii for settlement. They were the very first *Nisei Kibei* (Second-generation returnees). *Kibei* is a label assigned to Japanese-Americans who were born in the U.S. and were sent back to Japan for certain reasons, but later in their lives decided to return to the U.S. In other words, the label *Kibei* can be assigned to any Japanese-American generation who return back to the U.S. for settlement.

The author called the Hawaii Data Centre which is affiliated with the U.S. Census Bureau to find out if there were data on the different generations. Unfortunately, the only data that were available for Japanese-Americans was their population count as well as their demographics. This shows that generation-related information is not obtainable through official statistics; and has to be based on interviews from Japanese-Americans who had experiences and knowledge about pre and post-war life. Although the data were absent to investigate whether that generational difference of the Japanese-Americans has an impact on the acculturation process, there were still other sources (i.e. interview and existing literature) to support the argument that generational differences do contribute towards the difference in cognition, in turn affecting biculturals’ consumption behaviour.

According to existing literature, it seems that Japanese-Americans in Hawaii are not comparable to Japanese-Americans in the U.S. mainland, in terms of ethnic identity (Kitano, 1967). Japanese-Americans in Hawaii are often considered more bicultural, and those on the mainland are often seen as more mono-cultural, despite the fact that both groups have similar ancestry. This is probably because those on Hawaii take part in several annual celebratory events such as the 1985 Centennial celebration of Japanese immigration to Hawaii, World War II (Pearl Harbour bombing), and local culture such as the Bon Festival, etc. These events may trigger an ethnic renaissance of these Japanese in Hawaii (Newton et al., 1988). Furthermore,
Japanese customs are still being observed, and have been integrated into the local Hawaii Island lifestyle of many ethnic groups as well as members of the Japanese community (p.312). Thus, it is reasonable to argue that Japanese-Americans in Hawaii are in fact different in terms of values and behaviour from their counterparts who reside in the U.S. mainland. This also means that majority-minority status does make a difference in biculturals’ behaviour.

This group of ethnic minorities is a unique ethnic group in terms of their historical background, environmental context, population size and social status. Prior studies claim that ethnic identity varies according to the context and the characteristics of the group (Vermeulen and Pels, 1984; Rosenthal & Hrynevich, 1985). For example, one of the respondents from Study 1 commented “When I am on the mainland, I feel Japanese, but when I am in Japan, I feel American. I feel that I am an in between. I feel comfortable here in Hawaii because there are so many people like me over here.” This is probably explainable by Garcia and Lega’s (1979) claim that ethnic identity is positively related to the ethnic density of the neighborhood, which creates different ethnic feelings (e.g. feeling more ethnic than mainstream culture) depending on the situation they are in and the people they are interacting with (Rosenthal and Hrynevich, 1985). This suggests that the context (i.e. culture) and the density of the ethnic group may contribute towards a bicultural’s cognition processes.

There are many reasons why bicultural Japanese-Americans differ in their cognitive processes from the U.S. mainstream monoculturals (i.e. American) as well as from monoculturals who are from the same country-of-origin (i.e. Japan). This group’s consumption experience can be explicated by Grier and Deshpande’s (2004) Distinctive Theory (DT). Earlier in the thesis in chapter 2, the author discussed the
application of DT in this current research and why it is important to investigate this particular ethnic group. In brief, distinctiveness theory “implies that context influences the salience of individual characteristics such as ethnicity by inducing differential self-attention to the characteristic” (Grier and Deshpande, 2001, p.217). McGuire (1984) argues that social contexts are able to provide a reference for groups, which is used as a standard against which people compare their characteristics to know if they are peculiar or distinctive. Therefore, each ethnic group that is chosen for research purposes has to take into consideration aspects of the numeric and social factors in order to avoid misleading generalizations in results.

In this current study, the author contributes towards literature not only in the sense of the minority/majority status of ethnic groups, but also with respect to an ethnic group whose members are biculturals. According to the cross-cultural psychology literature (e.g. Benet-Martinez et al., 2002; Benet-Martinez, Lee, Leu, 2006), biculturals have “internalized two cultures to the extent that both cultures are alive inside of them” (Hong et al., 2000, p.710). Depending on the stimuli that they are being exposed to, their reactions will be different. It has been agreed that biculturals have a complex set of cognitions and it is not possible to predict their behavior based on a single factor (e.g. social context, ethnic identity, etc.). Therefore, an experiment is proposed with the appropriate stimuli to trigger the mindsets to be operative and reactive towards the associated stimuli.

In this section, the author did an extensive literature review to clarify the new emerged themes that were not prevalent in the existing literature. The author identified theories that helped explained the results from Study 1. In the following section, the author first defined her concluded definition of the main variable of felt ethnicity. Although felt ethnicity has not been widely used in consumer behavioral
studies, after obtaining the first set of results from Study 1, the author is convinced that this variable is most suitable to be used in this current study (rather than the concept of ethnic group). In the subsequent sections, the author will introduce her final research framework, along with her hypotheses.

**Felt Ethnicity**

The term felt ethnicity was introduced by Stayman and Deshpande (1989) in one of their highly cited studies. These researchers argued that felt ethnicity should be defined as situation-specific rather than being an ascribed attribute (i.e. self-designated). This new concept of felt ethnicity is defined as a momentary psychological state of individuals that is revealed in different ways in different situations, as distinct from the concept of ethnicity as a stable attribute, which is manifested in the same way at all times. Though it may not be stable, but rather it is considered to be dynamic. That is, people’s identity is constantly changing, and their ethnic cultural identity under certain conditions (e.g., immigrant status) is dynamic and almost in a continuing state of becoming. Thus, it is arguable that the strength of influence of felt ethnicity on consumption behaviour is dependent upon the level of importance placed on that characteristic of ethnic cultural identity.

According to Phinney (1990), when individuals pass beyond childhood, it is assumed that adults are well aware of their ethnicity. This suggests that it boils down to the issue of how one chooses his/her ethnic label for use for oneself. Phinney (1990) refers to this label as “self-identification/self-definition”. Yancey, Eriksen and Juliani (1976) added that ethnicity should be considered as a continuous variable. Phinney (1990) argues that labelling oneself is not a simple issue as it is not just how one determines his/her ethnicity by descent (parental background). Rather, it is their individual perception of their ethnic identity. Although a good start is to be aware of
at least what ethnic group one belongs to, what matters the most are feelings towards that chosen ethnic group. This is because the chosen ethnic group membership will inevitably affect their subsequent decision-making processes.

Phinney (1990) has also asserted that a single label is not an accurate method in defining one’s ethnicity as there is a possibility that they are part of two or more groups. For example, among second-generation Japanese adolescents in America, more than half would consider themselves part Japanese and part American (i.e. Japanese-American), and the remainder would consider themselves either Japanese or American (results from Study 1 and Ullah, 1988). Felt ethnicity is the best description to use in terms of labelling oneself through a feeling of belonging which is the experience of exclusion, contrast, or separateness from other ethnic group members (Lax and Richard, 1981).

Contested by several studies (Yancey, Eriksen and Juliani, 1976; Belk, 1974, 1975), ethnicity should take into consideration situational variance in “other presences” among biculturals. Phinney (1990) agrees that in order to understand one’s ethnic identity, “it is necessary to consider the individual’s relationship to the dominant or majority group” (p.508). As ethnic identity is a complex issue, it is natural that it is defined by its context, and it is not an “issue except in terms of a contrast group, usually the majority culture” (Phinney et al, 2001). Although context may seem to be an essential factor to consider, not many studies have taken this factor into account in any detail.

Zmud (1992) extended Stayman and Deshpande’s (1989) felt ethnicity definition to include cultural and social identity (Fitzgerald, 1974), to reflect both stable and varying properties of ethnicity. Social identity suits the description of behaviour based on the social surroundings. However, social identities are more of a
description of social status rather than of ethnic identity, for example, mother, father, manager, etc. It is more of a social title than an ethnicity-related description.

Nonetheless, according to anthropological studies, social identity is an important part of the explanation of the phenomenon of felt ethnicity, and this study will use the term felt ethnicity. However, from an anthropological viewpoint when applied within the psychology marketing context, the concept of felt ethnicity will be used, and defined as the description of how strongly biculturals identify with a specific ethnicity (Alba, 1976, Gallo, 1974).

According to Zmud (1992), cultural identity is a reference to a group’s cultural identity. However, since the author is looking at an individual level, felt ethnicity is a better concept than cultural identity. This concept of felt ethnicity was actually indirectly measured in a study conducted by Yamada, Marsella & Yamada (1998). They developed a scale known as the Ethnocultural Identity Behavioral Index where they asked subjects to state the ethnocultural group they feel they most strongly identify with, for example, Japanese-American, and Mexican-American. Yamada, Marsella & Yamada’s (1998) measurement method is in fact a better approach as it combines the measurement for “self-designated ethnicity” and felt ethnicity.

Stayman and Deshpande’s (1989) approach of “self-designated ethnicity” overlaps with the definition of their concept of felt ethnicity. The way these scholars measured this concept was by using the emic self-report method. This means that subjects reporting their ethnicity based on their best knowledge and their feelings. Stayman and Deshpande (1989) also report on a measure to assess a subject’s self-rated strength of ethnicity. This method is redundant as when a person reports on his or her ethnicity, this refers to what he or she identifies with on a regular basis (i.e. strongly identify with). Furthermore, how are individuals supposed to report their
self-designated ethnicity? That is, should they go according to the categories
prescribed by the U.S. Census Bureau, or should they use the identification which
they use to introduce themselves to a non-American versus American?

The reason why felt ethnicity is a continuous rather than a category variable is
that there can be many levels of strength of identification with a particular ethnic
group. It is not because their ethnicity changes based on the situation but rather how
influential their ethnicity is in changing their behaviour according to the different
situation. Furthermore, Yancey, Eriksen and Juliani (1976) propose that the effect of
ethnic or national heritage will vary depending upon the situation (p. 399). For
example, immigrants may start to 'hyphenate' their ethnicity making it a compound
label (Phinney *et al.*, 2001), and that is what they regard as their heritage. This is
evident in the U.S. where many immigrants describe themselves as Asian-American
rather than just Asian, and thus acknowledge a new emergent ethnicity of Asian-
American.

Felt ethnicity, as defined earlier, is an indication of what a person identifies
with a specific ethnic group, and this identification will change based on the situation.
Instead their behaviour (i.e. decision-making) will change based on the way in which
the situation triggers felt ethnicity. For example, if a bicultural feels more Japanese-
American (i.e. an indication that their independent self is more developed) than
Japanese, he/she would then be more likely to choose American over Japanese
products when they are purchasing for their co-workers (assuming co-workers are
Americans). This example is based on ethnic inclination that has been discussed in
past literature (Phinney, 1999). However, if there is a situational context involved, the
self-construal within their felt ethnicity may affect their purchasing intention. The
concept of felt ethnicity is used to first serve as an indication to who these biculturals
feel they are (an ethnic identity that they are comfortable with relating to), this concept of felt ethnicity is then explored deeper using SCT to investigate if there is evidence of frame switching (i.e. bicultural has dual mind-set) via different stimuli through an experimental procedure.

According to past sociological literature, the different antecedent states that individuals are “equipped” with are important moderators of prime-based effects on behaviour (Wheeler and Berger, 2007, Bargh, 1997, Hong et al, 2000, Benet-Martinez and Haritatos, 2003). Stayman and Deshpande (1989) conducted a study showing that in order to find out an individual’s consumption behaviour, these bicultural individuals need to be put to the “test”. In other words, in order to prove that ethnic salience is present, these bicultural consumers’ cognition process must be triggered (i.e. operative) with situational primes to see an effect. For example, Hong et al. (2000) primed undergraduate bicultural college students with cultural symbols and pictures (e.g. Great Wall of China, U.S. White House) to activate those students’ dual cultural mind-set. This experiment is heavily knowledge-based, which means the results are skewed towards individuals who are culturally knowledgeable. Although it is an interesting cultural frame switching experiment, it may not be the best method for investigating biculturals’ ethnic salient behaviour that is naturally operative in a stimuli-laden environment.

On the other hand, Stayman and Deshpande (1989) conducted a questionnaire survey on situationally-based scenarios. They were interested in finding out the consumption preferences of bicultural individuals during meal times (e.g. eating with family members and business associates). The results of their study showed that cultural cues such as ethnic food-have the ability to activate biculturals’ dual mind-set. Their study however received criticism that food-related stimuli are more of a
personal preference rather than ethnic salience. For example, a Chinese person may like to eat Japanese food, but that doesn’t mean that this Chinese person has some sort of Japanese culture that is linked to his/her cultural heritage. Therefore, it is suggested that food-related stimuli should be replaced with something that is more impartial.

These studies are different but interesting at the same time. The first study seeks to investigate the active “frame-switching” process (i.e. cognition) based on static primes, whilst the second seeks to investigate the decision-making process based on inferences (i.e. the presence of others). For example, Stayman and Deshpande (1989) found that ethnic foods are consumed when dining with family members (i.e. Asian) and Western foods are chosen when dining with business associates (i.e. Americans). Both studies had samples that were from a minority group, therefore, was unable to show any concrete evidence that bicultural consumers (i.e. majority-based ethnic groups) will behave or make decisions in a similar way. Based on this research gap, a third research question was developed:

*RQ 1: “Is there a difference in Japanese-American’s preference towards particular products for those who belong to a majority ethnic minority group?”*

Furthermore, previous researchers seem to be more concerned with the effect of ethnic language primes and its effect on bicultural individuals’ cognitive processes (Hong *et al*, 2000). Other studies (Nagel, 1994), on the hand, claim that situational variables are not prevalent in ethnic cultural identity salience; rather ethnic identity should be viewed as a sociological construct and not situational based. These arguments led to the emergence of a research question, that is,
**RQ2:** “Is ethnic cultural salience prevalent amongst Japanese-Americans in Hawaii?” If so, “Are ethnic identity salience situation-based, ascribed trait (chronic) trait based or both?”

**FINAL RESEARCH FRAMEWORK**

Following an initial review of literature, six preliminary constructs were introduced to answer three research questions (column 1 of Table 5.1 on page 209), and these formed the initial conceptual framework:

1. Ethnic Generational Status
2. Ethnic Social Orientation Peers Socialization
3. Family Socialization
4. Language Competency;
5. Physical Surrounding (as a moderator on the relationship of felt ethnicity and consumption preference);
6. Felt ethnicity

Based upon these six preliminary constructs, a complementary theoretical framework was developed; making a case that ethnic cultural identity salience can be a result from both a bicultural individual’s chronic ethnic cultural identity and also from situational factors. In addition, ethnic groups who form the majority may not necessary follow the stereotyped assumption of assimilating into the mainstream host culture, and this depends on the historical ideological context.

Based on Study 1, several new themes emerged and a different set of literature that were not reviewed initially are studied. Amongst these literature, Grier and
Deshpande’s (2001) Distinctiveness Theory (DT) is a theory which aid in strong justification to why majority ethnic minority group should be examined. Furthermore, because there is a change in the consequences of felt ethnicity, literatures on hedonic and utilitarian products were reviewed. A new set of acculturation and socialization literature were reviewed to re-define the other constructs (i.e. antecedents of felt ethnicity).

Study 1 showed new and interesting result which contributes towards existing literature. The results showed the opposite of what was assumed by researchers from prior studies. For example, Japanese biculturals preferred English sounding brand name over Japanese sounding brand name products, which is the opposite of Phinney’s (1992) study. Furthermore, with such new findings, an extensive literature was reviewed to confirm that no single existing theories are able to explain the results; rather, a combined effort of three theories will be able to explain the research framework.

The following paragraphs present constructs were developed and elaborated from the emergent themes through an initial literature review and an analysis of a qualitative study. The preliminary research framework has been modified based on the results obtained from a qualitative phenomenology exploratory interview. The emergent themes became concise constructs for Study 2’s quantitative analysis. The main changes to the initial framework are the antecedents and the moderators, as well as the moderator and the consequences of felt ethnicity. A new set of seven hypotheses was developed based on the themes that emerged from the interview results as well as an extension of the literature review. This means that the research framework has been re-analysed and the number of preliminary constructs that were proposed initially has been reduced.
In the preliminary research framework, ‘generational status’ and ‘language effect’ were defined as antecedents of the felt ethnicity construct. However, upon analyzing the raw data from Study 1, they were omitted due to the lack of presence in the emergent themes. The construct of ‘Generational Differences’ in fact should be regarded as demographic information and not as a stand-alone construct in this current research model. The construct of ‘language effect’ did not reflect in existing literature review (i.e. not reviewed initially during the development of the preliminary research framework), and it also lacked prevalence in the results from Study 1. Therefore, language will not being used as a construct in the second study, but rather it will used as a priming methodology.

The construct of ‘Ethnic Social Orientation and Peers Socialization’ was redefined and labeled as ‘Ethnic Social Orientation’. This modification is due to an extensive literature review, confirming that ethnic social orientation includes peer socialization. Therefore, by re-defining the construct, the measurement scale for that construct will also be clearer and more concise.

The construct of ‘Family Socialization Effect’ was redefined as ‘Perceived Parental Ethnic Cultural Identity’. Respondents, from the interview data, seemed to link their current behavior to how they were being brought up (i.e. adolescent years to adulthood). Although some of the respondents (the younger generation) claimed openly that they do not feel obligated in following their parents’ type of lifestyle, from the analyzed data it showed that these respondents surprisingly used their perceived parental ethnic cultural identity as information in identifying their own identity.

A new construct ‘Self-Acculturated Identity’ was added to the final research framework. The interview data showed that the majority of the respondents did not
follow their parents’ traditional way of lifestyle; rather they are influenced by their peers and acquaintances. The addition of this new construct aims to investigate their ethnic identity, and how this identity changed from adolescents to adulthood. The addition of this construct was supported by reviewing an extensive set of literature.

The construct of ‘Physical surroundings’ as a moderator in the preliminary research framework was omitted in the final research framework. In turn ‘Social Surrounding’ was decided upon as a construct which was replaced as a new moderator. This modification was mainly due to the results from Study 1. Results from Study 1 showed that the respondents did not change their consumption based on the location, instead they are more conscious about who they are with. Furthermore, based on the interviews, it seems that situational norms (i.e. unobserved characteristics of physical surroundings), were “attached” to their social surroundings. For example, respondents were well aware of the appropriate behavior when speaking with an elder in a particular location. Thus, it may be argued that being knowledgeable about situational norms (e.g. Asian culture of respecting elders) is commonsense, therefore these respondents’ focus or rather their main concern was about the people around them when they are making decisions. In other words, the variable which is labeled as ‘social surroundings’ takes into consideration the behavioral norms in a physical surrounding as well as the people present in the surroundings.

This definition is more precise than that in Belk (1975). Although the definition is not as straightforward as Belk’s, it follows the notion that social surroundings is about the people present. For the purpose of this study, the construct ‘social surrounding’ will be defined as the combined dimensions of situational norms and social surroundings. Based on the results from Study 1, the construct of ‘Social
Surrounding’ is regarded as a suitable moderator that fits well in the final research framework.

The outcome variable was redefined based on Study 1’s result as well as criticism received from academic reviewers from conferences such as EMAC and AM. Results from Study 1 demonstrated that respondents often assume the origin of a product based on their packaging (graphics/writings). In addition, there was also a unanimous response from these bicultural respondents. That is, they tend to choose products based on accessibility, necessity and value (monetary and psychological). Often, they associate Japanese products with being luxurious and inaccessible, and on the other hand, they perceive local products with being inexpensive and easily accessible. With support from an extensive literature review, the ‘culture-specific consumption behavior’ was modified into two outcome variables based on the fundamental characteristics of the outcomes. They are now defined as ‘consumption preference-utilitarian products’ and ‘consumption preference-hedonic products’ in the final research framework.

Lastly, the status of the main construct, ‘felt ethnicity’, was confirmed and remained unchanged in the final research framework. However, the measurement for this construct was changed based on a new set of literature review.
### Table 5.1 Transition from Preliminary Constructs to Confirmed Constructs

<table>
<thead>
<tr>
<th>Six Preliminary Constructs (Proposed before Study 1)</th>
<th>Seven Elaborated Emergent Themes</th>
<th>Final version of Seven Constructs (Confirmed upon Study 1 Data Analysis and Extensive Literature Review)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Generational Difference</td>
<td>Differences in Generational Status Construct a Difference in Mentality.</td>
<td>Self-Acculturated Identity</td>
</tr>
<tr>
<td>Socialization Effect</td>
<td>Ethnic Social Orientation, Mingling with Ethnic Friends and Close Contact with Relatives of Similar Ethnicity.</td>
<td>Ethnic Social Orientation</td>
</tr>
<tr>
<td>Group Membership and Peer Influence Parental Influence</td>
<td>Perceived Parental Ethnic Cultural Identity</td>
<td></td>
</tr>
<tr>
<td>Physical Surroundings</td>
<td>Majority vs. Minority Presence.</td>
<td>Social Surroundings</td>
</tr>
<tr>
<td>Culture- Specific Consumption Behaviour</td>
<td>Withholding Ethnic Pride and Connectedness either with Strong Engagement in Cultural Activities and/or Portrayal of Automatic Japanese-Type Behaviour</td>
<td>Consumption Preference- Hedonic Product</td>
</tr>
<tr>
<td></td>
<td>Consumption Preference- Utilitarian Product</td>
<td></td>
</tr>
<tr>
<td>Felt Ethnicity</td>
<td>Being American in a slightly different way: “I am in-between” type of bicultural Japanese-American</td>
<td>Felt Ethnicity</td>
</tr>
<tr>
<td>Language</td>
<td>Japanese Language as a Characteristics of Local Life</td>
<td>Serves as a priming methodology</td>
</tr>
</tbody>
</table>
Results from Study 1 demonstrated that studies conducted on ethnic minority biculturals are not generalizable to groups which form a majority. Furthermore, the emergent themes from Study 1 also showed that the cognition of biculturals of different social status (i.e. model minority) also affects their consumption patterns (e.g. preference for ethnically salient product brands). The results from Study 1 not only contribute towards bicultural consumption behavior literature, but also clarify the inconsistent claims about ethnic minorities of a melting pot society.

Language. The effect of language (i.e. referring to respondents’ language competency) on felt ethnicity is a preliminary construct that has been removed. The omission of this construct is due to the lack of prevalence in the emerged themes from Study 1 results. The role of ‘language’ in the final research framework will be as a stimulus in the priming methodology (i.e. characters/writings). The following paragraphs will justify, with support from existing literature, why this construct should be omitted.

In the preliminary stages of reviewing past literature, studies have shown that language usage has a major influence on an individual’s behaviour. Furthermore, based on a review of existing literature, there are various studies that supported the claims of how languages can play a role in affecting one’s behaviour. For example, Northover (1988) advocates bilinguals’ language acts as a mediator between different cultural identities within the same person. Other scholars experimented on biculturals’ adjustment to their values they advocate depending on cues such as languages and situation (Briley et al, 2005, Luna et al., 2008). This suggests that language does have an impact on affecting the adaptation of bicultural individuals’ behaviour in any given situation.

Based on the distinctiveness of Japanese culture, the usage of Japanese language predicts an effect on the relationship between “felt” ethnicity and consumption behaviour (i.e. skill factor in bicultural competency). With reference to previous arguments on Japanese
people’s maladjustment to host country, Bennett et al, (1958) and Nishida (1984) gave further insight to the nature of such maladjustment. They affirm that the use of host language (i.e. English language skills) is the main problem. In addition, they emphasised that the Japanese language is very different from English in structure and in the information content explicit in the messages. This implies that when studying Japanese ethnic culture, there will be a need to include Japanese language as an antecedent because of the precision and expressive nature of words that are absent within the English language.

The results obtained from the interview did not demonstrate that the Japanese language has an impact on bicultural consumers’ behaviour. Respondents, in fact, view Japanese language as a characteristic of local life. In other words, they meant that Japanese vocabularies are often used in conversations for the locals; and so knowledge of the Japanese language is not an important antecedent in developing one’s ethnic identity for this population in Hawaii. The following paragraphs will explain in detail.

Interestingly, people living in Hawaii use bits of Japanese language without having the knowledge of the meaning lying behind. It has been demonstrated from the interview results that the Japanese language is embedded in the local language. Local people in Hawaii use Japanese vocabulary in their sentences here and there, which in fact can be seen as assimilating into a melting pot culture. Furthermore, respondents often describe their experience by emphasizing the importance of Japanese language usage in their daily lives. The majority of the local people use Japanese words without knowing that they originate from Japan; instead they assume that those words are English-Hawaii words.

Respondent D explains, “There are a lot of us here in Hawaii who can speak Japanese. So, for me, being a Yonsei (4th generation), I think that would help Japanese visitors coming to Hawaii feel comfortable because they know that there are people here who can speak Japanese”.

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He continues, “A lot of Japanese words are part of the language. Everybody speaks here (i.e. Japanese language), whether you are Japanese or not.” (4th generation, male, Director of cultural studies in a non-profit organization).

Respondents who are bilingual biculturals (i.e. balanced- bicultural individuals) also tend to punctuate certain Japanese vocabulary in their sentences, which illustrate their knowledge and competency of the Japanese language and culture. For example, Respondent M clearly shows that she is a balanced bicultural: “We cannot celebrate oshogatsu (Japanese New Year) without going to Jinja (Shrine) toka (like), you have to buy omamori (amulet) toka (like)…” (4th generation, female, Vice-President of a non-profit organization).

Respondent D also had a similar behavioural pattern in communication, “For me when I speak the language, it reminds me sometimes that I am not Japanese. Because I cannot speak it very well. My pronunciation hatuon (pronunciation) is off.” (4th generation, male, Director of cultural studies in a non-profit organization). In other responses, Respondent D showed a consistent portrayal of his Japanese language knowledge as well, “Like taking off the geta (wooden clogs) and turning them around. [Uhm] asking senpai (senior) or sensei (teacher) for more information” (4th generation, male, Director of cultural studies in a non-profit organization)

Respondents who revealed their Japanese language competency (i.e. Japanese vocabulary) were proud of it which can be seen from their facial expression. They were so natural and their punctuation of Japanese vocabulary was very spontaneous. This “creative insights” (Husserl, 1965) of their attitude towards Japanese language knowledge is guided by the entire interview content. Respondents, who have at least moderate Japanese competency, were not resistant to their connectedness towards Japanese culture. However, in comparison with those respondents who were not bilingual, they do not acknowledge themselves as being at least the slightest relatively at ease with Japanese culture.
The literature and results from the qualitative study were not consistent. Probably this is due to the fact that Japanese language is part of the Hawaiian lifestyle; and therefore, different generations of Hawaii residents (i.e. born and raised) do not see significance in using the Japanese language. Although respondents of this current study acknowledge that the use of certain Japanese language words are common, their competency in understanding the language did not have an impact on how they feel they are. In other words, not knowing the Japanese language did not pose a negative effect on relating back to the Japanese culture. Rather, the decision to learn and practice Japanese language is more of a preference and obligation than an influencing factor. Therefore, this current study concludes to omit ‘language’ as a construct that was predicted to contribute towards felt ethnicity as its presence is not as prevalent as what is asserted in prior studies.

The author will use language in the form of the written characters as a tool in priming biculturals rather than icons and pictures as primes. This choice is supported by Hong et al., 2000 and others (Bond, 1983; Bond and Yang, 1982), who found that language may be a useful prime in experimenting on biculturals’ frame switching of their mind sets.

The following are new constructs for the finalized framework. Three antecedents of felt ethnicity are: Self-Acculturated Identity; Ethnic Social Orientation; Perceived Parental Ethnic Cultural Identity. The main construct is Felt Ethnicity which remains the same. One situational moderator is labelled as Social Surroundings; and lastly two consequences of felt ethnicity are: Hedonic consumption preference and Utilitarian consumption preference.

Figure 5.1 shows the finalized research framework, and summarises the study hypotheses. The framework shows three antecedents of felt ethnicity and two consequences, each of which is moderated by features of the social surroundings. The next sections describe the framework in detail.
Variables which were added to the Final Research Framework

Antecedents of Felt Ethnicity

The framework proposes three antecedents of felt ethnicity, and each will be discussed in turn.

*Self-Acculturated Identity.* The first antecedent in the framework is self-acculturated identity. This construct refers to biculturals’ self-identification based on their experiences beyond adolescence. Hong et al. (2000) theorized that biculturals are individuals with dual cultural mind-sets but how do we determine whether an individuals can be regarded as a bicultural? Based on previous literature, the study of biculturals inevitably involves the investigation of cultural values and how these cultural values are displayed through behaviour. Therefore, in order for one to claim an individual as a bicultural, he/she has to have the knowledge of their ethnic culture and have a tendency to automatically change their behaviour according to the “expected” cultural behaviour (i.e. norm).

Rogler, Cooney and Ortiz, (1980) and Nagel (1994) agree that cultural value is part of an ethnic identity (i.e. a cultural aspect of ethnicity). Furthermore, Connor (1975) argues that regardless of the generational status (an indirect indicator of acculturation level), Japanese-
Americans value strong family ties, strong affiliation and nurturance of Japanese values. However, Meredith et al. (1976) disagree. They found that the later generations are more assimilated into the host country and have the least understanding of their own ethnic heritage. Thus, if confirmation of an individual’s acculturation level is necessary in determining then his/her felt ethnicity, then this individual’s perception of their acculturation level should be taken into consideration. This suggests that a re-investigation of acculturation level is necessary when conducting research as it is directly linked to one’s feelings towards their ethnicity, which will have a subsequent impact on their behaviour.

Previous researchers advocate that acculturation strategies have the ability in determining the lasting ethnic identity importance of bicultural identities (Berry, 1992, 1997; Berry et al., 2006). Different acculturation strategies are also widely seen between bicultural individuals of different generational status (i.e. offspring of immigrants). The individual difference in adopting different types of acculturation strategies (e.g. assimilation, separation, marginalization and acculturation) could potentially moderate cultural prime-based effects and serve as core information for market segmentation (Kaufmann-Scarborough, 2004, and Chattaraman, Lennon and Rudd, 2010). Thus, since there are different generations of biculturals living together in this society, it is reasonable to assume that each bicultural chooses different acculturation strategies, and that this will lead to different subsequent consumption behaviours. This implies that there will be a difference in consumption behaviour amongst biculturals of different generations.

The majority of the bicultural studies use first-generation immigrants as their subjects; and they are often the most suitable research subjects due to their background (i.e. acculturation process). These immigrants are born in a foreign country (e.g. Mexico) but spend most of their life in a country (e.g. America) that has a different culture from their culture-of-origin, which leads to them making a decision to acculturate into the host country.
However, this does not mean that only first generation immigrants go through the acculturation process. Thus, it is important that other immigrants of different generations be investigated in order to have a wider perspective on how acculturation affects one’s felt ethnicity.

It is common for scholars to associate acculturation theories with immigrant’s generational status when conducting culture-related research. Generational differences raise important issues regarding the study of acculturation of bicultural individuals. Meredith (1976) and others suggested that acculturation unfolds naturally across generation (Robert, 1914; Gordon, 1964, 1975). Some researchers predicted a pattern of ethnic revival (Connor, 1975; Hansen, 1937). For example, Montero (1981) noticed a “U” shape in the assimilation of Japanese-Americans over three generations. He discovered a difference in behaviour between first generation Japanese-Americans (born in Japan, raised in U.S.) and second and third generation Japanese-Americans. Furthermore, Miyamoto (1939) argued that second-generation Japanese-Americans (i.e. Nisei) do not consider themselves as sojourners. Rather, they are the first group of immigrants that plan to stay in the U.S. and treat this country as their home. Therefore, it is arguable that they consciously wish to assimilate. This suggests that generational status does create a pattern in cognition in terms of biculturals’ acculturation decisions.

Montero (1981), on other hand, claimed that the trend towards assimilation is clear: first, second and third generations rate increasingly higher on every indicator of assimilation. He used evidence of Japanese-Americans’ remarkable strides in socio-economic advancement and asserts that it is an indicator of positive assimilation. In this he differs from the arguments of Robers (1914) and Gordon (1964, 1975), and it is clear that there is no consensus in determining bicultural acculturation decision because the evidence provided is based on different context (i.e. sociological versus anthropological).
Following the above contrasting evidence, it may be reasonable to assume that if the later generations of Japanese-Americans ‘level off’ (i.e. on the same level in terms of social status with the Caucasians) in the American society in socioeconomic achievement, then they may begin to decrease their Japanese values. Kuroda (1972) and Johnson (1972), disagreed with Montero (1981), and they argued that third generation Japanese-Americans (Sansei) are no longer interested in integration with the dominant “white culture”. They added that these bicultural individuals find pride in their own ethnic culture and accept their cultural heritage with pride. This shows different perspectives of the Japanese-Americans’ acculturation over different generations. Therefore, to study bicultural individuals’ strength of ethnic identification which has an effect on culture-specific consumption behaviour, generational status should be included as a variable in identifying biculturals’ felt ethnicity (i.e. indicator of one’s acculturation level).

Respondents in study 1 varied in the degree to which they suppress their Japanese culture, whether it is from the Meiji era or from modern Japanese contemporary culture. In describing how they feel to be a Japanese-American in Hawaii, a few respondents said that it depends on what generation you are and what your upbringing was like. Quoting from the interviewees:

“I think the older generation wants to have that connection, I think the younger generation, uhm…in general may not be interested in the importance of maintaining that (i.e. their heritage)” (3rd generation, male, lecturer in nursing).

“And then still yet, even in the 4th generation now, and in the 5th generation I think they still have those values. But not as strong as 1st generation and 2nd generation.” (3rd generation, male, President of a non-profit organization).

Some respondents think otherwise about later generations holding on to their roots. They believe that the Japanese-American heritage is their culture and not a purely Japanese culture that is firmly rooted in Japan:
“I think it depends on the generation but I think [ah] like Wayne’s generation (i.e. 3rd) toka (like), maybe the early generation until the 3rd generation. When it comes to the 4th generation, more American, the 3rd generation is still very Japanese. They have the Japanese values, and they tend to do Japanese tradition to keep it up.” (4th generation, female, Vice-president of a non-profit organization.)

“I know a Japanese-American from Texas, and he is very what I called “haolified” (referring to westernized, a pidgin description). Like where he couldn’t even pronounce his own name, you know. We correct him all the time, and we tease him about it” (2nd/3rd generation, female, film maker).

The above interview results indicate that generational status goes hand in hand with one’s acculturation level but needs to be observed on an individual level. Berrien, Arkoff and Iwahara (1967) and other researchers (Connor, 1975; Meredith, 1976; Kitano, 1969; Kitano et al, 1984; Kimura, 1988), anticipated the above interview results as they argued that the value of “Japanese-ness” changes while acculturation takes place among Japanese-Americans of different generational status. In addition, they claim that the oriental culture, especially Japanese, is evident in a widespread of bilingualism and religious institutions globally. For example, Connor (1975) indicates in his study that, Japanese Americans show evidence of retaining many aspects of the more traditional Japanese system; with such a family system that a number of essentially Japanese values are inculcated and maintained. Furthermore, Kim et al (1992) argue that Asian-American bicultural’s behaviour inevitably embeds certain distinguishing characteristics of their cultural value. Thus, the above argument concludes that because of the wide spread of Japanese culture in Hawaii, Japanese-American individuals are often seen as “not typically American” (Connor, 1975, p.170), which means that they do not have the typical stereotypical American behaviour.
Based on the inferences drawn upon prior literature and results obtained through the interviews, the following hypothesis was developed:

**H1**: The more time that bicultural individuals have spent with Western people, the more likely they are to identify with Japanese-American rather than Japanese ethnicity.

*Ethnic Social Orientation.* The second antecedent of felt ethnicity in the framework is ethnic social orientation. Studies have shown that group membership, family and friends serve as important factors in ethnic orientation, through the way that they transmit values, beliefs and customs (Kitano, 1993; Nakane, 1972). The interactions within family members not only has the ability to shape an adolescent’s “development of role perception” (Kahl, 1953), but also their career decisions. Moschis (1985) claims that early societal (i.e. begins in school) family socialization influence, particularly on children, was assessed in a study because of the presence of an anticipatory group membership and host country socialization (i.e. the implicit, often unconscious learning roles that will be assumed sometimes in the future). This socialization process is known to be particularly instrumental during later adolescence (Phinney, 1992; Ebuchi, 2002). Therefore, it is reasonable to argue that socializing agents, apart from parents, are equally influential on bicultural’s behaviour.

