Why Do U.S. Consumers Purchase Ethnically Disparate Products?

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DEDICATION

This dissertation is dedicated to my parents, who have been, and always will be a constant source of inspiration. I can never thank you enough.

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ABSTRACT

The purpose of this dissertation is to investigate why U.S. consumers approach products that are ethnically disparate. The study purpose is addressed by developing a framework which investigates the consumption values consumers seek in ethnically disparate products. In addition, factors that antecede the different consumption values are proposed based on theories and literature that are believed to be relevant to the context. The findings suggest that the intention to purchase ethnically disparate products is influenced by multiple consumption values (social value, emotional value, epistemic value). Furthermore, attitude towards the ethnic culture, cultural value discrepancy, and diversity seeking are suggested to antecede the different consumption values. Moderating effect of ethnic-embeddedness is suggested as well.

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CHAPTER I

INTRODUCTION

According to the U.S. census bureau, ethnic diversity of the U.S. population has continuously been increasing during the past decade. For example, between the year 2000 and 2010, while the total U.S. population increased by 9.7%, Latino and Asian population grew by 43% and 43.3% respectively (U.S. Census Bureau, 2010b). Moreover, foreign-born population (anyone who is not a U.S. citizen at birth) in the U.S. accounts for nearly 13% of the total population, the largest ethnic group being Latin American, followed by Asian, European, and African (U.S. Census Bureau, 2010a). In line with the census trend, marketers in the U.S. have been showing interest in communicating to diverse ethnic cultures by offering culturally accommodated products (Michaelis, Dinh, Heussler, Meyer, & Ahlert, 2009; Ouellet, 2007). While the primary target market for such products is a specific ethnic group, marketers have also shown efforts to reach a larger customer base. For example, multiple U.S. retailers are marketing Asian home furnishing items such as tables, cabinets, and chairs in non-Asian markets (T. Russell, 2006). A number of companies have been introducing African apparel, furniture, and home textile products in the U.S. market (Home Textiles Today, 2007; James, 2006). The trend is also prevalent in the food sector. For example, Ebster and Guist (2004) stated that ethnic restaurants account for more than 30% of the U.S. restaurant industry. Also, the consumption of sushi has steadily increased since the 1990s (Walkup, 2003) and the popularity is still growing as reflected by a report on the addition of sushi to U.S. high school cafeteria menus (Food Service Director, 2010) and huge sales generated by sushi in grocery deli sections (Kim & Stark, 2012). Today, the interest towards foreign cuisine is not limited to Japanese but also expanding to

Korean, Thai, Vietnamese, and African (W. Jones, 2009; King, 2013). The popularity is also visible in intangible products. For example, approximately 16 million U.S. consumers are engaging in yoga, and $5.7 billion is spent every year on yoga classes and products (Castillo, 2008). Thai massage is gaining popularity among urban populations (Cademartori, 2005) and *manga* (Japanese comics) occupied 56 percent of the North American graphic novel market (Griepp, 2008). The examples listed so far suggests that quite a few products have gained significant appeal to the general population and that an increasing number of U.S. consumers are approaching products that are not associated with their own ethnic culture, in other words, products that are ethnically disparate.

However, in contrary, a number of studies suggested that consumers are more likely to avoid, rather than approach, ethnically disparate products. For example, Grier and Brumbaugh (1999) and J. Aaker, Brumbaugh, and Grier (2000) found that consumers respond less favorably to marketing efforts targeted to disparate ethnic groups, that is, consumers may avoid ethnically disparate products because the product attribute and the marketing decisions that forms the products' ethnic character may drive consumers to think that the product is not intended for them. In a similar vein, some studies concluded that consumers respond less favorably to advertisements showing actors of disparate ethnicities (Whittler, 1991; Whittler & DiMeo, 1991). Studies of ethnocentrism (Shimp & Sharma, 1987), patriotism (Bilkey & Nes, 1982), animosity (Klein, Ettenson, & Morris, 1998), and consumer racism (Ouellet, 2007) also provide evidence as to why consumers may avoid ethnically disparate products.

On the other hand, a pool of studies proposed that ethnically disparate products may be approached if certain product/personal characteristics are present. For example, Appiah (2004) mentioned that consumers may approach an ethnically disparate product because they are

interested in the embedded ethnic culture. Grier, Brumbaugh, and Thornton (2006) found that ethnic embeddedness, the degree to which the product is associated with an ethnic group, encourages approach among consumers who seek diversity, but on the other hand, discourages approach among consumers who are low in diversity seeking. For example, Jasmine tea packaged with Chinese labels by a small Chinese company and sold only in Asian groceries would be seen as more ethnically embedded, thus encourage diversity seekers to approach, whereas mass-produced Jasmine tea bags sold in national grocery chains would not. Several other studies also implied the significance of diversity seeking tendencies in an ethnically disparate product consumption context. For example, Kahn (1993) and Halter (2000) suggested that consumers may be attracted to ethnically disparate products because they seek variety or have interest in different ethnic cultures in general. Similarly, Lee, Kim, Seock, and Cho (2009) mentioned that consumers high in novelty-seeking tendency and world-mindedness are more likely to purchase ethnically disparate products.

The studies discussed above are useful in terms of understanding why some ethnically disparate products are favored over others (e.g. ethnic-embeddedness) and what personal characteristics (e.g. diversity seeking tendency, world mindedness, consumer racism, interest toward the embedded ethnic culture) cause a consumer to be more or less receptive to ethnically disparate products. However, it is still questionable whether the ethnically disparate product consumption behavior is fully explained. In other words, there are questions that are difficult to answer solely based on the past findings. For example, are all consumers that purchase ethnically disparate products high in diversity seeking? Are diversity-seeking consumers likely to purchase any ethnically disparate product with high ethnic-embeddedness regardless of the associated

ethnic culture? If a consumer favors products associated with a certain ethnic culture, is it simply because he/she is familiar with or have interest in the ethnic culture?

In order to address this research gap, it is important to explore the phenomenon under a holistic viewpoint and identify the core values consumers seek when purchasing ethnically disparate products. Identifying such values could provide additional insight on why consumers purchase ethnically disparate products and what difference it makes for consumers when a product is associated with a disparate ethnic culture. Based on this objective, the main phenomenon of interest guiding this research is:

- **Consumers approaching and purchasing products which are ethnically disparate.**

And, the research questions guiding this research are:

- **What values do consumers seek when making purchase decisions for ethnically disparate products?**
- **What are the antecedents of such values in an ethnically disparate product consumption context?**

Sheth, Newman, and Gross (1991) proposed that consumer choice is a function of multiple consumption values and that the theory is applicable to choices involving a full range of products and services. Accordingly, the current study adopts Sheth et al.'s (1991) theory of consumption values in developing the framework. In addition, the current study attempts to identify the factors that antecede the different consumption values by reviewing theories and literature that are believed to be relevant to an ethnically disparate product consumption context. Specifically, self-discrepancy theory (Higgins, 1987), consumer decision making process (Blackwell, Miniard, & Engel, 2001), country-of-origin effects (Chattalas, Kramer, & Takada,

2008; Roth & Moorman, 1988; Verlegh & Steenkamp, 1999), foreign branding (Leclerc, Schmitt, & Dube, 1994), and the consumption of cultural artifacts (Belk & Groves, 1999; Ger & Csaba, 2000) studies are reviewed. In all, it is proposed that the theory of consumption values and the area of studies mentioned above will yield possible answers for the current study's research questions.

The research questions are addressed first by developing a framework based on the consumption value theory which identifies the values consumers seek in ethnically disparate products and the anteceding factors of different values. Next, it is discussed how such values influence the intention to purchase ethnically disparate products. In addition, the moderating effect of ethnic-embeddedness is discussed. The findings of this study are useful in the following ways: 1) provides a framework which helps understand the consumption of ethnically disparate products; 2) enhances the understanding of values consumers seek in ethnically disparate products; 3) enhances the understanding of the anteceding factors of different values consumers seek in an ethnically disparate product; 4) assists retailers/service providers to better match the needs of their target customers by identifying the specific values and the anteceding factors relevant to the ethnically disparate products consumption context; and, 5) encourage future research on the consumption of ethnically disparate products.

CHAPTER II

REVIEW OF LITERAURE

Why would a consumer choose an ethnically disparate product over an ethnically congruent product? For example, why would a U.S. consumer choose to go to a karate gym instead of a boxing gym? Given that both type of gyms can be perceived as serving the identical function of ‘staying fit’ and 'self-defense', one may assume that one of the major distinguishing factors between a karate gym and a boxing gym is the embedded ethnic culture and possibly, the symbolic meaning it provides.

Previous studies have established that consumers purchase products for hedonic or utilitarian aspects of one’s experience with products (Babin, Darden, & Griffin, 1994; Botti & McGill, 2011; Hirschman, 1986; Hirschman & Holbrook, 1982; Holbrook & Hirschman, 1982; Okada, 2005). Utilitarian consumption involves functional and rational appeals of the product (Woods, 1960) such as ‘self-protection’ as in the prior example of karate vs. boxing. In contrast, hedonic consumptions are those associated with aesthetics, taste, symbolic meaning, and sensory experience (Holbrook & Moore, 1981). The significance of hedonic consumption is evidenced by studies which explored the symbolic aspects of consumption (Levy, 1959, 1981; Mick, 1986; Shouten, 1991). The seminal research was Levy’s (1959) in which he attempted to uncover the structure of symbolic meaning in a product. Accordingly, a diverse body of scholars indicated that the significance of consumer goods depends on its ability to communicate symbolic meaning, going beyond their utilitarian character (Douglas & Isherwood, 1978; McCracken, 1986; Sahlins, 1972). Similarly, Sherry and Camargo (1987) , in their study of visual symbolism of Japanese packaging, noted that either the meaning of tradition, femininity, or newness is conveyed to the

consumers based on what type of character (kanji, hiragana, katakana) is utilized on the packaging. In all, in a hedonic consumption context, symbols are what consumers perceive and transform into meaning, and consumers purchase products as much for their meanings as for their functionality.

Howes (1996) presented a group of consumers with an L. L. Bean catalogue from spring 1991 showing a young woman with a 'hand-woven Guatemalan vest'. Howes (1996) proposed that the marketer attempted to transfer the meaning of leisure, pleasure, and play to the consumers by associating the product with beliefs or images/stereotypes consumers have about Guatemala. The study showed that the 'hand-woven Guatemalan vest' was developed to target consumers who desire to obtain a sense of leisure, pleasure, and play via product consumption, and that a 'hand-woven Guatemalan vest' serves a different function compared to an ordinary hand-woven vest. Accordingly, one may assume that what separates an ethnically disparate product from an ethnically congruent product is the embedded ethnic culture. In other words, consumers purchase ethnically disparate products for their meaning extracted from the symbol of the embedded ethnic culture.

Based on the above, the current study suggests that hedonic values are central to the consumption of ethnically disparate products and that a hedonic perspective, rather than utilitarian, will provide a better illustration of the meanings or values sought in purchasing ethnically disparate products. Therefore, a hedonic perspective is adopted, and within the perspective, a framework is developed based on Sheth et al.'s (1991) consumption value theory. The description of the framework is as follows.

Figure 1 provides an overview of the framework proposed in this study. The framework proposes that the intention to purchase ethnically disparate products is triggered by multiple

consumption values (social value, emotional value, epistemic value). It is further proposed that the positive attitude towards the ethnic culture, cultural value discrepancy, and diversity seeking antecedes the different consumption values. Ethnic-embeddedness is proposed as having important moderating effects. The following section discusses the consumption value theory more in detail and also how the framework was developed. Then, corresponding hypotheses are proposed.

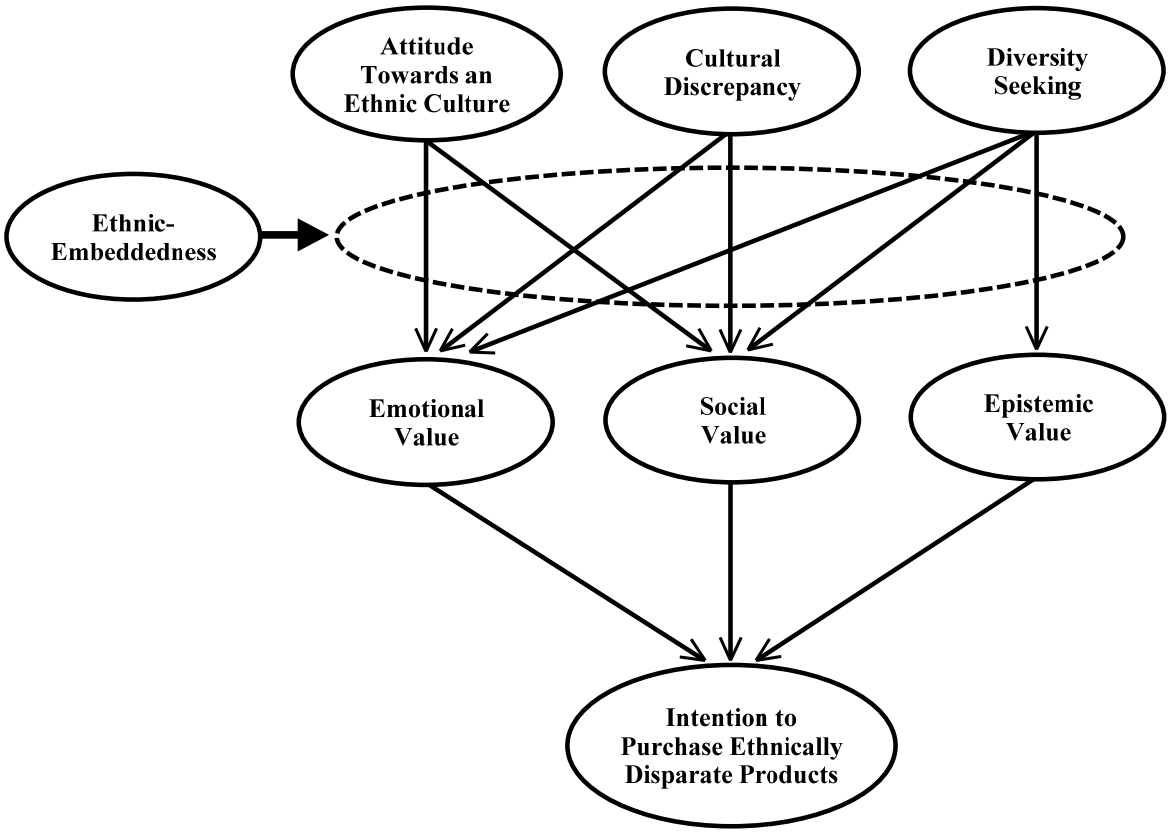


Figure 1. Framework for Studying Ethnically Disparate Product Consumption

Consumption Value Theory

In order for retail managers to gain market place advantage, they need to understand what customers value (Woodruff, 1997). A comprehensive understanding of potential values that consumers may seek in products is an essential basis for marketers to develop effective marketing strategies that differentiate their products from others (Boyd & Levy, 1963). The current study proposes that the same principle should be applied to the study of ethnically disparate products. Furthermore, to better understand the potential values consumers may seek in purchasing ethnically disparate products, the current study utilizes Sheth et al.'s (1991) consumption value theory (see Figure 2). Sheth et al. (1991) proposed five consumption values which motivates consumer choice behavior: functional, social, emotional, epistemic, and conditional.

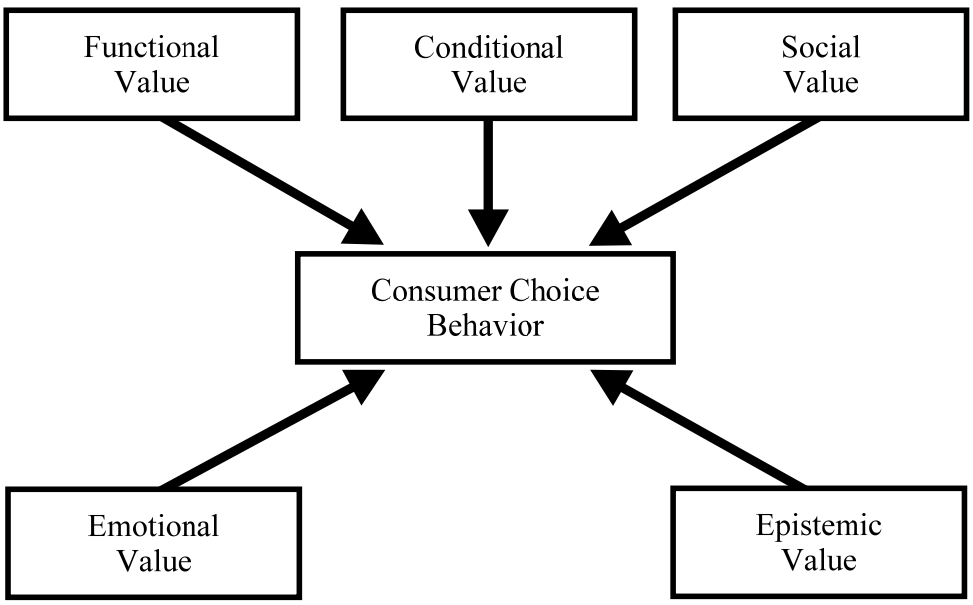


Figure 2. Consumption Value Theory (Sheth et al., 1991)

Functional Value

Sheth et al. (1991) defined functional values as 'the perceived utility acquired from an alternative's capacity for functional, utilitarian, or physical performance. An alternative acquires value through the possession of salient functional, utilitarian, or physical attributes' (p. 18). The concept of functional value is influenced by the economic utility theory which has successfully been applied in various disciplines such as political science and marketing (Chapman & Palda, 1983; Silberg, 1982). The theory suggests that a consumer feel satisfaction from using the product when the product performs its expected functions (Burk, 1968; Marshall, 1980; Stigler, 1950). Also, Sheth et al. (1991) proposed that the attributes capturing the functional value are unique to each context and situation. That is, while an automobile buyer driven by functional value may consider the fuel efficiency, roominess, and horsepower, a laptop buyer may consider attributes such as the core technology, graphics, multimedia features, and energy efficiency.