Similar to the above hypothesis, how a bicultural becomes competent in both American mainstream culture and their ethnic culture is dependent on the environmental exposure and upbringing of their close friends and family. For example, a fourth generation Japanese-American bicultural asserts that his “Japanese-ness” behaviour is embedded in his personality because of the constant teachings from his parents and grandparents. Their elders’ longing-ness for Japanese food and engagement in Japanese activities are major influence on the respondent’s natural behaviour. He states, “I hear my Japanese teacher telling me that I am more Japanese than people born and raised in Japan.”
As Japanese ethnic culture is significantly different from other Asian cultures, it “sticks” to one fairly stronger than other Asian cultures (Kitano, 1976). The same respondent elaborates, “My family always celebrate Japanese new year even here in Hawaii.” This suggests that socialization agents such as parents and relatives, as well as frequent family communication, do play a vital role in shaping one’s felt ethnicity.

In contrast, some Japanese-American biculturals are totally assimilated into the mainstream American culture because they are not taught about their ethnic roots. For example, a younger fourth generation Japanese-American explains, “My parents are born and raised here, and they are not considered traditional. I go to Japanese shrines on New Year’s day because my boyfriend’s mom does it...and she is from Japan”. From this interview, it shows that although there is a lack of ethnic cultural knowledge, respect for elders, and obligations seem to play an important role in shaping one’s felt ethnicity.

On the contrary, researchers claim that non-immigrant bicultural individuals were commonly recognised as “Americanized” individuals. This implies that these individuals have chosen to assimilate in the mainstream culture. However, this result contradicts with the characteristics of Japanese-Americans (i.e. fourth generations and above) in Hawaii. This is because there are indications from the results that show that that 1) they belong to an ethnic minority group that happened to be numerically large in population size, and 2) there are strong ties and cultural influences from Japanese culture due to the remains of the war period.

Although second and third generation Japanese-Americans who went through the aftermath of World War II have a different perception of recognition their Japanese ethnic roots, the new generation of the Japanese-Americans (e.g. offspring of recent immigrants), bear no grudges against Japanese war. Instead they are more interested in learning more about their ethnic heritage (e.g. Japanese or Japanese-America). One of the third generation
Japanese-American respondent agrees with the above claim as he reports, “The contestants of the Cherry Blossom festival\textsuperscript{5}, when I spoke with them, they seem to be very curious about their Japanese roots and how it gradually transformed into the Japanese-American in Hawaii culture.”

He continues, sharing his first-hand experience, “In fact, my son is a good example. I never asked him to marry a Japanese national, but he did!” (Back in the 1970s and 1980s, Japanese-Americans are only allowed to marry individuals of the same ethnicity). The respondent added that his son wanted to know more about his ethnic roots which partially explains his desire to marry a Japanese native. This shows that there is a desire or rather a revival of interest in Japanese ethnic culture.

Studies have shown that group membership, family and friends serve as important ethnic orientation, transmitting values, beliefs and customs to their children (Kitano, 1993; Nakane, 1972). It has also been demonstrated that Asian parents in particular served in this capacity (Gregory and Munch, 1997; Hofstede, 1990). For example, in consumer research study conducted by Moschis (1985), his data reported that parental influence on offspring consumer learning “appears to extend beyond the basic elements of consumer decision-making (i.e. being thrifty for any anticipated consumption)”. In support with the Moschis (1985) research result, Churchill (1979) found that not only parents have economical motivations on their offspring, they also have a “say” in their social motivations for consumption.

Furthermore, according to Markus and Kitayama (2003), self-construal, which is a psychological term, is dominant through group membership influences (i.e. parental, peer and acquaintance influences). Self-construal has been demonstrated to influence bicultural’s cognition, emotions, and behaviours of individual (Lee, Aaker, and Gardner, 2000; Gardner, 2000).  

\textsuperscript{5} Japanese-American Beauty Pageant held in Hawaii
Gabriel and Lee, 1999). Researchers have shown that interdependent self-construal facilitates performance on tasks desires individuals to recognise the interrelationships between diverse objects (Kühnen, Hannover and Schubert, 2001). In addition, based on Gardner, Gabriel and Lee’s (1999) experimental study, the display of independent vs. interdependent self-construal was activated through priming. This priming process allowed investigation to the extent to which this distinction plays a causal role in social judgment and behaviour.

This suggests that self-construal impinges upon the processing styles of individuals. Therefore, if according to the argument of Markus and Kitayama (1991), the difference in self-construal shapes cultural differences in judgment and behaviour, then it is reasonable to argue that using relevant specific primes that are associated with the biculturals (independent or interdependent self-construal within a culture) would be able to generate differences in values and social judgments that are commonly observed across cultures. This also means that group membership influence impacts biculturals’ cognition will affect the consumption behaviour.

Analysing the interview results, ethnic social orientation is a term that appeared in majority (ten out of twelve respondents) of the interviews. This construct emerged from respondents’ elaboration of their experiences, which is their narration of their living experience as a Japanese-American in Hawaii. In this study, this construct is defined based on their living experiences which include these biculturals’ upbringing and the socialization experiences with their peers. The following are examples of how this construct developed through the emerged theme from the interview.

One of the respondents shared her experiences as a fourth generation Japanese-American living in a diverse society like Hawaii, “To me (the most important factor) would be more…family. Family makes you comfortable…you can be who you are. Friends are also
good. You have friends you know that sort of thing…” (4th generation, female, membership coordinator at a non-profit organization).

In contrast, a third generation Japanese-American who has been in the U.S. military for 20 years, stationed in the U.S. mainland, chose to assimilate totally into the U.S. mainstream culture. He, however, mentions the importance of “family” in his life, “I don’t feel a tie to Japan…but I think family ties are really important” (3rd generation, male, lecturer in IT)

Only a handful of respondents did not acknowledge family or parents in any of their interviews. Majority of the later generations (i.e. not 1st generation), did make an effort to mention about their experience at home (Hawaii) as a Japanese-American in terms of mannerism, type of food, etc. Interestingly, one of the respondents pointed out a trait of Japanese culture (i.e. it demands respect), and descendants of the Japanese ancestry feel that they have that obligation to show piety and respect to their elders, “Their parents, Nisei, are very Japanese. Ah…my mom had real Japanese food. Grandma didn’t eat before Grandpa.” (4th generation, male, Director of cultural studies).

With a similar perception, Respondent L replies, “[Ah uhm], my mom constantly remind us, like how we are supposed to be grateful for like rice, and I think she still instils a lot about that versus like other people from the upper generation who just want to forget.” (2nd generation, female, film maker)

Socialization literature suggests that group membership and peers serve as an important social interaction role, exerting a powerful influence on the ethnic attitudes and behaviours of individuals (Ting-Toomey, 1981; Darley and Fazio, 1980; Synder and Swann, 1978). Although Asian cultures bear certain underlying similarities in beliefs and values, it is not surprising that there is at least one significant difference amongst these Asian ethnic
cultures. The author asserts that it is important to investigate each ethnic characteristic. This phenomenological psychology interview was conducted to examine this under-researched area of biculturals’ lived experience as a Japanese-American in Hawaii. Rather, due to the specification and sensitivity within each ethnic group, generalization may lead to an invalid interpretation of ethnic behaviour of the chosen sample group in this current study.

The above claim is supported by the various acculturation measurements developed and adopted for specific ethnic groups (see Rogler, Cortes, & Malgady, 1991). The developments of cultural specific measurement scale serve the purpose of acknowledging the differences (if any) in each ethnic culture. Furthermore, because this study involves investigation on bicultural individuals’ acculturation decisions (i.e. involving cultural aspects) to determine the ethnic specific consumption behaviour, measurement scales have to be ethnic specific. However, this does not imply that general theories are not applicable over different ethnic groups. Therefore, in this study, to differentiate the use of measurement scales and theories specific to Japanese-Americans, Japanese cultural aspects will be questioned for clarification (e.g. Japanese friends versus Chinese friends).

From the above observations of how Japanese-Americans differ themselves from the mainstream Western culture. These differences include family traditions and showing respect for others as part of their everyday life, which suggests that such themes are pervasive. Therefore, based on the rationale and support from interviewees, the following hypothesis was developed:

**H2:** The more socialization time bicultural individuals have with their family and friends, the more likely they are to identify with Japanese-American rather than Japanese ethnicity.
Perceived Parental Ethnic Cultural Identity. Scholars claimed that the cultivation of cultural value develops during the family communication process in consumer learning (Moschis, 1985). Furthermore, it is inevitable that youths’ behaviours are unconsciously an imitation of their parent’s behaviour. For example, Xu et al. (2006) conducted an experiment on biculturals and their food consumption behaviour in the presence of friends, family and co-workers. They found a positive relationship with ethnic identity. Therefore, if “enduring culture\(^6\)”, which has the same definition as felt ethnicity, has the ability to impact on specific ethnic salient product, then it is reasonable to assume that bicultural consumers are receptive to these ethnic products as symbolic primes in triggering their ethnic salience.

Extending the argument on ethnic identity as an ascribed trait, Palan and Wilkes (1997) suggested that in order ethnic identity to be influential in a family decision-making process, two different factors must be taken into consideration: a concept-oriented communication environment and when personal resources are the main motivating factor. The former is a situation where children are encouraged to voice out their opinion, and the latter is when these children have met a goal that was set by their parents (e.g., achievements in academic performances). Although Palan and Wilkes (1997) study on how adolescents’ behaviour have an impact on family decisions, their theory nonetheless derives from Moschis’ (1985) theory. Moschis assert that the nature of family influence is prominent in embedding habits and norms into the young adolescents’ mind. This suggests that when ethnic identity is viewed as an enduring culture, which is an anthropological perspective, has an impact on individuals’ upbringing.

Furthermore, Chaffee et al. (1971) agree with Moschis’ (1985) claims by asserting that family communication is influential in shaping individuals’ personality which continues

\(^6\) Defined as the strength of ethnic identification as a major role in influencing greater use of with certain object (Xu et al., 2006).
into his/her adulthood. This shaped personality in turn is applied to their social behaviour outside (i.e. outside their home). In other words, it is reasonable to assume that family influences, specifically parental guidance, plays a vital role in how individuals (i.e. adolescents) acquire certain attitudes, values and behaviours in their course of their interaction with their family members. Thus, since parental influence is great, their ethnic cultural identity perceived by their children will be just as influential. In other words, the effect on adolescents’ consumption behaviour leads into a level of familiarity, an unintentional “shaping”, that lands them into a comfort zone.

This acquired knowledge is believed to prescribe how these individuals should behave, which also includes “information about consumption” (Palan and Wilkes, 1987, p. 901). In other words, it is assumable that family influence shapes the enduring trait of individuals’ ethnic identity. The reason being that ethnic identity is the characteristics of individuals’ culture, values and attitudes in behaviour. Therefore, if family influences is able to shape the personality or preference of an individual, then it is reasonable to argue that the perceived ethnic cultural identity will be just as impactful.

As shown in the qualitative interview results, by adopting the phenomenological approach, themes that prevail Japanese ethnic identity emerged, which stresses its importance as a form of social identity. Similarly, from the qualitative interview results, another theme that emerged was perceived parental ethnic cultural identity. This theme shows that it has an influence on biculturals’ felt ethnicity. One of the respondents asserted, “I think it is (i.e. engaging in cultural activities) [eh] [pause] stems from parents. They are not [pause] they are born here, both of them in Hawaii. So I guess the culture is a little different. They are not, you know, traditional Japanese parents. Like we don’t go Buddhist church or we don’t make mochi (Japanese rice cake) or pound mochi every year.”
A second-generation bicultural Japanese-American mentioned that she hardly speak to her father about this values and beliefs. She claimed that this is because her father was born and raised in Hawaii. On the contrary, she was interested in her mother’s beliefs because she mentioned that her mother was originally from Japan. "My mum constantly reminded us, like how we are supposed to be grateful for like rice, and I think she still instils a lot about that versus like other people from the upper generation who just want to forget... [Uhm][pause] I am just grateful to have a mom that talks about those things to us.” There was a consistency on how bicultural Japanese-Americans do imitate or rather adopt their parents’ behaviour. One of the main reasons is believed to be because parents are lead model when adolescents are growing up. Therefore, the portrayals of parental ethnic identity do have an effect on what adolescents believe is the acceptable behaviour.

On a similar vein, according to Bolton and Reed’s (2004) definition of social identity, parents are individuals who have a designated “responsibility” for a child. They labelled these social identities as “sticky priors”. This label of “sticky priors”, according to the latter proves to be a foremost self-description in identity driven judgments. Although the example given for defining social identity is different, the definition provided by Bolton and Reed (2004) is suitable for this current study’s definition for social identity. This is especially true in a diverse cultural society such as Hawaii when Japanese-Americans are the majority.

Furthermore, because Japanese-Americans are often perceived to have high power status in the state, their consumption behaviour differs with other ethnic group. For example, a third generation bicultural Japanese-American agrees with this claim as he asserts, “Japanese ethnicity is a token culture”. Thus, it naturally contributes towards the acknowledgement of one’s ethnic identity.
Based on existing literature and results from study 1, the following hypothesis is developed:

**H3**: The more bicultural individuals perceive their parents’ ethnic identity to be Japanese, the more likely they are to identify with Japanese ethnicity, and vice versa.
JUSTIFICATION OF FELT ETHNICITY CONSEQUENCES

Modification of Culture-Specific Consumption Behaviour to Hedonic and Utilitarian Consumption Preference

During the midst of researching what products should be used to determine the outcome variable for biculturals’ consumption preference, there were debates between using food related product or non-food product. From the results of the interviews, themes emerged demonstrated that food products may not be the best prediction in consumption behaviour. This is a different conclusion from previous literature where ethnic food are often used in determining one’s felt ethnicity (Stayman and Deshpande, 1989, Xu et al, 2004).

Since Study 1 has demonstrated that using a non-food product would be a better indicator in felt ethnicity, food, as a product category was excluded from this study. However, since the author has collected data from respondents regarding their perceptions of local American food versus Japanese food, the author decided not to waste those pieces of information, rather, use the information deduce logical explanation to investigate if there is a distinctive feature of Japanese and local products. Based on the examination, the author realised that the distinctive features can be categorized into hedonic and utilitarian product categories. The following paragraphs will show how the researcher moved from food related products to non-food products to test the outcome of this research.

Relationship of Felt Ethnicity and Consumption Preference

Park and Moon (2003) conducted a study that showed that consumers’ decision-making process involves knowledge about a particular product as well as their involvement with the product. Although their study did not take into consideration ethnic and cultural factors, they concentrated on the general idea on consumer’s product involvement and product knowledge type. These researchers believe that the relationship between subjective
knowledge should be distinguished from the object product knowledge. According to their research results, there are two constructs (i.e. product knowledge and product involvement) that play important roles in consumer behavioural theory. Their result also suggested that there is a need to introduce two moderating variables (i.e. experience and assumption of knowledge) to better understand the relationship between involvement and product knowledge.

Park and Moon’s (2003) investigated people’s decision-making choices. From a different perspective to Park and Moon’s (2003) research, the author of this current research believes that feelings, which may derive from experience, is an important factor when decision-making is involved; and this factor is especially important in a cultural salient context. The author argues that the more knowledge a consumer has of a product (for example through first-hand experience), the greater will be the impact of their perception on the product, and this perception will influence the decision of whether to purchase.

This feeling (i.e. cultural values) towards purchasing intention of a product, especially towards a product that has ethnic cultural symbolic value such as language, is often a form of knowledge that is acquired from home teaching (i.e. family upbringing). Park and Moon (2003) argued that “self-judgment on the knowledge of a hedonic product is likely to be decided by feeling as a result of product use and such feeling is difficult to explain logically” (p. 984). This explanation links with Howard and Sheth’s (1969) theory of contiguity (i.e. recognition of a learning principle). According to the latter, contiguity is dependent upon the frequency with which events that relate to or affect the nervous systems inevitably corresponds in experience. These resulting patterns of association are explained by Osgood et al’s (1957) ‘conditioning’ theory.

7 Conditioning is when respondents’ decision is situational context dependent.
When these feelings are extended and applied towards an ethnic cultural perspective, Howard and Sheth’s (1969) contiguity principle implies that feelings and other symbolic or hedonic components which are often associated together in experience may tend to become mutually reminiscent, so that "certain forms of play can similarly be construed as respondent sequences" (Klinger 1971, p. 35). In other words, situational factors that contain symbolic components will have an impact on respondents’ decision-making process as feelings will inevitably be evocative with an individual’s experience (i.e. familiarity). Therefore, if a particular situation (i.e. location, people) is able to trigger an individual’s feelings, then that shows that experience, which is the knowledge acquired from first hand trial, (i.e. knowledge) is moderated by situational factors such as people or things to prevail one’s cognition in making a decision.

The full extent of feelings is expressed in emotions such as “love, hate, fear, joy, boredom, anxiety, pride, anger, disgust, sadness, sympathy, lust, ecstasy, greed, guilt, elation, shame, and awe”. (Park and Moon, 2003, p.137). On the other hand, Edell and Burke (1987) view cognitive responses as a derivation from an individual’s thoughts and not necessarily feelings alone. These thoughts are often mixed up with knowledge reception from past experiences and the concern of how to deal with a given situation. Thus, if cognitive responses conclude to a positive feeling, then it suggests that the affected individuals will have a good feeling towards an advertisement that they were being exposed to, which then affects their purchasing intentions. This means that both knowledge (e.g. first hand trial experience) and situational context need to be present in order to investigate a full spectrum of bicultural decision-making process. It is then reasonable to assume that if a product has symbols or meanings that are congruent with the situational factors, then subjects who have dual cultural mind-set will be triggered upon exposure to the associated stimuli.
From Park and Moon’s (2003) and other scholars’ (Edell and Burke, 1987) study, it seems that hedonic and utilitarian products categories are the most suitable product type descriptions to test the cognition of biculturals’ purchasing intentions.

**Hedonic and Utilitarian Attributes Definition**

Consumption has been commonly linked towards consumers’ preference of hedonic versus utilitarian products (Lim and Ang, 2008). From the interview results, ethnic food and local food were mentioned. It was a common pattern for respondents to stumble over what is considered ethnic food and what it considered local food. This is probably due to the melting pot culture Hawaii has in their food variety. Although they were not clear in distinguishing the type of food, the way they describe each food type has similarities with hedonic and utilitarian attributes. For example, they regard Japanese food as something that is expensive and inaccessible at times. The presentation of Japanese food is more appealing and tastier. Local food on the other hand, is regarded as cheap, convenient and having big portions. From these descriptions, it shows that Japanese food has hedonic features and local food has utilitarian features.

Due to influences from the Japanese culture, local food infuses Japanese value and even gives Japanese names for their dishes. However, because food is a very ethnic salient product, it may produce bias results. For example, if a person is strong preference towards Japanese food. He/she not knowing whether it is an authentic Japanese food will pass his/her judgement towards the food as high quality. This example is from one of the respondent from Study 1 where he mentioned that he likes Japanese food, and the reason for his preference is due to his familiarity with the food. He considered Japanese food as comfort food for him. Thus, in order to be objective, non-food products were chosen to represent hedonic and utilitarian product types. Due to the salience of ethnic bias-ness in using food as product
types, the author decides to use a different set of product categories that are representative of hedonic and utilitarian products instead.

Upon deciding to use a non-food product to distinguish between hedonic and utilitarian products, literatures on hedonic/utilitarian products were reviewed. The methodology section in this chapter will discuss how the respective products were selected for the experimental study for this current research. The following paragraphs will discuss each product type in detail.

_Hedonic Attributes_

Wood (1960) defines hedonic products as products that are primarily consumed for “sensory gratification and affective purposes”. Hirshman and Holbrook (1982) used key terms such as “multisensory, “fantasy” and “emotive” aspects as related facets of consumer behaviour with one’s experience in using hedonic products. This suggests that hedonic products have the ability to evoke an “emotional arousal” (Hirshman and Holbrook, 1982) in consumers.

These emotive responses, according to Ornstein (1977) and Schachter and Singer (1962) are psychological and physiological in nature that can cause both the mind and body to change according to what the consumer’s mind is drawn towards. These emotive responses are evaluated primarily on aesthetics, taste, symbolic meaning, and sensory experience (Holbrook and Moore, 1981). Furthermore, because it extends “beyond the affect or preference variables” (Hirshman and Holbrook, 1982, p.93), it should be able to serves as an effective stimuli in triggering biculturals’ dual cognition processes. Therefore, because this range of feelings on hedonic consumption plays a major role, whilst using product as stimuli to evoke emotive arousal, it is important that attention should be paid on what product classes should be involved (e.g. food and clothing, novels, movies, etc.).
Utilitarian Attributes

From an individual’s cognition perspective, the consequences of consumer choice typically are observed in terms of “the product’s useful function” (Holbrook and Hirschman, 1982, p.138). According to Holbrook and Hirschman (1982), this criterion for evaluating the chances of a purchasing decision is considered to be utilitarian in nature. For example, before an individual decides to purchase a particular product, the question that comes into mind is “how useful is it in its intended purpose” (p.138), or whether it serves its proper function (Becker, 1978). In other words, the purchase decision is dependent on the mechanics or functionality of a product. For example, whether a pen writes well or whether a tissue paper absorbs perspiration. This implies that there is cognition behind the operative logic of purchasing criteria, which also means that value is the main concern labelled on an object and “by virtue, emphasize on the economic benefits they provide” (Holbrook and Hirschman, 1982, p.138).

Following the logic from the paragraph before, when an individual sets a criterion for evaluating the chances for consuming a product, the question that follows is more likely to demonstrate “how to increase the propensity to social harmony” (e.g. if social harmony is the intended purposes) instead of the product’s function serve its purpose. In other words, it is not about how useful the product is (i.e. functionality) rather how useful the product is in terms of creating harmony (i.e. feelings). For example, for Japanese ethnic culture, whose culture has conforming traits and tend to prioritize social harmony, s Japanese individual will inevitably go for whichever choice that promotes harmony. This suggests that this Japanese individuals ‘choice is not a “self- choice” (also known as private consumption) rather a “group choice” (also known as public consumption). This means that utilitarian product is a product category that is not linked towards the economic benefits it provides as much as the social benefits it provides.
Ethnic cultural terminology such as conform, “face-saving” and social harmony seem to overlap with one another when it comes to choice making in “public eye” or also known as “public consumption”. Public consumption is not about conspicuous consumption; rather the consumption choice is made to satisfy the surrounding people. Klinger (1971) proposed a very interesting yet related asserting that “the consequences of consumption appear in the fun a consumer derives from a product” (p.18).

Their claim is supported by Klinger (1971) where he defines that it is all about the enjoyment that the product offers and the resulting feeling of pleasure that it evokes. This suggests that, if an individual is able to choose a product that results in “good socially harmonized” consequences, he or she will then feel good and not feel out of place (i.e. from the ethnic orientation group). For example, even if an individual were to make a decision based on his or her own preference (i.e. not conforming to the norm), the consequence they face in the long run may be damaging. This means that they will not feel satisfied socially. Thus, even if the product may offer feelings of pleasure in individual sense, the “real” effect differs when it comes to abiding by the group norms, especially in Japanese collective culture.

**TWO CONSEQUENCE OF FELT ETHNICITY**

**Effects of Felt Ethnicity on Hedonic and Utilitarian Products Purchasing Intentions**

This current study is interested in investigating the effect of felt ethnicity on consumer’s evaluation of culturally symbolic attributes on the overall product. These symbolic attributes are defined as serving a social-identity attitude function (Snyder and DeBono, 1989). It is indeed true that this social-identity attitude function includes both a value-expressive function that allows consumer to express a private attitudes and beliefs though congruent to public behaviour and a social-adjusted function which is dependent on the situations and groups.
Grewal, Metha and Kardes (2000) added that products or brands endorsing a social-identity attitude may also serve as a function that mediates the self and social relationships. This function will enable consumers to adjust into the respective social contexts. Based on Hong et al. (2000)’s study, symbolic icons are an expression of culture, ethnic cultural identity, and a “comfort zone” (i.e. high level of familiarity) for consumers who have recently migrated from their culture of origin (Mehta and Belk, 1991). Therefore, if a product has symbolic features or primes, it is reasonable to assume that these products will trigger the consumer’s ethnic cultural identity salience.

There have been several studies that emphasized that a salient social identity will lead to positive evaluations of a product or brand that is congruent or relevant to the salient identity (Reed, 2002). Xu et al. (2004) and other researchers (Stayman and Deshpande, 1998, Leclerc, Schmitt and Dube, 1994 and Laroche, Kim and Tomiuk, 1998) have demonstrated in their study that ethnic consumers with high acculturated levels of ethnic identification have shown preference for relevant culture-specific products and services, and vice versa.

In support of the literature, results from the interview showed that respondents who are of 1st generation are more prone to consume ethnic Japanese food rather than local food. Whereas, 2nd generation and later, prefer local food. Local Japanese-Americans in fact are not certain what is considered authentic Japanese food. This is because eateries and restaurants in Hawaii integrate different ethnic flavours together to create a local taste/product. This theme “Japanese culture as a characteristic of Hawaii’s Local Life” is developed through several cluster meanings. One of the questions asked that led to this theme was “What would make one feel comfortable living in Hawaii?” One of the most prevalent comments from 1st generation post war Japanese-American was, “[hmmm] I think Hawaii is a place where you would feel it is easy to adapt to. Like the weather, also because there are a lot of Japanese people here. I also can get hold of Japanese food easily. This demonstrates that Hawaii is a
place that is so-called Japanese friendly not only because Japanese foods are easily accessible but also Japanese are a majority ethnic group.

Apart from food, another type of consumption behaviour would be events and celebrations. One of the respondents replied, “I will go (to Japanese Shrine on New Year’s day) with my boyfriend’s parents [pause] because his mom is from Japan. This statement shows that this respondent has obligations towards elders, and obligation is a characteristic of the Japanese culture. However, her statement also implies that if she does not have such obligation she will not go. Her following statement supports this claims, “So I think people my age now, we don’t really take part in traditional Japanese cultures and customs. But maybe their parents, and definitely their grandparents do. Not really the younger generations.”

The characteristic is also visible from 3rd generations as well as younger generations such as the 4th generation. One of the respondents who claimed that being Japanese is a bad thing in the past. He claimed that the only reason for him to visit Buddhist temples and traditional events is because of obligation, “…oh yah, because Okinawa and my dad Okinawan, so, yah, so I want to go” This shows that although this Japanese-American bicultural does not feel at all any Japanese-ness, obligation which is a unique characteristics of Japanese, is still prevalent in different generations of Japanese-Americans.

All the above arguments signify whether particular food choice may or may not have a relevance to biculturals’ ethnic identity. Due to the recent criticism on how food may be a good indicator of ethnic identity salience (Wallendorf and Reilly, 1983), globalization has made ethnic food accessible to everyone (i.e. exposure to other cultures and a wide variety of food). Therefore, consuming a particular food product does not have a strong correlation with ethnic identity salience. Rather it may be seen as just a preference of flavour. “I think
now it is more, especially in Hawaii, there are more diverse cultures and ethnicity that everyone takes to each culture. And, I don’t think because we are born Japanese we are...you know...we are going to eat Japanese food or ...you know...” commented by a 4th generational Japanese-American (female).

Furthermore, according to a food study on ethnic group preference, Verbeke and Lopez (2005) argued that selecting of ethnic food choices are has influence from social factors relating to “personal interest and friendships” (p. 839). They also found out that older people are fonder of “familiar products”, whereas people who are more educated and people who live in big cities show a “higher tendency and willingness to try new food items” (p.839). Thus, in order to divert attention from food and entertainment, hedonic and utilitarian concept on non-food products was adopted instead. This current study will adopt the definition provided by Holbrook and Hirshman (1982), which is believed to be appropriate for this current research.

Holbrook and Hirschman (1982) claim that from an individual’s cognition perspective, the consequences of consumer choice typically are observed in terms of “the product’s useful function” (p.138). According to the Holbrook and Hirschman (1982), the criteria for evaluating the chances of a purchasing decision are considered to be utilitarian in nature. On the other hand, hedonic consumption is believed to evoke a sense of guilt (Kivetz and Simonson, 2002). Lascu (1991) claimed that hedonic consumption is often construed as wasteful, which may be a “reflection of culture that values hard work and parsimony” (Okada, 2005, p.44). Thus, it is inevitable that consumers would presume that hedonic goods are something which is a “deserved it” or earned the right to indulge attitude, which constitute to higher consumption probability. Okada (2005) defined that hedonic consumption has the ability to deliver experiential enjoyment, which may be “more difficult to evaluate and quantify than practical functional benefits that utilitarian goods deliver” (p.44). Thus, based
on the argument, it is reasonable to claim that hedonic consumption is associated with
pleasure and delightful purchasing experience.

*Priming Methodology*

Based on the results from prior experimental studies, the interaction between products
types (hedonic/utilitarian features) and felt ethnicity were stimulated when brand names are
pronounced in a foreign language. For example, in a study conducted by Leclerc, Schmitt and
Dube (1994) French names changed the cognitive representation of a product and the level of
appropriateness between brand characteristics and product category characteristics. In
addition, in a second experiment that the latter conducted, as predicted, hedonic products
were better liked when the brand name was pronounced in French than English. The French
names were simply phonetically translated from English (E.g. alphabets with a French accent
in writing). This shows that cultural stereotypes are expected to trigger when a non-English
name is pronounced or used.

Based on the same logic from previous studies, this study believes that Japanese brand
names or Japanese brand sounding names (which are non-English) will have the same
capacity in triggering cultural stereotypes in bicultural consumers.

In this current study, the author will investigate ethnic identity-related consumption
behaviour by using fictitious brand names (i.e. Japanese or American brand names). The
purpose for using brand names instead of country-of-origin information is because “attitudes
may require the integration of one’s associations to many different aspects of the product and
be more cognitively demanding than perceptual judgments (Mandler, 1982). In other words,
consumers are potentially influenced primarily by unambiguous cues. This claim is supported
by Leclerc, Schmitt, and Dube’s (1994) third experiment where their use of country-of-origin
information did not affect attitudes toward the brand. Rather, in their first experiment, their
results showed that the effect of French names is more likely to “possess exclusive associations with hedonism than the country of France” (p.268). Furthermore, Holbrook and Hirschman (1982) support the latter’s claim, asserting that the information that is being processes tend to only emphasizes on one aspect of hedonic responses “namely like or dislike of a particular brand (attitude) or its rank relative to the other brands (preference)” (p.136). Therefore, the author strongly believes that the use of ethnic cultural salient brand name will have a stronger impact on bicultural consumer’s cognition instead of country-of-origin information (i.e. made-in).

Thus, based on existing literatures and results from this current study’s interview results, the following hypotheses were formulated:

**H4(a): hedonic products** Felt Ethnicity affects bicultural consumer’s product evaluation (product preference and perceived product quality) when they are exposed to ethnic language prime and will demonstrate more (less):

(1) favourable product attitude

(2) perceived product quality toward same language prime-felt ethnicity (different ethnic language prime-felt ethnicity) which is featured in ethnically targeted print advertisements for hedonic products.

**H4(b): utilitarian products** Felt Ethnicity affects bicultural consumer’s product evaluation (product preference and perceived product quality) when they are exposed to ethnic language prime and will demonstrate more (less):

(1) favourable product attitude

(2) perceived product quality toward same language prime-felt ethnicity (different ethnic language prime-felt ethnicity) which is featured in ethnically targeted print advertisements for utilitarian products.
SITUATIONAL MODERATOR

Social Surroundings

One of the most prominent studies in consumer research not only demonstrates that consumer’s decision-making process is based on their cognition process, but also the impact of how external factors influences biculturals’ behaviour. These studies were often concerned about how labelling of ethnicity may differ based on the surrounding people, location, the individual’s emotional state (antecedent state) and many other external factors. These factors are recognised from Belk’s (1975, 1976) study on situational variables. In this current study, social surroundings are a construct defined as a dimension that refers to the people present of where the activity (e.g. decision-making process) is occurring.

Belk (1975, 1976) believed that the term “situation” should not be seen as unequivocal term rather a term that includes several external antecedents. For example, Teng and Laroche (2006) conducted a study arguing that, “advertising may influence an individual’s response by inducing mood states from an ad context’’ (p.261). They elaborated that individual responses towards an ad is an “affective state”. They added that in order to generate a “reader’s overall affective reactions” (p. 261), marketers have to take into consideration the advertising context. This implies that advertisement (i.e. knowledge acquirement) alone does not fully convince an individual’s response and cognitive process; rather the context (i.e. additional relevant information) is required to affect responses to be distinct as they relate and impact on each other.

Zajonc (1980) argued that because feelings may not only be triggered immediately, the effect of these feeling has an impact on the subsequent processing (e.g. the evaluation towards the commercial/ad) (Gardner, 1985). Furthermore, one of the main themes that emerged through the interviews coincidently supported the claims made in past literatures. The theme that was constructed through the cluster of meaning was “Witholding Ethnic
Pride and Connectedness either with strong engagement in cultural activities and portrayal of unconscious “Japanese-type” behaviour”. From the interviews, there were several similar thoughts on how they feel towards their ethnicity. One respondent stated, “I am proud to be Japanese”. While another Japanese-American asserted, “we assimilate we inter-marry. And as we do that, we lose the tradition; we lose a little bit of the tradition. It is not bad just that it is a personal choice when we inter marry. And then we ah...we lose a little bit of our tradition. But people who intermarry...they come to mind and they go back to their roots. Uh...they dress their daughters in kimonos even though they marry a Haole guy.”

One of the respondents sees himself as Japanese-American as his culture and not Japanese per se. This is not to say that he is denying his Japanese ethnicity but rather because he was not born and raised in Japan, he sees Japanese-American as his heritage or rather Hawaii Japanese-American heritage than Japanese. “Maybe it is more of a melting pot kind of an approach that dominates. While, there are differences in ancestral parts of our state like the Japanese, Chinese, Filipinos. We are kind of local. In terms of, we have some people who are not local then are. I am sure they will feel like an outsider? Like I felt like when I was in Alabama, I felt like an outsider but...and so I must feel the same way. I guess...” This claim signifies comfort. Both Hawaii and Alabama are states of America, but why would he feel more left out? Probably the best answer to this question is because Asian ethnic groups are the majority of Hawaii’s population, where Japanese ethnic groups occupy the largest number in the population. Statistically these Japanese-Americans are numerically larger compared to other ethnic minorities. Asian-American who represented 43.9% of the total one race population (77.7%). 22.3% is represents two or more races. Amongst this 43.9%, Japanese ethnic group represented 15.7% (U.S. Census Bureau, 2010) population of Honolulu, is considered the majority of the population in the county of Honolulu (U.S. Census Bureau,

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8 Hawaiian word for White, Caucasian.
Honolulu is the most populous county in the State of Hawaii. This is also a trading hub particularly between East and West. If Asian ethnicity is combined with other races (mixed ethnicity), the Asian mixed population represents 62% of the total Honolulu population. Now, since there are so many of them, do particular cues, such as family members and friends, have an impact on decision-making process?

It is rather difficult to detect bicultural consumers. However, based on the propositions developed from the frame switching theory and social identity theory, it is reasonable to expect that when one of dual cultural framework gets triggered, biculturals’ self-perceptions will either lean towards the Japanese norm behaviour or American norm behaviour. As a result of this frame switching in self-perception in response to cultural cues (e.g. Japanese sounding brand names); bicultural consumers will demonstrate attitudes and behaviour congruent with the primed ethnic cultural identity. Furthermore, Gardner, Gabriel and Lee (1999) assert that no doubt an individual’s ethnic culture may strongly determine their self-construal (i.e. chronic trait), “self-construal may shift in response to situational accessibility” (p.321). This situational accessibility may be in a form delivering a task and/or in the presence of others (Belk, 1974). Thus, based on prior studies (Berrien, Arkoff and Iwahara, 1967; Connor, 1975) and the above views of same generational status bicultural Japanese-Americans, it shows that bicultural’s felt ethnicity is moderated by a given situational context which have an impact on what they choose to consume (e.g. product choice). Therefore, the following hypotheses are developed:

**H5 (a):** After exposure to an ethnic language prime, the effect of felt ethnicity on purchasing intentions for hedonic products will be moderated by social surroundings (the targeted gift recipients).

**H5 (b):** After exposure to an ethnic language prime, the effect of felt ethnicity on purchasing intentions for utilitarian products will be moderated by social surroundings (the targeted gift recipients).
The following sections are explanations for this main research process.

**NEW RESEARCH QUESTION**

Do biculturals who belong to a majority ethnic group (i.e. numerically large in size) have a strong ethnic inclination towards their product preference?

**PRE-TEST OF HEDONIC AND UTILITARIAN PRODUCT TYPES**

In this current study, hedonic and utilitarian product categories were selected based on a study conducted by Voss, Spangenberg and Grohmann (2003) and Nagashima (1970, 1977), Batra and Ahtola, 1990, Crowley, Spangenberg and Huges (1992). The main purpose of this current study is not to develop a scale of hedonic and utilitarian products; rather, an in-depth experiment determining which products are considered utilitarian and hedonic will be conducted. Instead, a brief survey (pre-test) which asks which product (same product categories used in prior studies) general consumers in living in Hawaii, feel is hedonic or utilitarian (the next few paragraphs will explain in detail). This pre-test is to generate a general idea of what people (non-student) in Hawaii perceive which products are hedonic and which are utilitarian.

The identification of hedonic and utilitarian product types was selected through a study conducted by Voss, Spangenberg and Grohmann (2003) and other researchers (Leclerc, Schmitt and Dubé, 1994; Hirshman and Holbrook, 1982; Crowley, Spangenberg and Huges, 1992; Batra and Ahtola, 1991; Tse and Gorn, 1993 and Bruner, 1998) whose studies evolved round measurement scale development for hedonic and utilitarian products.

In Voss, Spangenberg and Grohmann’s (2003) study, they conducted a series of tests. In one of their subsequent tests (see Voss, Spangenberg and Grohmann’s (2003), Study 3), they seek to investigate whether hedonic and utilitarian dimensions discriminate among
different product categories. In addition, they tested to see whether there is an “expected priori to differ along the hedonic and utilitarian dimensions” (p. 314).

Based on the HED/UT scale developed by Voss, Spangenberg and Grohmann (2003), 11 product categories were chosen from the Voss, Spangenberg and Grohmann’s (2003) 16 product categories list\(^9\) for this study. These product categories were than pre-tested in a convenience sample of 20 people of different ethnic groups (i.e. Japanese-American, Filipino-American, Chinese-American, Korean-American, Caucasian, Vietnamese-American), judging from their perspective to consider which of the products can be classified as utilitarian and which as hedonic\(^{10}\) (please refer to Appendix 1 and Appendix 1-1). Although the product categories were used in prior literatures, because of demographic differences in subjects (i.e. difference social status), the author wants to make sure the perception of utility and hedonism is the same. As for the reduction in product category (i.e. from 16 to 11), as mentioned earlier, is not to develop a scale but rather to identify what are products were considered utilitarian or hedonic. These 11 chosen product categories are common products that we use or consider as choices in our daily lives.

In this study, the author adopts the process of Voss, Spangenberg and Grohmann (2003)’s study, where she selects products that have been previously identified in past studies (Batra and Ahtola 1990; Crowley, Spangenberg, and Hughes 1992). Instead of adopting the entire list from the previous studies (Batra and Ahtola 1990; Crowley, Spangenberg, and Hughes 1992), the author chose only certain product types from the list presented in Voss, Spangenberg and Grohmann’s (2003) study. This is because researchers of the previous studies did not successfully identify adequate products that would be low in either hedonic or

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\(^9\) These products identified have been used in prior literature (Batra and Ahtola, 1990; Crowley, Spangenberg and Hughes, 1992; Voss, Spangenberg and Grohmann, 2003)

\(^{10}\) The scale contains two items measuring the degree to which the product possess utilitarian or hedonic features using a 7-point scale (1=not at all; 7= very much)
utilitarian dimensions. Thus, the author believes that it is better to use the products that were selected by Voss, Spangenberg and Grohmann (2003) rather than Batra and Ahtola (1990) and others (Crowley, Spangenberg, and Hughes, 1992). The classification of product types are as follows (see Appendix 1-1): 1) high utilitarian/low hedonic value, 2) low utilitarian/high hedonic value, or 3) low utilitarian/low hedonic value.

Voss, Spangenberg and Grohmann (2003) found that the most mentioned were: low hedonic/ high utilitarian (disposable diapers, shoelaces, alkaline batteries, and paper clips) and high hedonic/low utilitarian (tobacco, beer, video games, and television sets).

From the above Voss, Spangenberg and Grohmann’s (2003) list of product type categories, the author used these categories and tested out with her subjects in Hawaii. The test is to make sure these products are rated or rather perceived similarly as with the North American University students from Voss, Spangenberg and Grohmann’s (2003) study. Furthermore, because the demographics of this current study are non-students and are adults, their perception of what is considered hedonic and utilitarian may differ. Therefore, before disseminating the products as what is reported, the author decided to run a pre-test to ensure product validity for her study.

An online survey (see Appendix 1) was developed for this pre-test. The terms hedonic/utilitarian is not a common word that is used in the context of Hawaii. Furthermore, even if people are aware of the meaning of these words, the meanings that they are aware of may not be the same as the marketing context. Thus, a short description of the definition of what is a hedonic product and utilitarian product is provided at the beginning of the online survey.

This online survey is distributed through the author’s acquaintances. As this survey is conducted to serve as a validity control test, only a small sample of respondents was needed.
Further, in order to obtain a non-bias (e.g. ethnic bias) response, everyone, that is, regardless of ethnicity, are welcome to participate in the survey. These online surveys, however, are only distributed to individuals who are residing in Hawaii and are ages 18 years and above, and are non-students. According to the results, the recognition of hedonic and utilitarian products is similar to those from existing literature (Voss, Spangenberg and Grohmann, 2003). In other words, those products that fall into the hedonic product category and utilitarian product category are the same as what was obtained from the author's online surveys. Amongst those products, TV had the highest votes for hedonic product category, and battery has the highest utilitarian product category.

Upon completion of the pre-test of hedonic and utilitarian product types, a main experiment study was conducted. This main experimental study (Study 2) which is the second part of a sequential mixed method approach was conducted within a period of six months. The main objective of Study 2 was to test the hypotheses proposed upon obtaining some initial results from Study 1.

The purpose of a quantitative study is not only to test out the strength of the correlation between felt ethnicity and consumption preference, but also to investigate further when and how these biculturals react towards ethnic language primes. Further, this study will introduce a new area of investigation whereby it investigates on these biculturals attitude towards a fictitious brand created as part of the experimental study. The outcome variable which is their purchase intentions (i.e. dependent variable) in Study 2 is portrayed in different situations (i.e. social surroundings-family and co-workers). For example, situations such as how likely they would buy a product, when the brand name is written in Japanese rather than in English and the target recipients are their family members. The experiment is to investigate if the likelihood of purchase would change depending on the ethnic language primes.
In this study, information about the country-of-origin is omitted. According to past study (Leclerc, Schmitt and Dube, 2001), when the country-of-origin information is present, regardless of the brand name, perceptions towards the quality and preference towards a product changes. In this study, in order to utilize the full priming effect of language as a cultural stimulus (i.e. encourage the language priming effect), “made-in” information was not included. This is because when the “made-in” information is stated on the package of a product, consumers tend to give priority to that piece of information rather than rely on the brand name. This means that the language priming effect, which is often based on the brand name, will be lessened. Therefore, to avoid such confounding effect, this study will not include “made-in” statement; rather the sole product information is only the written language character.

**DERIVATION OF FICTITIOUS BRAND NAMES**

This current study seeks to use language primes to investigate bicultural consumer’s dual cultural framework triggering process. Jacoby, Olson and Haddock (1971) assert that cues relevant in forming an impression of a product’s quality are through several factors one of which the greatest attention is directed towards price and brand name. Cox (1962) argues that these displays of cues are “basis for making judgements about the product” (p.413). The Jacoby, Olson and Haddock (1971) study showed that, when tested with fictitious brands, the knowledge of only the brand name (not available on the market, tested fictitious) provides more information than simply knowing just the price alone. This means that brand names not only need to portray what the product is about but also to deliver a favourable attitude to consumers.

Language is a core cue in translating culture and values. Be it visual or verbal, both channels of communication are deemed important in conveying the nuances of a culture.
Japanese brand names, when written in Japanese characters (i.e. logographic); will be used as a symbol representing the Japanese culture. Similarly, when English brand names are written in English alphabets, they will be used as symbolic cues representing American culture. The entire printed advertisement will consist of graphics of the product, the brand names and the promotional messages. The brand names and the promotional messages will be written in the respective language to enhance ethnic salience of each respective culture. In order to maintain strong ethnic cultural salience of the brand names, phonetic or direct translation of English-Japanese or Japanese-English will be avoided. The promotional messages, however, will be directly translated. All the ads were identical. The only difference is the brand name and this is because of usage of two different languages (Japanese and English). The following paragraphs will explain the difference between the Japanese and English language structure, which will serve as a justification to why the fictitious brand names created in this study should not be translated inappropriately.

**Ethnic Cultural Cues**

Advertising context involves a variety of inter-related peripheral cues. These cues include promotional messages, affect- laden background graphics (Mitchell and Olson, 1981), and sometimes personal characteristics of the endorser (Chattaraman, Lennon and Rudd, 2010, Kahle and Homer, 1985). Brand names within an advertising context (i.e. especially print ads) are a vital component in promoting products. Brand names, similar to an advertising context, have their own peripheral cues. These cues include scripts (i.e. language characters) and sound cues (i.e. pronunciation and tonal) when brand names are communicated through speech or by a person reading the brand names e.g. in a store).

According to psychological consumer behavioural research, peripheral cues, also known as persuasive effects attributed to their presence, are able to affect attitudes through
experimental processes (Chaiken, Liberman and Eagly, 1989). Peripheral cues can come in all forms and shapes. For example, visual presence of a written character, which sometimes can be regarded as symbolic. East Asian languages, especially languages that have logographic characters, sometimes may be seen as drawings or picture by non-native East Asian language speaker. Despite debates on whether these characters are processed as pictures rather than words, or whether the empirical differences reflect stimulus-driven (i.e. script features) rather than orthography-specific processing effects (Flores d'Arcais, 1992; Hung & Tzeng, 1981; Sasanuma, 1974; Smith & Kirsner, 1982), it has been argued that in comparison to English speakers, Japanese and Chinese speakers are more likely to encode script features rather than phonetic characteristics (Chen & Juola, 1982). Following Hong et al.’s (2000) cultural frame switching rationale, if names and messages are written in a non-alphabetical character, these cues inevitably will affect biculturals’ cultural frame switching process (i.e. their cognition processes of the visual and/or sound cues), unlike when primed with alphabetical characters.

According to a study conducted by Pan and Schmitt (1996), they found that language (script or sound) has an impact on brand attitudes. Their study was conducted on monolingual and mono-cultural Chinese and American consumers. Despite not using biculturals as subjects, from their experiment, they were able to realise that Chinese names (consisting of logographs, for example Chinese characters) affects Chinese consumers in their attitude towards a brand. These Chinese consumers were primarily affected by the match between the script (written/logographs) and the brand associations. Whereas, American consumers were primarily affected by the match between sound associations and brand associations. For example, Chanel as the brand of a lipstick product is perceived as a quality brand when the sound of the brand is pronounced by a speaker who has a French accent. These American consumers were not affected by the alphabetic letters that represent the sound of the word
rather they were affected by the sounds that represents the alphabetic letters of the product. This means that language characters are distinctive in their way (i.e. sound/pronunciation has more impact on cognition), which also means that language can trigger different causal effects. These causal effects are however dependent on what cues (e.g. characters or images) are being exposed to an individual.

Script and sound cues can influence information processing (Pan and Schmitt, 1996). This assertion is supported by a study conducted by Schumann, Petty and Clemons (1990), where they found that cosmetic elements (e.g. endorser, font, wordings, and colour) has the ability to affect consumers’ attitudes positively under low-involvement conditions. There was also a study conducted where when subjects were exposed to a word in a certain typeface (e.g. italics, bold, etc.), their later perceptual identification increases. In other words, the typefaces have to be consistent with the meanings. For example the word fast is in italic and “slow” is in a regular font type (Lewis and Walker, 1989). From all these studies, it shows that both visual and auditory peripheral features of verbal material are processed and represented in people’s mind.

Language Structure and Consumer Behaviour

Research in cognitive psychology has shown that structural differences between Japanese and English affect mental representation (Morikawa, 1981; Takashi, 1990). Japanese native speakers show more inferences when names were written with Japanese ideographic kanji (logographic) than with phonemic kana characters (Morikawa, 1981). This implies that Japanese kanji characters have more ethnic cultural salience than Japanese kana characters. This is probably due to the nature of Japanese kana writing forms (i.e. foreign loan words). Based on the structural analysis of Japanese and English, it is reasonable to expect that relative differences exists. Japanese speakers primarily rely on visual
representations whereas English speakers rely primarily on phonological representations. So, how does a Japanese-American bicultural react towards a Japanese brand name and an American brand name? The following paragraphs will explain how.

Japanese and English Linguistic Difference

Writing System. In this current study, two fictitious brand names were created. The brand names for these products along with promotional messages serve as ethnic language primes. These brand names portray either a Japanese setting or an American setting. Priming a product with Japanese characters does not necessarily represent a Japanese setting. This is because the Japanese language has four major writing systems: Japanese kana (syllabic characters) created back in the 1900s for the usage for foreign words (e.g. loan words); Japanese hiragana; Japanese kanji (logographic characters) and Japanese romaji (alphabetic characters for Japanese words). Except for Japanese kanji, all the other Japanese writing system are closely related to each other. These writing systems are a close clue for its pronunciation. In other words, the writing symbol is a representation of a sound unit of the spoken language.

Japanese kanji (logographic/ideographic), on the hand, has very “loose correspondence between writing and sound” (Pan and Schmitt, 1996, p. 265). Similar to the Chinese characters, each character stands for a concept and not a representation of a sound unit. This means that if a person is illiterate in logographic, he/she will not be able to decipher the word from the structural form. This is because these characters practically do not offer any clue to how the words are to be pronounced.

To test the effect of these writing forms, Pan and Schmitt (1996) conducted a visual field studies of verbal processing for Chinese and Americans. The results were a replication for Japanese subjects. From their experimental study, a left-visual advantage was shown for
Chinese characters and a right-visual field advantage for English is known for visual processing (Rothschild \textit{et al.}, 1998). In this study, apart from the language and the writing systems, cultural differences have to be taken into consideration especially when dealing with different language speakers (e.g. Japanese, American or Japanese-American bilinguals).

Hatta (1977) and other studies (Hirata and Osaka, 1967) observed that a right-visual field was observed for Japanese \textit{kana} scripts and a left-visual field was an advantage for Japanese \textit{kanji} (i.e. logographic) scripts. This makes sense because Japanese \textit{kana} script is a representation for a sound unit for foreign word (majority of these foreign words are loan words from English). Thus, it is inevitable that Japanese subjects will have a right-visual field advantage, which is similar to the effect of English alphabetical writings. Similarly, Japanese \textit{kanji} has a similar writing form with Chinese characters; therefore it is inevitable that Japanese subjects will have a left-visual field advantage.

There has been debate that using brand names should be identical when tested as cues in a psychology experiment. Previous studies claimed that using identical brand names in different language (regardless of direct or phonetic translation) can avoid any confounding effects. Using identical brands mean that either the brand name is translated into a different sounding but same meaning in the local language (direct), or phonetic whereby the sound of the brand is the same but the meaning in the local language of this translated brand name is different (Chan, 1990). This course of translation will inevitably affect consumers’ evaluations and judgements of the perceived quality of the products. It is reasonable to assume this claim to be the truth only when language that has similar writing forms (e.g. alphabets) are being compared. When East Asian language is concerned, writing styles are different, therefore creating a different cultural representation.
From prior study results (Chan, 1990; Pan and Schmitt, 1996; Hatta, 1977), it suggests that if the purpose of using brand names is to portray a Japanese setting, then the Japanese *kana* cannot be used. This is to prevent any 'western ring' towards the brand name. Therefore, the brand name created for the American product should not be direct translated (phonetics) into a Japanese *kana* writing form. In fact, it is not possible to have an exact translated word for a brand that is in a different language as 1) Japanese is a tonal language which will incur a different meaning, and 2) if it is a translation of a foreign word, the translated word will automatically be written in *kana* form (indicates foreign origin). With reference to previous cross-cultural research (e.g. Pan and Schmitt, 1996), the matching of the script (written language) and the sound do have an effect on brand attitudes. This effect is dependent on the “type of writing system which is used as part of a language system” (Pan and Schmitt, 1996). Thus, depending on the written form of the words, it will portray a different cultural setting.

The brand names in this study will be created based on the association with Japanese or American culture which are appropriate for each product categories. To avoid any confounding effects, a non-translated Japanese-ness brand names and American-ness brand names will be created. The usage of different names does not cause any confounding effect because each language used is justifiable on the social context and the nature of the culture.

*Visual Writings as a Symbolic Concept.* According to previous research, a brand name is “based on a symbolic concept” (Thakor and Kohli, 1996, p.33). This concept is regarded as the communication efforts for the brand to emphasize the product cues such as status, social economical level, etc. (e.g. Mercedes-Benz). On the other hand, brand name maybe based on a “functional or usage situation-based image” (e.g. Toshiba TV). This means that the communication strategy is to focus on the features and attributes of the product. Thus, even
without the “made-in” information, based on the brand name, the brand name can serve as a 
country-of-origin cue.

In this study, products were given either a Japanese brand name or an American brand 
name. This is a case of “symbolic brand image” (Thakor and Kohli, 1996, p. 34). This means 
that consumers will be able to obtain cues from the visual aspects of the ad, and/or to be 
suggested by the brand name recognizably typical of a country/region (e.g. Toyota= Japan) 
(i.e. country-of-origin effect).

A brand comprises of several different cultural meaning, one of which is the 
nationality (i.e. country meaning), and the other is ethnicity (i.e. the multicultural meaning) 
(McCraken, 1993, p.126). In a study conducted by Wall et al. (1991), they found that 
unknown brands are favoured only when products are from high reputation countries. Also, 
in a study conducted by D’Astous and Ahmed (1992), they found that a brand name is the 
most influential cue for consumers. This means that the written language (i.e. contextual 
elements) of the adverts serves to be “effective in recalling consumers a rich set of 
association” (Thakor and Kohli, 1996, p.33).

*Sound Cues to Complement Symbolic Concept.* Another method of recalling any 
association with the origin is through the pronunciation of the brand name. Thakor and Kohli 
(1996) assert that this is another means of “unobtrusive communication of origin” (p.35). 
This claim is supported by Klink (2000, 2001), where he found out that ‘sound symbolism’ 
has been recently recognized as an important factor in how individuals infer specific meaning 
from unfamiliar brand names. Thus, if a fictitious brand symbolizes Japan, along with 
promotional messages written in Japanese, the product will naturally represent a Japanese 
setting. Similarly, if a fictitious brand is intended to symbolize America, the brand name,
along with promotional message should be written in English so as to represent an American setting.

In this study, the author aims to create a brand name that is as realistic as possible so as to present an experiment that has both face and content validity. The use of a realistic but unknown brand in this experiment provides information for a new market entry. However, because translation of different language brand names may create a confounding effect (i.e. meaning, or inaccurate cues of origin), brand names will not be translated phonetically, rather created based on the appropriateness of the product categories. For these reasons, the fictitious brand names that were created in this current study will not be translated. Instead, the brand names will be created on the basis of a typical Japanese or American name associated with the product categories (e.g. electronic). The following paragraphs describe how the brand names derived from and how each chosen name is deemed to be appropriate for each product category.

**Translated Brand Names**

Sherry and Camargo (1987) analysed that when they apply semiotics in the visual symbolism of Japanese packaging, they noted the impact of the different forms of Japanese writing forms. They noted that Japanese kanji (logographic) represents “tradition and formality, hiragana, when used as a promotional vehicle, creates a soft intimate style that conveys a feminine mood.” (p.177). Katakana (used for foreign words) implicates foreignness, directness and newness and is often used for foreign word that has a “Japanized pronunciation” (p.177). Heath, Chatterjee, and France (1990, p. 38) refer to this as "phonetic symbolism" and claim that the sounding of brand names can symbolize attributes, therefore strengthening the position of the brand.
It is natural for people to hear new and unknown brands for the first time, and prior research (Pan and Schmitt, 1996; Tavassoli, 1999) have claimed that people’s perception of the word may embody values due to the effect of the phonetic composition. This implies that a new brand name can either create a positive or negative impression on consumers. Thus, it is reasonable to assume that different methods of translation will have a differential impact depending on cultural influences, particularly language familiarity (Aaronson and Ferres, 1986).

F.C. Hong et al.’s (2001) experimental study on translated brand names supports the author’s claim. Their results suggested that for a familiar brand, it is best to retain the original name with phonetic translations. A brand name translated into a local language was not rated higher than products with brand names in foreign language alone. Furthermore, their results showed that “English-educated consumer rated the original brand name and the two combinations of original and translated brand names significantly higher than the phonetically and directly translated brand names in product judgement” (p.43). Mandarin educated consumers, in the same study, gave similar ratings, however, only for unknown products. This suggests that product with a brand name in a familiar language would be more effective in creating the “necessary affinity with the consumers” (p.43).

Schmitt, Pan and Tavassoli (1994) contended that international brand name translation can affect consumer’s perceptions of product quality (i.e. foreign sounding brand names). F.C. Hong et al. (2001) concluded that for familiar and well-known brand names, it is best to involve both the original name and the phonetic translations printed on the product (e.g. Coca-Cola). For example, in China, Coca-Cola is pronounced the way it is supposed to sound. However, when Sprite is translated into Chinese, it does not sound like ‘Sprite’ rather, it is pronounced as “Xue-Bi”. Thus, it is reasonable to argue that for unknown brand names, it is best to keep the original brand names and not phonetically or directly translating brand
names. According to Dodds, Monroe and Grewal (1991), translation effects will be less important for familiar brands. This is because it has been anticipated that different methods of translation will have a different impact depending on cultural influences, (e.g. language familiarity) (F.C.Hong et al., 2001). That means that translation effects will be more important for unknown brands.

Masavisut et al. (1986) reported that English names and slogans were created to give Thai products a *western ring*. Thai consumers say that Thai names are ‘corny’ and ‘awkward’ and are associated with something traditional or of inferior quality compared to products from the West. On a similar vein, Japanese language too has a non-alphabetical writing system. Japanese use all three types of writing systems concurrently in the form of the logographic script kanji, the syllabic kana scripts (hiragana and katakana), and in the form of the roman-alphabetic writing system. The basis of structural difference between logographic and alphabetic systems and their resulting visual and phonological representations are important factors when branding is concerned.

The above arguments indicate that both the script writing and the sound matching have effects on brand attitude. Brands written in logographic (i.e. kanji-Japanese traditional characters) can be judged as script matching, whereas other forms of Japanese writings that are written in syllabic form and alphabetized scripts (i.e. *hiragana*, *katakana* and *romaji*) could be judged in terms of sound matching. This means that in order for an ad to be purely Japanese, no loan words should be used, so as to avoid an unexpected *western ring* effect. Similarly for English brand names, it has to sound and be spelt in English alphabets to maintain the ethnic cultural salience (e.g. American).
Pre-test Process

A pre-test was conducted to gather ideas about brand names that are suitable for electronic products (hedonic) symbolizing Japan or America, and for everyday use products (utilitarian) such as batteries. From a small sample of ten respondents, the impression these respondents obtain for Japanese brand names unanimously is a person’s surname or it is a representation of the country (e.g. Nissan- translated into as “product of Japan”). In addition to those ideas obtained by respondents, the author used articles such as Forbes magazine and business week magazines that had existing business information to conclude the derivation of the brand names for this study. From an article reporting top brands (www.businessweek.com), it showed that Japanese brands appear on the list has strong connection with the language. That is, it signifies a Japanese name (e.g. Japanese surname) or a name that can be written in kanji (logographic) (e.g. Toyota, Nissan). Same was for English brands. Although there are names that have a western influence that are written in either English or Japanese romaji (e.g. Sony), majority of the brand names have traces of “Japanese-ness”.

Therefore, based on all the above information, the brand names created in this study will be along the lines of typical surnames of Japanese and Americans (i.e. hedonic products). The chosen English brand name was ‘Thompson’, and the chosen Japanese brand name was ‘Yokoyama’. These brand names were not available on the market. A Google search with key words such as television Yokoyama, television Thompson was conducted. More than 50 pages on the Google search results were reviewed and there were no evidence of such brands for television products. These brand names convey a reputable and potentially high quality product that meets the criteria for the wanted quality standard for an impressive entertainment set at home. Translating English brand names into Japanese can only be done phonetically especially when surnames are used as brand names. However, since the results from F.C.
Hong et al (2001) showed that the product judgement will be changed due to brand name translations, the Japanese brand name and American brand name will be kept in its original form without any sort of translation (i.e. original brand name). This is not only to avoid any confounding effects but also to create a strong salience of the Japanese-ness or American-ness in a product name.

As for utilitarian products, names will be created based on the functionality of the product that can be written in Japanese logographic and in English alphabets for American products. The chosen brand name was ‘DaWin Battery’ for English. This brand intends to convey a message that states that this product has a long lasting battery life and will ‘win’ or supersede any other batteries on the market in terms of battery strength. ‘Da’ gives a local feel in Hawaii, which is pidgin for ‘The’ in the English language. The chosen Japanese brand name for this same battery product is ‘Shinkou Battery’. This brand name conveys a similar message that expresses that this product has long lasting battery life and will ‘Go or Win’ in comparison to other batteries on the market in terms of battery strength and lasting battery life. These brand names convey a quality product that meets the basic function of a battery in any battery powered product.

*Mental Representations in Japanese and English.* In the adverts, the brand names for the TVs are different. One brand is written in English (alphabets) and the other is written in Japanese (a mixture of ideographic and hiragana). The reason for creating different brand names is because of the sensitivity of the language. As the author seeks to investigate the cultural frame switching effect of biculturals, ethnic language primes were used as stimulus in the experiment. Whether as a script-features effect or an orthography- specific alphabetic processing effect (Flores d'Arcais, 1992; Hung & Tzeng, 1981; Sasanuma, 1974; Smith & Kirsner, 1982), the author believes that these stimuli will create a print advert that looks realistic.
It may be argued that one could use an English brand name and directly translate it into Japanese in order to make it a Japanese brand name. This is not feasible because when English is directly translated into Japanese, it will become a ‘loanword’. In other words, it does not represent the Japanese culture fully even if it is written in *romaji* or *katakana*. When the writings/characters are in Japanese, the sound of it makes a difference to those who can read the language; thereby creating a different impression towards the product as well.

Takashi (1990) called the words that use *kana* writing system to represent foreign words as *pseudo-loans*. These are English words created in Japan. According to Takashi (1990), these loan words contains special effects in that the usage of English names are used in order to create an appeal for products or services to be “more fashionable and refined” (p.311). This means that the use of loan words in the Japanese language is an indication of diverting attention away from Japanese culture or promoting the western influence of product quality. However, even if one is able to read the words from the *kana* writing system (sounds for each alphabetic unit), they might not be able to know what the word really means. In turn, a misinterpretation might affect their perception of the product.

Geertz (1973) commented that understanding a culture is not a simple task, since it involves more than becoming familiar with the respective cultural values, attitudes, and social behavior. Culture is a phenomenon that is “deeply ingrained in our language and in our minds” (p.429). Thus, despite globalization and inter-changes of languages in a single advertisement (e.g. code-switching), if the main objective is to portray the original culture and its value, it is best to stick with the original form of writings and avoid any confounding effects by including a non-traditional ‘touch’ to the advert.

Previous studies used fictitious brand names that are directly translated from one language to another. For example, Leclerc, Schmitt and Dube (2001), created fictitious names and made them sound either French-like or English-like. The advantage they have is the use
of a common core alphabet (i.e. from e they change it to è by the use of grave accent). This slight adjustment of brand name is not feasible for East Asian language such as Japanese due to its language structure.

The manipulation of brand name in this study is similar to a study conducted by Chattaraman, Lennon and Rudd (2010). Apart from manipulating the brand endorser’s ethnicity by appearance (e.g. eye and hair color), and translating the brand name, the only element of the advertisement that was not manipulated was the endorser’s name (i.e. stereotyped mainstream Hispanic cultural icons and stereotyped mainstream U.S. cultural icons). A possible assumption is that the brand name is directly translated (not phonemically) since Spanish and English use the same alphabet as their writing form. Although the brand name that was displayed in their ads looked different visually due to the use of the native language and the English language, the brand names is consistent in representing similar meanings.

Chattaraman, Lennon and Rudd (2010) manipulated three aspects of the two brand names; but they did not translate their brand endorser’s names. The names of their chosen Spanish cultural icons (e.g. Cinco de Mayo) cannot be translated into English and the name of Abraham Lincoln cannot be translated into Spanish. The main objective of their study was to keep the cultural icon’s image salient (i.e. emphasizing the culture), and the names to be kept different to serve as a cultural priming manipulation. This study followed Chattaraman, Lennon and Rudd (2010) in using culturally salient last names rather than modifying existing brand names. Thus, the researcher decided to choose typical last names of Japanese and American nationals, which are often used in high-end electronic items, to portray a realistic impression for her subjects.
In cross-cultural studies (Deshpande, Hoyer and Donthu, 1986), last names are often used as indications of a person ethnicity; and this was confirmed by a pre-test. When asked about Japanese brand electronics, Japanese names that came to their mind were all last names (e.g. Toshiba, Hitachi, and Fujitsu). As for the utilitarian products, the fictitious brands created for this experiment were chosen to portray the functionality of the product (i.e. functionality, durability). Shinko Battery and Da Win Battery both means accelerated and long lasting battery. These brands were pre-tested for the image created and for the perceived country-of-origin, credibility, quality and appeal.

The following chapter discusses results from the Japanese-American and Japanese respondents. There will be a section on other ethnicities as well to illustrate the generalizability of this current study.
CHAPTER 6

METHODOLOGY OF STUDY 2

There are two sessions in Study 2. The first session collected data on the respondents’ characteristics: acculturated self-identity, perceived parental ethnic cultural identity, ethnic social orientation, and demographic questions. The second session involved presenting two fictitious ads to each participant; the first was always for the hedonic (HED) product and the second was always for the utilitarian (UTL) product. Two language versions of each ad were prepared, as described in the previous chapter. There were thus four groups of study participants, defined by the combination of the language of the ads:

- Group 1: Japanese (HED) – Japanese (UTL)
- Group 2: Japanese (HED) – English (UTL)
- Group 3: English (HED) – Japanese (UTL)
- Group 4: English (HED) – English (UTL)

Their reactions towards each of the ads were recorded on a number of response scales: their feelings towards the ad, the perceived quality of the product, and lastly how likely they were to purchase each product (their purchase intention) for their own use, for a family member or for a co-worker. The purchase intention for different targets was used to test the moderating effect of social surroundings, as shown in the conceptual framework.
Session 1

Procedure and Sample

Before embarking on session 2, subjects were informed about the purpose of session 1. They were told that session 1 of the experiment was to assess their general knowledge of personally important objects or events; and would include their acculturation profile, ethnic identification, and perceived parental ethnic cultural influence. Subjects were recruited from several sources and all surveys were conducted face-to-face. The majority (210 subjects) were drawn from participants in a cultural event organized by the Japanese Cultural Centre of Hawaii. This is an annual free event, held in the island of Oahu that attracts hundreds of people from all walks of life, ethnicity and interests. The remaining forty subjects were recruited from a number of business organizations on the island of Oahu: Moili’ili Community Center, KZOO Radio Station, and 100th Battalion Infantry.

Participants were approached by the author and her assistants only when these respondents approached the event booth. There was no bias towards the selection of respondents; whoever approached the event booth was invited to participate in the experiment. The author and her assistants alternated their distribution from each set of the same treatment group adverts. For example, respondent 1 who approached the booth was given a HED-Japanese advert and a UTL-English advert. The next respondent was then given a HED-English advert and a UTL-Japanese advert. The author’s assistants did the same alternation, HED-JP & UTL-JP, HED-EL & UTL-EL.

A sample of working and non-working adult subjects was considered appropriate for this study. Adults rather than students were chosen because of their level of maturity and length of exposure to the real world (e.g. work life). A second reason for choosing a non-
student sample was to draw on a broader and wider perspective on ethnic cultural related issues.

A total of 245 usable questionnaires were available from Asian-American working and non-working adults who completed both sessions of the experiment. Stratified sampling method was chosen. Out of the 250 questionnaires that were distributed, 245 questionnaires were returned completed. That is a 98% completion rate.

All respondents, theoretically, could be considered biculturals (i.e. using a compound as an ascribed attribute and a measurement scale in terms of cultural values). However, when subjects were asked to identify an ethnic group that they strongly they belong to, their answers varied. Thus, according to Stayman and Deshpande’s (1989) definition of felt ethnicity, the author used those answers (i.e. who they strongly identify with) to define felt ethnicity. This answer provides the author an indication of these subjects’ ethnicity (e.g. Japanese, Chinese, Koreans, etc.). As this study focuses on biculturals who have Japanese ethnicity, other Asian ethnic groups that are non-Japanese were excluded from the analysis. The author decided to select cases with ethnic specification (i.e. SPSS- Data>>Select Cases) to separate the Japanese and Japanese-Americans from the non-Japanese ethnic background individuals. A total of 197 surveys were from Japanese and Japanese-American respondents, and the rest were a mixture of other Asians, Asian-Americans, non-Asians and mixed Asians. This study will use only the 197 surveys from the Japanese and Japanese-American bicultural subjects. This questionnaire (see Appendix 2, 3, 4-1, 4-2, 4-3, 4-4, 5-1, 5-2, 5-3, 5-4) given to the participants and these questionnaires were administrated by the author and her assistants. All participants received a bag of chips and/or a blow pop for each completed questionnaire.

The questionnaire was prepared in two language versions: Japanese and English. Participants were given a choice of whichever language they are more comfortable with. The
Japanese translation of the questionnaire was done by the author and back translated (Bond and Yang, 1982) by a bilingual professional translator of a local translation company as a way of checking the first. The questionnaire was administered by an interviewer (the author and her assistants) to make sure that all questions were answered by the respondents.

**Measures**

Due to the adoption of measurement scales from different literatures, it is important that a factor analysis is run to test the variables in each antecedent. Exploratory factor analysis (EFA) is a statistical technique that helps in determining what the factor structure looks like according to the how the participant responses. This technique was used to explore the possible underlying factor structure of a set of observed variables without imposing a preconceived structure on the outcome (Child, 1990).

The following paragraphs describe each construct and its associated measurement scale. There is a description of what the construct aims to measure as well as how the measurement scale was developed and calculated. These constructs are described according to the flow of the research framework which starts from the left and concludes on the right. Details of the results of the Factor Analysis will be discussed later in the chapter (see Appendix 9-11). The scale reliabilities were assessed using Cronbach’s alpha for each scale. Reliability in this study is reflected in the consistent measurement of the constructs. The reliability is based on the idea that individual items produce results that are consistent with the overall questionnaire (Field, 2009). The summated measurement scale items will be treated as interval rather than simply ordinal because of the meaningfulness of differences in scale values (i.e. mean and standard deviation) of the antecedents. The author sees a meaning in the value as well as in the order of the scores on the antecedent variables.
Self-Acculturated Identity Scale

The scale consists of 7 items tapping into what these biculturals consider their identity to be based on their exposure since youth to adulthood. This scale is adapted from Suinn et al.’s (1992) SL-ASIA acculturation self-identity scale, and constructed especially for this study. The first five items reflected the extent of association with people from different ethnic groups: 1) as a child up to age 6, 2) as a child from 6-18 years of age, 3) as an adolescent, 4) as an adult (above 18 years of age) and 5) their preference for ethnic group association (which has the question as follows: “If you could pick, whom would you prefer to associate with in the community?). Responses to these five items were recorded on a 5 point scale ranging from 1 (Almost exclusively Asians, Asian-American, Orientals), 2 (Mostly Asians, Asian-American, Orientals), 3 (About equally Asian groups and non-Asian ethnic groups), 4 (Mostly non-Asian ethnic groups - e.g. Caucasian, Blacks, Hispanics, or others), to 5 (Almost exclusively non-Asian ethnic groups - e.g. Caucasian, Blacks, Hispanics, or others).