Emotional Value

Sheth et al. (1991) defined emotional value as 'the perceived utility acquired from an alternative's capacity to arouse feelings or affective states. An alternative acquires emotional value when associated with specific feelings or when precipitating or perpetuating those feelings' (p. 20). The concept of emotional value was proposed based on studies on motivation, personality, marketing and promotional mix variables, nonverbal processing, and hemispheral brain lateralization (Sheth et al., 1991).

Perceived value has been regarded as a construct that has a direct influence on intention and behavior (Anderson & Srinivasan, 2003; Chen & Dubinsky, 2003; Dodds, Monroe, & Grewal, 1991; Parasuraman & Grewal, 2000; Sweeney, Soutar, & Johnson, 1999). Grounded in

the perceived value concept, the Consumption Value Theory also suggests that consumption values have a direct influence on behavior. However, it is worth discussing the influence of emotional value more in depth due to two conflicting pools of research that suggest; 1) emotion has an indirect effect on behavior because emotion is a factor which antecedes attitude (Breckler & Wiggins, 1989; J. Cohen, Pham, & Andrade, 2008; Crites, Fabrigar, & Petty, 1994; Pham, Cohen, Pracejus, & Hughes, 2001), and 2) emotion has a direct effect on behavior because emotion and attitude are synonymous (J. Cohen et al., 2008). According to J. Cohen et al. (2008), there are three types of emotions in consumer decision making; integral, incidental, and task-related. Integral emotion is the emotion generated by the object or product itself (e.g. feeling pleasant by looking directly at, watching a commercial about, or thinking of a box of Jasmine tea). Incidental emotion is the emotion generated by sources not related to the object or product (e.g. feeling unpleasant because of a person's current mood). Task-related emotion is the emotion generated by the task of making decisions (e.g. feeling emotional stress of having to decide among multiple attractive products). Based on the definition of emotional value provided by Sheth et al. (1991), it can be inferred that the emotion discussed in the consumption value theory is integral. According to the concept of 'affect transfer' proposed by (MacKenzie, Lutz, & Belch, 1986), the close proximity between an integral feeling and a target may cause the feeling, whether positive or negative, to get carried over to the target. Similarly, the 'how-do-I-feel-about-it?' heuristic proposes that integral emotional responses are often viewed as a source of information when evaluating an object, thus directly influencing the overall evaluation and behavior (Schwarz, 1990; Schwarz & Clore, 1996). In all, the above suggests that the emotional value discussed in the consumption value theory is integral and that the emotion is likely to have a direct influence on behavior.

Social Value

Sheth et al. (1991) defined social value as 'the perceived utility acquired from an alternative's association with one or more specific social groups. An alternative acquires social benefit through association with positively or negatively stereotyped demographic, socioeconomic, and cultural-ethnic groups' (p. 19). Social value has often been viewed as social approval or enhanced social self-concept generated by product use (Orth & Kahle, 2008; Pihlstrom & Brush, 2008; Sanchez-Garcia, Moliner-Tena, Callarisa-Fiol, & Rodriquez-Artola, 2007). That is, one may argue that a consumer is driven by social value when he/she seeks products that are perceived to be associated with groups which he/she belongs to, identifies with, or aspires to belong (Sheth et al., 1991). The concept of social value is influenced by theories and research in reference groups and conspicuous consumption. Bearden and Etzel (1982) defined a reference group as, "a group of people that significantly influences an individual's behavior" (p. 184). A reference group consists of members of the individual's social network such as family members, co-workers, friends, athletes, and celebrities (Bachmann, John, & Rao, 1993). Multiple studies suggest that the influence of a reference group is an important determinant of an individual's purchase decision, and that, individuals often wish to conform to reference groups in terms of their purchase decisions (Bearden, Netemeyer, & Teel, 1989; Berger & Heath, 2007; Escales & Bettman, 2003; Ford & Ellis, 1980; Moschis, 1976). Another consumer behavior relevant to the concept of social value is conspicuous consumption. For example, Goldsmith, Flynn, and Eastman (1996) mentioned that one important motivating factor in consumer behavior is the desire to gain status or social prestige from the acquisition and consumption of goods. Similarly, Kilsheimer (1993) proposed that status consumption is the process by which

individuals strive to enhance or maintain their social standing through the consumption of products that symbolize the status of the individual.

Epistemic Value

Sheth et al. (1991) defined epistemic value as 'the perceived utility acquired by an alternative as a result of its ability to arouse curiosity, provide novelty, and/or satisfy a desire for knowledge. Alternatives acquire epistemic value through the capacity to provide something new or different' (p. 21). In other words, one may purchase a product simply because it is new or different. The concept of epistemic value was proposed based on studies in optimal arousal and stimulation, exploratory, variety-seeking, and novelty-seeking behavior; and innovativeness (Sheth et al., 1991).

It is well documented that individuals seek novel and complex stimuli to maintain an optimal level of arousal, stimulation, or complexity (Berlyne, 1970; Dember & Earl, 1957; Garlington & Shimota, 1964; Maddi, 1961). According to Berlyne (1960, 1963, 1970), if the level of stimulation falls below or goes beyond a threshold, individuals seek to increase the level by seeking complex stimuli or decrease the level by seeking simple stimuli. The concept has been found to directly influence consumer choice behavior. For example, studies suggested that consumers with high optimal stimulation levels are more likely to be aware of, evaluate, and adopt new products (Mittelstaedt, Grossbart, Curtis, & DeVere, 1976; Raju, 1980).

Research in psychology and consumer behavior has found that variety-seeking behavior results from 1) consumer's attempt to optimize his/her performance by maintaining a balance of product attributes or 2) declination of preference over time for certain product attributes (Farquhar & Rao, 1976; Jeuland, 1978; McAlister & Pessemier, 1982; Pessemier, 1978). The

sources of novelty-seeking behavior suggested by Hirschman (1980) are similar to those of variety-seeking behavior. Hirschman (1980) mentioned that consumers seek novelty to 1) create a portfolio of useful knowledge as a hedge against an unknowable and unexpected future and 2) improve problem-solving skills and performance. Furthermore, the study suggested that novelty-seeking behavior consists of two aspects, exploratory and variety-seeking. The exploratory aspect relates to the search for new and potentially discrepant information, and the variety-seeking aspect relates to the alternating of choices among known stimuli.

Innovativeness, a concept found to have immediate influence on consumer decisions, has generated a large variety of research. For example, Rogers and Shoemaker (1971) defined it as "the degree to which an individual is relatively earlier in adopting an innovation than other members of his social system" (p.27) and Midgley and Dowling (1978) defined it as "the degree to which an individual is receptive to new ideas and makes innovation decisions independently of the communicated experience of others" (p.236). According to Hirschman (1980) and Robertson (1971), innovativeness is a socially influenced personality trait closely related to novelty-seeking and exploratory behavior. In addition, a large number of researchers suggested that innovative consumers are more likely to adopt new products, experiences, and ideas (Barnet, 1953; Donnelly & Etzel, 1973; Gusfield, 1967; Rogers, 1962; Wallendorf & Zinkhan, 1980).

Conditional Value

Sheth et al. (1991) defined conditional value as 'the perceived utility acquired by an alternative as the result of the specific situation or set of circumstances facing the choice maker. An alternative acquires conditional value in the presence of antecedent physical or social contingencies that enhance its functional or social value' (p. 22). In other words, consumers may

make purchase decisions based on situational circumstances rather than need or desire. Sheth et al. (1991) also mentioned that conditional value is transient, which means an alternative offering conditional value has worth only when the consumer is faced with specific circumstances.

It has been found in multiple studies that consumer choice is often influenced by situational factors, not just attitude or intention (Belk, 1974, 1975; Park, 1976; J. Russell & Mehrabian, 1976). An example would be a person purchasing certain music because he/she feels depressed or purchasing a t-shirt from a different brand because it is on sale. In an attempt to develop comprehensive taxonomies of situational characteristics, Belk (1975) suggested five different categories of situational factors; physical surroundings (e.g. location, decor, sound, aroma, lighting), social surroundings (e.g. presence of a friend), temporal perspective (e.g. time since last purchase, time since payday), task definition (e.g. shopping for a wedding gift), and antecedent states (e.g. feeling anxious, feeling pleasant).

Application of the Consumption Value Theory

Sheth et al. (1991) mentioned that the five consumption values make a differential contribution. For example, a consumer may be influenced by functional and emotional value but not social, epistemic, and conditional value. Sheth et al. (1991) suggested the users of this theory develop a measurement instrument which asks questions relevant to each of the five values and the relevant and influential consumption values will be revealed as an end result via statistical analysis. However, instead of following the suggested theory application process, the current study pre-excludes functional and conditional value in the hypotheses development process. Functional value is suggested to be excluded because, first, it does not correspond with the hedonic perspective that the current study intends to utilize. Second, it is believed that, in general,

ethnically disparate products do not possess functional values that are unique to the consumption context. For example, a Japanese teapot may be viewed as possessing the functional value of 'making tea'. However, such functional value is also visible in ethnically congruent teapots. In a similar sense, yoga may serve the functional value of 'staying fit'. However, such value is also associated with other ethnically congruent activities. That is, functional value may significantly influence the choice decision for an ethnically disparate product. But, it is unlikely that the significance is specifically due to the embedded ethnic culture of the product.

The definition of conditional value provided by Sheth et al. (1991) reflects the fact that some choice behaviors are dependent upon the situation faced by the consumers. In other words, choice made based on conditional value does not possess the same degree of value when the physical or social conditions are absent. Also, Sheth et al. (1991) mentioned that a choice offering conditional value often has little value to the consumer until a certain set of circumstances have appeared. That is, a choice originating from conditional value is a deviation from the consumer's typical or planned behavior. For example, one may suggest that conditional value exists if a consumer purchased an Asian teapot because she had to invite some Asian business partners to her house. As Sweeney and Soutar (2001) mentioned, such conditional value arising from highly situational factors is less critical in a study which aims to develop a general model. Therefore, the current study pre-excludes functional and conditional values and includes only social, emotional, and epistemic values for the development of the hypotheses.

Antecedents of Social, Emotional, and Epistemic Values

While the consumption value theory is useful in identifying the values consumers may perceive in certain choice situations, it does not provide an explanation of what anteceding

factors may trigger a consumer to perceive such consumption values. For example, Sheth et al. (1991) showed that smokers perceive smoking to provide consumption values such as emotional (satisfied, sexy when smoke) and functional (stops nervousness, helps one fit into situation, keeps one busy). That is, some smokers may smoke because they perceive emotional value in smoking, some may smoke because they perceive functional value in smoking, and others may smoke because they perceive both functional and social values in smoking. However, the theory does not explain what led the smoker to perceive such values. Therefore, the current study proposes that the consumption value theory alone falls short of fully explaining the consumption of ethnically disparate products. Accordingly, the following section attempts to trace the theoretical antecedents of the consumption values perceived in an ethnically disparate product consumption context and also proposes corresponding hypotheses.

Attitude Towards an Ethnic Culture

The current study defines the 'Attitude Towards an Ethnic Culture' as the attitude a consumer holds toward the ethnic culture associated with an ethnically disparate product. This specific construct has not been utilized in past studies. However, country-of-origin and other relevant studies have led the current study to believe that the construct has a significant influence on the consumption process of ethnically disparate products. In the following section, country-of-origin and other relevant studies are explored more in depth. Next, the current study attempts to apply the findings to an ethnically disparate product consumption context and identify the consumption values that may mediate the relationship between attitude towards the ethnic culture and the intention to purchase ethnically disparate products.

The significance of country-of-origin effects was initially proposed by Dichter (1962). The proposition was empirically tested by Schooler (1965) who found differences among the evaluations of sample products that were manipulated only in terms of the name of the country indicated on a label, everything else controlled. Such seminal studies gave rise to a pool of studies that attempted to better understand country-of-origin effects. In general, it has been found that favorable or unfavorable attitude toward the country associated with a product lead to favorable or unfavorable evaluation of the product (Gurhan-Canli & Maheswaran, 2000; Hong & Wyer, 1989; Maheswaran, 1994).

Past findings suggest that country-of-origin effect may be emotional. For example, Klein et al. (1998) proposed that Chinese consumers in Nanjing may avoid products made in Japan due to animosity toward Japan. Similarly, Arab-Americans were found to evaluate optical instruments made in Israel unfavorably even when they were aware of the superior quality of Israeli optical instruments (Obermiller & Spangenberg, 1989). Emotion consumers feel toward a country may also be positive, thus positively influencing the evaluation of products from certain countries. For example, Batra, Ramaswamy, Alden, Steenkamp, and Ramachander (2000) found that consumers in India favor products that originated from western countries due to their high admiration for western lifestyles. In addition, ethnocentric Japanese consumers were found to favor products made in Japan regardless of the product quality (Gurhan-Canli & Maheswaran, 2000).

The above indicates that country-of-origin information can evoke positive or negative emotions due to the attitude toward the country previously formed based on direct or indirect experiences with a country and their people. However, the effect may not be limited to country-of-origin but may also be applicable to objects that are merely associated with a country. For

example, Sherry and Camargo (1987) studied the strategy of using English on packaging in Japan. The findings suggest that this strategy makes use of the Japanese consumers' favorable attitude towards the western culture, thus adding symbolic and emotional value for the consumers.

The current study proposes that, similar to the studies discussed above, a consumer with positive or negative attitude toward a disparate ethnic culture will also have positive or negative emotion toward products associated with the disparate ethnic culture. For example, a non-Japanese consumer may purchase a Japanese textile product because he/she perceives emotional value in the product due to his/her positive attitude toward the Japanese culture. Thus, the following hypothesis is proposed;

Hypothesis 1a: There will be a positive relationship between attitude towards an ethnic culture and perceived emotional value in ethnically disparate products.

It has been found that consumers link country-of-origin to past experiences, memories, national/ethnic identities, and feelings of status and pride (Batra et al., 2000; Fournier, 1998; Hirschman, 1985). Based on these past findings, Verlegh and Steenkamp (1999) suggested that country-of-origin can also act as an image attribute. Lefkoff-Hagius and Mason (1993) mentioned that image attributes enable consumers to associate themselves with a group, role or self-image via product usage or ownership. Similarly, the symbolic consumption literature suggests that products often represent the social world of those who consume them and that such products are purchased to enhance or reinforce the individual's self-concept (Hirschman & Holbrook, 1982; Levy, 1959). Secord (1968) showed that consumers see products as an extension of themselves.

Based on the above, the current study proposes that embedded ethnic culture can also function as an image attribute. Thus it is hypothesized that positive attitude towards an ethnic culture may not only lead one to perceive emotional value but also social value. For example, assuming that a consumer has a positive attitude towards the French culture because it is perceived to be aesthetically sensitive, elegant, and sophisticated, such consumers may perceive social value in French-oriented products because they may also believe that the consumption of these products will add a sense of aesthetic sensitivity, elegancy, and sophistication to his/her self-concept. That is, consumers with a positive attitude towards an ethnic culture will perceive social value in ethnically disparate products.

Hypothesis 1b: There will be a positive relationship between attitude towards an ethnic culture and perceived social value in ethnically disparate products.

Cultural Discrepancy

The Self-Discrepancy Theory (SDT), originally proposed by Higgins (1987), proposes that failing to be whom one wants to be does not feel good. Since SDT was proposed, the theory has generated a significant amount of research not only within the discipline of psychology but also across other disciplines such as business, sociology, and political science (Hardin & Lakin, 2009). It also provided ground for some of the major academic theories such as the regulatory focus theory (Higgins, 1996; Higgins, Shah, & Friedman, 1997). SDT proposes two different types of discrepancies; 1) failing to be the type of person one aspires to be (i.e., actual-ideal discrepancy) and 2) failing to be the type of person one feels morally obligated to be (i.e., actual-ought discrepancy).

Ideal self is a positive reference point consisting of personal traits the person desires to obtain. That is, ideals are hopes and positive wishes for the self. SDT holds that the discrepancy between the perceived actual self and the ideal self leads to a perceived failure to attain rewards (Carver, Lawrence, & Scheier, 1999). More specifically, it has been found that actual-ideal discrepancies result in depression and dejection (Higgins, 1987) which would then lead to the experience of negative emotion. Individuals with an actual-ideal discrepancy tend to be approach oriented and focus on positive goals (Higgins, Roney, Crowe, & Hymes, 1994; Higgins & Tykocinski, 1992). Ought self is a positive reference point consisting of personal traits the person believes he/she should or ought to possess. SDT holds that the discrepancy between the perceived actual self and ought self leads to a perceived failure to avoid an impending punishment (Carver et al., 1999). More specifically, it has been found that actual-ought discrepancies result in negative emotional responses such as anxiety and guilt (Higgins, 1987). Individuals with actual-ought self-discrepancies tend to be avoidance oriented and focus on avoiding negative occurrences (Higgins et al., 1994; Higgins & Tykocinski, 1992). Several studies mentioned that the emergence of any particular type of self-discrepancy depends on the extent to which the attributes of the two conflicting self-state representations match or mismatch (Carver et al., 1999; Higgins, 1987; Higgins & Tykocinski, 1992). That is, each attribute in the ideal/ought self-representation is compared to the attributes in the actual self-representation. Mismatch between the attributes of the ideal/ought self-representation and the actual self-representation would indicate self-discrepancy. Moreover, a greater difference between the number of mismatches and matches indicates greater magnitude of self-discrepancy. Duval and Wicklund (1972) mentioned that when the discrepancy between actual and ideal self is present, individuals try to lessen the discrepancy. Similarly, Tesser and Paulhus (1983) argued that when

individuals are confronted by a significant other who performs better on some dimension, his or her evaluation of the self is threatened and attempts will be made to resolve the threat.