The final two items in the self-acculturated identity scale measure the respondent’s acculturation behaviour. The first was “where were you raised?”, with responses recorded as: 1 (in Asia only), 2 (mostly in Asia, some in U.S.), 3 (equal numbers of years spent in Asia and U.S.), 4 (mostly in U.S., some in Asia) to 5 (in the U.S. only). The second item was “what contact have you had with Asia”, with responses recorded as: 1 (raised one year or more in Asia), 2 (lived for less than one year in Asia), 3 (occasional visits to Asia), 4 (occasional communications through letters, phone calls, etc. with people in Asia) to 5 (no exposure or communication to people in Asia).

For this self-acculturated identity construct, similar to the ethnic social orientation construct, factor analysis results in two components (see Appendix 9). These components can be interpreted as 1) biculturals’ self-acculturated identity can be captured by their association
choice, and 2) this component shows that self-acculturated identity can also be captured by their demographics and history. Two scales were formed from variables which loaded highly on each component and both have a high reliability score, with Cronbach’s alpha greater than 0.80. However, previous studies (e.g. Suinn et al, 1992) have combined these into a single measure of acculturation. Furthermore, the second component explains only 21% of the achieved 67% cumulative percentage of the total variance extracted by the two factors. The correlation between the components ranges from having moderate relationships to strong relationships (r =0.325 to r= 0.714). Following Suinn et al (1992), the seven items were averaged to create an overall bicultural self-acculturated identity score. Cronbach’s alpha was 0.81 (this is above the acceptable value of .7 which suggests that these 8 items form a reliable scale). A high score (5) indicates a more Westernized identity; while a low score (1) indicates a more Asian identity.

Ethnic Social Orientation Scale

This scale consists of 14 items describing biculturals’ socializing behavior adapted from Yamada et al.’s (1998) Ethnocultural Identity Behavioral Index (EIBI). This scale consist of the following indices: (a) biculturals’ social interactions has 5 items (e.g. “Spend time talking, gossiping or chatting with members of my group”; and b) their opportunities for being exposed to their ethnic language has 8 items (e.g. “Watch TV programs that use the language of my group or that depicts the cultural group”) The wording of each item is shown in Appendix 2 for the English questionnaire and Appendix 3 for the Japanese questionnaire. All answers were recorded on a 7-point scale anchored with 1 (Never) to 7 (Always).

The Factor Analysis pattern matrix (see Appendix 10, 10-1, 10-2, 10-3) shows that the majority of the variables load strongly (values > .5) on components 1 and 2. The third factor is not meaningful on the basis that there is only one item that falls under Factor 3. Thus, variables from those components were removed and a second factor analysis test was run.
The pattern matrix shows that the first factor captures ethnic social orientation driven by
media (impersonal) and the second factor social orientation driven by people (personal).
Respondents can certainly score high/low on either dimension. According to Yamada et al.
(1998), these components are part of investigating biculturals’ behavioural component.
Although in Yamada et al’s (1998) study, they split behavioural items into three dimensions
(i.e. cultural activities, social interaction, and language opportunities); some of their items
overlap with one another. For example, there are some items in the social orientation
dimension that can also fall into the language opportunity dimension. Since this construct
investigates what attachment they have pertaining to their culture, it is vital to know what
language opportunity (i.e. the core of a culture) they have, and how often they socialize with
people of their ethnic group. Furthermore, because the author is dealing with psychological
factors (driven by impersonal and personal), values below .7 is expected due to its diversity
(Kline, 1999). Therefore, these two components will remain as one construct.

These 13 items were averaged to create an overall social ethnic orientation score.
Cronbach’s alpha was 0.85 (this is above the acceptable value of 0.7 which suggests that
these 13 items form a reliable scale). The Cronbach’s alpha may seem high due to the number
of items under the scale. To clarify that the high Cronbach’s alpha did not increase simply
due to the number of items, the scales were separated between impersonal and personal
subscales for confirmation purposes. The *impersonal* subscale that is social media oriented
had 6 items and was averaged to create an overall social ethnic orientation subscale score.
The Cronbach’s alpha was 0.86. The *personal* subscale, on the other hand, that is people
oriented had 7 items and was also averaged to create an overall second social ethnic
orientation subscale score, and the Cronbach’s alpha was 0.80. A high score (7) indicates a
preference towards a more Westernized culture; while a low score (1) indicates a preference
towards a more Asian culture.
Perceived Parental Ethnic Cultural Identity Scale

This scale consists of 4 items adapted from Suinn et al. (1992) which tap into biculturals’ perception of their parents’ ethnic identity. Each item consists of responses pertaining to both the respondent’s father and mother; therefore there is a total of 4 items. The first pair of items covered the perception of each parents’ Asian values: “How would you rate your mother (father) in terms of Asian values, e.g. about marriage, families?” Answers were recorded on a 5-point scale anchored with 1 (very Asian/Oriental) to 5 (very westernized/American). The second pair of items covered the way they perceive each parent in terms of ethnic identification: “What ethnic identification would your mother (father) use?” Answers were recorded on a 5-point scale anchored as: 1 (Oriental), 2 (Asian), 3 (Asian-American), 4 (Japanese-American) and 5 (American).

In this Factor Analysis pattern matrix (see Appendix 11), all variables fall into one component. Cronbach’s alpha was 0.83 (this is above the acceptable value of .7 which suggests that these 4 items form a reliable scale). The 4 items were averaged to create an overall Perceived Parental Ethnic Cultural Identity scale score. A high score (5) indicates a more Westernized identity; while a low score (1) indicates a more Asian identity.

Demographics

Demographic variables included current age, age upon arriving in the U.S., total years attending school in the U.S, age upon attending school in the U.S., length of residence in Hawaii, ethnicity, and generational status in U.S. “Which generation are you?” is a scale that measures the generational status of the respondent. Responses were recorded on a 5 point scale: 1 (1st generation) to 5 (5th generation).
Felt Ethnicity

This construct is asked in the first question of the questionnaire which is subjects’ self-reported statement of the ethnic group that they most strongly identify with. All responses were recorded based on their verbatim description of their ethnoculture. These categories include Japanese, Japanese-American, Asian-Americans and Caucasians. In this study, we refer to biculturals’ feelings towards their ethnic identity (strongest identification with an ethnic group) as felt ethnicity.

Respondents’ Characteristics

Of the 245 respondents, 197 subjects self-reported their ethnic identity as either Japanese or Japanese-American. To fulfill the objective of this study, the data were filtered down to Japanese and Japanese-American ethnic biculturals. Amongst these 197 Japanese biculturals, 61.9% were female and 38.1% were male. Table 6.1 shows a break-down of the sample by age and their length of residence in Hawaii.
Most of the respondents (69.1%) were born in the United States as offspring of the first or previous generations (i.e. second-generation and later), whereas 28.4% were born outside the United States but raised here for most of their lives. Only a minimal 2.5% were not sure which generational category they fall into due to lack of information. Japanese represented 26.5% of the respondents. Japanese-Americans represented 53.9% of the
respondents followed by other Asian-Americans (13.1%), and others (non-Asian, 1.6% and mixed Asians, 1.6%). With respect to the age at which these respondents first attended school, 58.8% attended school since they were less than 5 years old.
STUDY 2- Transition from Session 1 to Session 2

As described in chapter 5, Japanese and U.S. mainstream versions of the two brands of different product categories were created and used for brand attitude manipulation. Participants were told that this second part of the study focused on evaluation of two brands being introduced by an upcoming retailer. Because there is no control group, a counterbalance approach is adopted. The treatment conditions are described next.

Design and procedure

*Treatment Groups.* There were four treatment groups, defined by the combination of language and product type. Each group saw a hedonic product advert and a utilitarian product advert, and each advert was presented in either Japanese or English. These four sets of HED/UTL adverts were separated into different language pairs (see counterbalance):

- Group 1: Japanese (HED) – Japanese (UTL)
- Group 2: Japanese (HED) – English (UTL)
- Group 3: English (HED) – Japanese (UTL)
- Group 4: English (HED) – English (UTL)

Each set was placed side by side on a table at the author’s event booth. Each set contains approximately 50 copies of the same treatment group adverts. The author and her assistants alternated their distribution. The questionnaire for the experiment was self-completed by the participants. To avoid any concerns about experimental bias, the author used non-Japanese assistants in helping out with the distribution. People who approached the event booth, regardless of their ethnicity, were asked to participate. For example, respondent 1 who approached the booth was given a HED-Japanese advert and a UTL-English advert. The next respondent will then be given a HED-English advert and a UTL-Japanese advert. The author’s assistants did the same alternation, HED-JP, UTL-JP, HED-EL, UTL-EL.
In this study, each product category advert has two versions: English and Japanese. The English version has names that are typically Americanized (English names) and the Japanese version has Japanese writings/characters. Subjects were first presented with a variety of two products from two different categories (hedonic and utilitarian).

This design is similar to Hong et al. (2000)’s frame switching experiment where their subjects were exposed to a set of cultural icons designed to “activate the associated social theories that product cultural biases in attribution” (p. 714). In their experiments, they used several kinds of icons, which some are symbols (e.g. the American flag vs. a Chinese dragon).

**Dependent Variables.** Upon exposure to these stimuli, respondents were then asked to answer five questions pertaining to what they had seen. These responses are the dependent variables in this study. These questions asked respondents’ feelings towards the product, their perceived quality of the product, their likeliness to buy or recommend the product in the next 12 months for their family and co-worker.

**Independent Variables.** The two independent variables are language (Japanese and English) and product category (hedonic - TV and utilitarian - battery).

**Session 2: Stimuli and Measures**

The second session of Study 2 was the experimental manipulation. Social surroundings (family vs. co-workers), and product types (hedonic vs. utilitarian) were within-subjects variables, while language (Japanese vs. English) and felt ethnicity served as a between-subjects factor.

**Between groups factors**

The use of language as a between-subjects factor ensured that respondents did not see the same product with a different language brand name. For example, Respondent 1 would
see a JP-Hedonic and an EL-Utilitarian, and Respondent 2 (the next person who approaches the booth) would see an EL-Hedonic and a JP-Utilitarian. Each respondent who approaches the booth will be exposed to a different ad; the alternation of the ads is according to the counterbalances.

The two languages serve as priming stimuli. Depending on which treatment group each respondent fell into, the language stimuli that they were exposed to varied: either Japanese or English. The Japanese ad was written in all three types of Japanese writing style (kanji, romaji, and katakana). The American ad was written in the English alphabet.

Felt ethnicity was defined as the ethnic group that subjects associate the strongest with, either Japanese or Japanese-American.

**Within-subjects factors**

*Hedonic and Utilitarian Products*

Hedonic products are consumed primarily for pleasure, which also means that the attribute of such a product evokes “emotional arousal” (Hirshman and Holbrook, 1982). The hedonic product chosen for this study was a television set which was named Thompson in English and Yokoyama in Japanese.

Utilitarian products are primarily consumed for practical purposes. This means that the product’s function is the most information for consumers when they picked the product. The utilitarian product chosen for this study was a battery. This battery was given DaWin battery as its English name and Shinko Battery as its Japanese name.
Social Surroundings

Social surroundings in this study are defined by the surrounding people and the situational norms involved (also known as task definition). The people in this study refer to 1) family and 2) co-workers.

Procedure

The purpose of exposing subjects to the language stimuli is to investigate its impact on product preferences. First, subjects were asked to observe and/or read the brand name and then were asked to answer questions related to the hedonic/utilitarian scale (see Appendix 4-1, 4-2, 4-3, 4-4, 5-1, 5-2, 5-3, 5-4). Subjects were exposed to the two products one after the other. Each ad was shown twice for a period of 30 seconds each time, following the procedure suggested by Krugman (1972). The first presentation serves as an initial attention-getter allowing respondents to “understand the nature of the stimulus” (Krugman, 1972, p. 13).

Upon the ad exposure, each respondent was then asked to fill out the questions regarding this first ad.

Measures

Two items were included at the end of the experiment that probed their attitude towards: 1) quality of product (from excellent to poor), 2) attitude towards product (from like to dislike). These items were rated on bipolar scales with endpoints of (1) good and (7) bad, (1) Like and (7) dislike.

In addition, consumption preference was assessed using bipolar adjectives were adapted into relative adjectives and framed as questions: for example, “After observing the "進行！電池(Shinkou Battery)" advertisement, how do you feel towards the product?”
Participants rated their responses on a 7 point scale anchored on both hedonic and utilitarian with Japanese sounding brand versus American sounding brand. The neutral point for the hedonic product and utilitarian product categories is identified as “neither like nor dislike”.

Afterwards, participants were asked to indicate their relative intent to purchase the product as gifts to either their family or co-workers, using a scale adapted from Bruner (1992). Family refers to the respondent’s immediate and close family members (mother, father, siblings, grandparents, uncles, aunties or any blood related relative with whom they consider to have a close relationship). Co-workers do not have as close relationships as family members, and these people may just be colleagues that the respondents work with or maybe acquaintances at their present or prior work places. Measurements are on a 7-point scale. There are two measurement scales, one which is anchored by Hedonic product (Japanese prime) over Hedonic product (American prime) (very likely to very unlikely). The second scale is anchored by utilitarian product (Japanese prime) over Utilitarian product (American prime) from (very likely) to very unlikely)

Sample Characteristics

The method of distributing the pairs of ads did not guarantee an equal number of males and females in each treatment group. The gender distribution for each group is shown in Table 6.1(a); and the proportion of males varied from 35% in group 2 to 42% in group 1 and 35% in Group 3 to 38% in Group 4. The age distribution for each group is shown in Table 6.1(b). Each treatment group has a similar number of respondents in each age category.
Table 6.1(a) Gender Distribution of Respondents in the 4 Treatment Groups

<table>
<thead>
<tr>
<th></th>
<th>Utilitarian</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Japanese</td>
<td>American</td>
<td></td>
</tr>
<tr>
<td>Hedonic</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Japanese</td>
<td>N = 57</td>
<td>N = 53</td>
<td></td>
</tr>
<tr>
<td></td>
<td>M = 24; F = 33</td>
<td>M = 19; F = 34</td>
<td></td>
</tr>
<tr>
<td>American</td>
<td>N= 48</td>
<td>N= 39</td>
<td></td>
</tr>
<tr>
<td></td>
<td>M = 17; F = 31</td>
<td>M = 15; F = 24</td>
<td></td>
</tr>
</tbody>
</table>

Table 6.1(b) Age Distribution of Respondents in the 4 Treatment Groups

<table>
<thead>
<tr>
<th></th>
<th>Utilitarian</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Japanese</td>
<td>American</td>
<td></td>
</tr>
<tr>
<td>Hedonic</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Japanese</td>
<td>N = 57</td>
<td>N = 53</td>
<td></td>
</tr>
<tr>
<td></td>
<td>18-25 =5; 26-33 = 7; 34-41 =14; 42-49 = 10; 50 and above =21</td>
<td>18-25 =3; 26-33 = 12; 34-41 =10; 42-49 = 15; 50 and above =13</td>
<td></td>
</tr>
<tr>
<td>American</td>
<td>N= 48</td>
<td>N= 39</td>
<td></td>
</tr>
<tr>
<td></td>
<td>18-25 =1; 26-33 = 11; 34-41 =11; 42-49 = 10; 50 and above =15</td>
<td>18-25 =6; 26-33 = 3; 34-41 =6; 42-49 = 13; 50 and above =11</td>
<td></td>
</tr>
</tbody>
</table>

Analysis procedure

The dependent variables in this study are treated as continuous variables. The measurement scales developed for these continuous variables follow the procedure used in prior research (Suinn et al., 1992; Yamada et al., 1998). The main methods of analysis used
to test the study hypotheses were analysis of variance (ANOVA) and analysis of covariance (ANCOVA).

It is assumed that the dependent variable is approximately normally distributed within each cell, that the population variances are identical within each cell, and that the observations and groups are independent of each other. In Repeated Measures ANOVA, the assumption of sphericity states that the variance of the difference between the treatment group 1 (JP-JP) and 2 (JP-EL) equals the variance of the difference between treatment group 1 (JP-JP) and 3 (EL-JP), which equals the variance of the differences between treatment group 1 (JP-JP) and 4 (EL-EL), which equals the variance of the differences between treatment group 2 (JP-EL) and 4 (EL-EL). Examination of the relevant summary measures showed that each of these assumptions is approximately met.

In this study, as there were only two levels of the repeated-measures variables, the assumption of sphericity is automatically met (Fields, 2009).

SUMMARY

Seven main hypotheses have been proposed. These hypotheses were developed on the basis of the distinctiveness, self-construal and social identity theories. The author aimed to investigate whether consumers are able to switch their dual cultural frameworks as biculturals by applying self-construal theories and situational ethnicity with social identity theories. These hypotheses will be examined with a quantitative (statistical) method. Philosophical underpinnings of this research design and the proposed statistical method to test the hypotheses will be elaborated in the following chapter.
CHAPTER 7

ANALYSIS OF STUDY 2 FINDINGS

This chapter presents the results of data analysis to test the study hypotheses. Initial analysis (i.e. data overview and data cleaning) and validation of the measurement models were reported in Chapter 6. The overall results of the summated measurement scale items suggested that the three antecedents for felt ethnicity measure have good validity and reliability based on Cronbach’s alpha. The author reduced any possible experimenter bias by taking appropriate steps in the research design. She used a neutral venue and had her respondents complete the questionnaires by themselves. Also, to take further precaution, the author did not inform her assistants of the hypotheses, therefore the assistants were not able to hint the respondents of any sort during when introducing the questionnaire to the respondents.

Analysis will consider the relationship between felt ethnicity and its three antecedents, as well as the relationship of felt ethnicity and product type (hedonic and utilitarian) with purchasing intentions. In this chapter, the author will report results for two separate dependent variables: product attitude and perceived product quality respectively as displayed in the right hand side of the research framework (see Figure 5.1 on p. 210). The author will use ANOVA to test the impact of print adverts that are primed with different languages on product evaluation (i.e. product attitude and perceived product quality). A repeated measures analysis of variance (RM ANOVA) was also conducted to investigate the effect of the proposed moderator (social surrounding – purchase for either family or coworkers) on the relationship between felt ethnicity and purchasing intentions. ANCOVA will also be used to check for the impact of the demographics.
THE ANTECEDENTS OF FELT ETHNICITY

The relationship between felt ethnicity and its three hypothesised antecedents is examined in this section. First, the correlations among the variables are examined; and the following section uses logistic regression analysis to test how well felt ethnicity can be predicted.

Correlations among antecedents

The purpose of conducting a correlation analysis is to see whether two variables co-vary, and at the same time attempts to quantify the strength of the relationship between these variables. Table 7.1 shows the correlations among the four independent variables: felt ethnicity and its three antecedents.

Table 7.1 Means, Standard Deviations, and Correlations Among Study Variables (Cronbach’s α in parentheses)
a) Japanese-Americans (n=132)

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Felt Ethnicity</td>
<td>3.23</td>
<td>4.13</td>
<td>2.87</td>
<td></td>
</tr>
<tr>
<td>2. Self-Acculturated Identity</td>
<td>.12</td>
<td>(.81)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Ethnic Social Orientation</td>
<td>-.05</td>
<td>-.34**</td>
<td>(.86)</td>
<td></td>
</tr>
<tr>
<td>4. Perceived Parental Ethnic Cultural Identity</td>
<td>.17</td>
<td>.60**</td>
<td>-.03</td>
<td>(.83)</td>
</tr>
</tbody>
</table>

** Correlation is significant at the 0.01 level (2-tailed).
b) Japanese (n=65)

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Felt Ethnicity</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Self Acculturated Identity</td>
<td>.63**</td>
<td>(.81)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Ethnic Social Orientation</td>
<td>-.29*</td>
<td>-.58**</td>
<td>(.85)</td>
<td></td>
</tr>
<tr>
<td>4. Perceived Parental Ethnic Cultural Identity</td>
<td>.54**</td>
<td>.73**</td>
<td>-.36**</td>
<td>(.83)</td>
</tr>
<tr>
<td>Mean</td>
<td>1.58</td>
<td>2.27</td>
<td>5.04</td>
<td>2.08</td>
</tr>
<tr>
<td>Standard Deviation</td>
<td>1.18</td>
<td>6.32</td>
<td>13.93</td>
<td>3.45</td>
</tr>
</tbody>
</table>

** Significance at the 0.01 level (2-tailed).

There is a positive relationship between felt ethnicity and self-acculturated identity. This correlation relationship indicates that the more westernized they are (strong self-acculturated identification), the more they identify with Japanese-American rather than Japanese ethnicity (strong salience of felt ethnicity). On the other hand, there is a negative correlation between felt ethnicity and ethnic social orientation. The correlation results make sense as they show that the more they socialize with non-Japanese or non-Japanese-American, the more salient is their Japanese ethnic identity. In other words, the people that they socialize with have an effect on how they want to identify themselves ethnically. Thus, Japanese report that they feel more Japanese when they socialize with non-Japanese, while Japanese-Americans report that they feel more Japanese-American when they socialise with Japanese.

Lastly, there is a positive relationship between perceived parental ethnic cultural identification and felt ethnicity. This result indicates that the more westernized they perceived their parents to be (high perceived parental ethnic cultural identification), the more these biculturals identify themselves with Japanese-American ethnicity (high felt ethnicity). In other words, they are following their parents’ footsteps in cultural values. According to
socialization literature (Moshics, 1985), parental effect has an influence on adolescents’ future lifestyle and decision-making processes. The result, however, shows that perceived parental ethnic cultural identification has the weakest relationship with how biculturals’ feel about their ethnicity (i.e. felt ethnicity). Nonetheless, this result shows a positive relationship, it is reasonable to assume that when they perceive their parents to be Japanese, they will also adopt that ethnic label for themselves. This suggests that regardless of the generational status of these biculturals, these subjects will naturally reflect their parents’ choice of ethnic identity.

Testing the Impact of the three Antecedents on Felt Ethnicity

The antecedents of felt ethnicity are tested according to the flow of the final research framework (see Figure 5.1 on p. 210). Starting from the first antecedent, self-acculturated ethnic identity, followed by ethnic social orientation, then perceived parental ethnic cultural identity.

Logistic regression analysis was used to test the independent contribution of each of the three hypothesised antecedents to the prediction of a binary dependent variable, felt ethnicity. The dependent variable in logistic regression is the log of the odds ratio, which is the likelihood of being Japanese-American versus being Japanese. Compared to linear regression, there is no assumption that the dependent variable is measured on an interval scale or is normally distributed. The significance of the overall model is shown by a Chi-square statistic; while the significance of each predictor variable is shown by a Wald statistic. Table 7.2 shows the overall results for the fitted model with three predictors, and Table 7.3 shows the individual components of the model. Table 7.2 shows summary results for the full model. A test of the full model against the constant-only model was statistically significant, indicating that the predictors as a set can reliably distinguish between the two felt ethnicity groups (Chi square=88.48, p<.01 with df =3). Based on the three predictor variables included,
the model was able to classify successfully 84.3% (69.2% for the Japanese group and 91.7% for the Japanese-American group).

**Table 7.2.**

**Testing the Odds Ratio of being Japanese or Japanese-American Bicultural**

<table>
<thead>
<tr>
<th>Step</th>
<th>-2 Log likelihood</th>
<th>Cox &amp; Snell R Square</th>
<th>Nagelkerke R Square</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>161.404 **</td>
<td>.362</td>
<td>.503</td>
</tr>
</tbody>
</table>

\* \* \* p < .01.

**Classification Table**

<table>
<thead>
<tr>
<th>Observed</th>
<th>Predicted</th>
<th>Ethnicity</th>
<th>Japanese</th>
<th>Japanese-American</th>
<th>Percentage Correct</th>
</tr>
</thead>
<tbody>
<tr>
<td>Step 1</td>
<td>Ethnicity Japanese</td>
<td>45</td>
<td>20</td>
<td>69.2</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Japanese-American</td>
<td>11</td>
<td>121</td>
<td>91.7</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Overall Percentage</td>
<td></td>
<td></td>
<td>84.3</td>
<td></td>
</tr>
</tbody>
</table>

\* \* The cut value is .500

The contribution of the individual variables in the model to the prediction of felt ethnicity is reported in Table 7.3 and this shows that only self-acculturated identity (B = 0.234, Wald chi-square = 15.05, p < .001) and ethnic social orientation (B = -0.051, Wald chi-square = 8.05, p < .01) made a significant contribution to prediction. The direction of the relationship in each case is consistent with the correlation analysis reported in the previous section.
Biculturals’ **self-acculturated identity** is significantly associated with identification with either Japanese or Japanese-American ethnicity. The odds ratio for self-acculturated identity indicates that every unit increase in reporting a western self-acculturated identity is associated with a 23.4% increase in the odds of feeling Japanese-American rather than Japanese (see Table 7.3). The self-acculturated identity variable has the greatest impact on biculturals’ felt ethnicity. The more a bicultural is acculturated as American rather than Japanese, the more he/she will identify him/herself as Japanese-American, rather than Japanese (a positive relationship). Hypothesis 1 which claims that: *The more time that bicultural individuals have spent with Western people, the more likely they are to identify with Japanese-American rather than Japanese ethnicity*, is supported.

### Table 7.3.

**Results of Logistic Regression For prediction of Felt Ethnicity Among Japanese and Japanese-American Biculturals**

<table>
<thead>
<tr>
<th>Independent Variable</th>
<th>B</th>
<th>S.E.</th>
<th>Wald $X^2$</th>
<th>Odds Ratio</th>
</tr>
</thead>
<tbody>
<tr>
<td>Step 1&lt;sup&gt;a&lt;/sup&gt;</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Self-Acculturated Identity</td>
<td>.234</td>
<td>.060</td>
<td>15.05***</td>
<td>1.263</td>
</tr>
<tr>
<td>Ethnic Social Orientation</td>
<td>-.051</td>
<td>.018</td>
<td>8.05***</td>
<td>.950</td>
</tr>
<tr>
<td>Perceived Parental Ethnic Cultural Identity</td>
<td>-.021</td>
<td>.075</td>
<td>.08</td>
<td>.979</td>
</tr>
</tbody>
</table>

<sup>a</sup>-2 Log likelihood = 161.404

The **ethnic social orientation** predictor variable is also significant. The odds ratio for social orientation indicates that every unit increase in social orientation is associated with a 5% decrease in the odds of feeling more Japanese-American (see Table 7.3). The more those individuals socialise with Western people (higher values of social orientation) the more likely they are to report identification with Japanese ethnicity (lower values of felt ethnicity). This
supports hypothesis 2. Ethnic social orientation has a negative relationship with felt ethnicity. This result makes sense because it tells the author that when these biculturals are socializing around with Americans (non-Japanese or Japanese-American), the more the environment will make their preferred ethnic identity salient, therefore leading them to feel either more Japanese or more Japanese-American. This is explainable by Grier and Deshpande’s (2004) Distinctiveness Theory. In other words, socializing with a group of different ethnicity will increase ethnic salience in these biculturals.

In addition, even if the label is stated as “Japanese” per say, most of them are recent immigrants; and logically speaking, if they have the intention to live abroad, it is reasonable to argue that they will have the desire to adopt bits and pieces of Western cultural practices. Of course, their desire to adapt to the environment is also dependent on the reason for migration. Nonetheless, as Hawaii is known to be a melting pot of different ethnicity, Japanese individuals are bound to mix around sometimes with individuals who are not of Japanese ethnicity. Looking at the correlation, these two predictors shows the relationship that on one side biculturals seek out diverse people and at the same time it reinforces their sense of biculturalism.

The third predictor variable in the model is **perceived parental ethnic cultural identity**. While there is a significant correlation between perceived parental ethnic cultural identification and felt ethnicity, the effect from the logistic regression is not significant. The odds ratio for perceived parental ethnic cultural identification indicates that every unit increase in perceived parental ethnic cultural identification (i.e. parents feeling they are more Western) is associated with a non-significant 2.1% decrease in the odds of feeling Japanese-American (see Table 7.3). This means that an increase in perceived parental ethnic cultural identification (on the 5-point scale, where 1 = Very Asian, and 5 = Very Western) is associated with a slight decrease in identification with Japanese ethnicity (i.e. responding as
Japanese rather than Japanese-American). The odds of feeling either Japanese or Japanese-American are not influenced by the ethnic social orientation antecedent. This means that whatever ethnic label these biculturals’ parents choose, the decision will not have an effect on how they label themselves ethnically. This means that their strength of any ethnic group is not being influence by their perceived parental ethnic cultural identity. Perceived parental ethnic cultural identification is not a significant predictor in this model, and so hypothesis 3 is not supported.

**Summary**

Table 7.3 shows that two of the three proposed antecedents of biculturals’ felt ethnicity are significant: who they socialize with (ethnic social orientation) and their self-acculturated identity. A plausible reason for why non-family influences are stronger on felt ethnicity is due to external exposure (e.g. media, school, social networks, etc.). Furthermore, with Japan flourishing as a nation and gaining fame in various fields, young Japanese-Americans have the desire to participate in University exchange programs, participating in Cherry Blossom (Japanese-American pageant contests), and many other curriculum activities. These activities encourage young Japanese-Americans and other Asian-Americans to learn more about Japan and their culture. These activities also suggest that Japanese-American, or even other ethnic group members are inevitably exposed to Japanese culture on a more than regular daily basis. By observing the results displayed in the regression analysis, the correlation relationship is explained by the other two predictors which is not observed in the correlation test.

In this study, felt ethnicity is defined and measured in terms of the individual’s identification with a specific ethnicity, and is thus considered as a state variable which can be activated or triggered by a stimulus. This is quite different from ethnicity as a trait variable,
which could potentially have a causal impact on the three antecedents (i.e. causation in the opposite direction to that shown in the conceptual framework). In other words, this study is about what triggers identification with a specific ethnicity rather than the impact of trait ethnicity on the choice of people to socialize with (i.e. ethnic social orientation).

The next part of this chapter will discuss the second portion of the research framework: the relationship between felt ethnicity and product preferences for two types of product (hedonic and utilitarian) as influenced by ethnic language primes.

**RELATIONSHIP BETWEEN ETHNIC LANGUAGE PRIMES AND PRODUCT PREFERENCES**

In this section, the author examines biculturals’ product preference (i.e. product attitude and perceived product quality) based on their reaction to adverts for two product types (hedonic versus utilitarian) each of which was primed with two different languages (either Japanese or English). The hypotheses being tested in this section are grouped together under hypothesis 4 in the study framework (Figure 5.1 on p. 210). Results are reported for the two dependent variables separately: product attitude and product quality. Table 7.4 shows the mean scores for both dependent variables side by side; and analyses will be reported for each dependent variable in turn. Following the presentation of overall results, significant effects are explored further through examination of the means, multiple comparison tests, and plots of the means of the significant interactions.
Table 7.4.

Descriptive Statistics of Product Attitude and Perceived Product Quality in Different Ethnic Language Primes

<table>
<thead>
<tr>
<th></th>
<th>Hedonic Product</th>
<th>Utilitarian Product</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>Mean</td>
</tr>
<tr>
<td><strong>a) Product Attitude</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>JP-JP</td>
<td>4.49 (1.30)</td>
<td>3.88 (1.09)</td>
</tr>
<tr>
<td>JP-EL</td>
<td>4.42(1.46)</td>
<td>4.15(1.34)</td>
</tr>
<tr>
<td>EL-JP</td>
<td>4.21(1.47)</td>
<td>4.27(1.58)</td>
</tr>
<tr>
<td>EL-EL</td>
<td>3.74(0.99)</td>
<td>3.74(1.23)</td>
</tr>
<tr>
<td>Japanese</td>
<td>4.36 (1.38)</td>
<td>4.06(1.34)</td>
</tr>
<tr>
<td>English</td>
<td>4.13(1.32)</td>
<td>3.98(1.30)</td>
</tr>
<tr>
<td><strong>b) Product Quality</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>JP-JP</td>
<td>4.63(1.22)</td>
<td>3.93(1.18)</td>
</tr>
<tr>
<td>JP-EL</td>
<td>4.45(1.62)</td>
<td>3.94(1.38)</td>
</tr>
<tr>
<td>EL-JP</td>
<td>4.01(1.66)</td>
<td>4.23(1.68)</td>
</tr>
<tr>
<td>EL-EL</td>
<td>3.31(1.30)</td>
<td>3.51(1.10)</td>
</tr>
<tr>
<td>Japanese</td>
<td>4.35 (1.46)</td>
<td>4.07(1.43)</td>
</tr>
<tr>
<td>English</td>
<td>3.97 (1.60)</td>
<td>3.76(1.28)</td>
</tr>
</tbody>
</table>

Note: Standard Deviation in parentheses. High mean score = more favourable attitude towards the product

Product Attitude

The first dependent variable to be considered is product attitude. A 2 Product type (hedonic vs. utilitarian) x 2 Prime (Japanese language vs. English language) two way analysis of variance (ANOVA) was conducted in order to test the first part of hypotheses 4(a) (hedonic product) and 4(b) (utilitarian product). This analysis is to examine whether product attitude varies according to the two factors of product type and language prime. Table 7.4(a) shows the mean scores for this dependent variable, and Table 7.5 shows ANOVA results.
Levene’s test is used to assess the tenability of the assumption of equal variances in this analysis (Field, 2009). For biculturals’ product attitude towards a hedonic product, the variance were equal for Japanese and Japanese-Americans, F (1, 195) = .710, ns, as well as for utilitarian products, F (1, 195) = .372, ns. Since the Levene’s test was non-significant, the assumption of homogeneity of variances has not been violated. That means that the assumption of equal variances between the groups is met.

The columns in both parts of Table 7.4 show means for the two product types, hedonic and utilitarian. Under each dependent variable, the means that fall into the respective languages (JP –Japanese and EL–English) were stated. Each row represents the counterbalanced ads (language prime) in the order that was exposed to the subjects.

<table>
<thead>
<tr>
<th>Table 7.5.</th>
<th>Results of Product Attitude towards Hedonic and Utilitarian Product Types (n=197)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Source</td>
<td>Product Attitude</td>
</tr>
<tr>
<td></td>
<td>Hedonic Product</td>
</tr>
<tr>
<td></td>
<td>F</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Between-Subject Effects</td>
<td></td>
</tr>
<tr>
<td>Hedonic Product Language (Japanese vs. English)</td>
<td>6.16***</td>
</tr>
<tr>
<td>Utilitarian Product Language (Japanese vs. English)</td>
<td>1.98</td>
</tr>
<tr>
<td>Two-Way Interaction</td>
<td>1.02</td>
</tr>
</tbody>
</table>

Hedonic product: R Squared = .041 (Adjusted R Squared = .026)  
Utilitarian product: R Squared = .024 (Adjusted R Squared = .008)  
** p < .05; *** p < .01

Hedonic product. The ANOVA (see Table 7.5) revealed only a significant main effect for product language (F (1, 193) = 6.16, p < .01) on the attitude towards the product. Table 7.4
shows the means for product attitude. As predicted in Hypothesis 4 (a) (1), there is a significant difference in product attitude according to the language used for the product. Subjects have a more favourable attitude towards a hedonic product if the brand name is in Japanese: the mean score for Japanese language ads ($\bar{x}=4.36$) is higher than the mean score for English language ads ($\bar{x}=4.13$). Therefore, H4 (a) (1) is supported.

**Utilitarian product.** The ANOVA for the utilitarian product (see the right hand side of Table 7.5) shows that there are no significant main effects of product language on product attitude for the utilitarian product. The means show that favourability towards the utilitarian product with a Japanese brand name is slightly higher than it is for English brand name ($\bar{x}=4.06$ vs. $\bar{x}=3.98$), though this is not significant. However, there is a two-way interaction between the product languages ($F (1, 193) = 4.475, p<.05$): the favourability of attitudes towards the product depends on the language used to present both products (see Figure 7.1). The second column (see Table 7.4) shows the results for attitudes towards the utilitarian product. Neither main effect was significant, though the two-way interaction was significant ($F (1, 193) = 4.48, p < .05$). Therefore, H4 (b) (1) is not supported.
Figure 7.1. - Two-Way Interaction for Product Attitude for Utilitarian Product Type

The pattern of the group means in the second column of Table 7.4 (a) shows that the utilitarian product is evaluated more favourably when the language used is different from that used for the hedonic product. Thus, subjects prefer the English language utilitarian product when the hedonic product is presented in Japanese ($\bar{x} = 4.49$ and $\bar{x} = 3.88$, $\bar{x} = 4.42$ and $\bar{x} = 4.15$); but the opposite is true when the utilitarian product is presented in Japanese ($\bar{x} = 4.21$ and $\bar{x} = 4.27$, $\bar{x} = 3.74$ and $\bar{x} = 3.74$). Based on the means score (see Table 7.4(a)), it suggests that subjects’ attitude towards the utilitarian product changes when the prime of the first print advertisement (i.e. TV) is different from the second print advertisement (i.e. battery). This suggests that subjects are reliant on the prime of the first print advertisement when they have to determine their preference towards a utilitarian product. This reliance occurs when the language differs between the two print advertisements. These results support hypotheses 4 (a) (1) but not 4 (b) (1).
Although the utilitarian product only had an interaction effect and not a main effect, ethnic prime exposure can still be considered to be effective in triggering bicultural subjects’ product evaluation. A probable reason for the significant interaction effect is because utilitarian product ad was shown after the hedonic product type ad. This does not mean that ethnic language primes are not effective, but rather when subjects are being asked to evaluate a utilitarian product, their decision will be affected by what they were being exposed first.