The current study argues that a concept similar to self-discrepancy plays a significant role in an ethnically disparate product consumption context. However, it should be noted in advance that for the current study, actual-ought discrepancy was not considered and only actual-ideal discrepancy was explored more in depth. As the purpose of the study indicates, the current study is interested in the motivation for approaching ethnically disparate products. Consideration of the actual-ought discrepancy may suggest as to why an individual may avoid certain ethnically disparate products (Higgins, 1987; Higgins & Tykocinski, 1992), however, the purpose of the current study is to study ethnically disparate product consumption behavior, not avoidance. Therefore, the current study focuses on actual-ideal discrepancy, and accordingly, argues that one may desire his/her own ethnic culture to possess ideal characters. Also based on the SDT, it is further argued that 'cultural discrepancy' would be experienced when one realizes the fact that his/her own ethnic culture does not possess such ideal characters. Moreover, cultural discrepancy would then lead to the experience of negative emotion, thus, causing individuals to seek solutions to resolve the discrepancy and override the negative emotion.

It may be argued that the SDT is a theory associated with the self, thus, is inapplicable to a different context. However, studies showing an intimate relationship between culture and self suggests otherwise. More specifically, Penazola and Gilly (1999) argued that culture is "a construct at once pervasive, compelling, and elusive, from which a person's sense of reality, identity, and being emerge" (p.86). Furthermore, it has been suggested that the formation of self is closely related to the social context within which the person grows up and matures (Epstein, 1978). In a sense, self is a representation of the affiliated culture. Blackwell et al.'s (2001)

Consumer Decision Process (CDP) model adds support to the appropriateness of applying SDT to a product consumption context. The CDP model was developed to capture the different activities that occur when consumers are making purchasing decisions. Although developed in a different context, the CDP model shares similarities with the SDT. The central concept in the CDP model is that, "need recognition occurs when an individual senses a difference between what he or she perceives to be the ideal versus the actual state of affairs" (p. 72). They argued that the existence of a need is determined by the amount of discrepancy existing between the actual state and the desired state. Need recognition arises when this discrepancy meets or exceeds a certain level or threshold. In another words, need recognition will occur when the actual state and the desired state are noticeably out of alignment. In all, the intimate relationship between culture and self and the CDP model suggests that the SDT may be applied to the ethnically disparate consumption context. That is, as a coping strategy, consumers may purchase ethnically disparate products in order to resolve cultural discrepancies.

The coping strategy discussed above is also in line with what the self-discrepancy literature suggests. For example, Higgins et al. (1994) reported that people experiencing actual-ideal discrepancies tend to choose coping strategies that enable him/her to approach the ideal self. Alicke (1999) contended that when self-esteem threats are minimal for altering the self, individuals are likely to approach the object of ideal characteristic. As suggested earlier, the purchase of an ethnically disparate product may involve actual-ideal discrepancies. Also, it is unlikely that the purchase of an ethnically disparate product will be a significant threat to one's self-esteem. Therefore, one may assume that in an ethnically disparate product consumption context, individuals will cope with cultural discrepancies by approaching ethnically disparate products.

In the modern world of mass-produced products, cultural artifacts (traditional crafts and objects of art such as a Turkish carpet or Australian Aboriginal artifact) are desired due to its image of originality and uniqueness (Ger & Csaba, 2000). According to Ger and Csaba (2000), "if modernity is felt as lost authenticity, traditional and pure products of the other are sought to supply what is missing in modern life" (p. 132). Similarly, Belk and Groves (1999) proposed that part of the reason why Australian Aboriginal arts are consumed is because they are perceived as non-mass-produced. Based on the above, one may postulate that a cultural artifact is sought when he/she senses a discrepancy between the characters he/she believes a culture should ideally possess vs what characterizes his/her own culture. More specifically, it can be assumed that such consumers are likely to experience discrepancy due to the fact that they perceive their own culture to be a culture of 'modernity' and 'mass-production' and is absent of 'tradition' and 'purity', thus, approaching Australian Aboriginal arts as a coping strategy.

Accordingly, the current study proposes that the above further supports the proposition that ethnically disparate products may be sought as a means to cope with cultural discrepancies. As mentioned earlier, cultural discrepancy is likely to yield negative emotional responses, thus, causing individuals to seek solutions to resolve the cultural discrepancy in order to override the negative emotion. That is, consumers experiencing cultural discrepancy may form the intention to purchase ethnically disparate products due to his/her perception that the consumption of ethnically disparate products will resolve the cultural discrepancy and dilute the negative emotion. Thus, the following hypothesis is proposed;

Hypothesis 2a: There will be a positive relationship between cultural discrepancy and perceived emotional value in ethnically disparate

products associated with an ethnic culture that carries ideal characteristics.

As discussed earlier, consumers with actual-ideal discrepancy feel that the evaluation of the self is threatened, and therefore, tries to resolve the discrepancy and enhance self-concept via a coping strategy. Accordingly, the current study proposes that individuals with cultural discrepancies may approach ethnically disparate products in order to enhance self-concept by associating oneself with the other culture which is perceived as possessing ideal cultural characteristics. In support, Gao, Wheeler, and Shiv (2009) suggested that the determination of whether to maintain one's identity and characteristics leads to the consumption of products associated with a certain culture. More specifically, Gao et al. (2009) mentioned that when consumers experience weakened self-view confidence, they attempt to resolve the problematic situation by approaching products that help restore or enhance self-concept. Similarly, a number of studies mentioned that consumption of products can serve as a means to cope with low confidence in self-views (Assael, 1981; Piacentini & Mailer, 2004; Wicklund & Gollwitzer, 1982). Thus, the following hypothesis is proposed:

Hypothesis 2b: There will be a positive relationship between cultural discrepancy and perceived social value in ethnically disparate products associated with an ethnic culture that carries ideal characteristics.

Diversity Seeking

Ger and Csaba (2000) mentioned that when consumers acquire a cultural artifact, part of what they consume is the representation of the 'cultural difference.' As mentioned earlier,

Howes (1996) described how a US mail-order catalogue identified industrialized cities where many of the cultural artifacts are produced as pre-industrial villages, so as to cope with US consumers' curiosity towards less industrialized countries. Further applying the above to an ethnically disparate product consumption context, the current study assumes that ethnically disparate products may be approached due to one's curiosity towards disparate cultures.

The concept of seeking cultural difference is similar to the consumers' tendency to seek variety in their choices of services or goods, a consumer characteristic called variety seeking. Researchers suggested that individuals engage in variety seeking behavior in order to obtain satisfaction in life by increasing stimulation and resolving boredom (Berlyne, 1960; Fiske & Shimota, 1961; Menon & Kahn, 1995). Moreover, Manning, Bearden, and Madden (1995) showed that the tendency to seek something new and different plays a significant role in consumers' adoption of new products. Grier et al. (2006) proposed a similar consumer characteristic called diversity seeking, which is defined as consumers' tendency to seek cultural or ethnic-related diversity in people, products, and services. Grier et al. (2006) further mentioned, 'diversity seeking captures consumers' predilection for consumption experiences that are related to cultures other than their own, including those defined by ethnicity' (p. 37). Also, as shown by the scale utilized to measure diversity seeking, the behavior stems from curiosity and desire for knowledge (see appendix 1).

In support of the diversity seeking concept, Grier et al. (2006) discussed Halter's (2000) study of consumers who buy Hallmark's line of greeting cards called the 'common threads'. The printed messages in this line of cards utilized different cultural expressions to represent the variety of world cultures and the global community. Interestingly, the buyers were mostly white consumers who also had the tendency to purchase clothing, jewelry, and decorative home items

associated with a different culture. Similarly, Meril (2000) reported that the factor which played a major role in the ethnic frozen food category's growth in the US is the American's desire for diversity.

Sheth et al. (1991) suggested that consumers acquire epistemic value through the alternative's capacity to arouse curiosity and satisfy the desire for knowledge. Accordingly, the current study argues that diversity seeking consumers are likely to perceive epistemic value in purchasing ethnically disparate products. It is also proposed that diversity seeking consumers may perceive social value in ethnically disparate products due to the perception that the consumption process may enable one to express his/her diversity seeking tendency, thus, enhancing or reinforcing his/her self-concept. The current study proposes that emotional value may be perceived also. Diversity seeking consumers may perceive that purchasing ethnically disparate products will satisfy their desire for knowledge about an unknown culture, thus, resulting in positive emotions. Thus, the following hypotheses are proposed:

Hypothesis 3a: There will be a positive relationship between diversity seeking tendency and perceived emotional value in ethnically disparate products.

Hypothesis 3b: There will be a positive relationship between diversity seeking tendency and perceived social value in ethnically disparate products.

Hypothesis 3c: There will be a positive relationship between diversity seeking tendency and perceived epistemic value in ethnically disparate products.

Consumption Values and Purchase Intention

Sheth et al. (1991) suggested five consumption values (functional, conditional, social, emotional, epistemic) that explain consumer choice behavior. As mentioned earlier, the current study proposed to exclude functional and conditional values because it was believed that the two values are not relevant to the current phenomenon of interest. As a result, only three (social, emotional, and epistemic) of the five consumption values were included in the framework. The following section discusses the relevance of social, emotional, and epistemic values in an ethnically disparate product consumption context, thus reassuring and confirming the exclusion and inclusion of specific consumption values. Corresponding hypotheses are proposed also.

Emotional Value

Hirschman and Holbrook (1982) defined hedonic consumption as "consumer behavior that relate to the multisensory, fantasy, and emotive aspects of one's experience with products" (p. 92). Hedonic consumption can be characterized by the fact that, unlike traditional consumption, it is often determined by symbolic attributes of the product, regardless of the product's tangible attributes (Hirschman & Holbrook, 1982; Levy, 1959). Second, hedonic consumption is based on fantasies and self-constructed reality rather than what consumers know to be real (Green, 1981; Singer, 1966). Lastly, emotional arousal plays a major role in hedonic consumption (Ahtola, 1985; Babin et al., 1994; Holbrook & O'Shaughnessy, 1984; M. Jones, Reynolds, & Arnold, 2006; Voss, Spangenberg, & Grohmann, 2003; Wakefiled & Barnes, 1996). That is, hedonic consumption tends to be more emotionally involved and emotional need often overrides the utilitarian aspect of the product.

As mentioned earlier in the study, the characteristics of ethnically disparate products share similarities with hedonic consumption. For example, Turkish carpets were found to be sought after by U.S. consumers due to its symbolic attributes such as originality or uniqueness (Ger & Csaba, 2000). Likewise, Asian furniture may be desired because of the image of the Asian culture the furniture carries rather than its utilitarian attributes. Earlier discussion of discrepancy between ideal culture and actual culture (see pg. 20) also coincides with hedonic consumption which involves fantasies and self-constructed realities. Based on the above, the current study proposes that ethnically disparate products involve hedonic consumption, and therefore, proposes that emotional value plays a major role in ethnically disparate product consumption.

Sheth et al. (1991) proposed that consumer choice behavior may be influenced by emotional values. That is, consumers may form intention to purchase ethnically disparate products because they are perceived as possessing emotional values. Thus, the following hypothesis is proposed.

Hypothesis 4: There will be a positive relationship between perceived emotional value and intention to purchase ethnically disparate products.

Social Value

The fact that ethnically disparate products may be consumed as a means to enhance social self-concept is evidenced by past studies that explore the flow of Western products to non-Western regions. For example, O'Barr (1994) mentioned that when marketing Western commodities in non-Western countries, cultural value or image of the West is embedded to

evoke a prestigious image. In a similar vein, Batra et al. (2000) proposed that consumers in developing markets purchase foreign brands, especially from the West, for status-enhancing reasons. More recent studies also indicate that identical social benefit may be sought in ethnically disparate products flowing into the U.S. market. According to Palmeri and Byrnes (2004), Japan's export of ethnic oriented products such as music, books, magazines, films, and handicrafts reached $5 billion in 1992 and $15 billion in 2002. The study mentioned that a significant portion of such exports are directed to neighboring Asian countries, however, an increasing number of U.S. consumers are purchasing Japanese products also due to the perception that Japanese-style is trendy and cool. Similarly, Matsui (2009) discussed the popularity of Japanese-oriented products among U.S. consumers (e.g. the market penetration of Japanese comics in the U.S. market). It can be assumed that the popularity of Japanese-oriented products in the U.S. is partially due to consumers' desire to gain social status from acquiring trendy and cool products.

Sheth et al. (1991) proposed that consumer choice behavior may be influenced by social values. Also, the above indicates that ethnically disparate products may be perceived as possessing social value. That is, consumers may form intention to purchase ethnically disparate products because they are perceived as an object which enhances his/her social self-concept. Thus, the following hypothesis is proposed.

Hypothesis 5: There will be a positive relationship between perceived social value and intention to purchase ethnically disparate products.

Epistemic Value

Sheth et al. (1991) defined epistemic value as 'the perceived utility acquired from an alternative's capacity to arouse curiosity, provide novelty, and/or satisfy desire for knowledge' (p. 21). Sheth et al. (1991) further mentioned that a purchase triggered by epistemic value may even occur without a current need. For example, a consumer without a specific need for a pair of pants may still feel the desire to purchase one because the design is new or different. New electronic gadgets often gain popularity for the same reasons.

In accordance with the above, Ger and Csaba (2000) mentioned that when consumers acquire a product from a different culture, part of what they consume is the representation of the 'cultural difference.' Similarly, fashion designers were found to often utilize ethnic designs to differentiate their designs from others (Demorest, 2009). It has been suggested that young consumers favor non-traditional ethnic-cuisines (e.g. Vietnamese, Indian, Middle Eastern) due to their interest towards something new (Strong, 2002). These findings and examples indicate that ethnically disparate products may be approached due to one's curiosity and the desire for knowledge towards something new or different. Thus, the current study proposes that epistemic value plays a significant role in an ethnically disparate product consumption context, and accordingly, the following hypothesis is proposed.

Hypothesis 6: There will be a positive relationship between perceived epistemic value and intention to purchase ethnically disparate products.

Moderating Effects of Ethnic-Embeddedness

Discussed so far are the antecedents of different consumption values relevant in an ethnically disparate product consumption context and how it leads to purchase intention. In addition, the following attempts to cover any product characteristics that may hinder a consumer from purchasing an ethnically disparate product. Past studies suggest that even if a consumer holds a positive attitude towards an ethnic culture, cultural discrepancy, or diversity seeking tendency, an ethnically disparate product may not be approached by the consumer if certain product conditions are not met. Such conditions are proposed as having moderating effects on the relationship between the antecedents and the consumption values.

Grier et al. (2006) suggested ethnic-embeddedness as an important product characteristic that influences consumer behavior towards ethnically disparate products. According to Grier et al. (2006), ethnic-embeddedness is the degree to which a product is associated with an ethnic group. Products with high ethnic-embeddedness are embedded with culturally consistent traditions, practices, and symbols. On the other hand, products with low ethnic-embeddedness are combined with elements of one's own culture. The study showed that higher ethnic-embeddedness promotes approach among diversity seeking consumers and discourages approach among consumers low in diversity seeking. Grier et al. (2006) found support for the concept from the advertising literature (e.g., Appiah 2001; Brumbaugh 2002; Whittler 1991), and accordingly, suggested that the level of ethnic-embeddedness can be manipulated by combining ethnic models with elements of either the corresponding ethnic culture (high ethnic-embeddedness) or one's own culture (low ethnic-embeddedness). Such elements may include language, themes, production site, country of origin, distribution, and etc. For example, an Asian teapot produced in a factory by a large U.S. company, and distributed through a national

department store would be considered less ethnically embedded compared to an Asian teapot crafted in Asia and sold only in small stores ran by Asian owners. Based on the above, the following hypotheses are proposed.

Hypothesis 7a: The relationship between attitude towards an ethnic culture and perceived emotional value will be strengthened if the ethnic-embeddedness of the ethnically disparate product is high.

Hypothesis 7b: The relationship between attitude towards an ethnic culture and perceived social value will be strengthened if the ethnic-embeddedness of the ethnically disparate product is high.

Hypothesis 7c: The relationship between cultural discrepancy and perceived emotional value will be strengthened if the ethnic-embeddedness of the ethnically disparate product is high.

Hypothesis 7d: The relationship between cultural discrepancy and perceived social value will be strengthened if the ethnic-embeddedness of the ethnically disparate product is high.

Hypothesis 7e: The relationship between diversity seeking tendency and perceived emotional value will be strengthened if the ethnic-embeddedness of the ethnically disparate product is high.

Hypothesis 7f: The relationship between diversity seeking tendency and perceived social value will be strengthened if the ethnic-embeddedness of the ethnically disparate product is high.

Hypothesis 7g: The relationship between diversity seeking tendency and perceived epistemic value will be strengthened if the ethnic-embeddedness of the ethnically disparate product is high.