**Product Quality**

The second dependent variable is perceived product quality, and the same analysis was used. The study hypotheses being tested here are the second part of hypotheses 4(a) for the hedonic product and 4(b) for the utilitarian product (see Figure 5.1 on p. 210). The mean scores for each of the groups are shown in Table 7.4(b). A 2 Product type (hedonic vs. utilitarian) x 2 Prime (Japanese language vs. English language) two way analysis of variance (ANOVA) was conducted (see Table 7.6). This analysis is to examine whether perceived product quality (on a scale from *very poor* to *excellent*) varies according to the two factors of product type and language prime.

Similar to the analysis conducted for product attitude, Levene’s test was used in this analysis to assess the equality of variances within the groups (Field, 2009). For biculturals’ perceived product quality towards hedonic product, the variance were equal for Japanese and Japanese-Americans, $F(1, 195) = .396, ns$, as well as for utilitarian products, $F(1, 195) = .172, ns$. Since the Levene’s test was non-significant, the assumption of homogeneity of variances have not been violated. That means that there is equal variance between the groups.

The column in both parts of Table 7.4(b) show means for two product types, hedonic and utilitarian. Similar to the test for product attitude, the author also tested for biculturals’ response towards product quality. Under each dependent variable, the means that fall into the
respective languages (JP –Japanese and EL–English) were stated. Each row represents the counterbalanced ads (language prime) in the order that was exposed to the subjects.

Table 7.6.
Results (ANOVA) of Perceived Product Quality towards Utilitarian Product Purchasing Intention (n=197)

<table>
<thead>
<tr>
<th>Source</th>
<th>Perceived Product Quality</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Hedonic Product</td>
</tr>
<tr>
<td></td>
<td>F</td>
</tr>
<tr>
<td><strong>Between-Subject Effects</strong></td>
<td></td>
</tr>
<tr>
<td>Hedonic Product Language (Japanese vs. English)</td>
<td>17.35***</td>
</tr>
<tr>
<td>Utilitarian Product Language (Japanese vs. English)</td>
<td>4.48**</td>
</tr>
<tr>
<td>Two-Way Interaction</td>
<td>1.61</td>
</tr>
</tbody>
</table>

R Squared = .10 (Adjusted R Squared = .087)
R Squared = .030 (Adjusted R Squared = .015)
*p<.10, ** p < .05, *** p < .01

Hedonic Product

A two-way ANOVA was conducted to see if the subject’s perceived quality towards the product is affected by the brand names (language of the primes). Results are shown in the left hand columns of Table 7.6. Hypothesis 4 (a) (2) predicts that exposure to an ethnic prime (in terms of the language of the ad) leads to a difference in perceived product quality. Both main effects for the hedonic product were significant: hedonic product language (F(1,193) = 17.354, p<.01), and the utilitarian product language (F(1,193) = 4.48, p<.05). Higher product quality were reported for the hedonic product when the brand name of the advertisement was Japanese than when it was English (X=4.63, X̄=4.45 versus X=4.02, X̄=3.31 respectively, see Table 7.4b). Hypothesis 4(a) (2) is thus supported: there is a significant difference in rating of
product quality according to the language used for the product. Subjects have a more favourable attitude towards a hedonic product if the brand name is in Japanese: the mean score for Japanese language ads ($\bar{x}=4.35$) is higher than the mean score for English language ads ($\bar{x}=3.97$).

There was no significant interaction of the primes for the hedonic product and the utilitarian product. The result suggests that subjects are reliant on the prime of the respective product type. In other words, the primes have an independent effect on the hedonic and utilitarian product types. It should be noted that when subjects are exposed to a utilitarian product, it is not about the primes (i.e. language) of the advert but because they do not know what to expect on the next advert that is to be shown to them, and it matters whether the primes are the same or different. There was no interaction between the primes of the hedonic product and the primes of the utilitarian product. Hypothesis 4 (a) (2) which discuss how biculturals’ perceived quality towards a hedonic product is influenced by the ethnic language primes is supported.
**Utilitarian Product**

Similarly, a two-way ANOVA was conducted for the utilitarian product type in order to test hypothesis 4(b) (2) of the framework (Figure 5.1 on p. 210). Results of the ANOVA are shown in the right hand columns of Table 7.6. There is a significant main effect of utilitarian product language and a significant two-way interaction. The mean scores (see Table 7.4b) show that it is not just about the language of the advert but whether the advert is presented in a different language than the previous advert. The means show that favourability towards the utilitarian product with a Japanese brand name is higher than it is for English brand name ($\bar{x}=4.07$ vs. $\bar{x}=3.76$). However, there is a two-way interaction between the product languages ($F(1,193)=4.48, p<.05$): the rating of product quality depends on the language used to present both products (see Figure 7.2). This interaction means that the hypothesis is only partly supported. This means that language has an effect on how respondents’ perceive the quality of the product to be. Also, because there is an interaction of the two main languages, it means that depending on the sequence of the language exposed on a product, the quality of product perceived by the respondents is affected by what they saw first. The second half (see Table 7.4) shows the results for quality towards the utilitarian product. There was a marginal main effect as well as a two-way interaction was significant ($F(1,193)=4.48, p<.05$). Therefore, H4 (b) (2) is partly supported.
Summary

The above findings suggest that the cultural stimuli of Japanese or English language triggers different cognitive representations of the product, especially for the hedonic product, and the match between brand characteristics and product category characteristics. The fitting level refers to how a brand characteristics matches with the product category characteristics (i.e. hedonic or utilitarian).

The next section extends the material in the previous section for Experiment 1 to test the moderating effect of social surroundings on purchase intentions. Following that section will be a report of Experiment 2, which investigates the same concepts but includes felt ethnicity as a between-subject factor.
EXPERIMENT 1 (a) AND 1(b) THE MODERATING EFFECT OF SOCIAL SURROUNDINGS ON BICULTURALS’ PURCHASING INTENTIONs

In this section, the author presents Experiment 1(a) and 1(b) which serve as an overview of bicultural’s purchasing intentions. Experiment 1(a) focuses on the hedonic product, and experiment 1(b) focuses on the utilitarian product. Although there is no specific hypothesis testing done in this section, these experiments show how biculturals in general (not separating the level of felt ethnicity) react towards ethnic language primes paired with different product types. In other words, the author is testing the effectiveness of ethnic language primes (based on the Cultural Frame Shifting Model) in this section. These priming effects will then be examined in more detail in Experiments 2(a) and 2(b), which will explore the relationship between felt ethnicity and consumption preferences, with social surrounding as a moderator.

Experiment 1(a): hedonic product

This experiment addresses the following Research Question:

Do Japanese and Japanese-American consumers have a different purchasing intention for a hedonic product when they are faced with different social surroundings (i.e. for family members or co-workers)?

A three-way factorial analysis was conducted, with two between-subjects factors (hedonic vs. utilitarian product and Japanese vs. English language) and one within-subjects factor (social surrounding). Cell means are shown in Table 7.7; and ANOVA results are shown in Table 7.8. The assumption of sphericity in this three-way factorial analysis is that the variance within experimental conditions is similar and that no two conditions are any more dependent than any other two. In other words, the assumption is that there is an equality of variances of the
difference between treatment levels. According to Field (2009), sphericity is “a more general condition of compound symmetry” (p.459). Only when the variances across conditions are equal, then compound symmetry will hold true. In other words, the assumption is that the variation within experimental conditions is fairly similar and that no two conditions are any more dependent than any other two.

Testing of sphericity is important as it determines the accuracy of the relationship between the different treatment conditions. When sphericity is met, it means that the variance of a variable is stable at all levels of other variable (Field, 2009). In this study, sphericity was assessed using Mauchly’s test. The sphericity assumption is always met for designs with only two levels of a repeated measures factor. Since there are only two levels of a repeated measures factor in this analysis, the assumption of sphericity is automatically met. This means that that the author need not correct the F-ratios for this effect.

Table 7.7.

Means and Standard Deviation of Purchase Intention Scores for Hedonic Product as a Function of the Languages of Advertisement and Social Surroundings (family vs. co-worker)

<table>
<thead>
<tr>
<th>Language of Hedonic Product Advertisement</th>
<th>Family</th>
<th>Co-worker</th>
</tr>
</thead>
<tbody>
<tr>
<td>Language of Utilitarian Product Advertisement</td>
<td>Japanese</td>
<td>English</td>
</tr>
<tr>
<td>Japanese</td>
<td>4.39 (1.59)</td>
<td>3.77 (1.99)</td>
</tr>
<tr>
<td>English</td>
<td>3.75 (1.81)</td>
<td>2.59 (1.41)</td>
</tr>
</tbody>
</table>

Note: Standard Deviations are reported in parentheses. Cell sizes ranges from n=39-57. High mean score= Strong purchasing intention; low mean score= weak purchasing intention.
The between-subjects part of Table 7.8 shows that both main effects are significant: the ethnic language primes for the hedonic product (F (1, 193) = 13.84, p < .01) and for the utilitarian product (F (1, 193) = 11.84, p < .01). There was no significant interaction between the ethnic language primes. The within-subject column tells us that only the social surroundings main effect is influential in bicultural’ purchasing intentions (F (1, 193) = 20.37, p < .01). There were no interactions.

To explore the nature of these relationships of biculturals’ purchasing intentions towards hedonic products further, it is necessary to examine the means in Table 7.7. The main effect of ethnic language primes indicated that subjects’ purchasing intention for the hedonic product is dependent on the language of the product’s brand name. Subjects are more likely to purchase the hedonic product when the brand name is in Japanese rather than English (\(\bar{x} = 4.39\) and \(\bar{x} = 3.91\) vs. \(\bar{x} = 3.77\) and \(\bar{X} = 3.1\)). Those subjects who were exposed to both adverts (hedonic and utilitarian) printed in Japanese language reported higher purchase intentions than those subjects where both adverts were in English or where one of the adverts was in English. In Table 7.7, the mentioning of the language of utilitarian product refers to the language that is paired with the hedonic product. Every subject was exposed to two adverts (HED and UTL) but because the language of the respective adverts differs in each of the four groups, the left column is only for reference to which language pair the hedonic product was assigned to. The effect of utilitarian products will be explained in detail later in Experiment 1(b) as utilitarian adverts were shown after the hedonic advert.

The social surroundings main effect was significant, and the means for social surroundings (family members, \(\bar{x} = 3.63\), and co-workers, \(\bar{x} = 3.20\)) show that biculturals are more likely to purchase hedonic products for their family members than for their co-workers.
Table 7.8.

Experiment 1(a)- Hedonic Products and Purchasing Intentions Repeated Measures ANOVA Analysis

<table>
<thead>
<tr>
<th>Source of variance</th>
<th>MS</th>
<th>F</th>
<th>Partial $\eta^2$</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Between-subjects</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hedonic Product Language (H)</td>
<td>66.519</td>
<td>13.84***</td>
<td>.067</td>
</tr>
<tr>
<td>(JP vs. EL)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Utilitarian Product Language (U)</td>
<td>56.880</td>
<td>11.84***</td>
<td>.058</td>
</tr>
<tr>
<td>(JP vs. EL)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Two-Way Interaction</td>
<td>1.356</td>
<td>.282</td>
<td>.001</td>
</tr>
<tr>
<td><strong>Within Subjects</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social Surrounding [SS]</td>
<td>17.986</td>
<td>20.37***</td>
<td>.095</td>
</tr>
<tr>
<td>(Family vs. Co-Worker)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SS x H (JP vs. EL)</td>
<td>.346</td>
<td>.392</td>
<td>.002</td>
</tr>
<tr>
<td>SS x U (JP vs. EL)</td>
<td>1.851</td>
<td>2.096</td>
<td>.011</td>
</tr>
<tr>
<td>Three-Way Interaction</td>
<td>2.360</td>
<td>2.672</td>
<td>.014</td>
</tr>
</tbody>
</table>

*** p < .01

*Note:* Japanese Language (JP), English Language (EL)

*Note:* Standard Deviations are reported in parentheses. Cell sizes vary slightly: from n=39-57.
Simple effect tests for hedonic product within each category of Social Surroundings

Separate two-way ANOVAs were conducted for each purchasing intention target (family member or co-worker), and the summary table is shown in Table 7.9. Levene’s test is used to assess the tenability of the assumption of equal variances (Field, 2009). The author used Levene’s test looks at whether there is homogeneity of variance between group variances. For bicultural’s likeliness to purchase a hedonic product for family members, the variance were equal for Japanese and Japanese-Americans, $F(1, 195) = .974, ns$. The variance is also equal for co-workers, $F(1, 195) = .599, ns$. The assumption of homogeneity is thus met.

The findings are similar for both targets: biculturals are more likely to purchase the hedonic product (TV) as gifts when the adverts are printed in Japanese rather than in English. There is no significant interaction between the primes of the respective product types. In other words, apart from taking into consideration to whom they are buying the hedonic product as a gift, the language/character written on the product triggers an effect on biculturals’ hedonic product type purchasing intention.
Table 7.9. Purchasing Intention of Hedonic Product
Dependent Variable: Hedonic Product-Family, Hedonic Product-co-worker

<table>
<thead>
<tr>
<th>Source</th>
<th>Family Members</th>
<th>Co-worker</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>F</td>
<td>Partial $\eta^2$</td>
<td>F</td>
</tr>
<tr>
<td>Between-Subjects Effects</td>
<td></td>
<td>12.83***</td>
<td>.06</td>
<td>10.58***</td>
</tr>
<tr>
<td>Hedonic Product Language (Japanese vs. English)</td>
<td></td>
<td>13.30***</td>
<td>.06</td>
<td>7.06***</td>
</tr>
<tr>
<td>Utilitarian Product Language (Japanese vs. English)</td>
<td></td>
<td>1.22</td>
<td>.01</td>
<td>.03</td>
</tr>
</tbody>
</table>

*** p < .01
R Squared = .116 (Adjusted R Squared = .102)
R Squared = .083 (Adjusted R Squared = .069)

Experiment 1(b): utilitarian product

This experiment addresses the following Research Question:

Do Japanese and Japanese-Americans change their purchasing intention for utilitarian products when in different social surroundings (i.e. purchasing intention for family members or co-workers)?

A three way factorial analysis was conducted with two between-subjects factors (HED & UTL product language) and one within-subjects factor (social surrounding). Cell means are shown in Table 7.10; and ANOVA results are shown in Table 7.11. The assumption of sphericity in this three-way factorial analysis is that the variance within experimental conditions is similar and that no two conditions are any more dependent than any other two. In other words, the assumption is that there is an equality of variances of the difference between treatment levels. The author used Levene’s test to test the null hypothesis.
that the variances in different groups are equal. For biculturals’ likeliness to purchase a
hedonic product for their co-workers, the variance were equal for Japanese and Japanese-
American, F (1, 195) = 1.271, ns. The variance is also equal for biculturals’ likeliness to
purchase a utilitarian product for their co-workers, F (1, 195) = 0.047, ns. This means that since
the results are non-significant, it indicates that the assumption is met.

Table 7.10.
Means and Standard Deviation of Purchase Intention Scores for Utilitarian Product as
a Function of the Languages of Advertisement and Social Surroundings

<table>
<thead>
<tr>
<th>Language of Hedonic Advertisement</th>
<th>Language of Utilitarian Advertisement</th>
<th>Family</th>
<th>Co-workers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Japanese</td>
<td>Japanese</td>
<td>3.95 (1.57)</td>
<td>3.58 (1.60)</td>
</tr>
<tr>
<td>Japanese</td>
<td>English</td>
<td>3.72 (1.65)</td>
<td>4.08 (2.01)</td>
</tr>
<tr>
<td>English</td>
<td>Japanese</td>
<td>3.08 (1.69)</td>
<td>4.08 (2.01)</td>
</tr>
<tr>
<td>English</td>
<td>English</td>
<td>4.38 (2.14)</td>
<td>3.08 (1.69)</td>
</tr>
</tbody>
</table>

Note: Standard Deviations are reported in parentheses. Cell sizes ranges from n=39-57

The between-subjects part of Table 7.11 shows that the main effect of utilitarian
product language is significant: F (1, 193) = 13.843, p < .01. There was also a significant
interaction between the ethnic language primes (F (1, 193) = 7.30, p < .05). The within-subject
column tells us that only the social surroundings main effect is influential in bicultural’
purchasing intentions (F (1, 193) = 13.83, p < .001).

To explore the nature of these relationships further, it is necessary to examine the
means, and plot the means of the significant interaction (see Table 7.11). The main effect of
product language prime indicated that subjects’ purchasing intention is dependent on the
language of the product’s brand name. Subjects are more likely to purchase the utilitarian
product when it is in Japanese rather than in English ($\bar{x} = 4.14$ and $\bar{x} = 3.81$ vs. $\bar{x} = 3.45$ and $\bar{x} = 3.29$). Furthermore, the mean scores in Table 7.10 show that they are less likely to purchase utilitarian product for co-workers than for family.

Table 7.11.

Experiment 1(b) Utilitarian Products and Purchasing Intentions Repeated Measures ANOVA Analysis

<table>
<thead>
<tr>
<th>Source</th>
<th>F</th>
<th>Partial $\eta^2$</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Between-subjects</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hedonic Product Language (JP vs. EL)</td>
<td>.02</td>
<td>.00</td>
</tr>
<tr>
<td>Utilitarian Product Language (JP vs. EL)</td>
<td>7.30***</td>
<td>.04</td>
</tr>
<tr>
<td>Two-Way Interaction</td>
<td>4.07**</td>
<td>.02</td>
</tr>
</tbody>
</table>

| **Within-subjects** |    |                  |
| Social Surrounding [SS] (Family vs. Co-worker) | 13.83*** | .07 |
| SS x Hedonic Product Language (JP vs. EL) | 1.40 | .01 |
| SS x Utilitarian Product Language (JP vs. EL) | 2.42 | .01 |
| Three-Way Interaction | .33 | .00 |

** $p < .05$; *** $p < .01$

*Note:* Japanese Language (JP), English Language (EL)
Simple effect tests for utilitarian product within each category of Social Surroundings

Separate two-way ANOVAs were conducted for each purchasing intention target (family member or co-worker), and summary information is shown in Table 7.12. The findings are similar for both targets: biculturals are more likely to purchase the utilitarian product (the battery) as gifts when the adverts are in Japanese rather than English. There is a significant interaction between the primes of the respective product types.

Table 7.12. Purchasing Intentions of Utilitarian Product

<table>
<thead>
<tr>
<th>Source</th>
<th>Social Surroundings</th>
<th>Family Members a</th>
<th>Co-workers b</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hedonic Product Language (JP vs. EL)</td>
<td>F</td>
<td>Partial $\eta^2$</td>
<td>F</td>
</tr>
<tr>
<td></td>
<td>0.17</td>
<td>.00</td>
<td>0.03</td>
</tr>
<tr>
<td>Utilitarian Product Language (JP vs. EL)</td>
<td>8.98***</td>
<td>.04</td>
<td>5.02**</td>
</tr>
<tr>
<td>Two-Way Interaction</td>
<td>4.38**</td>
<td>.02</td>
<td>3.30*</td>
</tr>
</tbody>
</table>

*p<.10, ** p < .05, *** p < .01

R Squared = .059 (Adjusted R Squared = .044)
R Squared = .038 (Adjusted R Squared = .023)

Note: Japanese Language (JP), English Language (EL)

In other words, apart from taking into consideration to whom they are buying the utilitarian product as a gift, the language/character written on the product triggers an effect on biculturals’ utilitarian product type purchasing intention. The significant interaction between the ethnic language primes suggest that, when subjects are buying a utilitarian product for their family members, their purchasing intention changes when the language prime shown to them in the first print advertisement is different from the second print advertisement shown.
This interaction effect can be explained by the procedure of this experiment. Subjects who participated in this experiment were all exposed to the hedonic advert first then the utilitarian advert. This means that these respondents have absorbed the information needed for the exposed hedonic advert, regardless of it being in Japanese or in English. At the same time, these subjects are not aware of what advert they will be exposed to in the next advert. Table 7.9 shows the analysis of biculturals’ purchase intention upon exposure to a hedonic advert. In this table, there is no display of two-way interaction. However, in Table 7.12, there are results of interaction when biculturals were exposed to the second advert. Thus, this shows that the content of the first advert has an effect on biculturals’ purchasing intention towards utilitarian products.

The main effects for brand name (prime) for utilitarian product was significant (F (1,193) = 5.02, p<.05). There was a marginal interaction between the primes of the product types. This suggests that the purchasing intention for a utilitarian product is dependent on the specific language prime of the hedonic product.

In Experiment 1, the author described the impact of the two ethnic language primes on purchase intentions for hedonic and utilitarian products, and also considered the role of social surroundings as a moderator of those effects. The next section reports the findings of Experiment 2, which includes the impact of the key variable of felt ethnicity.
EXPERIMENT 2(a) and 2 (b): BICULTURALS’ FELT ETHNICITY AND PURCHASING INTENTIONS, THE ROLE OF SOCIAL SURROUNDING AS A MODERATOR

The hypotheses being tested in this section are grouped together as different parts of hypothesis 5 in the study framework. As in the previous section, this Experiment is organised in two parts. The first part, Experiment 2(a), focuses on the hedonic product; and the second part, Experiment 2(b), focuses on the utilitarian product.

Experiment 2 (a): hedonic product

This experiment addresses the Research Question:

Does the social surrounding moderate the relationship between the level of felt ethnicity (i.e. Japanese versus Japanese-American) and hedonic purchasing intention?

This section addresses an important aspect of the conceptual framework shown in Figure 5.1 on page 210: the extent to which the effect of felt ethnicity on purchase intentions is moderated by the social surroundings. Two different social settings are considered: purchasing for family and purchasing for a co-worker. Hypothesis 5 (a) proposes that upon exposure to ethnic primes (i.e. ethnic language primes); bicultural consumers’ purchasing intentions will be moderated by their social surroundings (i.e. their targeted gift recipients).

A four-way factorial analysis, three between-subject factors (hedonic vs. utilitarian, product language, and felt ethnicity) and one within-subject factor (social surrounding) test was conducted. Cell means are shown in Table 7.13, and ANOVA results are shown in Table 7.14. According to Field (2009) the sphericity assumption is always met for designs with
only two levels of a repeated measures factor. Mauchly’s test of sphericity was therefore not necessary. This means that the assumption of homogeneity of variances has not been violated, meaning that the variances are roughly equal and the assumption tenable.

Table 7.13.

Means Purchase Intentions Scores for Hedonic Product as a Function of the Language of the Advertisement, Felt Ethnicity, and Social Surroundings

<table>
<thead>
<tr>
<th>Language of Advertisement</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Japanese</td>
<td>Japanese</td>
<td>Japanese</td>
</tr>
<tr>
<td>English</td>
<td>Japanese-American</td>
<td>Japanese-American</td>
</tr>
<tr>
<td>Felt Ethnicity</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Japanese</td>
<td>3.94</td>
<td>4.12</td>
</tr>
<tr>
<td>Japanese-American</td>
<td>3.38</td>
<td>3.05</td>
</tr>
</tbody>
</table>

Note: High mean score= Strong purchasing intention; low mean score= weak purchasing intention.

The between-subjects part of Table 7.14 shows that two main effects are significant: the language prime for the hedonic product, $F(1, 193) = 9.12, p < 01$, and the language prime for the utilitarian product ($F(1, 193) = 7.81, p < .01$). There was no main effect for felt ethnicity; and neither were any of the interactions significant. The within-subject column tells us that only the social surroundings main effect is influential in biculturals’ purchasing intentions ($F(1, 193) = 15.71, p < .01$). There were no interactions involving within-subject effects.

From Table 7.13, the mean score shows that subjects have difference level of likeliness in purchasing hedonic products when the recipient (social surrounding) is family member vs. co-workers. From Table 7.13, the results show that biculturals are more likely to
purchase the hedonic product when the brand name is in Japanese ($\bar{x} = 3.94$ and $\bar{x} = 4.12$; $\bar{x} = 3.53$ and $\bar{x} = 3.57$) rather than English ($\bar{x} = 3.38$ and $\bar{x} = 3.05$; $\bar{x} = 2.92$ and $\bar{x} = 2.74$). The mean score also shows that comparing family members and co-workers, biculturals are more likely to purchase the hedonic product for family ($\bar{x} = 3.94$ and $\bar{x} = 4.12$) than for co-workers ($\bar{x} = 3.53$ and $\bar{x} = 3.57$).

The results from Table 7.14 and Table 7.15 show that biculturals not only decide their purchasing intention based on who they buy for, but are also influenced by the ethnic language primes of both the hedonic and the utilitarian products. This means that the switching of their cultural frameworks, which is an indication of their independent and interdependent self-construal, is evident in their purchasing intentions.
Table 7.14.
EXPERIMENT 2 (a)
Purchasing Intention Towards Hedonic Product Based on Felt Ethnicity

<table>
<thead>
<tr>
<th>Source</th>
<th>SS</th>
<th>MS</th>
<th>F</th>
<th>Partial η²</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Between-Subjects</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hedonic Product Language [HP] (JP vs. EL)</td>
<td>44.51</td>
<td>44.51</td>
<td>9.12***</td>
<td>.05</td>
</tr>
<tr>
<td>Utilitarian Product Language [UP] (JP vs. EL)</td>
<td>38.17</td>
<td>38.17</td>
<td>7.81***</td>
<td>.04</td>
</tr>
<tr>
<td>Felt Ethnicity [FE]</td>
<td>.40</td>
<td>.40</td>
<td>.082</td>
<td>.00</td>
</tr>
<tr>
<td>HP x UP</td>
<td>1.04</td>
<td>1.04</td>
<td>.21</td>
<td>.00</td>
</tr>
<tr>
<td>HP x FE</td>
<td>2.45</td>
<td>2.451</td>
<td>.50</td>
<td>.00</td>
</tr>
<tr>
<td>UP x FE</td>
<td>1.05</td>
<td>1.05</td>
<td>.22</td>
<td>.00</td>
</tr>
<tr>
<td>Three-Way Interaction</td>
<td>.20</td>
<td>.200</td>
<td>.04</td>
<td>.00</td>
</tr>
<tr>
<td><strong>Within-Subjects</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social Surrounding [SS] (Family vs. Co-worker)</td>
<td>14.10</td>
<td>14.10</td>
<td>15.71***</td>
<td>.08</td>
</tr>
<tr>
<td>SS x HP</td>
<td>.15</td>
<td>.15</td>
<td>.17</td>
<td>.00</td>
</tr>
<tr>
<td>SS x UP</td>
<td>1.58</td>
<td>1.58</td>
<td>1.76</td>
<td>.01</td>
</tr>
<tr>
<td>SS x FE</td>
<td>.00</td>
<td>.00</td>
<td>.00</td>
<td>.00</td>
</tr>
<tr>
<td>SS x HP x UP</td>
<td>1.39</td>
<td>1.39</td>
<td>1.55</td>
<td>.01</td>
</tr>
<tr>
<td>SS x HP x FE</td>
<td>.38</td>
<td>.38</td>
<td>.43</td>
<td>.00</td>
</tr>
<tr>
<td>SS x UP x FE</td>
<td>.05</td>
<td>.05</td>
<td>.05</td>
<td>.00</td>
</tr>
<tr>
<td>Four-Way Interaction</td>
<td>.25</td>
<td>.25</td>
<td>.28</td>
<td>.00</td>
</tr>
</tbody>
</table>

*** p < .01

*Note: Japanese Language (JP), English Language (EL)*
Markus and Kitayama’s self-construal theory (1991) applies to why biculturals’ decision making process changes depending on who the target recipient is and what the language cues are. That is, if the target recipient and the self-construal is contingent to either side of their self-construal. Markus and Kitayama (1991) identified two primary types of self-construal: the *independent* and the *interdependent*. They use this psychological concept within the cultural context. It was added that this theory of self-construal refers to the fundamental construction of the self-concept, which Hardin, Leong, and Bhagwat (2004) define as the sense of self that is psychologically meaningful for people. Although Cross and Madson (1997) used the theory of self-construal to explain gender differences (i.e. men and women), this concept may also explain many of the observed differences in Asian and Western behavior by individual differences in self-construal.

According to Turner and Onorato (1992), self-definition theory applies on a personalized level. *Individualistic* people define themselves “as a unique person in terms of their individual differences from other (in-group) persons” (p. 22). This refers to self-definition as a “self-contained autonomous entity” (p. 6), “separated from others,” pursuing “individualistic goals”. The bottom line is that these individuals are individualistic with respect to their cultural values; and Markus and Kitayama (1991) assume that this is more typical of westerners. On the contrary, the *interdependent* self-construal is assumed to be more typical of the Japanese culture as well as in other Asian cultures (p. 225). The latter further explains that self is viewed as “interdependent with the surrounding context, and it is the "other" or the "self-in-relation-to-other" that is focal in individual experience” (p.225). In other words, relationships are viewed as the integral part of an individual’s very presence.

This self-definition process is what Hong *et al.* (2000) define as cultural frame switching. It is a psychological state which bicultural individuals will experience due to their incorporation of more than one “cultural lens” in their mind, that encourages active
engagement in response to contextual cues (such as purchasing for either family members or co-workers).

This is consistent with the hypothesised prediction. A possible explanation for this outcome could be that although biculturals who see themselves as Japanese more than Japanese-American, these Japanese-dominant consumers, mainly comprising of first and second-generation Japanese, are motivated by the need to acculturate and fit in with the mainstream culture. For that reason, they could be more drawn towards products and brands associated with the American culture. Thus, hypothesis 5 (a), which proposes that upon exposure to the ethnic language primes, subjects’ (bicultural consumers) purchasing intentions will be moderated by their social surroundings who are targeted as gift recipients for the hedonic product, is supported.

**Supplementary analysis: Testing of Control Variables and their Impact on Respective Purchasing Intentions**

As this is an experimental study, the author wanted to test if effects change when demographic variables are included as covariates, and whether demographic variables have direct effects on the dependent variables. Similar to previous ANOVA analysis (see Table 7.9 and Table 7.12), an ANCOVA analysis was conducted, including demographics as control variables. Table 7.15 shows that neither gender nor age had an impact on purchase intentions.
Table 7.15 between-subjects effects table shows that biculturals of different gender mix and age mix do not have an independent impact on the purchasing intention towards hedonic products for family members. This means that regardless of the bicultural’s age or gender, their hedonic product purchasing intention for their family members will not be affected.

From this ANCOVA analysis, it shows that the presence of covariates did not make any difference to the purchasing intentions of biculturals. In comparison to the earlier tables
(those without covariates), this ANCOVA analysis shows that age mix and gender mix have no impact on biculturals’ hedonic product purchasing intentions.

**Experiment 2 (b): utilitarian product**

This experiment addresses the Research Question:

*Does the social surrounding moderate the relationship between the level of felt ethnicity (i.e. Japanese versus Japanese-American) and their purchasing intention for the utilitarian product?*

This section reports a four-way factorial analysis, with three between-subject factors (HED and UTL product type, language, and felt ethnicity) and one within-subject factor (social surroundings). Cell means are shown in Table 7.16; and ANOVA results are shown in Table 7.17. According to Field (2009) the sphericity assumption is always met for designs with only two levels of a repeated measures factor. Thus, since there are only two levels of repeated measured factor in this analysis, the assumption of homogeneity of variances has not been violated. This means that the variances are roughly equal and the assumption tenable. For utilitarian products, hypothesis 5 (b) proposes that upon exposure to the ethnic language primes, bicultural consumers will have different purchasing intention as their decision will be moderated by their social surroundings (i.e. their targeted gift recipients).
Table 7.16.
Means Purchase Intention Scores for Utilitarian Product as a Function of the Language of the Advertisement, Felt Ethnicity, and Social Surroundings

<table>
<thead>
<tr>
<th>Social Surroundings</th>
<th>Language of Advertisement</th>
<th>Mean Intention Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Japanese</td>
<td>Japanese-American</td>
</tr>
<tr>
<td>Family</td>
<td></td>
<td>4.50</td>
</tr>
<tr>
<td>Co-worker</td>
<td></td>
<td>4.13</td>
</tr>
<tr>
<td></td>
<td>Japanese</td>
<td>3.58</td>
</tr>
<tr>
<td></td>
<td>Japanese-American</td>
<td>3.39</td>
</tr>
</tbody>
</table>

Note: High mean score = Strong purchasing intention; low mean score = weak purchasing intention.

The between-subjects part of Table 7.17 shows that only one main effect is significant: the ethnic language primes for utilitarian product, \( F(1, 193) = 5.06, p < .05 \). There was a significant interaction between the language prime for hedonic product and felt ethnicity, \( F(1, 193) = 4.30, p < .05 \). This means that depending on the felt ethnicity (i.e. Japanese versus Japanese-Americans); the priming effect of the hedonic product advert is different. The within-subject column tells us that only the social surroundings main effect is influential in biculturals’ purchasing intentions, \( F(1, 193) = 11.32, p < .01 \). There were no interactions. From the analysis, it shows that felt ethnicity does not seem to have much effect as it only displayed a single interaction.

To explore the nature of these relationships further, it is necessary to examine the means and plot the means of the significant interaction. The main effect of primes indicated that subjects’ purchasing intention is dependent on language of the utilitarian product. Subjects are more likely to purchase the utilitarian product for family members when the brand name is in Japanese (\( \bar{x} = 4.50, \bar{x} = 3.79 \)) rather than in English (\( \bar{x} = 3.58, \bar{x} = 3.30 \)).
Furthermore, there is a difference of purchasing intention between their family members and their co-workers (see Table 7.16): they are more likely to purchase the utilitarian product for family than for co-workers.
Table 7.17.

EXPERIMENT 2 (b) Purchasing Intention towards Utilitarian Product Based on Felt Ethnicity

<table>
<thead>
<tr>
<th>Source</th>
<th>$F$</th>
<th>Partial $\eta^2$</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Between-Subjects</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hedonic Product Language [HP]</td>
<td>.02</td>
<td>.00</td>
</tr>
<tr>
<td>Utilitarian Product Language [UP]</td>
<td>5.06**</td>
<td>.03</td>
</tr>
<tr>
<td>Felt Ethnicity [FE]</td>
<td>2.71</td>
<td>.01</td>
</tr>
<tr>
<td>HP x UP</td>
<td>2.80</td>
<td>.02</td>
</tr>
<tr>
<td>HP x FE</td>
<td>4.30**</td>
<td>.02</td>
</tr>
<tr>
<td>UP x FE</td>
<td>.60</td>
<td>.00</td>
</tr>
<tr>
<td>HP x UP x FE</td>
<td>.45</td>
<td>.00</td>
</tr>
<tr>
<td><strong>Within-Subjects</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social Surrounding [SS]</td>
<td>11.32***</td>
<td>.06</td>
</tr>
<tr>
<td>(Family vs. Co-worker)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SS x HP</td>
<td>.70</td>
<td>.00</td>
</tr>
<tr>
<td>SS x UP</td>
<td>1.70</td>
<td>.01</td>
</tr>
<tr>
<td>SS x FE</td>
<td>.34</td>
<td>.00</td>
</tr>
<tr>
<td>SS x HP x UP</td>
<td>.08</td>
<td>.00</td>
</tr>
<tr>
<td>SS x HP x FE</td>
<td>1.08</td>
<td>.01</td>
</tr>
<tr>
<td>SS x UP x FE</td>
<td>.00</td>
<td>.00</td>
</tr>
<tr>
<td>SS x HP x UP x FE</td>
<td>.23</td>
<td>.00</td>
</tr>
</tbody>
</table>

** $p < .05$; *** $p < .01$

*Note: Japanese Language (JP), English Language (EL)*
The form of the HP x FE interaction is shown in Figure 7.4, and the cell means show that the purchase intentions for the utilitarian product of the two felt ethnicity groups differ depending on the language of the hedonic product that they had been shown first. Japanese biculturals reported higher purchase intention for the utilitarian product when they had previously been shown the hedonic product in English; while the opposite was found for Japanese-American biculturals. The order in which the adverts were shown does seem to matter in their purchasing intentions: the language of the first advert (for the hedonic product) has an impact on the purchasing intention for the second product (the utilitarian product) only when the second advert is shown in a different language from the first advert.
Thus, hypothesis 5 (b), which proposes that upon exposure to language prime, subjects’ (bicultural consumers) purchasing intentions will be moderated by their social surroundings who are targeted as gift recipients for the utilitarian product, is supported.