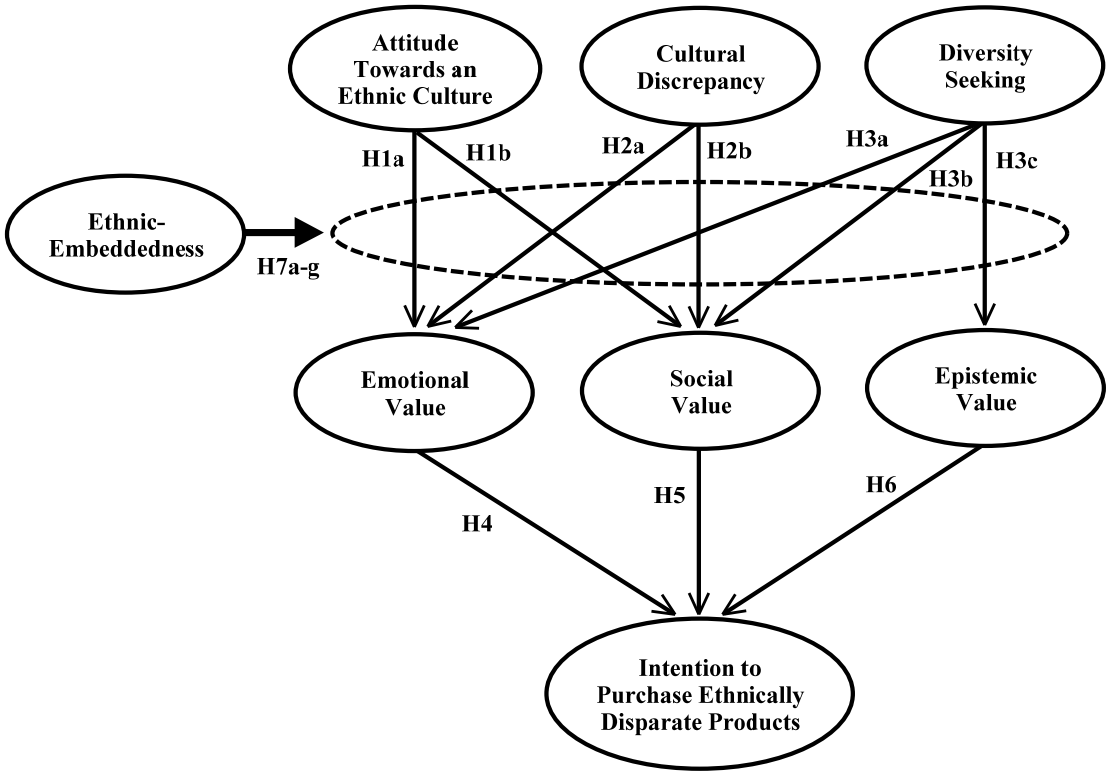


Figure 3. Hypotheses for Studying Ethnically Disparate Product Consumption

CHAPTER III

METHODOLOGY

Stimuli

As stated in the introduction, Latin Americans and Asians occupy the highest percentage among non-white U.S. population according to the U.S. census bureau (U.S. Census Bureau, 2010b). Thus, one may assume that the majority of ethnically disparate products U.S. consumers encounter in the market are products associated with either the Latin American or the Asian culture. In addition, trade publications suggest that products associated with the African culture are growing in quantity and popularity in the U.S. market (Bulla, 2010; Home Textiles Today, 2007; James, 2006). Accordingly, three different descriptions of an ethnically disparate product purchase situation associated with three different ethnic cultures (Asian, Latin American, African) were developed. The level of ethnic-embeddedness for each stimulus was manipulated by providing different descriptions of the purchase situation. For the high ethnic-embeddedness treatment, the purchase situation was consistent with the associated ethnic culture, and for the low ethnic-embeddedness treatment, the purchase situation was paired with a description relatively less consistent with the associated ethnic culture. In summary, there were six different versions of the stimuli; Asian - high/low ethnic embeddedness, African - high/low ethnic embeddedness, and Latin American - high/low ethnic embeddedness (see Table 1).

It should be noted that the stimuli did not utilize descriptions or images of a specific product to prevent functional and conditional values from influencing the respondents' purchase intention. As proposed earlier in this study, it is believed that the purchase intention arising from functional or conditional values are not related to the ethnic association of the product, thus do

Table 1. Stimuli

Ethnic culture	Ethnic-Embeddedness	
	High	Low
Asian	You've come across a group of products representing the Asian culture. It seems that the products are individually designed and hand crafted by craftspeople in Asia. The range of products include gifts, jewelry, home décor, art and sculpture, textiles, serveware, and personal accessories.	You've come across a group of products representing the Asian culture. It seems that the products are designed and mass-produced at a factory owned by a non-Asian retailer. The range of products include gifts, jewelry, home décor, art and sculpture, textiles, serveware, and personal accessories.
Latin American	You've come across a group of products representing the Latin American culture. It seems that the products are individually designed and hand crafted by craftspeople in Latin America. The range of products include gifts, jewelry, home décor, art and sculpture, textiles, serveware, and personal accessories.	You've come across a group of products representing the Latin American culture. It seems that the products are designed and mass-produced at a factory owned by a non-Latin American retailer. The range of products include gifts, jewelry, home décor, art and sculpture, textiles, serveware, and personal accessories.
African	You've come across a group of products representing the African culture. It seems that the products are individually designed and hand crafted by craftspeople in Africa. The range of products include gifts, jewelry, home décor, art and sculpture, textiles, serveware, and personal accessories.	You've come across a group of products representing the African culture. It seems that the products are designed and mass-produced at a factory owned by a non-African retailer. The range of products include gifts, jewelry, home décor, art and sculpture, textiles, serveware, and personal accessories.

not correspond with the purpose of the current study (see pg. 26).

Therefore, the current study aimed to develop stimuli that encourage respondents to individually imagine a product that's associated with an ethnic culture rather than specifying a certain product which may cause functional or conditional value to be perceived. That is, any specification of a certain product was avoided to prevent respondents from indicating, for example, that he has a positive intention to purchase an African sofa pillow simply because he needs a sofa pillow, rather than because the African culture has a meaning to him.

Sample and Procedure

Online consumer panels were utilized for this study. It may be argued that users of the internet are not truly representative of the general population. Evans and Mathur (2005) indicated that the best way to minimize such risk is to utilize demographically balanced online panels. That is, screening can enable the researcher to target the proper respondents in a demographically balanced manner (Bowers, 1998). Moreover, it has been suggested by Fricker and Schonlau (2002) that the difference between online and offline population is decreasing at an increasing rate and may become insignificant in the near future.

An online questionnaire format was used to collect data from 604 respondents from an online consumer panel. 23 responses were deleted because the time taken to complete the survey was considerably short (less than two minutes). The final sample of 581 were all U.S. consumers, slightly biased towards females (60.4% females), and the average age was 45.71 (see Table 2 for the descriptive statistics). The goal was to assign approximately an equal number of respondents for each cultural treatment. To ensure that each cultural treatment is perceived as disparate by each respondent, anyone identifying his/her own ethnic origin as Asian, Latin American, or

African were screened for the Asian, Latin American, or African treatment respectively. The ethnicities of the respondents for each cultural treatment are shown in Table 3. Within each cultural treatment, respondents were randomly assigned to either high or low ethnic-embeddedness stimulus.

Table 2. Sample Characteristics by Treatments

		Asian (*n*=193)		Latin (*n*=193)		African (*n*=195)	
Demographic Variable	Whole Sample (N=581)	High (*n*=105)	Low (*n*=88)	High (*n*=99)	Low (*n*=94)	High (*n*=106)	Low (*n*=89)
Gender							
Male	39.6	36.2	35.2	40.4	41.5	43.4	40.4
Female	60.4	63.8	64.8	59.6	58.5	56.6	59.6
Age (%)							
<35	11.4	31.4	34.1	28.3	35.1	32.1	32.6
35-54	28.7	29.5	36.4	31.3	31.9	32.1	34.8
>54	24.6	39.0	29.5	40.4	33.0	35.8	32.6
Education							
High School	22.5	25.7	21.6	20.2	23.4	23.6	20.2
Undergrad	64.5	67.6	62.5	63.6	64.9	64.2	64.0
Grad	12.9	6.7	15.9	16.2	11.7	12.3	15.7
Income							
<$35K	33.2	42.9	36.4	32.3	28.7	33.0	24.7
$35K-$75K	43.4	41.0	40.9	45.5	45.7	44.3	42.7
>$75K	23.4	16.2	22.7	22.2	25.5	22.6	32.6

High: High Ethnic-Embeddedness, Low: Low Ethnic-Embeddedness

Measurement

Established scales that have been used and validated in previous research were adopted to measure the antecedents. Attitude toward the ethnic culture was measured using a modified

version of the seven-point semantic differential scales used by Batra and Stayman (1990) and Fishbein and Ajzen (1975). Specifically, it was measured using a six-item scale with the endpoints good-bad, favorable-unfavorable, agreeable-disagreeable, pleasant-unpleasant, positive-negative, and like-dislike. Cultural discrepancy was measured by adopting a modified version of the method Carver et al. (1999) utilized to measure self-discrepancy. Carver et al. (1999) asked the respondents to generate a list of characteristics that describe their ideal selves and rate how similar they thought they presently were to each of those characteristics. Following a similar procedure, the current study, first, provided a short description of the 'ideal ethnic culture', which is also adapted from what Carver et al. (1999) utilized to describe the 'ideal self'. Given the intimate relationship between culture and self as discussed earlier (see p.22), the description of the 'ideal ethnic culture' is as follows:

> *Ideal ethnic culture is defined by the characteristics you would ideally want your ethnic culture to have. It's not necessary that your ethnic culture does not have these characteristics now, only that you believe you want your ethnic culture to have them.*

Second, each respondent was asked to describe his/her perception of their ideal ethnic culture. However, instead of having the respondents generate their own reports, they were provided with a list of 59 adjectives and asked to select a maximum of seven traits that describe their perception of their ideal ethnic culture. The list of adjectives was created by modifying the adjectives from the Princeton trilogy studies. The Princeton trilogy studies, which include Katz and Braly's (1933) original study and two replications (Gilbert, 1951; Karlins, Coffman, & Walters, 1969), utilized a list of 84 adjectives to study the Princeton students' stereotype towards different ethnic and national groups.

Table 3. Ethnicity of the Respondents by Cultural Treatments

Cultural Treatment	Ethnicity of the Respondents					
	White	Black or African American	Hispanic or Latino	Asian	Others*	Total
Asian	139	25	17	0	12	193
Latin	147	23	0	14	9	193
Africa	141	0	20	20	14	195
Total	427 (73.5%)	48 (8.3%)	37 (6.4%)	34 (5.9%)	35 (6.0%)	581

* Others include Native Hawaiian or Other Pacific Islander, American Indian or Alaskan Native, and multi-ethnicity

The same list of adjectives was adopted, revisited, and retested in multiple studies during the past few decades (Bergsieker, Leslie, Constantine, & Fiske, 2012 ; Krueger, 1996; Madon et al., 2001), and some of these studies document the favorability rating of each of the 84 adjectives (Karlins et al., 1969; Rothbart & Park, 1986). Since the current study intended to utilize the adjectives for describing the respondents' ideal ethnic culture, only the adjectives commonly rated as favorable were adopted, thus reduced to 59 adjectives (see Appendix 2). Third, the adjectives selected in the second step were shown once more, and from the list, the respondents were asked to select all traits that correspond with their perception of the assigned ethnic culture. Fourth, the respondents were asked to rate how similar they thought their current ethnic culture was to each of the traits selected in the third step. Three 7-point-Likert-type items were used for this measurement; two items with the endpoints 'my ethnic culture is opposite of this trait-my ethnic culture is just like this trait' and 'I would never expect to see this trait in my ethnic culture-I would highly expect to see this trait in my ethnic culture', and another item which asked if 'my ethnic culture is (_____)' with the endpoints 'strongly disagree – strongly agree'.

The scores from the last step were reverse-coded and summed to indicate the magnitude of cultural discrepancy. For example, 'strongly agree' indicated a discrepancy of 7 – 7 = 0, while 'strongly disagree' indicated a discrepancy of 7 – 1 = 6. Since, the respondents were able to select up to seven traits in the first step, the total cultural discrepancy had a range of 0 (0 * 7) to 42 (6 * 7). Higher total score indicated higher discrepancy and lower total score indicated lower

Table 4. Means and Std. Deviations by Treatments

Constructs	Asian		Latin		African	
	High	Low	High	Low	High	Low
Attitude Towards an Ethnic Culture	5.64 (1.14)		5.14 (1.38)		5.17 (1.38)	
	5.66 (1.11)	5.62 (1.18)	5.46 (1.22)	4.80 (1.46)	5.21 (1.33)	5.13 (1.44)
Cultural Discrepancy	17.50 (11.08)		13.60 (10.25)		16.59 (11.95)	
	17.45 (11.33)	17.54 (10.84)	15.89 (10.87)	11.19 (9.00)	19.30 (12.24)	13.35 (10.79)
Diversity Seeking	5.40 (1.35)		5.23 (1.29)		5.10 (1.35)	
	5.34 (1.42)	5.46 (1.26)	5.37 (1.12)	5.08 (1.45)	5.08 (1.34)	5.11 (1.37)
Emotional Value	4.87 (1.44)		4.63 (1.44)		4.34 (1.67)	
	5.19 (1.26)	4.49 (1.55)	4.97 (1.37)	4.27 (1.43)	4.87 (1.47)	3.71 (1.68)
Social Value	4.14 (1.54)		3.78 (1.48)		3.68 (1.56)	
	4.38 (1.41)	3.84 (1.64)	3.99 (1.41)	3.55 (1.52)	4.13 (1.45)	3.16 (1.54)
Epistemic Value	4.81 (1.48)		4.54 (1.44)		4.37 (1.58)	
	5.06 (1.40)	4.51 (1.53)	4.83 (1.28)	4.23 (1.54)	4.77 (1.44)	3.90 (1.62)
Purchase Intention	4.82 (1.54)		4.52 (1.53)		4.24 (1.62)	
	5.16 (1.44)	4.44 (1.57)	4.85 (1.50)	4.17 (1.50)	4.69 (1.47)	3.71 (1.64)

Mean (SD)

discrepancy.

Diversity seeking tendency was measured using the 'learning' factor from Grier et al.'s (2006) 'diversity seeking' scale. Other factors from the scale such as 'hiring' (e.g. hiring people of different ethnic groups in workplaces) and 'living' (e.g. living in an area with people from different ethnic groups) were considered not to be relevant for the current study. The 'learning' factor consists of three 7-point Likert-type items.

Emotional value was measured using the four-item 7-point-Likert-type scale developed by Sweeney and Soutar (2001) in a consumer durable goods consumption context. Social value was also measured using a four-item 7-point-Likert type scale developed in the same study. Sweeney and Soutar (2001) initially measured emotional value using a five-item scale. However, one of the items was considered to be inappropriate for the current study due to the context difference, and therefore, was dropped. Items for social value and emotional value were both re-worded to fit the context of the current study.

Epistemic value was measured using a four-item 7-point-Likert-type scale. The scale was a combination of the three-item scale utilized by Pihlstrom and Brush (2008) in a new technology product usage context and the three-item scale utilized by Xiao and Kim (2009) in a foreign vs. domestic brand adoption context. Out of the combined six items, two items were dropped since they were specific to the original context. The remaining four items were re-worded to fit the context of the current study.

Lastly, purchase intention was measured using a three-item 7-point-Likert-type scale adopted from Yi (1990) and Dabholkar and Bagozzi (2002). The endpoints were likely-unlikely, possible-impossible, and probable-improbable. The original scale items for all constructs are

provided in appendix 1 and the items reworded to fit the context of the current study are shown in appendix 2.

CHAPTER IV

RESULTS

Measure Assessment

Assessment of the measure was accomplished via Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA) using AMOS 20 and SPSS 20. The primary purpose of EFA is to explore how many factors there are, whether the factors are correlated, and which items best measure each factor. It is more appropriate for scale development studies where the theoretical basis for specifying the number of factors is small (Courtney, 2013). On the other hand, in CFA, the researcher has an a priori specified number of factors and a theoretical model (Schumacker & Lomax, 2004). According to the above, CFA is more appropriate and EFA is not necessary for the current study's purpose which is to test a theoretical model built mostly based on existing constructs and scales. Regardless, an EFA was conducted to provide additional support to the reliability and validity of the measures and to ensure that the theoretically specified number of factors is correct.

Exploratory Factor Analysis (EFA)

Principal factor analyses with varimax rotation were conducted for the exogenous constructs and the endogenous constructs separately. A proper loading of an item was determined based on two criterion; 1) each factor loading score should exceed 0.4 and 2) if an item shows factor loading scores greater than 0.4 on more than one component, and the difference between the factor loading scores is less than 0.2, then the item is considered to be cross-loaded (Hair, Anderson, Tatham, & Black, 1998). For determining the number of factors to retain, scree test was

conducted to examine the natural break point in the data where the curve flattens out. More specifically, multiple factor analyses were run; once based on the predicted number of factors, another based on the number of factors suggested by the scree test, and then at numbers above and below those numbers. After rotation, item loading tables were compared to find the one with the cleanest factor structure with no problematic items (low-loading, cross-loading, or freestanding) (Costello & Osborne, 2005). While Kaiser's criterion (eigenvalue greater than one) is the most well-known and most utilized, there exists a significant body of literature that discusses the inaccuracy of the method for selecting the number of factors to retain (Fabrigar, Wegener, MacCallum, & Strahan, 1999; Ruscio & Roche, 2012; Velicer & Jackson, 1990). Moreover, Zwick and Velicer (1986) found that scree test was significantly more reliable compared to the Kaiser's criterion in terms of identifying the correct number of factors.