**Supplementary analysis: Testing of Control Variables and their Impact on Respective Purchasing Intentions**

As this is an experimental study, the author wanted to test if other effects change when demographic variables are included as covariates, and whether demographic variables have direct effects on the dependent variables. Table 7.18 shows that neither gender nor ages are significant covariates. Table 7.18 between-subjects effects table shows that biculturals of different gender and age mix do not have an independent impact on the purchasing intention towards utilitarian products for family members.
Table 7.18. Results of Control Variables on Utilitarian Products Purchasing Intentions

<table>
<thead>
<tr>
<th>Source</th>
<th>Social Surrounding (n=197)</th>
<th>Family (^a)</th>
<th>Co-worker (^b)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>F</td>
<td>Partial (\eta^2)</td>
<td>F</td>
</tr>
<tr>
<td><strong>Between-Subject Effects</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gender</td>
<td>.536</td>
<td>.00</td>
<td>.349</td>
</tr>
<tr>
<td>Age</td>
<td>.024</td>
<td>.00</td>
<td>.247</td>
</tr>
<tr>
<td>Hedonic Product Language</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Japanese vs. English)</td>
<td>.184</td>
<td>.00</td>
<td>.022</td>
</tr>
<tr>
<td>Utilitarian Product Language</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Japanese vs. English)</td>
<td>9.01***</td>
<td>.05</td>
<td>4.91**</td>
</tr>
<tr>
<td>Two-Way Interaction</td>
<td>4.179**</td>
<td>.02</td>
<td>3.215*</td>
</tr>
</tbody>
</table>

\*p<.10, ** p < .05; *** p < .01

a. R Squared = .062 (Adjusted R Squared = .037)
   a. R Squared = .041 (Adjusted R Squared = .016)

*Note. Age and gender were included as covariates*
CHAPTER 8
STUDY 2 – DISCUSSION

This chapter discusses the findings of study 2 in relation to the research framework which was derived from an extensive literature review and the findings of Study 1. First, though, I consider whether the findings of the experimental study could have been influenced by experimenter effects.

**Experimenter effects**  Respondents who participated in the experiment were not aware of what to expect in the experiment, and data were gathered entirely by self-completed questionnaires in order to avoid leading respondents in how to answer individual questions. All of those who voluntarily walked up to the booth and checked its contents were approached by the author and her two assistants. Experimenter effects (Rosenthal, 1963, 1966; Rosenthal and Fode, 1963) were minimised by a number of means. First, it is impossible to judge the felt ethnicity of a study participant by their visual appearance alone, and so it would be difficult for an experimenter to create bias by treating the two felt ethnicity groups in different ways (whether deliberately or not). Second, the experimenters were not all of the same ethnic origin: the author is Japanese-American, and the two assistants were White-American and Taiwanese-American. It is unlikely therefore that the pattern of findings obtained is the result of study participants responding to the ethnic group of the experimenter (Rosenthal *et al.*, 1963). Third, each experimenter allocated subjects to a treatment condition based on the sequence of their approach to the stand, and so group allocation did not depend on characteristics of either the experimenter or the participant. Finally, the assistants had no clue what the research hypotheses were, and so were not in a position to exercise unconscious bias in how they dealt with each individual (Rosenthal, 1963). Although the balance between the demographics (i.e. gender and age) was not evenly distributed, an ANCOVA analysis was conducted to make sure that these control variables do not have an impact on the results.

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Two ANCOVA results showed that gender and age did not have a significant impact on biculturals’ hedonic and utilitarian product purchase intentions.

The order of the test is from the left of the research framework to the right of the research framework. First was to test the three antecedents of felt ethnicity, two consequences of felt ethnicity, and lastly to test if ‘social surroundings’ have a moderating effect on the relationship between felt ethnicity and consumption preference of different product types (i.e. hedonic and utilitarian).

**Figure 8.1 Summary of Hypotheses and Results**
Table 8.1.

Summary of Hypotheses and Results

<table>
<thead>
<tr>
<th>Hypotheses</th>
<th>Results</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Antecedents of felt ethnicity</strong></td>
<td></td>
</tr>
<tr>
<td><strong>H1: self-acculturated identity</strong>  The more time that bicultural individuals have spent with Western people, the more likely they are to identify with Japanese-American rather than Japanese ethnicity.</td>
<td>Supported. The odds ratio for self-acculturated identity indicates that every unit increase in self-acculturated identity is associated with a 23.4% increase in the odds of either feeling more Japanese or Japanese-American.</td>
</tr>
<tr>
<td><strong>H2: ethnic social orientation</strong>  The more socialization time bicultural individuals have with their family and friends, the more likely they are to identify with Japanese-American rather than Japanese ethnicity.</td>
<td>Supported. Increasing values of social orientation correspond with significantly decreasing odds of either feeling more Japanese or being more Japanese-American.</td>
</tr>
<tr>
<td><strong>H3 Perceived Parental Ethnic Cultural Identity</strong>  The more bicultural individuals perceive their parents’ ethnic identity to be Japanese, the more likely they are to identify with Japanese ethnicity, and vice versa.</td>
<td>Not Supported. The result suggests that biculturals’ felt ethnicity is not affected by how they perceive their parents’ ethnic identity.</td>
</tr>
<tr>
<td><strong>Prediction of consumption preferences</strong></td>
<td></td>
</tr>
<tr>
<td><strong>H4a: Hedonic product.</strong>  Felt Ethnicity affects bicultural consumer’s product evaluation (product preference and perceived product quality) when they are exposed to ethnic language prime and will demonstrate more (less): (1) favourable product attitude (2) perceived product quality toward same language prime-felt ethnicity (different ethnic language prime-felt ethnicity) which is featured in ethnically targeted print advertisements for hedonic products.</td>
<td><strong>H4 (a) (1) Supported.</strong>  The result show that subjects have a higher preference for Japanese brand hedonic products than English language brand hedonic products <strong>H4 (a) (2) Supported.</strong>  The results show that subjects are reliant on the prime of the respective product type. This means that the ethnic language primes have an independent effect on the hedonic and utilitarian product types.</td>
</tr>
</tbody>
</table>
H4b: *Utilitarian product*. Felt Ethnicity affects bicultural consumer’s product evaluation (product preference and perceived product quality) when they are exposed to ethnic language prime and will demonstrate more (less):

(1) favourable product attitude

(2) perceived product quality toward same language prime-felt ethnicity (different ethnic language prime-felt ethnicity) which is featured in ethnically targeted print advertisements for utilitarian products.

H4 (b) (1) Not supported. The results show that subjects are reliant on the prime of the first print advertisement when they have to determine their preference towards a utilitarian product.

H4 (b) (2) Partly supported. The results show that subjects are reliant on the prime of the respective product type. This means that the ethnic language primes have an independent effect on the hedonic and utilitarian product types.

H5 (a): *Hedonic product*. After exposure to an ethnic language prime, the effect of felt ethnicity on purchasing intentions for hedonic products will be moderated by social surroundings (the targeted gift recipients).

H5 (a) Supported. The results show that biculturals’ purchasing intentions towards hedonic products are moderated by their social surroundings.

H5 (b): *Utilitarian product*. After exposure to an ethnic language prime, the effect of felt ethnicity on purchasing intentions for utilitarian products will be moderated by social surroundings (the targeted gift recipients).

H5 (b) Supported. The results show that biculturals’ purchasing towards utilitarian products are moderated by their social surroundings.

Hypotheses 1, 2, 4 (a) (1), 4 (a) (2), 4(b) (2), and 5(a) (b) were supported. Hypotheses 3 and 4 (b) (1), however, were not supported.

**Antecedents of felt ethnicity**

Hypotheses 1 and 2 focus on self-acculturated ethnic identity and ethnic social orientation as antecedents of felt ethnicity. From the analysis, correlation was significant between these constructs and felt ethnicity. H1 demonstrates a positive correlation of how an individual’s upbringing has an impact on their felt ethnicity. Interestingly, H2 shows a negative correlation. The results explain that the more multicultural society a bicultural is in,
the more salient their felt ethnicity is. In other words, the felt ethnicity of their friends and family will be an opposite reflection of their felt ethnicity.

Hypothesis 3 concerns how perceived parental ethnic cultural identity may be an antecedent of biculturals’ felt ethnicity, and the results show there is no relationship between the ethnicity of parents and the extent to which subjects identify with a specific ethnic group. This surprising result is opposite to Moschis’ (1985) assertion, and a possible explanation is that Hawaii is a culturally diverse society which tolerates cultural differences. It could be that the greater exposure to different ethnic groups in Hawaii gives biculturals more options for who to socialize with, so that people are less likely to follow in their parents’ traditional footsteps.

Consequences of felt ethnicity

Hypotheses 4 (a) (1) and (2) concerns the effect of ethnic language primes on the hedonic product type. The results show that their consumption preference and perception of product quality are both dependent on the ethnic language primes. Hypothesis 4 (b) (1) concerns felt Ethnicity affects utilitarian product evaluation in terms of the product preference when exposed to ethnic language primes. More favourable product evaluations will be shown where the ethnic language prime is consistent with the individual’s felt ethnicity. The results show that biculturals’ attitude (i.e. preference towards the product) towards the stimuli for a utilitarian product is not affected. Although there was no significant interaction between the primes and the purchasing intentions for the utilitarian products, the mean scores demonstrate that the differences in stimuli (i.e. Japanese versus English sounding brand names) do have a priming effect on product preference. Hypothesis 4 (b) (2) concerns how felt Ethnicity affects utilitarian product evaluation in terms of the perceived product quality when exposed to ethnic language primes. More favourable product
evaluations will be shown where the ethnic language prime is consistent with the individual’s felt ethnicity. The result shows that biculturals are reliant on the cultural cues when they are asked to judge the product quality on a utilitarian product. The following paragraphs will discuss the results in more detail, using existing theories to support the predicted results.

This current study hypothesized that bicultural consumers will prefer products primed in the same language as their felt ethnicity, the ethnic group that they most strongly identify with. However, the purchasing intention of those who identify with Japanese rather than Japanese-American ethnicity is not consistent with the prediction. Results of Experiment 2 (a) shows that subjects who identify with Japanese ethnicity (their felt ethnicity is Japanese) had a higher preference for a hedonic product primed in English rather than in Japanese. Results from Experiment 2 (b), however showed a contrary result. That is, subjects who identify with Japanese ethnicity had a higher likelihood to buy the utilitarian product when it is primed in Japanese. The justification for this is probably because subjects are hoping that someone else purchasing the product for them would choose a better quality battery (i.e. a Japanese rather than an American battery). Similar to a study conducted by Okada (2005), when subjects were presented with both types of product, utilitarian products were more likely to be chosen than hedonic products. This preference reversal is demonstrated in Okada’s study result as well as Experiment 2 (a). Subjects have a higher preference for the hedonic product when it is presented on its own; however, if a second utilitarian product is shown to them, then they will be less likely to purchase the hedonic product.

Using the concept of preference reversal (Slovic and Lichtenstein, 1969), this study suggests that bicultural consumers who identify themselves with Japanese ethnicity have a more positive response towards utilitarian products that are primed in Japanese rather than English. This behavioural outcome possibly was influenced by their strong purchase objectives. In this study, these bicultural consumers may be eyeing to purchase a practical
product rather than a product that serves to entertain. Furthermore, Okada (2005) and Hsee (1995) added that it is easier to justify the choice of utilitarian products and forgo the hedonic alternatives as people place more emphasis on economic calculus and less experience-inducing factors when presented with two alternatives.

While all subjects were exposed to the hedonic advert first and then the utilitarian advert, the adverts were counterbalanced by the ethnic language primes. The adverts used in this study were counterbalanced according to language in order to reduce order effects. This means that half of the respondents were exposed first to a Japanese primed advert and the other half were exposed first to an English primed advert.

The nature of the experimental procedure followed a strict procedure, with the hedonic product shown first and then the utilitarian product. Subjects rated each product immediately after viewing the advert, and were not permitted to change their rating of the first product after they had seen the second one. The primary focus of this study was product language and felt ethnicity, rather than the product type (hedonic versus utilitarian); and so counterbalancing was used to remove order effects for language but not for product type. There may be an order effect for product type and it may be potentially helpful to look at this in future research.

Furthermore, since respondents are asked for their opinion on purchases made for someone else, the need for justification weakens, and preferences revert to being consistent between the two ratings (i.e. Japanese language prime over English language prime and hedonic over utilitarian products). However, on the other hand, it may also be that because the goal is to purchase a product for someone else, the person making the decision goes through a thorough thought process in deciding which product is best suited for the gift recipient. This is because of fear that the gift recipient will have a judgment of what is being received and evaluate the person’s character based on the gift. Thus, this study suggests that
the change of context, which Hsee (1995) and Farley, Karz, and Lehmann (1978) refer to as joint evaluation. Joint evaluation is defined as when multiple alternatives are presented together, each one is evaluated in comparison with others. This joint evaluation affects biculturals because this form of cognition is influenced by their identification with a specific ethnicity. These experimental results may also be influenced by what Hirschman (1986) refers to as cultural conditioning in the context of marketing: the influence of cultural values on preferences/attitudes towards marketing stimuli. Lim and Ang (2008) conducted an experimental study on consumer attitudes and product category benefits. Their experimental results showed Chinese consumers’ attitudes were more favorable when utilitarian products are mismatched with the benefit claim from a hedonic product rather than when matched with a utilitarian product benefit claim; whereas such a mismatch does not have an effect on hedonic products. Benefit claims differ according to the product type in their study. For example, when they were to present a utilitarian product, they attached either a hedonic benefit claim such as “for a fresh fragrance” or a utilitarian benefit claim of “for protection against bacteria” (Lim and Ang, 2008, p.227-228). The distinction between benefit claims in Lim and Ang’s (2008) study were used in a similar way to the usage of ethnic language cues in the current study. In this current study, the author related the language cues of ethnicity with the respondents’ felt ethnicity.

As for sample choice, it makes sense for Lim and Ang to use Chinese consumers since their study was based on Chinese consumers’ cultural values (thrifty and frugal). Similarly, the author uses this idea with felt ethnicity. For example, biculturals who label themselves as Japanese are concerned about “losing face”, which is a distinct cultural characteristic of Japanese culture. Matsumoto (1998) explains that within the Japanese culture, there is this “consciousness of the ever-present need to judge the situation” (p.412) (i.e. an indication of interdependent self-construal) and there is this constant danger of losing
face, especially on the part of the subject who is the gift giver in this experiment. Matsumoto (1998) added that Japan is a society where social insensitivity adversely affects face, and it is important that Japanese are able to judge each situation and respond accordingly. The giving of a gift is an example of a face-threatening situation in the Japanese society which can be soothed by a display of respect (p.412). Therefore, an explanation for why Japanese prefer a battery advert primed in Japanese over English is that they can give a better quality product (a hedonic benefit) to enhance the overall perceived value of the utilitarian product.

As gift giving in the Japanese society is critical, it suggests that the choice of gift is dependent on the gift recipient. This is because the overall perceived value of a product will reflect on the gift giver as a person (e.g. personality). By looking at the above mean scores (see Table 7.18), it shows that social surroundings do moderate the purchasing intention for both product categories (i.e. hedonic and utilitarian) of Japanese and Japanese-Americans subjects (i.e. felt ethnicity). This confirms that gift giver chooses their gift based on their recipients.

Fundamentally, this study is about the role of cultural cues. Different languages for brands are used in this experiment because: 1) language gives symbolic cues for the culture, and 2) language triggers cultural frameworks for biculturals in a way that monoculturals will not be able to experience. The names are picked for conveying “Japanese-ness” or “American-ness” in the product; and the study is not about the brand name itself but rather about the cultural cues which are embedded in the brand names A brand name expressed in a different language serves not only as a symbolic representation of the country of origin but also attributes that are associated with the country.

The subjects for this study were of Japanese descent, working adults living in the Pacific Islands of the United States where they belong to a majority-minority ethnic group. In general, the results show that these subjects in the sample were influenced in the ethnic
group that they identify with by who they socialize with in the community and how they cope with their acculturation process. On the other hand, despite the vast literature on how parental influences are major socialization agents (Xu et al., 2004, Moschis and Churchill, 1978; Bush et al, 1999; Moschis, 1987; and Kim and Kang, 2001), the results shown in this study tell a different story. It seems that parental influences are the least important among the factors that impact on whether these biculturals identify with Japanese or Japanese-American ethnicity. It is reasonable to assume that in this modern and globalized society, adolescents’ relationship with their socialization agents such as their parents, changes gradually, and that peers and acquaintances in the community have a stronger influence (Singh, Kwon and Pereira, 2003). Another possible reason for the relative importance of influences is that adolescents become less dependent on family influences as they mature towards adulthood and interact more with the people in the community to obtain “market information” (Moschis, 1987), or become street-wise. This research provides evidence that adults are less susceptible to parental/family influences in defining their felt ethnicity.

The second session of the experimental study tells us yet another story. -The probability of purchasing products that are primed with a Japanese sounding name depends on the individual’s felt ethnicity. Those who identify with Japanese-American ethnicity have a higher purchasing intention for Japanese primed products, and the opposite is true for those who identify with Japanese ethnicity. This means that exposure to a Japanese language prime triggers the ethnicity that they identify with and made them feel more targeted when they were asked if they were willing to purchase the products for their family members. The results show that ethnic language primes thus have a significant impact on these subjects’ purchasing intentions.

When subjects were exposed to the second ad for a utilitarian product, the results show that their purchasing intentions were affected only if the language of the two products is
different. This is not seen from ads that are primed in the same language. This suggests that ethnic language primes are effective in triggering biculturals’ cognition, in turn influencing their decision making process. From this experimental study, it is also known that when a hedonic product primed with a Japanese brand name, subjects’ will have a positive evaluation of the advertisement in terms of preference and perceived quality standard. So far, this study and other research (Leclerc, Schmitt and Dube, 1994) have found that certain languages have the ability to influence consumers’ perception of the quality of a product. It will be interesting to find out what other languages have similar ability in influencing consumers’ perception of the quality, in turn affecting their decision making process.

Another interesting finding across the experiments is the general lack of ethnic priming effects on reactions to utilitarian products. There are two reasons that may have contributed towards the cause of lack of priming effect. First, is the order of the ad. If the utilitarian ad was presented first, the image of the ad might be more impressionable (first impression), therefore allowing the primes to be more effective. Second, would be the subjects’ perceived monetary value of a utilitarian product. Probably because the product is a battery, not much attention is given to it. This is because the amount of money spent will not be substantial in changing a consumer’s financial budge.

Furthermore, the results showed that biculturals who identify themselves as Japanese rather than Japanese-American in ethnicity were more favorable towards utilitarian products that are primed with a Japanese name rather than an American name. On the contrary, subjects who identify themselves as Japanese-American rather than Japanese, preferred hedonic products with a Japanese brand name and did not care for utilitarian products that were primed with Japanese brand name. This finding suggests that ethnic language primes that focus attention on biculturals who are competent in both Japanese and American culture. These biculturals are often described as balanced biculturals. These balanced biculturals are
those who are born and raised in the USA, as well as those who migrated and try to assimilate into the U.S. mainstream culture. Both groups of biculturals have the ability to increase their ethnic self-awareness contingent to any given situation.

There were no ethnic language priming effects on Japanese bicultural for hedonic products, and there are two primary explanations for this. First and foremost is that recent immigrants from Japan had high accessibility to Japanese products when they were in Japan. Their decision to migrate to the U.S. indicates an intention to assimilate into the U.S. culture, and this would make an American brand more appealing. A second possible cause of the different effects of ethnic language primes on the two Japanese and Japanese-American bicultural groups is the differential distinctiveness of the two classifications within the same subculture. As the majority of the population from which participants were drawn for this study are Japanese-Americans, those who identify with Japanese ethnicity are more likely to feel socially and culturally distinctive than their Japanese-American counterparts (McGuire et al, 1977; Connor, 1975; Berrien, Arkoff and Iwahara, 1967; Kitano, 1969). It is this distinctiveness that leads the two groups to respond differently to the ethnic language primes.

A great deal of consumer behaviour can be explained through the current information processing perspective; though this perspective neglects the importance of consumption experience (Holbrook and Hirschman, 1982, p.138). This study addresses that neglect by including the emotions towards one’s ethnicity, the symbolic meanings through the ethnic language primes of ethnic products, and product involvement within a broadened view. Rather than abandoning the information processing approach (which focuses purely on cognition), supplementing and enriching it by mixing consumer’s experiential perspective could be advantageous. Such a research contribution is important especially when issues such as feelings arising from consumption, the “syntactic dimensions of communications”
The purpose of this research is not to reject the “old” approach, but rather to propose an expanded perspective that avoids any adherence to a philosophical underpinning such as ontology or epistemology which could restrict research within the scientific inquiry. Holbrook and Hirschman (1982) make a very important point: “one cannot reduce the explanation of human behaviour to any narrowly circumscribed and simplistic model…the behaviour of people in general and of consumers in particular is the fascinating and endlessly complex result of a multifaceted interaction between organism and environment” (p.139). The author believes that this research extends not only the psychological theories within the marketing field but also introduces a new approach by integrating several theories together to contribute knowledge of biculturalism to the consumer behavioural research.
CHAPTER 9

CONCLUSION

General Discussion

This current study investigates two relationships. First, is between the relationship of felt ethnicity with three antecedents (self-acculturated identity, ethnic social orientation, and perceived parental ethnic cultural identity). Second, which is the main interest, focuses on the relationship between felt ethnicity and purchasing intentions. This study was designed by implementing two types of research method. These methods were used sequentially whereby the data that was produced from the phenomenological interviews in the qualitative research were used to inform and enhance the subsequent quantitative part of the research. The author addressed both conceptual and measurement issues in the constructs used: self-acculturated identity, ethnic social orientation, felt ethnicity and the dimensions of purchasing intentions for hedonic and utilitarian products. In Study 2, the author adopts a positivistic philosophical position by carrying out an experiment in a laboratory setting. The thesis as a whole is designed to have a sequential mixed methodology (not triangulation), and so there is no conflict of philosophical underpinnings.

The timeline of the study was as follows. Twelve phenomenological psychology interviews were conducted in June 2010; the pre-test of the hedonic and utilitarian product types was carried out in January 2011, with 25 respondents. This test was designed to make sure that the specific products chosen actually fitted into the two product types. The main experiment involved 245 respondents (different respondents from the pre-test) who were recruited between April and May 2011 for. The results of this experiment generally supported the hypothesized relationship within the conceptual framework between the three antecedents
and the main construct of felt ethnicity, as well as between the main construct and subjects’ purchasing intentions.

In study 1, the author sought to use methodological variations within the phenomenological psychological method to enhance the understanding of bicultural consumption behavior. The results from this study showed that most subjects were quite familiar with what is meant by “bicultural” and they also had a rough idea of what “ethnic consumption” meant. Their responses styles were generally forthright, involved and animated. Still, the data from the study need to be interpreted with caution due to the complex cognition of biculturals’ dual mind-sets. This complex cognition often leads to unpredictability and contradiction in biculturals’ behavior, especially when their “felt” ethnicity is being questioned. Thus, in order to quantify and confirm the relationships between biculturalism and “felt” ethnicity from the first study, the author decided to rely on a quantitative method for the second study, following the approach of recent consumer studies that have relied on a multiple method approach (e.g. Stayman and Deshpande, 1989; Xu et al., 2004).

The six preliminary constructs defined from the initial literature review were refined in the first study, and this led to seven emergent themes which were discovered from the interview data. These emergent themes were then elaborated into the constructs in the final research framework. A further extensive literature review led to these themes being described concisely and formed into constructs in a suitable form for a quantitative research framework. Hypotheses about the relationships between constructs were tested in an experimental survey; and the results were presented and interpreted in subsequent chapters.

This final chapter is organized to discuss the contributions, limitations and directions for future research. The contributions of this study are examined from three different perspectives: theoretical, methodological and managerial.
Theoretical Contributions

The theoretical contributions are established upon the clarification of felt ethnicity of biculturals (within the ethnic minority majority group) and purchasing intentions of different product types. By utilizing Yamada, Marsella and Yamada’s (1998) EIBI measurement scale with Stayman and Deshpande’s (1989) definition of felt ethnicity (i.e. same definition), the results showed that the respondents used symbolic meanings of the brand name/language to determine their purchasing intentions. In addition, the results showed that situational attributes (i.e. social surroundings) influenced the closeness of the respondents’ perception of the brand name/language characters with their felt ethnicity. Finally, cultural frame switching (serves as a priming methodology) initiated the salience of ethnic identities through the behaviour of these bicultural consumers.

Three main theoretical contributions emerged from this research. The first contribution is the measurement of felt ethnicity amongst a majority ethnic minority group. The second contribution is the use of language characters to serve as symbolic meanings of a product (i.e. different language brand name) in relevance to felt ethnicity, which has been verified quantitatively. Finally, the contribution moves from a demonstration of understanding the significance of symbols (language character) to the difference in product type.

The first theoretical contribution derives from distinguishing between ethnic group as a fixed category, and felt ethnicity as the cognitive identification of an individual with a specific ethnicity. The concept of felt ethnicity originates from Stayman and Deshpande’s (1989) situational ethnicity model; though the author realised that the definition of the construct needs to be made concrete and specific in order to advance the field of ethnic identity from a cognition perspective. Thus, the current study took the prior definition of felt
ethnicity, but measured it in a different way in order to obtain precise assessment of self-defined ethnicity based on cognitive feelings.

The second theoretical contribution comes from the advancement of priming methodology, especially the role of language as a priming stimulus. Although cultural knowledge is important, fluency in cultural knowledge is not the only determinant of consumption decision-making. The main focus in this research is not language as a competency but language characters as stimuli to trigger ethnicity-related aspects of the self-construal of biculturals. The results show that distinct Japanese or English language characters (which may sometimes look like an image) can be powerful triggers in the frame switching process.

The final theoretical contribution is a demonstration of the importance of situational attributes as moderators of relationship between felt ethnicity and purchasing intentions. The ethnic language primes in the adverts triggered specific relevant cultural associations for bicultural consumers. This then led them to switch between independent and interdependent self-construal within their dual-cultural framework. The language character primes thus become infused with the meanings of the individual’s own identification with either Japanese or Japanese-American ethnicity. This relationship is a new area for research though felt ethnicity is believed to be fundamental to consumer decision-making for biculturals (Stayman and Deshpande, 1989). Past studies have adopted a qualitative, exploratory point of view (Thompson and Hirshman, 1982) and have yet to investigate the cognition of identification with a specific ethnicity. There is a little quantitative evidence (Stayman and Deshpande, 1989; Zmud, 1992) but none of it relates to how social surroundings affect the relationship between felt ethnicity and consumption behaviour.
This study found evidence to support the role of social surroundings in moderating the relationship between felt ethnicity and purchasing intentions. The evidence of experiment 2 is that this effect is situation-specific is twofold: 1) language primes have an impact on preferences for hedonic and utilitarian products depending on the subject’s felt ethnicity, and 2) this effect varies according to attributes social surroundings, whether the person is purchasing for family members of co-workers. The relationship between felt ethnicity and purchasing intention is indeed affected by social surroundings as well as by the ethnic language primes. The results showed that a bicultural who identifies with Japanese rather than Japanese-American ethnicity has a higher tendency to purchase a hedonic product that is primed with an English brand name.

The difference in self-construal portrayal compared to earlier research can be explained by the priming methodology used here. Hong et al.’s (2000) frame-switching model provided a basis for investigating the cognition of the bicultural mind-set. In order to operationalize the action of the dual mind-set, the author used ethnic language primes as stimuli. Hong et al. (2000) did not explore the self-construal of biculturals; rather they were interested in determining if biculturals do have a switchable dual mind-set. By incorporating priming methodology into the current study, the author extended the literature on the cognition of biculturals with respect to preferences for different product types. Furthermore, by using felt ethnicity as a state variable (which can be influenced by stimuli such as the ethnic language primes) rather than the static label of ethnic group, this study found that the presence of others (social surroundings) had an important influence on the relationship between ethnicity and purchasing intentions. Future studies need to take into account both the presence of other situational context and feelings of ethnic identity.
Methodological Contributions

At the methodological level, the author reconciled the measurement issues relating to felt ethnicity of bicultural consumers, and revealed the potential problems involved in symbols/language character priming on perceived product quality, preference and purchasing intentions. The definition of felt ethnicity is the same as Stayman and Deshpande (1989), however the measurement for this construct adopts Yamada, Marsella and Yamada (1998) EIBI measurement scale. The ultimate motive was to get the respondents’ identification towards their ethnic identity in the simplest form. Furthermore, the scale has been tested within the same context (i.e. Hawaii), where ethnic diversity is evident. By allowing respondents to state their ethnic identity, it fulfils the goal of cultural psychology in terms of understanding the “rich diversity that is observed across cultures” (Gardner, Gabriel and Lee, 1999).

Morris, Podolny and Ariel (1998) added that it is the subjective cognitive constructs of individuals that presumably mediate between cultural contexts and the behaviour of individual. In other words, there is a difference between thinking of oneself as an autonomous entity and one that is situated within a larger social context (p.321). Thus, by applying the concept of felt ethnicity to purchasing intentions, the results of this study has clarified that ethnic identity is not a static variable based on ancestral background, rather it is a continuous variable that is based on feelings (i.e. inevitably related to their ethnic background). In addition, with support from the experimental results, the author believes that felt ethnicity serves as a better indicator to decision-making behaviour. Two main methodological contributions were made by this study. The first contribution is that the study clarified the measurement issues relating to felt ethnicity. The second contribution relates to the issues associated with the measurement of purchasing intentions for hedonic and utilitarian product types. These two contributions are intertwined because the measurement issues of bicultural
felt ethnicity and purchasing intentions are closely linked in this study. By repositioning ethnicity in terms of moment-by-moment identification, this study used the EIBI scale to measure biculturals’ self-reported behaviour as well as their feelings towards their ethnicity. The results show that it is a better measurement scale than the SL-ASIA measurement scale.

There are a number of scales to measure ethnic inclination, but many of them contain potential harm. According to the literature, biculturals have behavioural and value components of their ethnic culture. Depending on the component that is being measured, the measurement items will be different. Studies where bicultural consumers are asked about their ethnic inclination towards certain activities contain certain measurement items which are simply not relevant. For example, the SL-ASIA scale (Suinn et al., 1992), asks if the respondent is fluent in an Asian language (e.g. Japanese, Korean or Chinese). Even though the knowledge of an Asian language may be an indication of a high level of understanding of an Asian culture; this does not convey information about their attitudes towards that culture. It will be the same as a mono-cultural learning a second language. Thus, a new scale was created for the present study containing items from three existing scales in order to create a more suitable measurement scale for these biculturals. These items came from Yamada, Marsella, Yamada’s (1998) EIBI scale, Suinn et al.’s (1992) SL-ASIA scale as well as Kim, Atkinson and Yang’s (1999) Asian value scale. The combination of items from several scales enabled a comprehensive coverage of behavioural, value and acculturation experience.

The measurement of purchasing intentions was also clarified in order to resolve difficulties with previous scales. Voss, Spangenberg and Grohmann (1993) used their HED/UT scale to measure individuals’ attitude towards hedonic and utilitarian product types; but their scale does not have any indication of relative preference for purchasing these product types over others. Therefore, the items were re-worded for this study. Furthermore,
as the product types are items that are not necessarily bought on a regular basis, the wording of the items had to be arranged to take into account that they might consider such a purchase only on rare occasions. As this study seeks to examine the sub-conscious influence of ethnic language primes on ethnic identification, the indirect questioning that was used in the current scale worked well. In conclusion, the author brought together in this study the measurement of felt ethnicity as a core element of ethnic identity, and the measurement of purchasing intentions using Hong et al.’s (2000) priming methodology.

**Managerial Implications and Limitations**

In this section, the author discusses how this research benefits market practitioners. Three main managerial implications are proposed. The first implication is to distinguish between biculturals’ ethnicity and their identification with ethnicity as an influence on purchasing intentions in the real world. The second implication is to evaluate and create a favourable brand image or stimuli by understanding the culture of the host country through marketing and channel activities. Lastly, the third implication is to aid in new product development by understanding the relationship of ethnic language primes on felt ethnicity. Marketing practitioners can exploit this relationship and target groups of consumers who can serves as a potentially constant group of income generator for a company. According to Hong et al. (2000), much of existing behavioural consumer research is too simplistic, since consumer behaviour involves far more complicated interaction among causal influences. The research reported in this thesis brings together examination of an important but neglected group and a richer array of important variables influencing their purchasing intentions.

Many societies are multicultural, and so marketing managers need to understand the special characteristics of consumers with diverse cultural backgrounds, and the factors that influence them. This research starts off with identifying the phenomenon of these “in-between” consumers, with a specific focus on biculturals living in Hawaii. It has been noted
that Japanese-Americans in Hawaii are distinctive in their consumption behaviour, in ways which are directly related to their ethnic orientation and acculturation into the mainstream society. Upon distinguishing the differences, this current research uses stimuli to gauge the correlation of their ethnic identity with situational influences (e.g. products, people, and environment). Whether the presences of these stimuli do make a difference or not, can be observed through their decision-making outcome.

“So what if it differs?” Now, according to market research, Kotler (2010) claimed that marketers often face problems with adapting a product to sell outside their home market. This is because the attractiveness of a product is not measured solely by its physical specifications. Instead, it is the nature of a product (i.e. functionality) that attracts consumers’ attention as they will use these specifications to determine if the product matches their preferences. Ultimately, the aim of marketers in foreign markets is to gain product acceptance not only by the largest number of consumers in the market but also within a short span of time (Catoera and Graham, 2003, p.355). However, because there are cultural factors involved, resistance from consumers is inevitable. Therefore, marketers need to be aware of the importance of cultural interaction as it is a determinant of the degree of success or failure. In other words, they have to be able to foresee the consequences of their efforts to market to specific ethnic groups.

Thus, where Japanese-Americans are the majority, attention should be paid more to this group as they are potentially the major revenue generator in terms of economic sense. How marketers should go about marketing their products towards this group is to investigate their cultural inclinations and other distinct characteristics. However, if there are unique characteristics such as “in-between” characteristics (i.e. Hawaii’s biculturals), a “diffusion of innovation” is achievable. This includes adaptation to new products as well as accommodating towards individuals who are ethnocentric about consuming certain products.
Since Japanese-Americans are a growing part of the Asian-American population, having an understanding of the cognition patterns of biculturals (i.e. as a majority ethnic group) will provide more interesting and applicable solution for marketing practitioners with their marketing strategies. The lessons learned in this thesis from studying the cognitions of Japanese-Americans can be applied more generally to any bicultural group.

Felt ethnicity may be an idealistic variable in determining the cognition and feelings of a bicultural consumer. However, it may raise certain concerns such as having the ability to reach these audiences by not spending a whole lot on monetary budget. Nancarrow et al., (2007) suggested a solution to such a concern by introducing “objective” criteria. These objective criteria include “Origins Info and declared affinity” (p.62). Some of these criteria are physical feature, geo-demographics, food consumed, visits to ‘ancestral/genealogy websites, and family and last names. These criteria allow marketer to reach the targeted audiences physically and emotionally and not acquiring high wastage of media spending.

It is important to make a distinction with the Japanese-American biculturals on the basis of their identification with ethnicities. This is because some Japanese-American biculturals identify with Japanese ethnicity while others identify with Japanese-American ethnicity. When promoting a product, if marketers are able to treat these groups different, they will be able to do better in focusing on the characteristics, in turn addressing the needs of these two groups respectively. Distinguishing of these two groups is not tangible. In other words, because it is not visible externally due to its cognitive nature, marketers can use different kinds of advertisement to attract the respective groups.