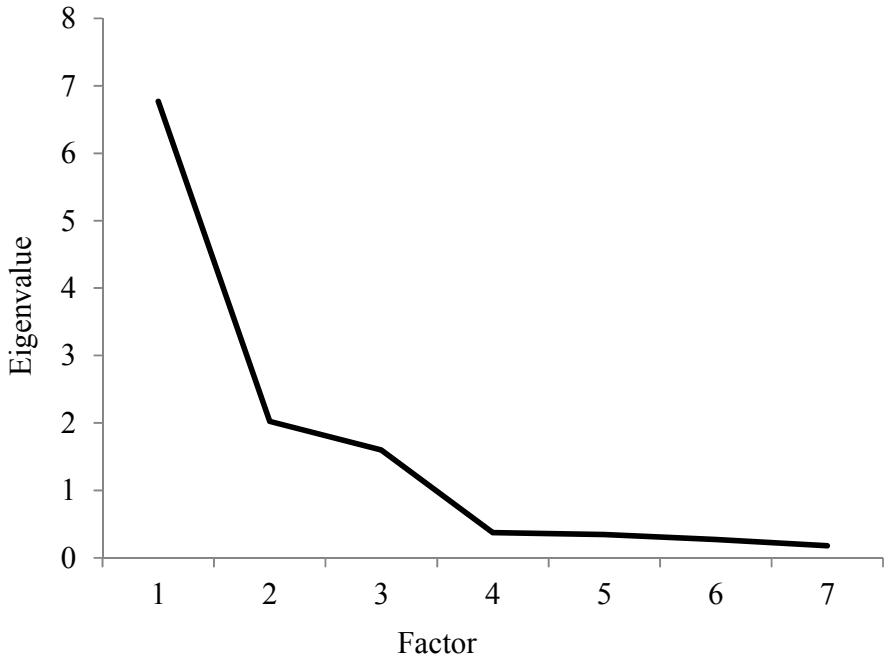


Figure 4. Scree Plot for the Exogenous Constructs

Table 5. Three Factor Solution for the Exogenous Constructs

Construct		3 Factor		
		1	2	3
Attitude	Item 1	**.853**	.232	.149
	Item 2	**.905**	.194	.158
	Item 3	**.900**	.193	.127
	Item 4	**.911**	.180	.132
	Item 5	**.894**	.195	.150
	Item 6	**.886**	.218	.147
Cultural Discrepancy	Item 1	.255	**.946**	.166
	Item 2	.265	**.939**	.174
	Item 3	.254	**.946**	.167
Diversity	Item 1	.224	.211	**.811**
	Item 2	.151	.096	**.863**
	Item 3	.093	.129	**.859**

Table 6. Two and Four Factor Solution for the Exogenous Constructs

Construct		2 Factor		4 Factor			
		1	2	1	2	3	4
Attitude	Item 1	**.858**	.261	**.850**	.232	.187	.056
	Item 2	**.907**	.236	**.905**	.195	.154	.032
	Item 3	**.904**	.215	**.902**	.195	.103	.065
	Item 4	**.913**	.209	**.914**	.182	.093	.097
	Item 5	**.897**	.232	**.896**	.197	.121	.079
	Item 6	**.889**	.248	**.886**	.219	.140	.036
Cultural Discrepancy	Item 1	.303	**.820**	.256	**.948**	.139	.063
	Item 2	.312	**.820**	.266	**.941**	.153	.051
	Item 3	.302	**.821**	.255	**.948**	.144	.056
Diversity	Item 1	.564	.440	.217	.217	**.875**	.052
	Item 2	.467	.446	.149	.105	**.847**	.231
	Item 3	.435	.497	.110	.147	.564	.792

As shown in Figure 4, the scree plot generated for the three exogenous constructs together (attitude toward the ethnic culture, cultural discrepancy, and diversity seeking) began to flatten out at around three factors. Accordingly, multiple factor analyses were run, setting the number of factors at two, three, and four. As shown by the shaded numbers in Table 6, the two factor solution had cross-loadings, and the four factor solution had a freestanding item, thus rejected. The three factor solution, on the other hand, generated distinct factor loadings ranging from 0.811 to 0.946, thus confirming the predicted number of factors (see Table 5). Cronbach's alphas were 0.967 for attitude toward the ethnic culture, 0.993 for cultural discrepancy, and 0.839 for diversity seeking.

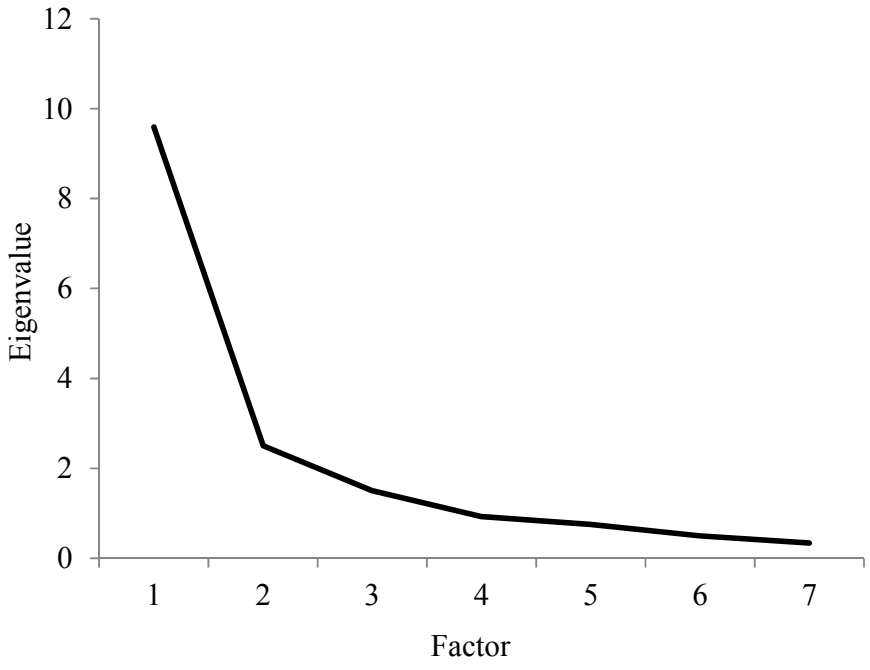


Figure 5. Scree Plot for the Endogenous Constructs

The scree plot generated for the four endogenous constructs together (emotional value, social value, epistemic value, and purchase intention) was not clear as well. It was difficult to determine whether the break point was at three or four factors (see Figure 5). Accordingly, multiple factor analyses were conducted with the number of factors manually set at two, three, four, and five. Factor loading showed that the two, three, and five factor solutions have multiple cross-loadings as shown by the shaded cells in Tables 8. On the other hand, the four factor solution had a clean factor structure, thus adopted for the current study. The four factor solution confirmed that the four exogenous constructs are distinct with factor loadings ranging from 0.667 to 0.807 (see Table 7). Two items for the epistemic value construct showed factor loading scores

Table 7. Four Factor Solution for the Endogenous Constructs

Construct		4 Factor			
		1	2	3	4
Emotional value	Item 1	**.758**	.323	.308	.321
	Item 2	**.753**	.260	.290	.376
	Item 3	**.747**	.390	.334	.303
	Item 4	**.786**	.358	.287	.262
Social value	Item 1	.339	**.717**	.319	.318
	Item 2	.270	**.797**	.287	.297
	Item 3	.335	**.775**	.289	.266
	Item 4	.270	**.806**	.287	.213
Epistemic value	Item 1	.174	.373	**.763**	.212
	Item 2	.457	.312	**.667**	.312
	Item 3	.327	.326	**.745**	.236
	Item 4	.464	.227	**.668**	.348
Purchase intention	Item 1	.386	.364	.301	**.695**
	Item 2	.289	.264	.259	**.807**
	Item 3	.339	.318	.259	**.795**

greater than 0.4 on two components. However, the differences between the factor loading scores were greater than 0.2, and therefore, regarded as acceptable (Hair et al., 1998). Cronbach's alphas were 0.943 for social value, 0.958 for emotional value, 0.918 for epistemic value, and 0.930 for purchase intention.

Table 8. Two, Three, and Five Factor Solutions for the Endogenous Constructs

Construct		2 Factor		3 Factor			5 Factor				
		1	2	1	2	3	1	2	3	4	5
Emotional Value	Item1	**.809**	.389	.646	.554	.288	.329	**.743**	.318	.315	.128
	Item2	**.838**	.324	.691	.528	.230	.252	**.761**	.378	.230	.200
	Item3	**.793**	.461	.621	.574	.356	.391	**.742**	.302	.298	.184
	Item4	**.784**	.414	.616	.558	.311	.358	**.780**	.261	.270	.148
Social Value	Item1	.466	**.775**	.407	.369	**.726**	**.719**	.336	.318	.234	.210
	Item2	.384	**.843**	.356	.313	**.808**	**.804**	.261	.296	.225	.168
	Item3	.416	**.821**	.366	.349	**.776**	**.778**	.333	.266	.210	.190
	Item4	.334	**.851**	.287	.327	**.809**	**.815**	.259	.211	.230	.161
Epistemic Value	Item1	.478	.598	.171	**.706**	.439	.338	.239	.227	.308	**.805**
	Item2	**.713**	.503	.423	**.733**	.346	.348	.396	.299	**.679**	.245
	Item3	.601	.544	.278	**.756**	.376	.344	.301	.231	.607	.441
	Item4	**.749**	.423	.457	**.733**	.265	.275	.383	.330	**.753**	.166
Purchase Intention	Item1	**.753**	.439	**.745**	.316	.408	.373	.369	**.692**	.291	.133
	Item2	**.744**	.335	**.788**	.218	.329	.261	.292	**.808**	.194	.181
	Item3	**.771**	.387	**.805**	.251	.376	.323	.328	**.793**	.250	.133

Confirmatory Factor Analysis (CFA)

CFA conducted on all seven constructs showed a good fit (χ^2 = 735.207, *df* = 303, standardized root mean square residual [SRMR] = 0.0275, root mean square error of approximation [RMSEA] = 0.050, non-normed fit index [NNFI] = 0.975, and comparative fit

index [CFI] = 0.978). The good fit indices provided additional support for the construct validity of the individual constructs in the model, as indicated by the earlier EFA. SMRM is reported instead of RMR (root mean square residual) since the current study's items contained varying levels (most items had a range of 1 – 7, however, cultural discrepancy had a range of 0 – 42). It has been proposed that RMR becomes difficult to interpret if a questionnaire contains items with varying levels, and that SRMR resolves this problem (Kline, 2005).

Convergent validity was assessed by computing the average variance extracted (AVE) and the composite reliability (CR). Since AMOS does not provide these statistics, they were manually calculated for each construct using the following formula where λ_i is the standardized regression weight of the $_i$ th item, δ_i is the error variance of the $_i$ th item, and *n* is the number of items for each construct (Fornell & Larcker, 1981):

$$\text{AVE} = \frac{\Sigma[\lambda_i^2]}{n}$$

$$\text{CR} = \frac{\Sigma[\lambda_i^2]}{\Sigma[\lambda_i^2] + \Sigma[\delta_i]}$$

The AVE for each construct was calculated as followed:

$$\text{AVE}_{\text{attitude}} = \frac{(.871)^2 + (.925)^2 + (.915)^2 + (.927)^2 + (.914)^2 + (.909)^2}{6} = \mathbf{0.829}$$

$$AVE_{discrepancy} = \frac{(.991)^2 + (.984)^2 + (.992)^2}{3} = \mathbf{0.979}$$

$$AVE_{diversity} = \frac{(.824)^2 + (.791)^2 + (.778)^2}{3} = \mathbf{0.637}$$

$$AVE_{emotional} = \frac{(.909)^2 + (.894)^2 + (.955)^2 + (.928)^2}{4} = \mathbf{0.850}$$

$$AVE_{social} = \frac{(.894)^2 + (.917)^2 + (.908)^2 + (.874)^2}{4} = \mathbf{0.807}$$

$$AVE_{epistemic} = \frac{(.762)^2 + (.923)^2 + (.846)^2 + (.908)^2}{4} = \mathbf{0.743}$$

$$AVE_{intention} = \frac{(.913)^2 + (.862)^2 + (.946)^2}{3} = \mathbf{0.824}$$

As shown above, all AVEs were greater than the .50 rule of thumb (Dillon & Goldstein, 1984), thus lending support for the convergent validity.

The CR for each construct was calculated as followed:

$$CR_{attitude} = \frac{(.871+.925+.915+.927+.914+.909)^2}{(.871+.925+.915+.927+.914+.909)^2+(.446+.294+.353+.284+.346+.348)} = \mathbf{0.935}$$

$$CR_{discrepancy} = \frac{(.992+.984+.992)^2}{(.992+.984+.992)^2 + (1.063+2.141+.951)} = \mathbf{0.679}$$

$$CR_{diversity} = \frac{(.824+.791+.778)^2}{(.824+.791+.778)^2 + (.633+.918+1.035)} = \mathbf{0.689}$$

$$CR_{emotional} = \frac{(.909+.894+.955+.928)^2}{(.909+.894+.955+.928)^2 + (.454+.515+.242+.368)} = \mathbf{0.896}$$

$$CR_{social} = \frac{(.894+.917+.908+.874)^2}{(.894+.917+.908+.874)^2 + (.527+.444+.488+.668)} = \mathbf{0.859}$$

$$CR_{epistemic} = \frac{(.762+.923+.846+.908)^2}{(.762+.923+.846+.908)^2 + (.1.231+.386+.900+.460)} = \mathbf{0.799}$$

$$CR_{intention} = \frac{(.913+.862+.946)^2}{(.913+.862+.946)^2 + (.528+.635+.303)} = \mathbf{0.835}$$

As shown above, all CRs were greater than the .60 rule of thumb (Bagozzi & Yi, 1988), thus lending support for the convergent validity.

Discriminant validity was assessed by comparing all AVEs to the squared correlations between any two constructs (Fornell & Larcker, 1981). As shown in Table 9, all AVEs were larger than the corresponding squared correlations, thus lending support for the discriminant validity of the individual constructs in the model.

To test for common method bias, Harman's single-factor test (Harman, 1976) was conducted, running a CFA with all items loading on one factor. According to Podsakoff, MacKenzie, Lee, and Podsakoff (2003), method biases exist if the initial model and the single factor model are not statistically different via χ^2 difference tests. On the other hand, if the χ^2 difference test is significant and the model fit of the single factor model is substantially worse compared to the initial model, then it is implied that common method bias does not exist. For the current study, the fit of the single factor model was very poor (χ^2 = 9908.568, *df* = 324, SRMR = 0.1429, RMSEA = 0.226, NNFI = 0.472, CFI = 0.512) and the χ^2 difference test was significant at a 99% level of confidence. Therefore, it is implied that significant variance exists between the two models and thus, common method bias is not an issue.

Table 9. AVE and Squared Correlations

Construct	1	2	3	4	5	6	7
1. Attitude	1.000						
2. Cultural Discrepancy	.239	1.000					
3. Diversity Seeking	.162	.167	1.000				
4. Emotional Value	.276	.230	.171	1.000			
5. Social Value	.187	.187	.174	.646	1.000		
6. Epistemic Value	.232	.187	.297	.734	.646	1.000	
7. Purchase Intention	.276	.176	.147	.664	.607	.640	1.000
AVE	.829	.979	.637	.850	.807	.743	.824
Mean	5.32	15.90	5.24	4.61	3.87	4.57	4.53
SD	1.32	11.22	1.34	1.53	1.54	1.51	1.58

Manipulation Check

Manipulation check for ethnic embeddedness was measured using three 7-point-Likert-type scales developed by the researcher; 1) the products seem to be highly associated with the (Asian, Latin American, African) culture 2) the products seem to be authentic 3) please indicate the degree to which the products are associated with the (Asian, Latin American, African) culture. Respondents were asked to answer the three items according to the treatment they were assigned to (see Table 1 for the treatments). To confirm that the treatments were manipulated well, all three items were compared for the high and low ethnic-embeddedness groups. The means for the three items were significantly different with values of 5.35 and 4.13 ($t = 9.514$, $p < .001$), 5.39 and 3.78 ($t = 12.294$, $p < .001$), and 5.40 and 4.04 ($t = 10.864$, $p < .001$), respectively. The means within each cultural treatment were also compared and shown to be significantly different (see Table 10).

Table 10. Manipulation Check Item Means Within Each Cultural Treatment

Treatment		Manipulation check items					
		Item 1		Item 2		Item 3	
Asian	High EE	5.51	t = 4.938	5.55	t = 5.879	5.64	t = 6.022
	Low EE	4.36	(p < .001)	4.18	(p < .001)	4.32	(p < .001)
Latin American	High EE	5.40	t = 5.851	5.39	t = 7.704	5.43	t = 6.711
	Low EE	4.14	(p < .001)	3.69	(p < .001)	4.04	(p < .001)
African	High EE	5.15	t = 5.790	5.24	t = 7.868	5.12	t = 6.254
	Low EE	3.89	(p < .001)	3.47	(p < .001)	3.75	(p < .001)

EE: Ethnic-Embeddedness

Descriptive Statistics for Cultural Discrepancy

An additional descriptive analysis was conducted for cultural discrepancy since the construct was measured differently. As described earlier, cultural discrepancy was measured via a three step process. First, the respondents were asked to describe their perception of an ideal ethnic culture by selecting up to seven adjectives from a list of 59 adjectives (ideal adjective). Second, the respondents were asked to describe their perception of the assigned cultural treatment (assigned adjective) by selecting adjectives from the list of adjectives generated in the previous step. Third, the respondents were asked to rate how similar they thought their current ethnic culture was to each of the traits selected in the second step.

As shown in Table 11, the count of ideal adjectives were similar across different cultural treatments. For example, the adjective 'honest' was the most selected adjective for all three treatments (Asian: 121, Latin American: 113, African: 104). However, there were some differences in terms of the assigned adjectives. For example, 77 respondents selected 'intelligent' for the Asian treatment, however, the same adjective was only selected 34 times for the Latin American treatment and 33 times for the African treatment.