Purchase intentions may vary depending on the specificity of the purchase intention, (e.g. an intention to purchase a hedonic product vs. a utilitarian item or an intention to purchase for a friend or a boss). Fishbein (1971) has suggested that "The more specific the
measure of intention is to the behaviour that is to be predicted, the higher the intention-behaviour correlation will be. In other words, purchasing intentions provide valuable input for predictions of purchase behaviour. By understanding the identification of these ethnic groups, marketing practitioners will be able to forecast purchasing probability at the individual level by linking the respective explanatory variables of each ethnic group (e.g., socio-demographics, product attributes, and promotion variables) and intentions to actual purchasing.

The second managerial contribution is to have marketers evaluate and create a favourable brand image or stimuli by understanding the culture of the host country through marketing and channel activities. This can be done by doing a trial and error in determining what cultural cues (e.g., language, symbols) are appealing the country which the product is marketed in. Depending on what communication channel used, a different cultural cue may be more appealing that another. For example, if the advertisement message is to be delivered through a digital media such as TV, then a visual image with cultural cues may be used to entice Japanese-American or Japanese biculturals. If the advertising message is to be delivered through a radio, then probably use a commentator that has a Japanese accent or playing Japanese background music to serve as a cultural cue. Marketers can then evaluate the effectiveness of these cultural cues based on the sales record. They can also keep track of who, especially Japanese or Japanese-American are majority of their customers.

The third implication is to aid marketers in their new product development projects. Developing a new product line can potentially benefit a company’s bottom line if the design of the product which includes the specification, developed is consistent with the targeted groups’ consumption preference. By understanding the relationship of ethnic language primes on felt ethnicity, marketing managers could exploit the felt aspect of ethnicity. Presumably, the idea is that a bicultural group should not be treated as homogeneous, because it will
consist of people who differ in felt ethnicity. Marketers could use ethnic language primes to trigger different felt ethnicities and thereby making their products attractive to different kinds of consumers. By understanding how to exploit the felt aspect, some of these consumers may gradually become constant income generators for that product which definitely is beneficial for any company’s bottom line.

The product categories used in this thesis were both technology-related; and it is important to consider how much it is possible to generalise these findings to other kinds of product. Practitioners may use different product categories that are non-technology-related, that is, a product that is neutral. For example, instead of using TV as a hedonic product, vacation package may be used. On the other hand, instead of using battery as a utilitarian product, a pen or note pad may be used. The products used in this research were technological products, and this raises the question of whether the findings related to the distinction between hedonic and utilitarian products can be generalised to other product categories. Other hedonic products which could have been used include holidays, a five-course meal at a fine dining restaurant or 3D movies. Other utilitarian products could include pens or note pads. Depending on the nature of hedonic (experiential) products and utilitarian (non-experiential) products, consumer behaviour for them is likely to differ from that for other types of products.

The results may differ depending on the cultural beliefs of the group being sampled: some cultures may see certain products as hedonic which other cultures may see as utilitarian. The assumption that the results may be similar is due to the presence of contrasting cultural beliefs (i.e. East and West). If a bicultural has a Western and Eastern culture embedded in him/her, then the way he/she views things will be similar to other Asian-Americans. The Western culture is one that occupies the independent self-construal, whereas the Eastern culture holds the interdependent self-construal of a bicultural. Because there is similarity in
cultural values within Asian ethnic groups and there are these two types of self-construal existing, the results may be similar. The findings on Japanese-Americans living in Hawaii can reasonably be generalized to other Asians as well as to biculturals who have two Eastern-Western ethnic cultural values (e.g. Chinese-Australians, Korean-Americans). However, the findings from this study may not necessarily be applicable to biculturals from less contrasting ethnic backgrounds which have similar cultural values (e.g. Italian-Americans or Korean-Japanese).

Knowing the difference between hedonic and utilitarian product type is important because based on what is 1) needed at that moment of purchase, and 2) consumers’ distinction between these two categories based on their ethnic culture. For example, computers may seem to be a utilitarian product in the U.S. but may be seen as a hedonic product in China. This suggests that the distinction between hedonic and utilitarian product attributes, are useful in understanding consumer behaviour; even if the specific exemplars of those categories may differ between cultures. For example, if a practitioner chooses to emphasize pleasure (hedonic attributes) then advertising on television should be more effective than advertising on the radio.

In addition to the contributions of the study, the limitations are recognised. Two main limitations are identified: 1) limitation of sample size, 2) limitation of ethnic groups. Finally, the directions for future research are suggested. Future research is encouraged to investigate 1) the social status of biculturals, 2) the interaction effects of social surroundings and bicultural’s felt ethnicity of different social status (e.g. income level, educational level, etc.). One of the limitations of this research is that only two ethnic groups, Japanese and Japanese-Americans, were used as subjects for experimental advertising. It is possible that the observed effects could change if different ethnic populations but in a similar context this group (i.e. as being a majority ethnic minority). For example, the “coloured” people in Cape Town in South Africa,
where they are the majority ethnic group and not the Black Africans, or the Chinese people in Sydney, Australia (a potential majority ethnic minority). Even though these ethnic groups are the majority ethnic minority groups, because of the environmental differences, advertising targeting them may elicit a different market reaction. Although this product was focused on theoretical understanding by which felt ethnicity influences advertising responses based on ethnic prime effectiveness, the potential for different effects based on the ethnic group targeted is of importance for practical reasons and definitely warrants further research.

The population of ethnic minorities is a growing segment not only in the US but also in other parts of the world, such as Australia (e.g. Melbourne) and South Africa (e.g. Cape Town). When these minority groups gradually increase in population size, they may come to be regarded as a majority-minority group. For example, a past study conducted by Grier and Deshpande (2001) demonstrated that there are such as majority-minority population in other parts of the world. In their study, they discovered that Caucasians are numerically predominant Whites in Cape Town and vice versa in Johannesburg for Blacks who are numerically larger than the Caucasians. Therefore, it is possible for practitioners to find these majority-minority groups through a global census data, and apply the idea from this study (as a template) in finding out if their chosen group of a majority-minority groups show similar results. If practitioners are unable physically reach migrants and their descendants, and if there are non-responses from questionnaires, the solution would be using innovative solution such as OriginsInfo for the EU region or also known as American FactFinder 2 in the US. A census (e.g. electronic registers of information from American Fact Finder) may be able to determine the size of population segments. In addition, usage of a geo-demographics analysis may help identify enclaves of some ethnic or national groups by using names (Nancarrow et al., 2007).
These groups of biculturals make a difference in the population’s consumption behaviour because of their size. If every bicultural from these ethnic minority groups decide to stay with products that have indications of their country-of-origin, the amount consumed will be more than the non-ethnic groups. Therefore, it creates a shift in demand for a particular product. In other words, the more products consumed, the higher the demand for imports, therefore the higher profitability for marketers who produce these products.

The second limitation of the present experiment is that it used electronic items that generally elicit a preconception of the country that best produces high quality electronic products. However, it is possible for consumers to respond negatively to advertisements that are targeted to them. If consumers’ response towards a given advertisements had been negative (e.g. uninterested in particular category product), the elicitation of the felt ethnicity might have had the opposite effect on consumer response towards the advertisements. It is possible to assume that instead of accentuating a positive reaction from the target market audiences, their level of felt ethnicity may have caused the targeted audiences to react more negatively towards the targeted advertisement.

FURTHER RESEARCH

There are three directions for future research. The suggestions for future research include (a) the extension of felt ethnicity to different product categories (those that generally can be considered neutral (e.g. non-electronic, non-food)), (b) more insight is needed into frequent-brand users and favourite-brand users, and (c) the interaction effects of ethnic language primes and social variable (e.g. social status). The first suggestion for future research is to extend the felt ethnicity concept to different product categories. The current study suggests that felt ethnicity often is a label that has a more valid identification of one’s ethnic identity, therefore relevant and useful in transferring this label to purchasing intentions,
a close observation is needed. The difference found in purchasing intentions for JAs and Js were not the same as those found in existing literature. These results may suggest that felt ethnicity label can be applied easily. Thus, it is of interest to discover whether the label can be used on other product categories purchasing intentions. It was assumed, but supported, that the respondents use felt ethnicity to construct their social identity as well as their ethnic identity. However, this support may be further substantiated by the fact that consumer do not identity with an identity that they are not (e.g. identifying self as of Chinese ethnicity instead of Japanese ethnicity). This is because based on a study conducted by Reynolds and Rendle-Short (2010); they found that people never lie in impromptu statement. Rather, people generally lie to get out of trouble and these people do that with answers to questions. Thus, if a person is being asked an unexpected question, it is reasonable to assume that the first reaction will most likely be the truth (if the question asked is straightforward, e.g. identity). However, the discrepancy is expected to increase if this question is asked after an experiment (which is believed to increase their ethnic salience/awareness). This implies that depending on the product category and the situational demands, individuals’ cognition may change accordingly and most often their automatic reaction is the default. In other words, if cultural knowledge is involved, the piece of knowledge hidden behind this default decision is considerably the closest cue towards their ethnic identity.

The second suggestion for future research is to examine the effect of bicultural ‘experience’. The results showed that biculturals’ ‘experience’ with ethnically primed products appeared to be as important as the perception of a preferred country-of-origin in terms of identity confirmation. Although the respondents claimed that they are have more western values than Japanese values, they probably subconsciously, identify themselves more closely to the Japanese culture, therefore, have a preference over Japanese sounding brands to American sounding brand. Social influences from friends and family have always been
viewed as a very important element in identifying oneself. For example, Moschis (1985) indicated that the interactions within family members not only have the ability to shape an adolescent’s “development of role perception” (Kahl, 1953). Several researchers (Moschis, 1985; Phinney, 1992; Ebuchi, 2002) claim that early societal (i.e. begins in school) and parental socialization influence is assessable in experiments where children are engaging with others in terms of their environment. This is because during the adolescent ages, children are in contact with anticipatory group membership and will experience host country socialization. These experiences are implicit, and often these children will learn unconsciously about societal roles that will be assumed sometimes in the future. This knowledge is particularly instrumental during later adolescence. However, socialization did not translate into felt ethnicity-consumption preference ethnic salience. Thus, it is a question of whether experience plays a role. Since the preferred product (country-of-origin) may not be the brand that is used most frequently. For example, a few interviewees claimed that Japanese products are expensive but are of better quality. Although, they like Japanese products, they claim that they would not go out of their way to buy it. This shows that the preferred brands may be blended into ideal self. This leads to further investigation in the ‘self’. Further research can examine felt ethnicity-brand congruence by distinguishing most preferred frequently used but not preferred brand, most preferred brand but no frequently used brands, and most preferred brand and most frequently used brands. The findings will be valuable in contributing knowledge to identity theories and consumption, and offer solid direction for marketing practitioners.

The final suggestion for future research is to analyse potential interaction between ethnic language primes and social variable (e.g. social status, ethnic identity). The differential pattern for biculturals of Asian and Western values suggests that these interactions may create a better understanding of how different variance in social identity (e.g. social status,
ethnic identity, etc.) may be essential to effective targeted advertising. The results suggested that the effect of social identity was minimal, while the effect of involvement was significant. This study’s focus is on purchasing intentions, however, there may be an interaction effect between product and brand involvement. For example, a consumer may be highly involved with electronics, but not necessarily involved with a particular brand. On the other hand, a brand pursuer may be involved with a particular brand within a certain product category, but may not know much about the product details. This sense of brand involvement was inspired by two of the respondents who are not interested in electronics (3D TV) indicating that they don’t have a need for a new TV because of their age (old age). Thus, even biculturals with low purchasing intentions may have reasons which lead them to be more involved with the brands. It will be interesting to examine the interaction effect on felt ethnicity and ethnic salient brand relationship.

IN CONCLUSION

This current study has re-analysed the operational definition of ethnic salience consumption behaviour in consumer research and contributed knowledge to distinctiveness theory, social identity theory and self-construal theory in regards to consumption. It widens the view on social identity (i.e. ethnic identity) and consumption by incorporating the concept of felt ethnicity in hedonic and utilitarian product types. This concept was generally supported by this study. For example, felt ethnicity- ethnic salient brand relationship was the opposite in this study in comparison to prior studies (Deshpande, Hoyer and Donthu, 1986). Based on the Deshpande, Hoyer and Donthu’s (1986) study, it was demonstrated that bicultural who claim themselves to be Hispanic, tend to favour products that are endorsed by Hispanic endorsers. However, in this study, biculturals who identify as Japanese preferred American/English sounding brand name products. This shows that the degree of the relationship between bicultural ethnic salience and brand relationship exists. These results
pointed a new direction of future research due to the uncertainty of whether the concept of felt ethnicity could be measured when the research is set out to investigate on product brand names. In other words, depending on the ethnic group, the attitude towards brands (e.g. country-of-origin) differs. Aker (1968) claimed that cultural variations dominates the perceived important of a product’s attributes between ethnic minorities and ethnic majorities. For example, Hispanic American consumers tend to be brand loyal and price conscious (Bellenger and Valencia 1982; Gillet and Scott 1975; Hoyer and Deshpande 1982; Sagert, Hoover and Hilger 1985), and they prefer prestigious brands (Guernica and Kasperuk 1982; Segal and Sosa 1983; Watanabe 1981; Yankelovich, Skelly and White 1984). Korean Americans, on the other hand, are brand-conscious; family oriented, and relies on word-of-mouth (Venture 1987). Nonetheless, the inspiration of the research has provided promising directions for future study.

It has been demonstrated in this study that, by using the ethnic language priming methodology, the salience of different aspects of biculturals’ ethnic identity could be manipulated with validity and reliability. By relating biculturals’ felt ethnicity and ethnically primed advertisements, the results showed that the respondents chose products which reflected their preferred ethnic identification. The degree of the relationship between bicultural consumers’ felt ethnicity and between product categories and brand relationship (language) was not influenced by the level of identification with a specific ethnicity or by the level of involvement (purchasing target). Although involvement influenced consumer-brand preference and brand name (i.e. language) relationship individually, the associations between the constructs were not influenced by involvement. This further implies that bicultural consumer’s use of felt ethnicity to affirm their identities is a multi-dimensional activity. Each dimension is used by the consumers to maintain their actual identity. Thus, if researchers plan to involve felt ethnicity as part of their investigation on biculturals’ behaviour in their future
research, the author advises that the development of the measurement instrument should be on multiple levels rather than on a single level to ensure accurate and precise bicultural behavioural measurements.
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Pre-Test Questionnaire on Hedonic and Utilitarian Product Determination List

Hedonic versus Utilitarian Product

**Hedonic Products** tend to be

- Relatively discretionary.
- Experiential enjoyment

*(Some features of hedonic products include Not fun/fun; Dull/exciting; Not delightful/delightful; Not thrilling/thrilling; Enjoyable/not enjoyable)*

**Utilitarian Product** tends to be:

- relative necessities
- practical functionality

*(Some features of utilitarian products include: Effective/ineffective; Helpful/unhelpful; Functional/not functional; Necessary/unnecessary; Practical/impractical)*

Now, based on your understanding from the above definitions, which of the following product categories would you consider hedonic/utilitarian products? (Please check your answers in the appropriate circle).

*Required

1. What would you consider a television set to be? *
   - Hedonic Product
   - Utilitarian Product

2. What would you consider beer/alcoholic beverage to be? *
   - Hedonic Product
   - Utilitarian Product

3. What would you consider paper clips to be? *
   - Hedonic Product
   - Utilitarian Product

4. What would you consider alkaline batteries to be? *
   - Hedonic Product
   - Utilitarian Product

5. What would you consider automobiles to be? * Definition: A passenger vehicle designed for operation on ordinary roads and typically having four wheels and a gasoline or diesel.
   - Hedonic Product
   - Utilitarian Product

6. What would you consider a pair of athletic shoes to be? *
7. What would you consider shoelaces to be? *
   o Hedonic Product
   o Utilitarian Product

8. What do you consider a pair of blue jeans to be? *
   o Hedonic Product
   o Utilitarian Product

9. What do you consider a set of video games to be? *
   o Hedonic Product
   o Utilitarian Product

10. What do you consider disposable baby diapers to be? *
    o Hedonic Product
    o Utilitarian Product

11. What do you consider vacation resorts to be? * e.g. a choice of accommodation
    o Hedonic Product
    o Utilitarian Product

12. Please specify your gender. *
    o Male
    o Female


14. Age *
    o 18-24
    o 25-31
    o 31-37
    o 38-44
    o 45 and above
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<th>What would you consider a pair of athletic shoes to be?</th>
<th>What would you consider a pair of blue jeans to be?</th>
<th>What do you consider a set of video games to be?</th>
<th>What do you consider disposable baby diapers to be?</th>
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HED-19, UTL=6, UTL=17, UTL-18, UTL=12, UTL=17, UTL=8, UTL=1, UTL=10, UTL=0
Aloha! I am inviting you to participate in a survey that is part of a PhD study titled “Situational Ethnicity, and Consumption Behavior of Bicultural Consumers.” The purpose of this research is to examine the influence of bicultural individuals’ (i.e. individuals who have dual cultural framework) ethnicity on consumption behavior in a situational context (e.g. cultural event). I am asking you to complete the questionnaire and, if you are willing to do so, please give it back to me after completion. It should take you about 3-5 minutes to complete. By completing this questionnaire, you are acknowledging your awareness of the nature of the research as well as giving consent for participation.

Mahalo!

Please state the name of the ethnic group you feel most strongly identified with, and then check the boxes corresponding to how much you participate in the following activities or customs of the specific ethnic group you chose at the present time.

Name of group you most strongly identify with: ______________________________________

(e.g. Japanese-American, Chinese-American, Japanese, Chinese, Korean-American, Vietnamese, etc.)

Rate yourself on the level of pride you have in your group and its accomplishment

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<th>No pride and do not feel negative toward group</th>
<th>No pride but do not feel negative toward group</th>
<th>Little pride</th>
<th>Moderately proud</th>
<th>Extremely proud</th>
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Please respond to the following items using the given scale. Please check the box accordingly.

1 (Never), 2 (A little), 3 (Sometimes), 4 (Half time), 5 (Often), 6 (Very Often), 7 (Always)

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</tr>
</thead>
<tbody>
<tr>
<td>Watch movies (films, VCR) that use the language of my group (e.g. Japanese, Chinese, Korean, Vietnamese, Tagalog/Ilocano) or that depict the cultural group.</td>
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<tr>
<td>Watch TV programs that use the language of my group or that depict the cultural group</td>
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<tr>
<td>Shop at stores that feature products of my group (e.g. Japanese grocery store, Chinese market)</td>
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<tr>
<td>Speak the language of my group with my family or close friends</td>
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<tr>
<td>Listen to music of my group (e.g. traditional or popular music of the culture)</td>
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<tr>
<td>Read newspapers/magazines of my group (in English or in the ethnic language)</td>
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<td>Date (or if married, socialize with) members of my group.</td>
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<tr>
<td>Listen to or hear others speaking the language of my group (even if you do not always understand)</td>
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<tr>
<td>Learn the cultural activities of my group (e.g. Hawaiian Hula, Japanese Bon dance, Japanese tea chado, weaving, etc.)</td>
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<tr>
<td>Go to physicians, hair stylists, lawyers or other professionals who are from my group</td>
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<tr>
<td>Spend time talking, gossiping or chatting with members of my group</td>
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<tr>
<td>Spend time studying the history or culture of my group (on my own or in voluntary courses)</td>
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<tr>
<td>Interact frequently at informal gatherings with members of my group (e.g. potluck, parties)</td>
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<tr>
<td>Interact with close friends from the group</td>
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</tbody>
</table>

Which identification would your mother use?

1 2 3 4 5

Which identification would your father use?

1 2 3 4 5

Please choose from the following choices:

1. Oriental
2. Asian (Please specify: ____________________________)
3. Asian-American (Please specify: ____________________________)
4. Japanese-American
5. American
1. What generation are you? (Circle the generation that best applies to you: )
   1. 1st Generation = I was born in Asia or country other than U.S.
   2. 2nd Generation = I was born in U.S., at least one parent was born in Asia or country other than U.S.
   3. 3rd Generation = I was born in U.S., both parents were born in U.S, and all grandparents born in Asia or country other than U.S.
   4. 4th Generation = I was born in U.S., both parents were born in U.S, and at least one grandparent born in Asia or country other than U.S. and one grandparent born in U.S.
   5. 5th Generation = I was born in U.S., both parents were born in U.S., and all grandparents also born in U.S.
   6. Don’t know what generation best fits since I lack some information.

2. Where were you raised?
   1. In Asia only
   2. Mostly in Asia, some in U.S.
   3. Equal numbers of years spent in Asia and U.S.
   4. Mostly in U.S., some in Asia
   5. In U.S. only

3. What contact have you had with Asia?
   1. Raised one year or more in Asia
   2. Lived for less than one year in Asia
   3. Occasional visits to Asia
   4. Occasional communications (letters, phone calls, etc.) with people in Asia
   5. No exposure or communications with people in Asia

4. How would you rate yourself in terms of Asian values (e.g. about marriage, families)?
   Please choose from the following choices:
   1. Almost exclusively Asians, Asian-American, Orientals
   2. Mostly Asians, Asian-American, Orientals
   3. About equally Asian groups and non-Asian ethnic groups
   4. Mostly non-Asian ethnic groups (e.g. Caucasian, Blacks, Hispanics, or others)
   5. Almost exclusively non-Asian ethnic groups (e.g. Caucasian, Blacks, Hispanics, or others)

5. How would you rate your father in terms of Asian values (e.g. about marriage, families)?

6. How would you rate your mother in terms of Asian values (e.g. about marriage, families)?

7. There are many different ways in which people think of themselves. Which ONE of the following most closely describes how you view yourself?
1. I consider myself basically an Asian person. Even though I live and work in America, I still view myself basically as an Asian person.
2. I consider myself basically as an American. Even though I have an Asian background and characteristics, I still view myself basically as an American.
3. I consider myself as an Asian-American, although deep down I always know I am Asian.
4. I consider myself as an Asian-American, although deep down, I view myself as an American first.
5. I consider myself as an Asian-American. I have both Asian and American characteristics, and I view myself as a blend of both.

The following seeks your demographic information. Please check box accordingly.

1. Gender:
   - Male
   - Female

2. Age:
   - 18-25
   - 26-33
   - 34-41
   - 42-49
   - 50 and above

3. How long have you been residing in Honolulu, Hawaii?
   - Less than 5 years
   - 6-10 years
   - 11-15 years
   - 16-20 years
   - 21 years and above

4. Age upon arriving in the U.S.
   - Born here
   - Less than 5 years
   - 6-10 years
   - 11-15 years
   - 16-20 years
   - 21 years and above

5. Total years attending school in the U.S.
   - None at all
   - Less than 5 years
   - 6-10 years
   - 11-15 years
   - 16-20 years
   - 21 years and above

6. Age upon attending school in the U.S.
   - None at all
   - Less than 5 years old
   - 6-10 years old
   - 11-15 years old
   - 16-20 years old
   - 21 years and above
はじめまして。名森内恵美と申します。現在、英国のマンチェスター大学で、卒業論文を書く為ハワイでの日本系の日常茶飯事に起因する出来事や体験等の事柄を基にして、アンケートに答えいただきたいと思います。付きますのは、下記に質問事項がございます。

ご協力ありがとうございました。

森内

1. ご自身の民族を記入してください。
   民族名: _______________________

2. 日本系人のコミュニティの業績を見て、どう思いますか（誇りのレベル）？
<table>
<thead>
<tr>
<th>とても誇りに思っています</th>
<th>誇りに思っています</th>
<th>少し誇りに思っています</th>
<th>誇りには思っていません</th>
<th>誇りに思っていません</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
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</tbody>
</table>

下記の尺度（1−7）を使ってお答えください。該当する尺度番号に○をしてください。
   1 (全くない), 2 (あまりない), 3 (ややない), 4 (どちらも), 5 (ややあり), 6 (頻繁に), 7 (常に)

<table>
<thead>
<tr>
<th>Statements</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
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<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>映画は、日本の作品（日本語）を楽しみます。</td>
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<tr>
<td>テレビ番組は、日本語で楽しみます。</td>
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<tr>
<td>日本の物を売ってのお店で買い物をします。</td>
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<tr>
<td>家族や親友達には日本語で会話をします。</td>
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<tr>
<td>日本の音楽（演歌やＪ－Ｐｏｐ等々）を聴きます。</td>
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<td>新聞や雑誌を読む時間日本語版で読みます。</td>
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<tr>
<td>交際（もしくは結婚や接する）時に日本人を選ぶ。</td>
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<tr>
<td>日本の文化（例：御盆踊り、茶道、生花等々）を学びます。</td>
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<tr>
<td>お出かけする時、必ず日本語で会話するを見ます。</td>
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<tr>
<td>日本人の医者、ヘアスタイル、弁護士や他の専門家を訪れます。</td>
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<tr>
<td>日本人と接する機会を努めて、持とうとします。</td>
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<tr>
<td>日本の文化や歴史を時間をかけて勉強します。（自習）</td>
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<tr>
<td>日本人と接する機会が多くあります（パーティ）</td>
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<tr>
<td>日本人の親友や仲間と交流します。</td>
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下記からお選びください:
① オリエンタル
② 日本人
③ アジア系アメリカ人
④ 日系人
⑤ アメリカ人

1. ご自身の母親は自分自身の民族性をどのようにみていますか？
   ① ② ③ ④ ⑤

2. ご自身の父親は自分自身の民族性をどのようにみていますか？
   ① ② ③ ④ ⑤
下記からお選びください：
① 殆ど日本人、日系人、オリエンタルと接する
② 大体日本人、日系人、オリエンタルと接する
③ 日本人や日系人と白人は同じぐらいと接する
④ 大体は日系人以外(白人、黒人、ヒスパニック)と接する
⑤ 殆ど日系人以外(白人、黒人、ヒスパニック)と接する

1. 六歳まで付き合った友人や親友はどの民族性に属しますか？
① ② ③ ④ ⑤

2. 六歳から十八歳まで付き合った友人や親友はどの民族性に属しますか？
① ② ③ ④ ⑤

3. 今生活するコミュニティの中で、接する人はどの民族性に属しますか？
① ② ③ ④ ⑤

4. もし選べるとしたら、今生活するコミュニティの中で接したいと思う人はどの民族性に属しますか？
① ② ③ ④ ⑤

5. ご自身は何世ですか？
1. 一世＝日本もしくはアメリカ以外の国で生まれた。
2. 二世＝アメリカ生まれ、親だけ日本もしくはアメリカ以外の国で生まれた。
3. 三世＝アメリカ生まれ、両親もアメリカ生まれ、祖父母は日本もしくはアメリカ以外の国で生まれた。
4. 四世＝アメリカ生まれ、両親もアメリカ生まれ、祖父か祖母は日本もしくはアメリカ以外の国で生まれた。
5. 五世＝アメリカ生まれ、両親も祖父母もアメリカ生まれです。
6. 自分は何世か分かりません。

2. 育ちはどこですか？
1. 日本
2. 殆ど日本、アメリカで過ごした時間は少ないです。
3. 日本とアメリカでの時間は同じです。
4. 殆どアメリカ、日本で過ごした時間は少ないです。
5. アメリカ

3. 日本との関連はありますか？
1. 一年間以上日本で育ちました。
2. 日本での暮らしは一年以下です。
3. 時々日本に遊びに行きます。
4. 時々日本に居る人（同僚、親戚、友人、等々）と連絡（手紙、電話、等々）を取っています。
5. 日本に居る人と全く連絡や関連がありません。

下記からお選びください：
① とても日本人です。
② 大体日本人です。
③ 半々です（アメリカと日本人の）。
④ 大体アメリカ人です。
⑤ とてもアメリカ人です。

4. 今、アメリカで生活している中で、ご自分自身の性格や考え方（例：結婚、家族に対して）はどの民族性を反映していますか？
① ② ③ ④ ⑤

5. ご自身の父親の知識、価値観（例：結婚、家族）はどの民族性を反映していますか？
① ② ③ ④ ⑤

ご自身の母親の知識、価値観（例：結婚、家族）はどの民族性を反映していますか？
① ② ③ ④ ⑤
7. 世の中では、人の考え方と自分の見方は皆それぞれです。下記のなかで、一番ご自身に合う説明はどれですか？

1. 私は日本人です。アメリカで暮らしても、働いても、自分は日本人です。
2. 私はアメリカ人です。日本人の特徴や知識を持っていても、自分はアメリカ人です。
3. 私は日系アメリカ人ですが、実際は自分の本心は日本人です。
4. 私は日系アメリカ人ですが、実際は自分の本心はアメリカ人です。
5. 私は日本人とアメリカ人の特性を両方持った、日系アメリカ人です。

_1. 性別：_

☐ 男性
☐ 女性

_2. 年齢：_

☐ 18–25 歳
☐ 26–33 歳
☐ 34–41 歳
☐ 42–49 歳
☐ 50 歳以上

_3. ホノルルでの滞在期間はどれくらいですか？_

☐ 5 年以下
☐ 6–10 年
☐ 11–15 年
☐ 16–20 年
☐ 21 年以上

_4. アメリカに入国する時は何歳ですか？_

☐ アメリカ生まれ
☐ 5 歳未満
☐ 6–10 歳
☐ 11–15 歳
☐ 16–20 歳
☐ 21 歳以上

_5. 何年間 アメリカで教育を受けましたか？_

☐ なし
☐ 5 年以下
☐ 6–10 年
☐ 11–15 年
☐ 16–20 年
☐ 21 年以上

_6. 初めてアメリカで教育を受けたのは何歳ですか？_

☐ 受けてません
☐ 5 歳未満
☐ 6–10 歳
☐ 11–15 歳
☐ 16–20 歳
☐ 21 歳以上
After observing the "Thompson 3D TV" advertisement, how do you feel towards the product?

Dislike it very much  Like it very much

1 2 3 4 5 6 7

After observing the "Thompson 3D TV" advertisement, what do you think of the overall quality?

Poor Quality  Excellent Quality

1 2 3 4 5 6 7

After observing the "Thompson 3D TV" advertisement, how likely do you think you are more likely to choose when buying and/or recommending this product in the next 12 months for:

a) Yourself?

Not at all likely  Very likely

1 2 3 4 5 6 7

b) Your Family?

Not at all likely  Very likely

1 2 3 4 5 6 7

c) Your Co-workers?

Not at all likely  Very likely

1 2 3 4 5 6 7
After observing the "横山テレビジョン(Yokoyama 3D TV)" advertisement, how do you feel towards the product?

<table>
<thead>
<tr>
<th>Dislike it very much</th>
<th>Like it very much</th>
</tr>
</thead>
<tbody>
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</tbody>
</table>

After observing the "横山テレビジョン(Yokoyama 3D TV), what do you think of the overall quality?

<table>
<thead>
<tr>
<th>Poor Quality</th>
<th>Excellent Quality</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
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</tbody>
</table>

After observing the "横山テレビジョン(Yokoyama 3D TV)" advertisement, how likely do you think you are more likely to choose when buying and/or recommending this product in the next 12 months for:

a) Yourself?

<table>
<thead>
<tr>
<th>Not at all likely</th>
<th>Very likely</th>
</tr>
</thead>
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<td>7</td>
<td></td>
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</tbody>
</table>

b) Your Family?

<table>
<thead>
<tr>
<th>Not at all likely</th>
<th>Very likely</th>
</tr>
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</table>

c) Your Co-workers?

<table>
<thead>
<tr>
<th>Not at all likely</th>
<th>Very likely</th>
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<tbody>
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<td>1</td>
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</tbody>
</table>
After observing the "Da Win! Battery" advertisement, how do you feel towards the product?

<table>
<thead>
<tr>
<th></th>
<th>1</th>
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<th>4</th>
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<tbody>
<tr>
<td>Dislike it</td>
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<td>Like i very</td>
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</table>

After observing the "Da Win! Battery" advertisement, what do you think of the overall quality?

<table>
<thead>
<tr>
<th></th>
<th>1</th>
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<th>3</th>
<th>4</th>
<th>5</th>
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<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poor Quality</td>
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<tr>
<td>Excellent Quality</td>
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</tbody>
</table>

After observing the "Da Win! Battery" advertisement, how likely do you think you are more likely to choose when buying and/or recommending this product in the next 12 months for:

a) Yourself?

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not at all</td>
<td></td>
<td></td>
<td></td>
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<td>likely</td>
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<tr>
<td>Very likely</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

b) Your Family?

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not at all</td>
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<td></td>
</tr>
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<td>likely</td>
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</tr>
<tr>
<td>Very likely</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

c) Your Co-workers?

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not at all</td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>likely</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Very likely</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
After observing the "進行！電池 (Shinkou Battery)" advertisement, how do you feel towards the product?

<table>
<thead>
<tr>
<th>Dislike it very much</th>
<th>Like it very much</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td></td>
</tr>
</tbody>
</table>

After observing the "進行！電池 (Shinkou Battery)" advertisement, what do you think of the overall quality?

<table>
<thead>
<tr>
<th>Poor Quality</th>
<th>Excellent Quality</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td></td>
</tr>
</tbody>
</table>

After observing the "Da Win! Battery " advertisement, how likely do you think you are more likely to choose when buying and/or recommending this product in the next 12 months for:

a) Yourself?

<table>
<thead>
<tr>
<th>Not at all likely</th>
<th>Very likely</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td></td>
</tr>
</tbody>
</table>

b) Your Family?

<table>
<thead>
<tr>
<th>Not at all likely</th>
<th>Very likely</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td></td>
</tr>
</tbody>
</table>

c) Your Co-workers?

<table>
<thead>
<tr>
<th>Not at all likely</th>
<th>Very likely</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td></td>
</tr>
</tbody>
</table>
下記の質問にお答えください。

1. "Thompson 3D TV"の広告をご覧になって、商品についての好き嫌いな気持ちは？

<table>
<thead>
<tr>
<th>非常に嫌い</th>
<th>非常に好き</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

2. "Thompson 3D TV"の広告をご覧になって、商品の質についてどう思いますか？

<table>
<thead>
<tr>
<th>品柄が非常に悪い</th>
<th>品柄は非常に良い</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

3. "Thompson 3D TV"の広告をご覧になって、下記指定された人々に対して、もし買うまたはおすすめする立場だったらこの商品を選ぶ確率は？

(ア) ご自分に：

<table>
<thead>
<tr>
<th>全くない</th>
<th>非常にあり</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

(イ) 家族に：

<table>
<thead>
<tr>
<th>全くない</th>
<th>非常にあり</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

(ウ) 同僚：

<table>
<thead>
<tr>
<th>全くない</th>
<th>非常にあり</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>
下記の質問にお答えください。

1. "横山 3D テレビジョン"の広告をごらんになって、商品についての好き嫌いな気持ちは？

<table>
<thead>
<tr>
<th>とても嫌い</th>
<th>非常に好き</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
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<tr>
<td>5</td>
<td>6</td>
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<tr>
<td>7</td>
<td></td>
</tr>
</tbody>
</table>

2. "横山 3D テレビジョン"の広告をごらんになって、商品の質についてどう思いますか？

<table>
<thead>
<tr>
<th>品柄が非常に悪い</th>
<th>品柄は非常に良い</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
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<td>3</td>
<td>4</td>
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<tr>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td></td>
</tr>
</tbody>
</table>

3. "横山 3D テレビジョン"の広告をご覧になって、下記指定された人々に対して、もし買うまたはおすすめする立場だったらこの商品を選ぶ確率は？

(ア) ご自分に:

<table>
<thead>
<tr>
<th>全くない</th>
<th>非常に思う</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
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<tr>
<td>5</td>
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<tr>
<td>7</td>
<td></td>
</tr>
</tbody>
</table>

(イ) 家族に:

<table>
<thead>
<tr>
<th>全くない</th>
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</tr>
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<tbody>
<tr>
<td>1</td>
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<tr>
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<td></td>
</tr>
</tbody>
</table>

(ウ) 同僚：

<table>
<thead>
<tr>
<th>全くない</th>
<th>非常に思う</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
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<tr>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td></td>
</tr>
</tbody>
</table>
下記の質問にお答えください。

1. "DaWin! Battery"の広告をご覧になって、商品についての好き嫌いな気持ちは？

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>非常に嫌い</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>非常に好き</td>
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</tr>
</tbody>
</table>

2. "DaWin! Battery"の広告をご覧になって、商品の質についてどう思いますか？

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>品柄が非常 に悪い</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
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<td></td>
<td></td>
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<td></td>
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3. "DaWin! Battery"の広告をご覧になって、の広告をご覧になって、下記指定された人々に対して、もし買うまたはおすすめする立場だったらこの商品を選ぶ確率は？

(ア) ご自分に：

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>全くない</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>非常にあり</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

(イ) 家族に：

<table>
<thead>
<tr>
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<th>1</th>
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<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
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</thead>
<tbody>
<tr>
<td>全くない</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>非常にあり</td>
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<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(ウ) 同僚：

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
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<tbody>
<tr>
<td>全くない</td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>非常にあり</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
下記の質問にお答えください。

1. "進行！電池"の広告をご覧になって、商品についての好き嫌いな気持ちは？

<table>
<thead>
<tr>
<th>非常に嫌い</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>非常に好き</th>
</tr>
</thead>
</table>

2. "進行！電池"の広告をご覧になって、商品の質についてどう思いますか？

| 品柄が非常 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 品柄は非常 |
| に悪い | 1 | 2 | 3 | 4 | 5 | 6 | 7 | に良い |

3. "進行！電池"の広告をご覧になって、の広告をご覧になって、下記指定された人々に対して、もし買うまたはおすすめする立場だったらこの商品を選ぶ確率は？

(A) ご自分に:

<table>
<thead>
<tr>
<th>全くない</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>非常にあり</th>
</tr>
</thead>
</table>

(B) 家族に:

<table>
<thead>
<tr>
<th>全くない</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>非常にあり</th>
</tr>
</thead>
</table>

(C) 同僚:

<table>
<thead>
<tr>
<th>全くない</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>非常にあり</th>
</tr>
</thead>
</table>
Session 1 - Self-Acculturated Identity Scale

**Measurement scale:**


5. 1. in Asia only; 2. Mostly in Asia, some in U.S.; 3. Equally in Asia and U.S.; 4. Mostly in U.S., some in Asia; 5. In U.S. only

6. 1. Raised one year or more in Asia; 2. Lived for less than one year in Asia; 3. Occasional visits to Asia; 4. Occasional communications (letters, phone calls, etc.) with people in Asia; 5. No exposure or communications with people in Asia


9. 1. Extremely proud; 2. Moderately proud; 3. Little pride; 4. No pride but do not feel negative toward group; 5. No pride but do feel negative toward group


11. 1. 1st Generation = I was born in Asia or country other than U.S.; 2. 2nd Generation = I was born in U.S., either parent was born in Asia or country other than U.S.; 3. 3rd Generation = I was born in U.S., both parents were born in U.S. and all grandparents born in Asia or country other than U.S.; 4. 4th Generation = I was born in U.S., both parents were born in U.S. and at least one grandparent born in Asia or country other than U.S. and one grandparent born in U.S.; 5. 5th Generation = I was born in U.S., both parents were born in U.S., and all grandparents also born in U.S.; 6. Don't know what generation best fits since I lack some information.