Discrepancy scores were also slightly different for each cultural treatment. Table 12 lists the assigned adjectives with the ten highest discrepancy scores. As shown in the table, 'loyal to family ties', 'imaginative', and 'tradition-loving' were commonly included across all treatments. Adjectives that were unique to each cultural treatment were 'brilliant', 'passionate', 'kind', and 'faithful' for the Asian treatment, 'practical' for the Latin American treatment, and 'musical' and 'individualistic' for the African treatment.

Table 11. Count of Adjectives Selected for Each Cultural Treatment

Adjectives	Asian		Latin American		African	
	Ideal	Assigned	Ideal	Assigned	Ideal	Assigned
Ambitious	35	22	39	14	38	11
Argumentative	2	1	3	2	2	12
Artistic	28	15	24	15	22	5
Brilliant	23	13	21	4	20	3
Conservative	19	10	29	7	24	31
Conventional	8	4	10	3	16	8
Courteous	59	34	65	20	52	19
Efficient	35	28	40	12	32	8
Extremely Nationalistic	7	4	5	3	4	2
Faithful	65	32	78	39	70	32
Frivolous	0	0	2	1	0	0
Generous	63	17	61	24	69	29
Gregarious	9	4	4	3	8	5
Happy-go-lucky	20	8	14	5	17	8
Honest	121	50	113	38	104	39
Imaginative	49	28	43	11	37	14
Imitative	2	1	3	3	2	1
Impulsive	0	0	3	1	1	1
Individualistic	25	8	18	8	27	15
Industrious	25	21	34	17	28	14
Intelligent	98	77	101	34	86	33
Jovial	12	2	6	3	8	3
Kind	71	30	74	31	91	37
Loud	0	0	6	3	4	4
Loyal to family ties	76	61	70	64	68	48
Material	2	1	0	0	0	0
Meditative	4	4	5	1	0	0
Methodical	2	2	9	1	4	3
Musical	17	7	21	18	21	19
Naive	0	0	3	2	0	0
Neat	12	7	14	3	23	5
Passionate	48	17	45	29	42	26
Persistent	13	6	15	5	7	5
Pleasure loving	19	4	13	10	11	4
Ponderous	0	0	0	0	3	1
Practical	42	23	50	11	44	26
Progressive	36	12	35	8	32	8
Quiet	8	5	11	2	15	4
Reserved	11	4	7	1	0	0
Scientifically-minded	21	14	22	2	18	4
Sensitive	27	11	25	7	40	16
Sensual	9	3	10	7	17	3
Shrewd	6	3	4	2	5	1
Shy	6	3	0	0	7	1
Sophisticated	18	2	0	0	15	3
Sportsmanlike	12	1	15	4	13	6
Straightforward	38	14	39	12	31	13
Stubborn	0	0	6	2	4	1
Suave	0	0	4	2	1	1
Suggestible	2	1	2	1	0	0
Superstitious	5	2	2	1	0	0
Talkative	2	1	10	8	12	8
Tradition-loving	47	38	35	26	45	36
Very religious	17	6	15	9	19	12
Witty	18	8	13	2	18	8
Alert	11	1	14	1	6	2

Table 12. Discrepancy Scores for the Assigned Adjectives

Asian Treatment		Latin American Treatment		African Treatment	
Adjective	Score	Adjective	Score	Adjective	Score
Brilliant**	5.10	Straightforward	5.28	Industrious	5.24
Loyal to family ties*	5.02	Tradition-loving	5.04	Straightforward	5.08
Passionate**	5.02	Practical**	4.97	Loyal to family ties*	4.96
Efficient	4.93	Ambitious	4.95	Ambitious	4.91
Imaginative*	4.88	Loyal to family ties*	4.84	Intelligent	4.88
Kind**	4.87	Imaginative*	4.82	Musical **	4.84
Tradition-loving	4.81	Intelligent	4.81	Imaginative *	4.76
Honest	4.79	Efficient	4.75	Individualistic **	4.69
Faithful**	4.77	Industrious	4.65	Tradition-loving	4.69
Industrious	4.76	Honest	4.53	Generous	4.63

Discrepancy score has a range of 0 (low) – 6 (high)
* Adjectives included in all cultural treatments
** Adjectives unique to each cultural treatment

Test of Hypotheses

Structural Equation Modeling (SEM) with maximum likelihood parameter estimation was used to test the model proposed in the current study. SEM is a versatile and powerful method which enables researchers to test relationships among multiple variables simultaneously (Kline, 2005). The model fit was acceptable (χ^2 = 1316.641, *df* = 311, SRMR = 0.0562, RMSEA = 0.075, NNFI = 0.942, CFI = 0.949). As shown in Figure 6, diversity seeking had direct, positive effects on all three consumption values (Hypotheses H3a, H3b, H3c), with standardized β coefficients of 0.851 ($p < .001$), 0.866 ($p < .001$), and 0.943 ($p < .001$), respectively. All consumption values (emotional, social, epistemic) had direct, positive effects on purchase intention (Hypotheses 4 – 6), with standardized β coefficients of 0.388 ($p < .001$), 0.261 ($p < .001$), and 0.260 ($p < .001$), respectively. On the other hand, attitude towards an ethnic culture

and cultural discrepancy did not have any significant effect on the consumption values (Hypotheses H1a, H1b, H2a, H2b). The model explained much of the variance for the endogenous variables, with R^2 values of 0.807 for emotional value, 0.733 for social value, 0.889 for epistemic value, and 0.721 for purchase intention.

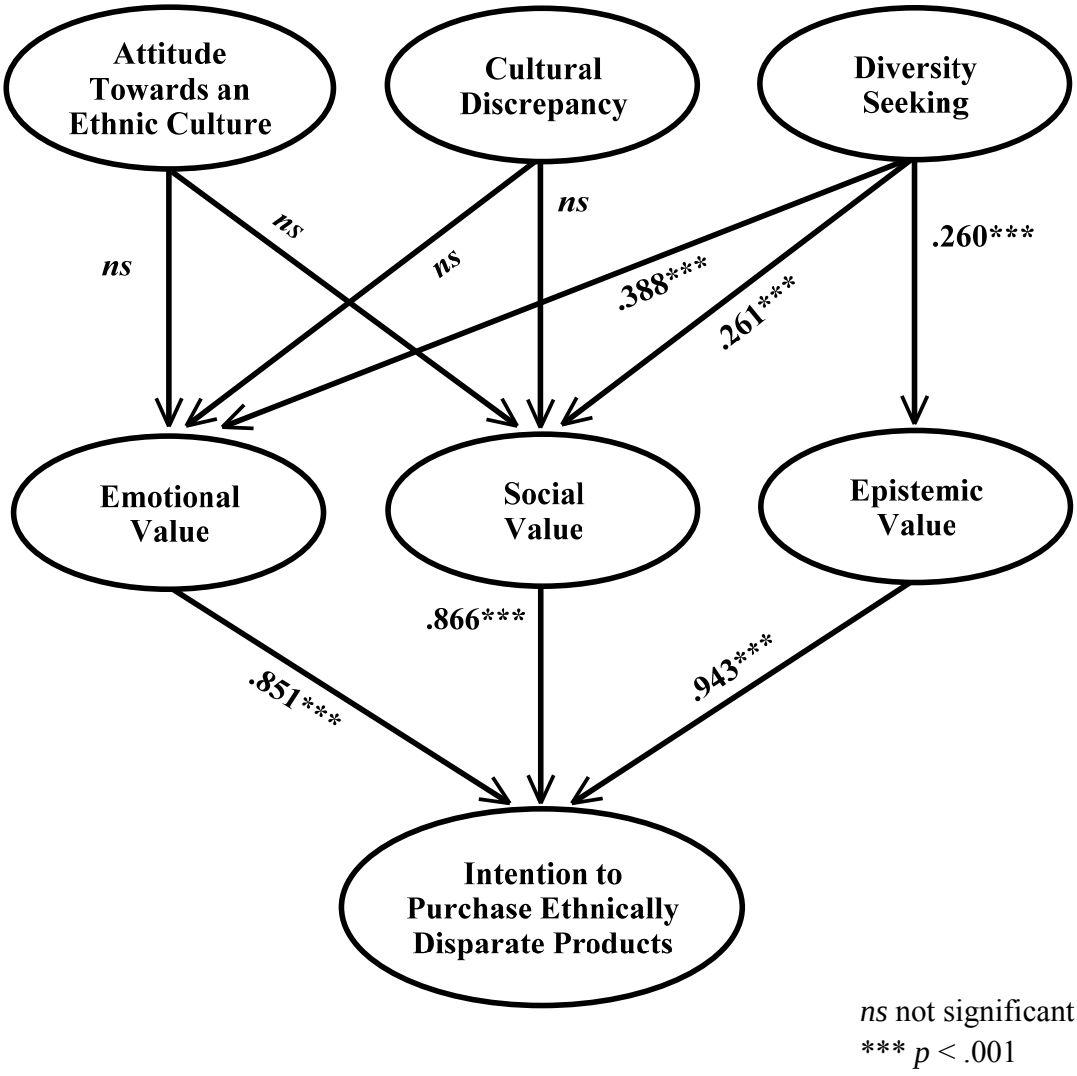


Figure 6. Structural Model Estimated for the Overall Data

While some hypotheses were found to be insignificant, further analysis is needed since ethnic-embeddedness was hypothesized to have moderating effects. That is, the results may differ if the hypotheses are tested separately for different levels of ethnic-embeddedness. Accordingly, a multi-sample structural analysis, a common method used to test the differences between causal relationships across different categorical variables in structural equation modeling (Hair Jr. et al., 1998; Schumacker & Lomax, 2004), was conducted.

However, prior to separating the data according to the levels of ethnic-embeddedness an a priori multi-sample structural analysis was conducted to confirm the assumption that different groups of cultural treatments do not have a significant effect. As described earlier, the current study consists of three different cultural treatments (Asian, Latin American, African), however, those treatments were not hypothesized to have particular effects but rather developed to increase the generalizability of the study results. In other words, it was assumed that the hypothesized paths will not differ across different groups of cultural treatments. Therefore, the overall data was separated into three groups according to the different cultural treatments. Then an unconstrained model was run with all ten paths freed, resulting in a χ^2 of 2108.794 at $df = 933$ (SRMR = 0.0674, RMSEA = 0.047, NNFI = 0.932, CFI = 0.940). Next, a constrained model was run with all ten paths fixed across the three cultural treatments, resulting in a χ^2 of 2123.167 at $df = 953$ (SRMR = 0.0686, RMSEA = 0.046, NNFI = 0.934, CFI = 0.940). The χ^2 difference test was insignificant ($\Delta\chi^2 = 14.373$, $\Delta df = 20$, $p > .05$), thus implying that the tested groups are not different at the model level. To further confirm that the individual paths are not different as well, critical ratios for differences were generated. As shown in Table 13, across all cultural treatments, all ten path coefficients were not significantly different at 95% confidence level ($-1.96 < z < 1.96$), thus indicating that there are no statistically significant

Table 13. Critical Ratios for Differences Among Path Coefficients (Overall Data)

Path	Cultural treatment		
	Asian – Latin	Asian – African	Latin – African
Att – Ev	.203	-.130	-.352
Att – Sv	.534	.594	.028
Cd – Ev	.581	-.130	-.679
Cd – Sv	-.028	-.257	-.229
Ds – Ev	-1.430	-.718	1.114
Ds - Sv	-1.454	-1.420	.054
Ds – Ep	-.958	-.685	.448
Ev – P	-1.933	-1.486	.593
Sv – P	1.782	1.243	-.767
Ep - P	.896	.539	-.447

Att = Attitude toward the ethnic culture, Cd = Cultural discrepancy,
Ds = Diversity seeking, Ev = Emotional value, Sv = Social value,
Ep = Epistemic value, P = Purchase Intention

Table 14. Critical Ratios for Differences Among Path Coefficients (High Ethnic-Embeddedness)

Path	Cultural treatment		
	Asian – Latin	Asian – African	Latin – African
Att – Ev	.797	1.311	.412
Att – Sv	-.808	-.060	.818
Cd – Ev	.300	.269	-.028
Cd – Sv	.010	.155	.143
Ds – Ev	-.478	-.897	-.461
Ds - Sv	-.139	-1.170	-1.223
Ds – Ep	-.851	-.934	-.032
Ev – P	.980	.563	-.524
Sv – P	-.025	-.243	-.218
Ep - P	-.044	-.650	-.615

differences across different cultural treatments at the path level. In addition, an identical procedure was conducted for high and low groups of ethnic-embeddedness separately. As shown in Tables 14 and 15, again, all ten path coefficients were not significantly different, further supporting the current study's assumption that the hypothesized paths do not differ across different groups of cultural treatments.

Table 15. Critical Ratios for Differences Among Path Coefficients (Low Ethnic-Embeddedness)

Path	Cultural treatment		
	Asian – Latin	Asian – African	Latin – African
Att – Ev	-1.338	-.677	.863
Att – Sv	.647	1.333	.695
Cd – Ev	-.598	.348	.887
Cd – Sv	-.698	-.634	.076
Ds – Ev	-.296	-.558	-.238
Ds - Sv	-.651	-1.055	-.378
Ds – Ep	-.193	-.323	-.122
Ev – P	.015	.289	.272
Sv – P	1.813	1.753	-.425
Ep - P	-1.665	-1.272	.428

Followed by the confirmation of the insignificance of cultural treatments, a series of models were run and examined to establish measurement invariance between the high and low ethnic-embeddedness groups; to confirm that the measurements are operating in the same way for both groups. It has been emphasized in multiple studies that when measurement invariance is lacking, the conclusions based on those scales may be erroneous (Byrne, 2009; Horn & McArdle, 1992; Steenkamp & Baumgartner, 1998). Following the approach of Steenkamp and Baumgartner (1998) and Riquelme and Romain (2014), the current study tested configural and

metric invariance to establish measurement invariance. First, two models were run separately for high and low ethnic-embeddedness groups, and second, another model (baseline model) was run across the two groups simultaneously. The results showed evidence of good fit for all three models, thus establishing configural invariance (see Table 16). Next, to test for full metric invariance, the baseline model was run again with all the factor loadings constrained across the two groups. The fully constrained model increased the χ^2 value by 41.733, gaining 27 degrees of freedom. As shown in Table 16, the χ^2 difference test was significant, suggesting that not all measurements are equivalent across the two groups. However, Steenkamp and Baumgartner (1998) and Riquelme and Romain (2014) suggested that group comparisons can still be done if the non-invariant items only account for a small proportion. Accordingly, each factor loading was tested separately to identify the invariant items. Series of tests revealed that only five out of 27 items were non-equivalent across the two groups. More specifically, three out of six 'attitude toward the ethnic culture' items and two out of four 'epistemic value' items were shown not to be invariant. Based on the above, a partially constrained model was run with the corresponding five factor loadings freed (all other factor loadings constrained). As shown in Table 16, the χ^2 difference test was insignificant, thus establishing partial metric invariance.

Finally, a multi-sample structural analysis was conducted to test the differences between causal relationships across the high and low ethnic-embeddedness groups. The steps for the analysis were as follows. First, the overall data was separated into groups based on the levels of ethnic-embeddedness. Second, a multi-sample model was run with all structural paths freely estimated (unconstrained). Third, additional models were run for each path while the path being tested was constrained across the groups. Lastly, the χ^2 values for the constrained model were

Table 16. Analyses of Invariance

Model	χ^2	*df*	SRMR	RMSEA	NNFI	CFI
High EE	581.053	303	0.0320	0.054	0.969	0.973
Low EE	571.657	303	0.0339	0.057	0.966	0.970
Baseline model	1152.726	606	0.0320	0.039	0.968	0.972
Fully constrained model	1194.459	633	0.0462	0.039	0.968	0.971
χ^2 change (Baseline – Fully constrained)	$\Delta\chi^2 = 41.733$, $\Delta df = 27$, $p < .05$					
	Full metric invariance not supported					
Partially constrained model	1180.571	628	0.0422	0.039	0.968	0.972
χ^2 change (Baseline – Partially constrained)	$\Delta\chi^2 = 27.845$, $\Delta df = 22$, $p > .1$					
	Partial metric invariance supported					

compared to the unconstrained model to verify if the level of ethnic-embeddedness has a statistically significant effect on the path being tested. The unconstrained model with all ten paths freed resulted in a χ^2 of 1714.955 at $df = 622$. The model explained much of the variance for the endogenous variables. The R^2 values for the high ethnic-embeddedness group were .783 for emotional value, .703 for social value, .892 for epistemic values, and .764 for purchase intention. The R^2 values for the low ethnic-embeddedness group were .843 for emotional value, .706 for social value, .893 for epistemic values, and .649 for purchase intention. As shown in Figure 7, three of the four hypotheses that were not supported in the model run for the overall data (H1a, H2a, H2b) were supported for the high ethnic-embeddedness group. Only H1b, the effect of attitude towards an ethnic culture on social value, was not supported for both the high and the low ethnic-embeddedness groups.

Next, a constrained model was run with all ten paths fixed across the two levels of ethnic-embeddedness, resulting in a χ^2 of 1769.008 at $df = 632$. The χ^2 difference test was significant ($\Delta\chi^2 = 54.053$, $\Delta df = 10$, $p < .001$), implying that the tested groups are different at the model level.

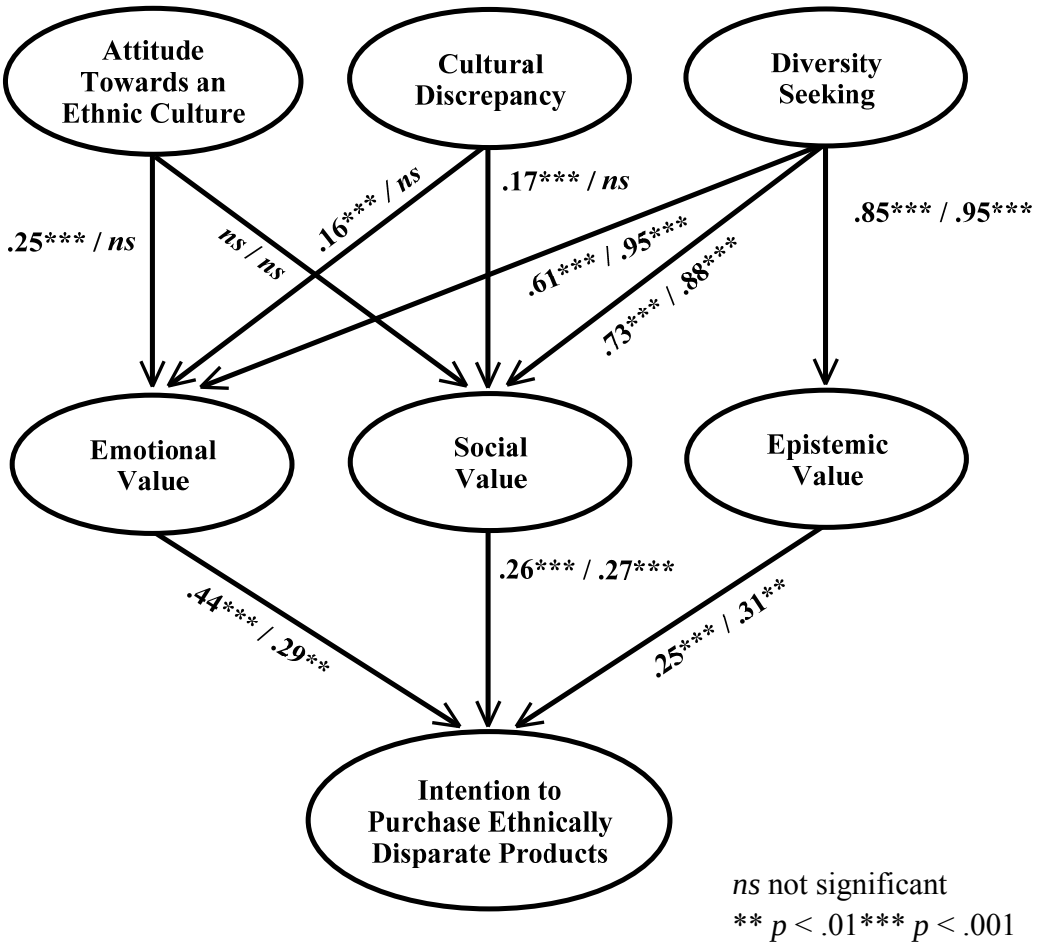


Figure 7. Structural Model Estimated for the High/Low Levels of Ethnic-Embeddedness

Accordingly, additional models were run to identify the differences at the path level and test the moderating hypotheses (H7a – H7g).

As shown in Table 17, the influence of attitude towards an ethnic culture on emotional value was significantly different between the two levels of ethnic-embeddedness: For the unconstrained model, $\chi^2 = 1714.955$ ($df = 622$) and for the constrained model $\chi^2 = 1733.800$ ($df = 623$). $\Delta\chi^2 = 18.845$ was greater than the critical value of 6.63 ($p < .001$). Also, the

Table 17. Model Comparison and Parameter Estimates

Model	χ^2	*df*	SRMR	RMSEA	NNFI	CFI
Unconstrained	1714.955	622	0.0474	0.055	0.937	0.944
Constrained	1769.008	632	0.0523	0.056	0.935	0.942
χ^2 change	$\Delta\chi^2 = 54.053$, $\Delta df = 10$, $p < .001$					

Constrained Path	χ^2	$\Delta\chi^2$	Unstandardized β		Moderating Hypotheses
			High EE	Low EE	
Att → Ev	1733.800	18.845***	0.297***	0.022 (*ns)*	H7a: Supported
Att → Sv	1715.033	0.078 (*ns)*	0.012 (*ns)*	0.011 (*ns)*	H7b: Not Supported
Cd → Ev	1727.456	12.504***	0.019***	0.009 (*ns)*	H7c: Supported
Cd → Sv	1728.157	13.202***	0.020***	0.014 (*ns)*	H7d: Supported
Ds → Ev	1731.790	16.835***	0.928***	2.013***	H7e: Not Supported
Ds → Sv	1721.582	6.627*	1.125***	1.837***	H7f: Not Supported
Ds → Ep	1719.995	5.040*	1.427***	2.078***	H7g: Not Supported
Ev → P	1716.404	1.449 (*ns)*	0.480***	0.319**	
Sv → P	1715.013	0.058 (*ns)*	0.274***	0.300***	
Ep → P	1715.093	0.138 (*ns)*	0.274***	0.324**	

ns not significant
* $p < .05$, ** $p < .01$, *** $p < .001$

standardized coefficient value was greater for the high ethnic-embeddedness condition than for the low ethnic embeddedness condition, thus lending support to H7a. The same process used above was applied for the assessment of H7b – H7g. It should be noted that the degrees of freedom for all subsequent constrained models were 621 because only a single path is constrained.

Similar results were found for the influence of cultural discrepancy on social value (H7d) with $\Delta\chi^2$ of 13.202 which was also greater than the 6.63 critical value. $\Delta\chi^2$ value associated with H7b was not significant ($\Delta\chi^2 = .078$), thus the moderating hypothesis was not supported. $\Delta\chi^2$ value associated with H7e ($\Delta\chi^2 = 16.835$), H7f ($\Delta\chi^2 = 6.627$), and H7g ($\Delta\chi^2 = 5.040$) were significant, however, the unstandardized coefficient value was greater for the low ethnic-

embeddedness group, thus the three hypotheses were not supported. The hypotheses testing results are summarized in Table 18 and 19.

In summary, of the 17 proposed hypotheses, nine were supported and three were partially supported. These findings suggest that the intention to purchase ethnically disparate products is influenced by multiple consumption values (social value, emotional value, epistemic value). Furthermore, attitude towards the ethnic culture, cultural value discrepancy, and diversity seeking antecedes the different consumption values and these relationships are moderated by the ethnic-embeddedness of the ethnically disparate product that's being evaluated.

Table 18. Summary of Main Effects Hypotheses Testing

	Hypotheses	Result	
		High EE	Low EE
H1a	There will be a positive relationship between attitude towards an ethnic culture and perceived emotional value in ethnically disparate products.	**Supported**	Not Supported
H1b	There will be a positive relationship between attitude towards an ethnic culture and perceived social value in ethnically disparate products.	Not Supported	Not Supported
H2a	There will be a positive relationship between cultural discrepancy and perceived emotional value in ethnically disparate products.	**Supported**	Not Supported
H2b	There will be a positive relationship between cultural discrepancy and perceived social value in ethnically disparate products.	**Supported**	Not Supported
H3a	There will be a positive relationship between diversity seeking tendency and perceived emotional value in ethnically disparate products.	**Supported**	**Supported**
H3b	There will be a positive relationship between diversity seeking tendency and perceived social value in ethnically disparate products.	**Supported**	**Supported**
H3c	There will be a positive relationship between diversity seeking tendency and perceived epistemic value in ethnically disparate products.	**Supported**	**Supported**
H4	There will be a positive relationship between perceived emotional value and intention to purchase ethnically disparate products.	**Supported**	**Supported**
H5	There will be a positive relationship between perceived social value and intention to purchase ethnically disparate products.	**Supported**	**Supported**
H6	There will be a positive relationship between perceived epistemic value and intention to purchase ethnically disparate products.	**Supported**	**Supported**

Table 19. Summary of Moderating Effects Hypotheses Testing

	Hypotheses	Result
H7a	The relationship between attitude towards an ethnic culture and perceived emotional value will be strengthened if the ethnic-embeddedness of the ethnically disparate product is high.	**Supported**
H7b	The relationship between attitude towards an ethnic culture and perceived social value will be strengthened if the ethnic-embeddedness of the ethnically disparate product is high.	Not Supported
H7c	The relationship between cultural discrepancy and perceived emotional value will be strengthened if the ethnic-embeddedness of the ethnically disparate product is high.	**Supported**
H7d	The relationship between cultural discrepancy and perceived social value will be strengthened if the ethnic-embeddedness of the ethnically disparate product is high.	**Supported**
H7e	The relationship between diversity seeking tendency and perceived emotional value will be strengthened if the ethnic-embeddedness of the ethnically disparate product is high.	Not Supported
H7f	The relationship between diversity seeking tendency and perceived social value will be strengthened if the ethnic-embeddedness of the ethnically disparate product is high.	Not Supported
H7g	The relationship between diversity seeking tendency and perceived epistemic value will be strengthened if the ethnic-embeddedness of the ethnically disparate product is high.	Not Supported

CHAPTER 5

DISCUSSION

The purpose of the current study was to investigate why U.S. consumers purchase ethnically disparate products. Some relevant past studies were reviewed, however, the findings of those studies were either contrary to the phenomenon of interest or only provided partial explanations. Given this gap in the literature, the current study investigated the phenomenon under a holistic viewpoint to identify the core values consumers seek when purchasing ethnically disparate products. More specifically, ten main effects hypotheses were proposed to test the influence that attitude towards an ethnic culture, cultural discrepancy, diversity seeking tendency, emotional value, social value, and epistemic value have on the intention to purchase ethnically disparate products. Also, seven additional hypotheses were proposed to test the moderating effect of ethnic-embeddedness. This chapter discusses the findings obtained through a series of statistical tests.

Consumption Values

One of the findings of the current study was that perceived emotional, social, and epistemic values positively influence individuals' intention to purchase ethnically disparate products. In other words, it is more likely that a consumer will have a positive intention to purchase an ethnically disparate product if the product is perceived to arouse positive emotions, provide social approval, or provide novelty. This corresponds with the Consumption Value Theory (Sheth et al., 1991) and also supports the measurement scales of consumption values proposed by Sweeney and Soutar (2001).

It is important to also note that the current study did not include all five of the consumption values proposed by Sheth et al. (1991), and excluded functional and conditional values to focus on the hedonic aspects of the phenomenon. The stimuli were also designed accordingly to minimize the influence of functional and conditional values. The high R^2 values acquired for the purchase intention construct (.721 for the full model, .764 for the high ethnic-embeddedness group, .649 for the low ethnic-embeddedness group) suggest that the influence of functional and conditional values were minimized as intended.

Antecedents and Ethnic-Embeddedness

Statistical tests run based on the overall data showed that diversity seekers are more likely to perceive emotional, social, and epistemic values in ethnically disparate products. Contrary to expectations, subjects with positive attitude towards an ethnic culture did not necessarily perceive emotional or social values. Similarly, relationships between cultural discrepancy and emotional/social values were found to be insignificant as well. However, additional tests suggested that some insignificance may be due to the different levels of ethnic-embeddedness.

Attitude towards an Ethnic Culture

Attitude towards an ethnic culture was found to positively influence perceived emotional value in a high ethnic-embeddedness condition but not in the low ethnic-embeddedness condition. An explanation may be that unlike products with high ethnic-embeddedness, consumers are less likely to perceive the product to be associated with the ethnic culture when the level of ethnic-embeddedness is low, thus less likely to perceive emotional value as well. That is, consumers

with positive attitude towards an ethnic culture are more likely to perceive emotional value in ethnically disparate products, but only if the product has high ethnic-embeddedness.

Contrary to the proposed hypotheses, the relationship between attitude towards an ethnic culture and social value was insignificant for both high and low levels of ethnic-embeddedness. These hypotheses were developed based on the country-of origin and the symbolic consumption literature. The two bodies of research suggested that having a positive attitude towards an ethnic culture may encourage symbolic consumption. That is, the positive image one holds towards an ethnic culture may encourage consumers to enhance or reinforce one's self-concept via product usage or ownership (Batra et al., 2000; Hirschman, 1985). However, it should be noted that symbolic consumption is more likely to take place when an individual shows high level of involvement towards the product category, since such consumption behavior requires considerable amount of mental activity on the part of the consumer (Hirschman & Holbrook, 1982). According to Coulter, Price, and Feick (2003), involvement often originates from an individual's life themes and life projects. In other words, consumers become involved in a product category when it is perceived as coinciding with one's existential concerns, key life roles, and identities. Based on the above, one may assume that the proposed hypothesis was insignificant because having a positive image of a particular ethnic culture does not necessarily lead individuals to perceive the ethnic culture to match his/her life themes and life projects, hence the failure to perceive social value in products associated with the ethnic culture..

Cultural Discrepancy

Subjects with higher cultural discrepancy were more likely to perceive emotional value only in the high ethnic-embeddedness condition. An explanation may be that unlike products

with high ethnic-embeddedness, consumers are less likely to perceive the product to be associated with an ethnic culture when the level of ethnic-embeddedness is low, thus less likely to perceive emotional value as well. That is, consumers with higher cultural discrepancy are more likely to perceive emotional value in ethnically disparate products, but only if the product has high ethnic-embeddedness.

Cultural discrepancy was found to positively influence perceived social value in a high ethnic-embeddedness condition but not in the low ethnic-embeddedness condition. Unlike the attitude towards the ethnic culture construct, it may be argued that cultural discrepancy is more clearly associated with individuals' life themes and life projects. The cultural discrepancy construct suggests that consumers attempt to resolve the discrepancy between actual and ideal values; values that are possibly central to their identity. Therefore, it may be assumed that individuals with higher cultural discrepancy to be more involved in the corresponding ethnic culture. As mentioned earlier, social value is more likely to be perceived when an individual shows high level of involvement towards the ethnic culture. Accordingly, one may assume that higher cultural discrepancy causes an individual to become highly involved in an ethnic culture and to perceive social value in products associated with the ethnic culture, but only if the product has high ethnic-embeddedness.

Diversity Seeking

The results showed that diversity seekers are more likely to perceive emotional, social, and epistemic value in ethnically disparate products, regardless of the level of ethnic-embeddedness. Unlike Grier et al. (2006) who designed the low ethnic-embeddedness stimuli that was not associated with the ethnic culture at all, the current study designed the

corresponding stimuli to have a relatively lower level of ethnic-embeddedness (e.g. Asian product that is mass produced and sold at a major retailer). In addition, the definition of diversity seeking provided by Grier et al. (2006) - 'consumers' predilection for consumption experiences that are related to cultures other than their own including those defined by ethnicity' (p. 37) – does not specify a minimum level of ethnic-embeddedness to trigger the interest of diversity seekers. Based on the above, one may assume that diversity seeking tendency was found to have a positive influence on the consumption values regardless of the level of ethnic-embeddedness because even a hint of ethnic association triggered the interest of diversity seekers.

Ethnic-embeddedness

As for the moderating effects of ethnic-embeddedness, three of seven moderating hypotheses were supported. Higher level of ethnic-embeddedness strengthened the relationship between attitude towards an ethnic culture and perceived emotional value. The same moderator also strengthened the relationship between cultural discrepancy and perceived emotional and social values.

Contrary to expectations, ethnic-embeddedness did not have an effect on the relationship between attitude towards an ethnic culture and perceived social value. A reason may be that, as discussed earlier, consumers with positive attitude towards an ethnic culture may not necessarily be involved in the ethnic culture. Hence, the ethnic-embeddedness of the product did not provide any significant meaning.

Also, unlike the strengthening hypothesized, the positive relationship between diversity seeking tendency and the consumption values were attenuated with a higher level of ethnic-embeddedness. The initial hypotheses were proposed based on the proposition that diversity

seekers are more likely to be interested in ethnic cultures different from one's own. However, as shown by the definition of diversity seeking as described earlier, diversity seeking individuals are not necessarily interested in a specific culture but rather drawn towards different ethnic cultures in general. That is, it is unclear whether individuals with high level of diversity seeking are 1) more interested towards and more deeply involved with specific ethnic cultures, thus showing more interest towards products with high level of ethnic embeddedness, or 2) interested towards relatively wider range of different ethnic cultures regardless of the level of ethnic-embeddedness (e.g. an individual with lower level of diversity seeking tendency is interested towards only the Asian culture whereas an individual with higher level of diversity seeking tendency is interested towards the Asian, the African, and the Latin American culture). If the second proposition is true, it means that an individual even with a high level of diversity seeking tendency may not necessarily be interested in a specific ethnic culture. Furthermore, one may also question whether there exists a maximum level of ethnic-embeddedness that a diversity seeker is willing to withstand. In other words, an individual with a high level of diversity seeking tendency may avoid a product that is perceived as too high in terms of ethnic-embeddedness because such product is perceived as not intended for them, and rather be attracted more towards products with lower level of ethnic-embeddedness.

Managerial Implications

In the current U.S. market, it is not difficult to find retailers offering ethnically disparate products. However, many of such products are often accompanied by culturally inaccurate design cues and descriptions utilizing imprecise and general terms such as 'exotic', 'oriental', or 'ethnic', instead of specific terms that inform what ethnic culture the product is associated with.

Fighting arts of eastern Asia (e.g. Judo, Jiu-Jitsu, Taekwondo) are often taught in environments that are no different from plain fitness gyms, and ethnic foods are often served in restaurants with culturally irrelevant interior cues. In all, when it comes to ethnically disparate products, retailers are often times focused only on providing a sense of exoticness and the ethnic-embeddedness of the products are often neglected. Such a strategy may be effective for diversity seekers that are simply looking for something ethnically new and different. However, in the US market today, the interest towards different cultures is continuously growing at an increasing rate (Cleveland, Laroche, & Papadopoulos, 2009), which in turn implies that over time, the consumers are likely to be able to better distinguish between different ethnic cultures, and become more involved in specific ethnic cultures. That is, the strategy of simply providing something ethnically different may gradually become less effective over time. In order to successfully draw additional consumers and promote loyalty, marketers should consider the antecedents of ethnically disparate product purchase behavior.