<table>
<thead>
<tr>
<th>Constructs</th>
<th>Original Items</th>
<th>Sources</th>
<th>Used Items</th>
<th>Sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-Acculturated Identity</td>
<td>What was the ethnic origin of the friends and peers you had, as a child up to age 6?</td>
<td>Suinn, et al., 1992</td>
<td>What was the ethnic origin of the friends and peers you had, as a child up to age 6?</td>
<td></td>
</tr>
<tr>
<td>Question</td>
<td>Measurement Scale</td>
<td>Question</td>
<td>Measurement Scale</td>
<td></td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
<td>-------------------</td>
<td>-----------------------------------------------------------------------------------------------</td>
<td>-------------------</td>
<td></td>
</tr>
<tr>
<td>What was the ethnic origin of the friends and peers you had, as a child from 6 to 18?</td>
<td>Suinn, et al., 1992</td>
<td>What was the ethnic origin of the friends and peers you had, as a child from 6 to 18?</td>
<td>Measurement scale (3)</td>
<td></td>
</tr>
<tr>
<td>Whom do you now associate with in the community?</td>
<td>Suinn, et al., 1992</td>
<td>Whom do you now associate with in the community?</td>
<td>Measurement scale (3)</td>
<td></td>
</tr>
<tr>
<td>9. If you could pick, whom would you prefer to associate with in the community?</td>
<td>Measurement scale: (3)</td>
<td>9. If you could pick, whom would you prefer to associate with in the community? Measurement scale: (3)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Where were you raised?</td>
<td>Suinn, et al., 1992</td>
<td>13. Where were you raised?</td>
<td>Measurement scale: (5)</td>
<td></td>
</tr>
<tr>
<td>14. What contact have you had with Asia?</td>
<td>Suinn, et al., 1992</td>
<td>14. What contact have you had with Asia?</td>
<td>Measurement scale: (6)</td>
<td></td>
</tr>
<tr>
<td>19. If you consider yourself a member of the Asian/Asian-American group (Japanese, Japanese-American), whatever term you prefer, how much pride do you have in this group?</td>
<td>Measurement scale: (9)</td>
<td>19. If you consider yourself a member of the Asian/Asian-American group (Japanese, Japanese-American), whatever term you prefer, how much pride do you have in this group?</td>
<td>Measurement scale: (9)</td>
<td></td>
</tr>
</tbody>
</table>

Adapted from Phinney (1992) and Suinn et al., (1992)
<table>
<thead>
<tr>
<th>Question</th>
<th>Measurement Scale</th>
<th>Reference</th>
<th>Question</th>
<th>Measurement Scale</th>
<th>Reference</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>5. Which identification does (did) your father use?</td>
<td>(2)</td>
<td>Suinn, et al., 1992</td>
<td>4. I perceive my father’s ethnicity as _____________________________.</td>
<td>(2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Which identification does (did) your mother use?</td>
<td>(2)</td>
<td></td>
<td>4. I perceive my mother’s ethnicity as _____________________________.</td>
<td>(2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>How would you rate your father in terms of Japanese values (e.g. about</td>
<td>(1. do not believe), 2. (moderately do not believe), 3. (neutral), 4. (moderately believe in Japanese values), 5. (strongly believe in Japanese believe)</td>
<td>Suinn, et al., 1992</td>
<td>How would you rate your father in terms of Japanese values (e.g. about marriage, families)?</td>
<td>(1. do not believe), 2. (moderately do not believe), 3. (neutral), 4. (moderately believe in Japanese values), 5. (strongly believe in Japanese believe)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>marriage, families)?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How would you rate your mother in terms of Japanese values (e.g. about</td>
<td>(1. do not believe), 2. (moderately do not believe), 3. (neutral), 4. (moderately believe in Japanese values), 5. (strongly believe in Japanese believe)</td>
<td>Generated from this study</td>
<td>How would you rate your mother in terms of Japanese values (e.g. about marriage, families)?</td>
<td>(1. do not believe), 2. (moderately do not believe), 3. (neutral), 4. (moderately believe in Japanese values), 5. (strongly believe in Japanese believe)</td>
<td>Generated from this study</td>
<td></td>
</tr>
<tr>
<td>marriage, families)?</td>
<td></td>
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</tr>
</tbody>
</table>

**Perceived Parent’s Ethnic Cultural Identity**

Defines as: Bicultural individuals’ perception of his/her parents’ identification to which ethnic group his/her parents belongs to.

(Xu et al., 2004; Moschis’ (1985))

Adapted from Phinney (1992) and Suinn et al., (1992)
### Ethnic Social Orientation

Defines as: The influence (i.e. values, beliefs, practices)

<p>| | |</p>
<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>Shop at stores that feature products of the group</td>
</tr>
<tr>
<td></td>
<td>Measurement scale: 1 (Never), 2 (A little), 3 (Sometimes), 4 (Half time), 5 (Often), 6 (Very Often), 7 (Always)</td>
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<td>Shop at stores that feature products of the group</td>
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<tr>
<td>3.</td>
<td>Listen to the music of the group (e.g. J-pop, K-pop)</td>
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|   |   | **Generated from this study**
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beliefs and cognition) received from socializing agents such as family, friends, and acquaintances.

(Markus and Kitayama (2003); Xu et al. (2004, p.95); Flouri, 1999; Moore-Shay & Berchamans, 1996; Palan & Wilkes, 1997; Tajfel (1981, p.255))

<table>
<thead>
<tr>
<th></th>
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<th>Measurement scale: 1 (Never), 2 (A little), 3 (Sometimes), 4 (Half time), 5 (Often), 6 (Very Often), 7 (Always)</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.</td>
<td>Learn the dances and music of the group (e.g. Japanese Bon Dance)</td>
<td>Measurement scale: 1 (Never), 2 (A little), 3 (Sometimes), 4 (Half time), 5 (Often), 6 (Very Often), 7 (Always)</td>
</tr>
<tr>
<td>3.</td>
<td>Speak the language of the group (Japanese) with my family or close friends</td>
<td>Marsella and Horvath, 1993</td>
</tr>
<tr>
<td>7.</td>
<td>Listen to the music of the group (e.g. traditional or popular music of the culture)</td>
<td>Marsella and Horvath, 1993</td>
</tr>
<tr>
<td>4.</td>
<td>Listen to the music of the group (e.g. traditional or popular music of the culture)</td>
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<td>6.</td>
<td>Speak the language of the group (Japanese) with my family or close friends</td>
<td>Marsella and Horvath, 1993</td>
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Measurement scale: 1 (Never), 2 (A little), 3 (Sometimes), 4 (Half time), 5 (Often), 6 (Very Often), 7 (Always)
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</thead>
<tbody>
<tr>
<td>5.</td>
<td>Read newspapers/magazines of the group (in English or in the Ethnic language)</td>
<td>Marsella and Horvath, 1993</td>
</tr>
<tr>
<td></td>
<td>Measurement scale: 1 (Never), 2 (A little), 3 (Sometimes), 4 (Half time), 5 (Often), 6 (Very Often), 7 (Always)</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Read newspapers/magazines of the group (in English or in the Ethnic language)</td>
<td>Marsella and Horvath, 1993</td>
</tr>
<tr>
<td></td>
<td>Measurement scale: 1 (Never), 2 (A little), 3 (Sometimes), 4 (Half time), 5 (Often), 6 (Very Often), 7 (Always)</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>Date (or if married, socialize with) members of the group</td>
<td>Marsella and Horvath, 1993</td>
</tr>
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<td>Measurement scale: 1 (Never), 2 (A little), 3 (Sometimes), 4 (Half time), 5 (Often), 6 (Very Often), 7 (Always)</td>
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<tr>
<td>7.</td>
<td>Listen to or hear others speaking the language of the group (even if you do not always understand)</td>
<td>Marsella and Horvath, 1993</td>
</tr>
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<td>Measurement scale: 1 (Never), 2 (A little), 3 (Sometimes), 4 (Half time), 5 (Often), 6 (Very Often), 7 (Always)</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>Listen to or hear others speaking the language of the group (even if you do not always understand)</td>
<td>Marsella and Horvath, 1993</td>
</tr>
<tr>
<td></td>
<td>Measurement scale: 1 (Never), 2 (A little), 3 (Sometimes), 4 (Half time), 5 (Often), 6 (Very Often), 7 (Always)</td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>Go to physicians, hair stylists, lawyers or other professionals are from my group</td>
<td>Marsella and Horvath, 1993</td>
</tr>
<tr>
<td></td>
<td>Measurement scale: 1 (Never), 2 (A little), 3 (Sometimes), 4 (Half time), 5 (Often), 6 (Very Often), 7 (Always)</td>
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<td>8.</td>
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<td>Marsella and Horvath, 1993</td>
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<td>Measurement scale: 1 (Never), 2 (A little), 3 (Sometimes), 4 (Half time), 5 (Often), 6 (Very Often), 7 (Always)</td>
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</tr>
<tr>
<td></td>
<td>Question</td>
<td>Measurement Scale</td>
</tr>
<tr>
<td>---</td>
<td>--------------------------------------------------------------------------</td>
<td>-----------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>9</td>
<td>Spend time talking, gossiping or chatting with members of the group</td>
<td>(Often), 6 (Very Often), 7 (Always)</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Measurement scale:</strong> 1 (Never), 2 (A little), 3 (Sometimes), 4 (Half time), 5 (Often), 6 (Very Often), 7 (Always)</td>
</tr>
<tr>
<td>10</td>
<td>Spend time studying the history or culture of my group (on my own or in voluntary courses)</td>
<td>(Often), 6 (Very Often), 7 (Always)</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Measurement scale:</strong> 1 (Never), 2 (A little), 3 (Sometimes), 4 (Half time), 5 (Often), 6 (Very Often), 7 (Always)</td>
</tr>
<tr>
<td>11</td>
<td>Interact frequently at informal gatherings with members of the group</td>
<td>(Often), 6 (Very Often), 7 (Always)</td>
</tr>
<tr>
<td></td>
<td>(e.g. potluck, parties)</td>
<td><strong>Measurement scale:</strong> 1 (Never), 2 (A little), 3 (Sometimes), 4 (Half time), 5 (Often), 6 (Very Often), 7 (Always)</td>
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<td>Interact frequently at informal gatherings with members of the group</td>
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<td>13</td>
<td>Spend time studying the history or culture of my group (on my own or in voluntary courses)</td>
<td>(Often), 6 (Very Often), 7 (Always)</td>
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<td></td>
<td><strong>Measurement scale:</strong> 1 (Never), 2 (A little), 3 (Sometimes), 4 (Half time), 5 (Often), 6 (Very Often), 7 (Always)</td>
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<tr>
<td>14</td>
<td>Interact frequently at informal gatherings with members of the group</td>
<td>(Often), 6 (Very Often), 7 (Always)</td>
</tr>
<tr>
<td></td>
<td>(e.g. potluck, parties)</td>
<td><strong>Measurement scale:</strong> 1 (Never), 2 (A little), 3 (Sometimes), 4 (Half time), 5 (Often), 6 (Very Often), 7 (Always)</td>
</tr>
<tr>
<td>15</td>
<td>Interact with close friends from the group</td>
<td>(Often), 6 (Very Often), 7 (Always)</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Measurement scale:</strong> 1 (Never), 2 (A little), 3 (Sometimes), 4 (Half time), 5 (Often), 6 (Very Often), 7 (Always)</td>
</tr>
<tr>
<td>Question</td>
<td>Measurement Scale</td>
<td>Author(s)</td>
</tr>
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<td>-----------</td>
</tr>
<tr>
<td>How happy are you that you are a member of the ethnic group you belong to?</td>
<td>1. Very unhappy; 2. Somewhat unhappy; 3. Neutral; 4. Somewhat happy; 5. Very happy</td>
<td>Phinney, 1992</td>
</tr>
<tr>
<td>How happy are you that you are a member of the ethnic group you belong to?</td>
<td>1. Very unhappy; 2. Somewhat unhappy; 3. Neutral; 4. Somewhat happy; 5. Very happy</td>
<td>Marsella and Horvath, 1993</td>
</tr>
</tbody>
</table>

Felt Ethnicity

Defines as: the indication of how strongly a bicultural individual identifies himself/herself with the ethnic group he/she is acculturated to.

(Stayman and Deshpande, 1989; Xu et al., 2004)

Please state the ethnocultural group name that you most strongly associate with.

Yamada et al., 1998

Name of group you most strongly identify with:

Yamada et al., 1998

There are many different ways in which people think of themselves. Which ONE of the following most closely describes how you view yourself?

There are many different ways in which people think of themselves. Which ONE of the following most closely describes how you view
| Measurement scale for 26.: 1. I consider myself basically a Japanese. Even though I live and work in America, I still view myself basically as an Japanese person; 2. I consider myself basically as an American. Even though I have an Japanese background and characteristics, I still view myself basically as an American.; 3. I consider myself as an Japanese-American, although deep down I always know I am an Japanese.; 4. I consider myself as an Japanese-American, although deep down, I view myself as an American first.; 5. I consider myself as an Japanese-American. I have both Japanese and American characteristics, and I view myself as a blend of both. | Measurement scale for 26.: 1. I consider myself basically a Japanese. Even though I live and work in America, I still view myself basically as an Japanese person; 2. I consider myself basically as an American. Even though I have an Japanese background and characteristics, I still view myself basically as an American.; 3. I consider myself as an Japanese-American, although deep down I always know I am an Japanese.; 4. I consider myself as an Japanese-American, although deep down, I view myself as an American first.; 5. I consider myself as an Japanese-American. I have both Japanese and American characteristics, and I view myself as a blend of both. | Rate yourself on the level of pride you have in your ethnic group and its accomplishment
Measurement scale:
1 Extremely proud, 2. Moderately proud, 3. Little pride, 4. No pride but do not feel negative toward group, 5. No pride but do feel negative toward group. | Rate yourself on the level of pride you have in your ethnic group and its accomplishment | Adapted from Phinney, 1992 | Phinney, 1992 | 414 |
Session 2 - Experiment

Consumption Preference
Defines as the study of how consumers think, feels, reason, and select between different alternatives (e.g., products, retailers) whilst considering many influencing elements such as culture, reference group influence, family decision processes, etc.
Consumption preference is also an indication of having a favourable attitude towards an object that one is familiar with especially since an adolescent age. The repetition of usage develops one’s comfortable-ness and familiarity towards the object, therefore influencing judgment based on different situational context. (Moutinho, L., 1987; Holbrook and Schindler, 1991 and Zajonc, 1980; Winkielman, Berridge, Willbarger, 2005).

Product categories of hedonic and utilitarian products were adapted from previous literature.

Fictitious name were given to each product in the respective product category. These names are created based sound (i.e. Japanese sounding or American sounding). Japanese characters are also included in the advertisement (flyer) as a cultural cue, for triggering purposes.

<table>
<thead>
<tr>
<th>Selection of Hedonic Products</th>
<th>Japanese Fictitious brand name</th>
<th>Hedonic products</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tobacco, beer, video games, and television sets.</td>
<td>1. After observing the &quot;千葉玄米ビール&quot;</td>
<td>Products that generate emotional arousal with</td>
</tr>
</tbody>
</table>
benefits that are evaluated primarily on aesthetics, taste, symbolic meaning, and sensory experience. (Manoa & Oliver, 1993; Holbrook and Moore, 1981; Okada, 2008; Kivetz and Simonson, 2000; Prelec and Loewenstein, 1998).

1. After observing the "Chiba Genmai Beer" advertisement (flyer), how do you feel towards the product?
   Measurement scale: (1=dislike it very much, 7=like it very much)

2. After observing the "千葉玄米ビール（Chiba Genmai Beer）" advertisement (flyer), what do you think of the quality (taste)?
   Measurement scale: (1= very bad quality, 7= very good quality)

**American Fictitious brand name product**

1. After observing the "Texas Malt Beer" advertisement (flyer), how do you feel towards the product?
   Measurement scale: (1=dislike it very much, 7=like it very much)

2. After observing the "Texas Malt Beer" advertisement (flyer), what do you think of the quality (taste)?
   Measurement scale: (1= very bad quality, 7= very good quality)

3. Given a choice of "千葉玄米ビール（Chiba Genmai Beer）" and "Texas Malt Beer", which brand do you think you are likely to choose when buying alcoholic beverage in the next 12 months? (1= Very
<table>
<thead>
<tr>
<th><strong>Japanese Fictitious brand name product:</strong></th>
<th><strong>American Fictitious brand name product:</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Measurement scale: (1=dislike it very much, 7=like it very much)</td>
<td><strong>Japanese Fictitious brand name product:</strong></td>
</tr>
<tr>
<td>2. After observing the &quot;横山3 Dテレビジョン（Yokoyama 3D television）&quot; advertisement (flyer), what do you think of the quality of the product?</td>
<td>After observing the &quot;横山テレビジョン(Yokoyama 3D TV)&quot; advertisement, how do you feel towards the product?</td>
</tr>
<tr>
<td>Measurement scale: (1= very bad quality, (7) very good quality)</td>
<td>Measurement scale: (1=dislike it very much, 7=like it very much)</td>
</tr>
<tr>
<td><strong>American Fictitious brand name product:</strong></td>
<td>After observing the &quot;横山テレビジョン(Yokoyama 3D TV)&quot;, what do you think of the overall quality?</td>
</tr>
<tr>
<td>1. After observing the at &quot;Thompson 3D television&quot; advertisement (flyer), rate your attitude towards product?</td>
<td>Measurement scale: (1= very bad quality, (7) very good quality)</td>
</tr>
<tr>
<td>Measurement scale: (1=dislike it very much, 7=like it very much)</td>
<td><strong>American Fictitious brand name product:</strong></td>
</tr>
<tr>
<td>2. After observing the at &quot;Thompson 3D television&quot; advertisement (flyer), what do you think of the quality of the product?</td>
<td>After observing the &quot;Thompson 3D TV&quot; advertisement, how do you feel towards the product?</td>
</tr>
<tr>
<td>Measurement scale: (1= very bad quality, (7) very good quality)</td>
<td>Measurement scale: (1=dislike it very much, 7=like it very much)</td>
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<tr>
<td><strong>Japanese Fictitious brand name product:</strong></td>
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</tr>
<tr>
<td>1. After observing the at &quot;横山テレビジョン(Yokoyama 3D TV)&quot; advertisement, how do you feel towards the product?</td>
<td>Measurement scale: (1=very bad quality, (7) very good quality)</td>
</tr>
</tbody>
</table>
1. Given a choice of "千葉玄米ビール (Chiba Genmai Beer)" and "Texas Malt Beer", which brand do you think you are likely to choose when buying alcoholic beverage in the next 12 months? (1= Very Unlikely - 7= Very Likely)

2. Given a choice of "横山3Dテレビジョン (Yokoyama 3D television)" and "Thompson 3D Television", which brand do you think you are likely to choose when buying 3D television set in the next 12 months? (1= Very Unlikely - 7= Very Likely)

---

**Situational Context for Hedonic Product**
Definitions as the presence and absence of people (social surrounding) and behavioural purpose (task definition).

1. After observing the "千葉玄米ビール (Chiba Genmai Beer)" advertisement (flyer), would you be proud/not proud to give this product as a gift to your (a) family member(s), (b) friend(s), (c) co-worker(s) for a particular (appropriate) occasion? Measurement scale: (1=Would not be very proud - 7=Would be very proud)

2. After observing the "横山テレビジョン (Yokoyama 3D TV)" advertisement, how likely are you willing to try this product on your next purchase?
   (1=Not at all likely, 7=Very likely)

3. After observing the "Thompson 3D TV" advertisement, how likely are you willing to consider this product’s brand if you are getting it as a gift for your (a) family member(s), (b) friend(s), (c) co-worker(s) for a particular (appropriate) occasion?
   Measurement scale: (1=Not at all likely - 7=Very likely)
Belk (1974); Stayman and Deshpande (1989); McGuire et al. (1978)

2. After observing the "Texas Malt Beer" advertisement (flyer), would you be proud/not proud to give this product as a gift to your (a) family member (s), (b) friend (s), (c) co-worker (s) for a particular (appropriate) occasion?
Measurement scale: (1=Would not be very proud- 7=Would be very proud)

3. After observing the "横山3Dテレビジョン（Yokoyama 3D television）" advertisement (flyer), would you be proud/not proud to give this product as a gift to your (a) family member (s), (b) friend (s), (c) co-worker (s) for a particular (appropriate) occasion?
Measurement scale: (1=Would not be very proud- 7=Would be very proud)

4. After observing the "Thompson 3D television" advertisement (flyer), would you be proud/not proud to give this product as a gift to your (a) family member (s), (b) friend (s), (c) co-worker (s) for a particular (appropriate) occasion?
Measurement scale: (1=Would not be very proud- 7=Would be very proud)

<table>
<thead>
<tr>
<th>Selection of Utilitarian products</th>
<th>Disposable diapers, shoelaces, alkaline batteries, and paper clips</th>
<th>Alkaline batteries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Utilitarian products</td>
<td><strong>Japanese fictitious brand name product:</strong> Batra, R.</td>
<td><strong>Japanese fictitious brand name product:</strong></td>
</tr>
</tbody>
</table>
Products that have a rational appeal and are less arousing as they generally provide cognitively oriented benefits such as less expensive and ease of availability. (Hirshman, 1980, Woods, 1960; Okada, 2008).

<table>
<thead>
<tr>
<th>1. After observing the “神藤バッテリー（Shindo Battery）” advertisement (flyer), rate your attitude towards product? Measurement scale: (1=dislike it very much, 7=like it very much)</th>
<th>After observing the &quot;進行！電池(Shinkou Battery)&quot; advertisement, how do you feel towards the product? Measurement scale: (1=dislike it very much, 7=like it very much)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. After observing the &quot;神藤バッテリー（Shindo Battery）&quot; advertisement (flyer), what do you think of the quality of the product? Measurement scale: (1= very bad quality, (7) very good quality)</td>
<td>After observing the &quot;進行！電池(Shinkou Battery)&quot; advertisement, what do you think of the overall quality? Measurement scale: (1= very bad quality, (7) very good quality)</td>
</tr>
</tbody>
</table>

**American fictitious brand name product:**

1. After observing the "Darwin Battery" advertisement (flyer), rate your attitude towards product? Measurement scale: (1=dislike it very much, 7=like it very much)
2. After observing the "Darwin Battery" advertisement (flyer), what do you think of the quality of the product? Measurement scale: (1= very bad quality, (7) very good quality)

**Japanese Fictitious Brand product**

Batra, R.
1. After observing the "みずき靴紐（Mizuki Shoe Lace）" advertisement (flyer), rate your attitude towards product?
   Measurement scale: (1=dislike it very much, 7=like it very much)

2. After observing the "みずき靴紐（Mizuki Shoe Lace）" advertisement (flyer), what do you think of the quality of the product?
   Measurement scale: (1= very bad quality, (7) very good quality)

**American fictitious brand name product:**

1. After observing the "Charlie’s Shoe Lace" advertisement (flyer), rate your attitude towards product?
   Measurement scale: (1=dislike it very much, 7=like it very much)

2. After observing the "Charlie’s Shoe Lace” advertisement (flyer), what do you think of the quality of the product?
   Measurement scale: (1= very bad quality, (7) very good quality)

**Consumption Preference -**


   After observing the "進行！電池(Shinkou Battery), how likely are you willing to try this product on your next
<table>
<thead>
<tr>
<th>Utilitarian product</th>
<th>Shoe lace”, which brand do you think you are likely to choose when buying shoe lace in the next 12 months? (1= Very Unlikely- 7= Very Likely)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Given a choice of &quot;神藤バッテリー(Shindo Battery)” and &quot;Darwin Battery”, which brand do you think you are likely to choose when buying rechargeable battery in the next 12 months? (1= Very Unlikely- 7= Very Likely)</td>
</tr>
<tr>
<td>Situational Context for Utilitarian product</td>
<td>After observing the &quot;みずき靴紐(Mizuki Shoe Lace)” advertisement (flyer), would you be proud/not proud to give this product as a gift to your (a) family member (s), (b) friend (s), (c) co-worker (s) for a particular (appropriate) occasion? Measurement scale: (1=W​ould not be very proud- 7=W​ould be very proud)</td>
</tr>
<tr>
<td></td>
<td>After observing the &quot;Charlie’s Shoe Lace” advertisement (flyer), would you be proud/not proud to give this product as a gift to your (a) family member (s), (b) friend (s), (c) co-worker (s) for a particular (appropriate) occasion?</td>
</tr>
<tr>
<td></td>
<td>After observing the “進行！電池(Shinkou Battery)” advertisements, how likely are you willing to consider this product’s brand if you are getting it as a gift for your: (a) family member (s), and (b) co-worker (s) for any particular (appropriate) occasion? Measurement scale: (1=Very Unlikely- 7= Very likely)</td>
</tr>
<tr>
<td></td>
<td>After observing the “Da Win! Battery” advertisement, how likely are you willing to consider this product’s brand if you are getting it as a gift for your: (a) family member (s), (b) co-worker (s) for a particular (appropriate) occasion? Measurement scale: (1=Very Unlikely- 7= Very likely)</td>
</tr>
</tbody>
</table>

Measurement scale: (1=Would not be very proud- 7=Would be very proud)
3. After observing the "神藤バッテリー (Shindo Rechargeable Battery) " advertisement (flyer), would you be proud/not proud to give this product as a gift to your (a) family member(s), (b) friend(s), (c) co-worker(s) for a particular (appropriate) occasion?

Measurement scale: (1=Would not be very proud- 7=Would be very proud)
4. After observing the "Darwin Battery" advertisement (flyer), would you be proud/not proud to give this product as a gift to your (a) family member(s), (b) friend(s), (c) co-worker(s) for a particular (appropriate) occasion?

Measurement scale: (1=Would not be very proud- 7=Would be very proud)
進行！電池
ShinKou! Battery
新発売！
リチャージも出来るよ！
バーティアップ、電池が長持ちする、そして環境に優しい。それは・・・
やっぱり進行！電池！
必ずリサイクルしましょうね！

Da Win! Battery
NEW!
Power Up!
Long Lasting
And Reliable!
Rechargeable too!

Don’t forget to recycle your batteries!
## Factor Analysis Results for Self-Acculturated Identity Antecedent

<table>
<thead>
<tr>
<th>Variable</th>
<th>Factor 1</th>
<th>Factor 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preference for Association</td>
<td>.883</td>
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<td>Current Association</td>
<td>.880</td>
<td>-.193</td>
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<tr>
<td>Association from Age 6-18</td>
<td>.714</td>
<td>.265</td>
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<tr>
<td>Association at age 6</td>
<td>.704</td>
<td>.136</td>
</tr>
<tr>
<td>Individual Asian Value</td>
<td>.527</td>
<td>.302</td>
</tr>
<tr>
<td>Raise Place</td>
<td>.094</td>
<td>.873</td>
</tr>
<tr>
<td>Contact with Asia</td>
<td>-.070</td>
<td>.861</td>
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</table>

Extraction Method: Principal Component Analysis.
Rotation Method: Oblimin with Kaiser Normalization.

a. Rotation converged in 5 iterations.
# Ethnic Social Orientation Antecedent Factor Analysis

<table>
<thead>
<tr>
<th>Component</th>
<th>Initial Eigenvalues</th>
<th>Extraction Sums of Squared Loadings</th>
<th>Rotation Sums of Squared Loadings$^a$</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total</td>
<td>% of Variance</td>
<td>Cumulative %</td>
</tr>
<tr>
<td>2</td>
<td>2.296</td>
<td>16.399</td>
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<tr>
<td>3</td>
<td>1.053</td>
<td>7.521</td>
<td>59.205</td>
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<tr>
<td>4</td>
<td>.951</td>
<td>6.791</td>
<td>65.996</td>
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<tr>
<td>5</td>
<td>.793</td>
<td>5.661</td>
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<td>6</td>
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<td>7</td>
<td>.661</td>
<td>4.720</td>
<td>81.576</td>
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<tr>
<td>8</td>
<td>.542</td>
<td>3.869</td>
<td>85.445</td>
</tr>
<tr>
<td>9</td>
<td>.480</td>
<td>3.432</td>
<td>88.877</td>
</tr>
<tr>
<td>10</td>
<td>.445</td>
<td>3.181</td>
<td>92.059</td>
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<tr>
<td>11</td>
<td>.325</td>
<td>2.320</td>
<td>94.378</td>
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<tr>
<td>12</td>
<td>.294</td>
<td>2.097</td>
<td>96.475</td>
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<tr>
<td>13</td>
<td>.253</td>
<td>1.809</td>
<td>98.285</td>
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<tr>
<td>14</td>
<td>.240</td>
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Extraction Method: Principal Component Analysis.

a. When components are correlated, sums of squared loadings cannot be added to obtain a total variance.
First set of Factor Analysis Results (3 Factor Loadings) for Ethnic Social Orientation Antecedent

<table>
<thead>
<tr>
<th>Variable</th>
<th>Factor Loadings</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Factor 1</td>
</tr>
<tr>
<td>Listening to ethnic music opportunity</td>
<td>.848</td>
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<tr>
<td>Reading magazine</td>
<td>.835</td>
</tr>
<tr>
<td>Listening to ethnic language opportunity</td>
<td>.813</td>
</tr>
<tr>
<td>Watching ethnic movies</td>
<td>.786</td>
</tr>
<tr>
<td>Watching ethnic TV programs</td>
<td>.780</td>
</tr>
<tr>
<td>Shopping</td>
<td>.361</td>
</tr>
<tr>
<td>Interaction with close friends</td>
<td>-.071</td>
</tr>
<tr>
<td>Talking time</td>
<td>-.051</td>
</tr>
<tr>
<td>Informal Interaction</td>
<td>-.072</td>
</tr>
<tr>
<td>Date or socialize</td>
<td>-.038</td>
</tr>
<tr>
<td>Professionals</td>
<td>.037</td>
</tr>
<tr>
<td>Listening to language</td>
<td>.333</td>
</tr>
<tr>
<td>Studying time</td>
<td>.180</td>
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<tr>
<td>Learning the culture</td>
<td>.176</td>
</tr>
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</table>

Extraction Method: Principal Component Analysis.
Rotation Method: Oblimin with Kaiser Normalization.

a. Rotation converged in 9 iterations.
Second set (re-run) of Ethnic Social Orientation Antecedent Factor Analysis

| Component | Initial Eigenvalues | Extraction Sums of Squared Loadings | Rotation Sums of Squared Loadings
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Total % of Variance</td>
<td>Cumulative %</td>
<td>Total % of Variance</td>
</tr>
<tr>
<td>1</td>
<td>4.730</td>
<td>36.384</td>
<td>4.730</td>
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<tr>
<td>2</td>
<td>2.289</td>
<td>17.605</td>
<td>2.289</td>
</tr>
<tr>
<td>3</td>
<td>.959</td>
<td>7.380</td>
<td>.959</td>
</tr>
<tr>
<td>4</td>
<td>.808</td>
<td>6.215</td>
<td>.808</td>
</tr>
<tr>
<td>5</td>
<td>.787</td>
<td>6.051</td>
<td>.787</td>
</tr>
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<td>6</td>
<td>.6724</td>
<td>5.568</td>
<td>.6724</td>
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<tr>
<td>7</td>
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<tr>
<td>8</td>
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<tr>
<td>9</td>
<td>.446</td>
<td>3.432</td>
<td>.446</td>
</tr>
<tr>
<td>10</td>
<td>.332</td>
<td>2.555</td>
<td>.332</td>
</tr>
<tr>
<td>11</td>
<td>.294</td>
<td>2.258</td>
<td>.294</td>
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<tr>
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<td>.256</td>
<td>1.969</td>
<td>.256</td>
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<tr>
<td>13</td>
<td>.242</td>
<td>1.860</td>
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Extraction Method: Principal Component Analysis.

a. When components are correlated, sums of squared loadings cannot be added to obtain a total variance.
## Second set (re-run) Factor Analysis Results for Ethnic Social Orientation Antecedent

<table>
<thead>
<tr>
<th>Variable</th>
<th>Factor Loadings</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Factor 1</td>
</tr>
<tr>
<td>Listening to ethnic music opportunity</td>
<td>.854</td>
</tr>
<tr>
<td>Reading magazine</td>
<td>.812</td>
</tr>
<tr>
<td>Listening to ethnic language opportunity</td>
<td>.724</td>
</tr>
<tr>
<td>Watching ethnic movies</td>
<td>.854</td>
</tr>
<tr>
<td>Watching ethnic TV programs</td>
<td>.813</td>
</tr>
<tr>
<td>Shopping</td>
<td>.449</td>
</tr>
<tr>
<td>Interaction with close friends</td>
<td>-.076</td>
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<tr>
<td>Talking time</td>
<td>-.088</td>
</tr>
<tr>
<td>Informal Interaction</td>
<td>-.078</td>
</tr>
<tr>
<td>Date or socialize</td>
<td>-.078</td>
</tr>
<tr>
<td>Professionals</td>
<td>.108</td>
</tr>
<tr>
<td>Studying Time</td>
<td>.219</td>
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<tr>
<td>Listening to language</td>
<td>.184</td>
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</tbody>
</table>

Extraction Method: Principal Component Analysis.

Rotation Method: Oblimin with Kaiser Normalization.

a. Rotation converged in 5 iterations.
### Factor Analysis Results for Perceived Parental Ethnic Cultural Identity

#### Antecedent

<table>
<thead>
<tr>
<th>Variables</th>
<th>Factor Loadings</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Factor 1</td>
</tr>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Asian Value of Father</td>
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<tr>
<td>Asian Value of Mother</td>
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<tr>
<td>Father’s Ethnic Identification</td>
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<tr>
<td>Mother’s Ethnic Identification</td>
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</table>

Extraction Method: Principal Component Analysis.

a. 1 components extracted.