The current study suggests marketers place emphasis not only on diversity seeking tendency but also cultural discrepancy that consumers may experience, and their attitude towards specific ethnic cultures. As discussed in the earlier section, products that are simply different may be able to attract diversity seeking consumers, however, but not as many consumers with positive attitude or cultural discrepancy towards specific cultures. Such consumers are more likely to specifically look for culturally consistent cues. For example, an individual that has a positive attitude towards the Asian culture is more likely to approach an ethnically disparate product when the product is clearly associated with the Asian culture, rather than when the product seems exotic or ethnically different. Accordingly, marketers should ensure that ethnically disparate products have specific ethnic associations. Similar strategy applies to

consumers with cultural discrepancy, however, due to the unique nature of the construct, additional explanation is followed.

The current study measured cultural discrepancy by asking individuals to rate how similar they thought their current ethnic culture was to each of the selected adjectives. As discussed in the results section, there were some similarities as well as differences among different cultural stimuli. More specifically, some adjectives were repeatedly selected across all cultural stimuli (e.g. imaginative, loyal to family ties), but some adjectives were repeatedly selected only for a specific stimulus (see Table 12). This implies that there may be a common group of traits that cause consumers to feel a sense of cultural discrepancy towards a specific culture. Accordingly, marketers of ethnically disparate products may utilize the information in Table 12 to more effectively attract such consumers. For example, when introducing an African product, marketers may create more appeal for the product by adding components that highlight the 'musical' trait – a trait which caused high level of cultural discrepancy and was selected repeatedly only for the African stimuli. That is, an African restaurant may increase its appeal by having African music in the environment. However, an Asian restaurant may not be able to benefit as much by adding Asian music since 'musical' is not a common trait that consumers with cultural discrepancy towards the Asian culture would look for.

It is also suggested that increasing the level of ethnic-embeddedness may be critical especially if marketers are attempting to promote loyalty by drawing consumers with cultural discrepancy or a positive attitude towards specific ethnic cultures. Accordingly, marketers may consider adding and emphasizing culturally consistent cues to their ethnically disparate products. The stimuli used in the current study attempted to increase the level of ethnic-embeddedness by emphasizing the fact that the product was hand-crafted by culturally consistent craftsmen.

However, it is likely that there exists other superior and more effective methods of manipulating ethnic-embeddedness. Such specific methods were outside the scope of the current study, thus should be explored via additional research. It should be noted that blindly increasing the level of ethnic-embeddedness bears the risk of turning down the approach of diversity seekers (see pg. 85). Marketers may avoid such situations by either offering separate products for diversity seekers, or conduct additional research to identify the appropriate level of ethnic-embeddedness to attract both diversity seekers and individuals with a positive attitude and cultural discrepancy towards specific ethnic cultures. More details are discussed in the future research section.

Limitations and Directions for Future Research

First limitation is the appropriateness of the adjectives utilized to measure cultural discrepancy. The original Princeton trilogy's study context was ethnic stereotypes, whereas the current study adopted the adjectives to measure cultural discrepancy. Nevertheless, the current study adopted the adjectives since the two contexts were assumed to be similar – both constructs, ethnic stereotype and cultural discrepancy, involve cultural traits. However, no additional tests were run to confirm the appropriateness of the adjectives in a cultural discrepancy context. That is, there may be additional adjectives suitable for measuring cultural discrepancy. Omission of such adjectives may have resulted in an error in terms of measuring cultural discrepancy. The current study believes the error to be minor, however, additional replication studies are desired. A focus group interview may be a possible future study as well.

Second, the current study suggested the three antecedents based on relevant previous studies. However, it is difficult to apprehend whether there exist additional antecedents, due to the exploratory nature of the phenomenon of interest. Accordingly, a phenomenological

exploration of the phenomenon is suggested. The phenomenological approach is believed to be the most appropriate since the current study's research question requires understanding the meanings of culturally disparate products as seen by those who experience and value those products. According to Husserl (1931, 1962), phenomenology is a qualitative research tradition which stems from the idea that a rigorous work of various descriptions of an experience will enable the researcher to grasp the meaning of the experience. The major focus of the phenomenological approach is to explore the world of everyday experience as expressed in everyday language (Husserl, 1970). This method has proven to be successful in exploratory studies within marketing (Thompson & Arsel, 2004; Thompson, Locander, & Pollio, 1990). It is believed that a successful qualitative approach can provide additional support for the antecedents proposed in the current study and potentially, uncover additional antecedents. While it is unclear what additional antecedents may exist, one possibility is xenocentrism. Xenocentrism is a tendency to value other cultures more highly than one's own. According to Johnson (1995) and Bennett (1988) xenocentrism is more commonly observed in the third world where individuals tend to favor the cultures of industrial societies, however, it also exists in developed countries such as the U.S. where individuals often assume that European wine and cheese are superior to those produced locally.

Third limitation is the exclusion of functional and conditional values. As explained earlier, it was proposed that hedonic consumption is central to the current phenomenon of interest, and thus, the two values were excluded to limit the focus of the study to the hedonic aspect of the phenomenon. However, some questions remain because the appropriateness of the exclusion was not statistically confirmed. Future research may include all consumption values

and then, exclude the irrelevant values based on statistical tests. Qualitative methods as described earlier may be able to resolve this limitation as well.

Generalizability of the study results is another limitation. The current study utilized three different ethnic cultures to increase the generalizability of the study results. However, three ethnic cultures do not represent the whole population of the US. There is no assurance that the results will be identical if the same study is to be conducted with stimulus associated with a different ethnic culture (e.g. European). Therefore, replication studies applied to different ethnic cultures are desired. The current study is also limited in terms of generalizability due to its focus on U.S. consumers. Accordingly, a larger scale study which compares and contrasts consumers from different parts of the globe could also be beneficial. Lastly, the product category tested in this study was limited as well. Replication studies applied to different product categories could potentially add to the generalizability as well.

Future studies could also be conducted on diversity seeking tendency and ethnic-embeddedness. As mentioned earlier, it is unclear whether individuals with a high level of diversity seeking tendency are indeed more attracted to products with a higher level of ethnic-embeddedness or simply attracted to more variety of ethnic cultures. This issue may be addressed by investigating the relationship between the two constructs more in depth. More specifically, ethnic-embeddedness could be treated as a continuous variable to investigate how a diversity seeker's interest toward an ethnically disparate product increases or decreases depending on the magnitude of ethnic-embeddedness. In order to do so a new set of scale items to measure the perceived ethnic-embeddedness would have to be developed since the existing method treats the construct as a categorical variable and is manipulated by the researcher.

Another potential future study is the investigation of the constructs that were not explored in the current study. The first construct which may be useful in exploring the current phenomenon of interest is acculturation. Acculturation refers to the process by which individuals learn and adopt the values of a culture different from one's own (Cleveland & Laroche, 2007), and is often accompanied by the weakening of ethnic identity (Phinney, 1990). Berry (1997) stated that individuals consider two issues concerning how to acculturate - cultural maintenance (to what extent it is considered to be of value to maintain one's identity and characteristics) and contact and participation (to what extent it is considered to be of value to become involved in other cultural groups). Consideration of the two issues yields four types of acculturation (assimilation, separation, integration, and marginalization). When individuals do not wish to hold on to their original culture and seek interaction with other cultures, the assimilation strategy is displayed. When individuals place value on maintaining their cultural identity and avoid interacting with others, the separation strategy is displayed. When maintaining one's original culture and interacting with the other culture is valued simultaneously, individuals are likely to adopt the integration strategy. Lastly, when individuals do not care for either issue, the marginalization strategy is displayed.

Familiarity is another construct that may have an influence on ethnically disparate product consumption behavior. Roth and Moorman (1988) mentioned that the content of culture may be viewed as a collection of knowledge learned from socialization and participation in a cultural group. Such knowledge is available and accessible to the members of the cultural group, however, it may be less accessible to individuals outside the group (Brumbaugh, 2002). Grier et al. (2006) suggested that the corresponding knowledge is needed to understand and interpret products whose meanings are associated with a specific cultural group. Grier et al. (2006) further

argued that if a certain cultural knowledge is difficult to access for members outside the group, familiarity with the product will decrease, which would then discourage outside members from approaching the product.

The third construct which may be worth investigating is authenticity. According to Costa and Bamossy (1995), the word 'authentic' is associated with genuineness, reality, and truth. The potential significance of authenticity in ethnically disparate product consumption can be evidenced by tourism studies. For example, Thompson and Tambyah (1999) showed that individuals emphasize the importance of authenticity in traveling to countries of different cultures. Similarly, E. Cohen (1998) mentioned that tourists seek authentic experiences untouched by modernity.

Last is the concept of fit. One may argue that the ethnically disparate product consumption behavior is somewhat similar to how consumers respond to branded products. As discussed earlier, cultural meaning embedded within is what separates ethnically disparate products from other products. Similarly, branded products such as Nike shoes are perceived to possess symbolic meaning that an un-branded shoe does not. It has been suggested in the brand literature that if consumers' have a positive perception towards the original or core brand, the extension also benefits (D. Aaker & Keller, 1990; Keller & Aaker, 1992). However, one of the major issues that have continuously been emphasized in the branding literature is that the branded product is not likely to succeed if the new item is not consistent with the brand (D. Aaker & Keller, 1990; Keller & Aaker, 1992; Tauber, 1988). That is, the perceived 'fit' between the brand and the product is critical in predicting successful product performance. For example, consumers may want Hershey chocolate milk but not Hershey laundry detergent. Likewise, consumers may want apparel embedded with the Asian culture but not as much a laundry

detergent package embedded with the Asian culture. D. Aaker and Keller (1990) mentioned that the significance of fit can be supported by several theoretical perspectives such as the cognitive consistency theory, which suggests that tension occurs when a person encounters something that is contradicting and inconsistent (Heider, 1958). In all, the current study suggests that the perceived fit between the ethnically disparate product and the associated ethnic culture may have an influence on consumers' approach behavior.

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APPENDICES

APPENDIX 1: ORIGINAL SCALE ITEMS

Self-discrepancy (Carver et al., 1999)

Participants were requested to list seven traits for each of the ought, ideal, and feared self. Then, they rated how similar they thought they presently were to each of the traits using a scale ranging from 1 (I am just like this trait) to 7 (I am the opposite of this trait).

List of adjectives (Karlins et al., 1969; Katz & Braly, 1933; Rothbart & Park, 1986)

Ethnic Embeddedness (Grier et al., 2006)

The study created detailed movie descriptions, Killer Mind and The Story, which included the plot, a review, and additional manipulated information. The plot for the high ethnic embeddedness condition was associated with the black culture, and the plot for the low ethnic embeddedness condition was associated with the mainstream culture.

Att toward the product/brand (Batra & Stayman, 1990)

$\alpha = .96$

1. Bad/good
2. Unfavorable/favorable
3. Disagreeable/agreeable
4. Unpleasant/pleasant
5. Negative/positive
6. Dislike/like

Diversity seeking (Grier et al., 2006)

$\alpha = .85$

Learning

1. Learning about other cultures is something I enjoy.
2. I view travel as an opportunity to learn about different cultures.
3. When choosing where to go on vacation, I favor places with people of different ethnic groups.

Hiring

4. I think too much emphasis is placed on diversity in hiring decisions.
5. If I were hiring, I would try to seek out candidates who are different from the current work force in terms of ethnicity, race, gender, and sexual orientation.
6. I think it is important to create a workplace that represents the local population in terms of ethnicity, race, gender, and sexual orientation.

Eating

7. I enjoy trying different types of food from foreign countries.
8. I avoid going to restaurants with foods from novel places (e.g., Ethiopian or Peruvian). (R)
9. Other than Chinese or Mexican food, I don't really seek out "ethnic" foods.

Living

10. I would welcome a member of another cultural, ethnic, or racial group into my family.

11. It is very important to me to live in a neighborhood with people from different ethnic groups.
12. I would consider living in an area where there lived many people who were not from my ethnic group.

Social Value (Sweeney & Soutar, 2001)

α = .96

1. _____ would help me feel acceptable
2. _____ would improve the way I am perceived
3. _____ would make a good impression on other people
4. _____ would give its owner social approval

Emotional Value (Sweeney & Soutar, 2001)

α = .96

1. _____ is one that I would enjoy
2. _____ would make me want to use it
3. _____ is one that I would feel relaxed about using
4. _____ would make me feel good
5. _____ would give me pleasure

Epistemic Value (Pihlstrom & Brush, 2008)

α = .83

1. I used this mobile service to experiment with new ways of doing things
2. I used this mobile service to test the new technologies
3. I used this mobile service out of curiosity

Epistemic Value (Xiao & Kim, 2009)

α = .70

1. I am bored with domestic brands
2. I am curious about foreign brands
3. I like to experience things that are new and different

Purchase Intention (Yi, 1990)

α = .89

1. Likely-unlikely
2. Possible-impossible
3. Probable-improbable

Purchase Intention (Dabholkar & Bagozzi, 2002)

α = .90

1. Likely-unlikely
2. Possible-impossible

APPENDIX 2: SURVEY QUESTIONNAIRE

Which of the following best describes your racial or ethnic identification? You may select two or more if needed.

1. White
2. Black or African American
3. Hispanic or Latino
4. Asian
5. Native Hawaiian or Other Pacific Islander
6. American Indian or Alaska Native
7. Some other race

Section 1. Please mark the number that best indicates your Att towards the Asian culture.

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Bad	1	2	3	4	5	6	7	Good
Unfavorable	1	2	3	4	5	6	7	Favorable
Disagreeable	1	2	3	4	5	6	7	Agreeable
Unpleasant	1	2	3	4	5	6	7	Pleasant
Negative	1	2	3	4	5	6	7	Positive
Dislike	1	2	3	4	5	6	7	Like

Section 2. Ideal ethnic culture is defined by the characters you would ideally want your ethnic culture to have. It's not necessary that your ethnic culture does not have these characters now, only that you believe you want your ethnic culture to have them.

a. From the below, select **all** traits that correspond with your perception of the ideal ethnic culture

Ambitious	Faithful	Industrious	Naïve	Reserved	Suave
Argumentative	Frivolous	Intelligent	Neat	Scientifically-minded	Suggestible
Artistic	Generous	Jovial	Passionate	Sensitive	Superstitious
Brilliant	Gregarious	Kind	Persistent	Sensual	Talkative
Conservative	Happy-go-lucky	Loud	Pleasure loving	Shrewd	Tradition-loving
Conventional	Honest	Loyal to family ties	Ponderous	Shy	Very religious
Courteous	Imaginative	Materialistic	Practical	Sophisticated	Witty
Efficient	Imitative	Meditative	Progressive	Sportsmanlike	Aggressive
Evasive	Impulsive	Methodical	Quiet	Straightforward	Alert
Extremely Nationalistic	Individualistic	Musical	Radical	Stubborn	

b. The traits you selected in the previous page are listed below. From the list, select **all** traits that correspond with your perception of the Asian culture.

(list of traits selected in the previous question)

c. The traits you selected in the previous page are listed below. How similar do you think **your** ethnic culture is to each of the traits you selected?

(trait selected in the previous question)

My ethnic culture is opposite of this trait	1	2	3	4	5	6	7	My ethnic culture is just like this trait

(trait selected in the previous question)

I would never expect to see this trait in my ethnic culture	1	2	3	4	5	6	7	I would highly expect to see this trait in my ethnic culture

My Ethnic culture is (trait selected in the previous question)

Strongly disagree	1	2	3	4	5	6	7	Strongly agree

Section 3. Please mark the number that best indicates your answer to the following questions.

		Disagree						**Agree**
1	Learning about the other cultures is something I enjoy.	1	2	3	4	5	6	7
2	I view travel as an opportunity to learn about different cultures.	1	2	3	4	5	6	7
3	When choosing where to go on vacation, I favor places with people of different ethnic groups.	1	2	3	4	5	6	7

Please take a few moments to read the following scenario

You've come across a group of products representing the Asian culture. It seems that the products are designed and hand crafted by craftspeople in Asia. The range of products include gifts, jewelry, home décor, art and sculpture, textiles, serveware, and personal accessories.

Section 4. Based on the description that you just read, please mark the number that best indicates your answer to the following questions.

		Disagree						Agree
1	The use of those products would help me feel acceptable.	1	2	3	4	5	6	7
2	The use of those products would improve the way I am perceived.	1	2	3	4	5	6	7
3	The use of those products would make a good impression on other people.	1	2	3	4	5	6	7
4	The use of those products would give me social approval.	1	2	3	4	5	6	7
5	I would enjoy using those products	1	2	3	4	5	6	7
6	I would feel relaxed about using those products	1	2	3	4	5	6	7
7	The use of those products would make me feel good	1	2	3	4	5	6	7
8	The use of those products would give me pleasure	1	2	3	4	5	6	7
9	I would use those products out of curiosity	1	2	3	4	5	6	7

10	I would use those products to experience things that are new and different	1	2	3	4	5	6	7
11	I would use those products because I am curious about foreign products	1	2	3	4	5	6	7
12	I would use those products because I like to experience things that are new and different	1	2	3	4	5	6	7

Scenario repeated for each section

Section 5. Based on the description that you just read, please mark the number that best indicates your answer to the following questions.

Would you intend to purchase any of those products?

Unlikely	1	2	3	4	5	6	7	Likely
Impossible	1	2	3	4	5	6	7	Possible
Improbable	1	2	3	4	5	6	7	Probable

Scenario repeated for each section

Section 6. Based on the description that you just read, please mark the number that best indicates your answer to the following questions.

Those products seem to be highly associated with the Asian culture.

Strongly disagree	1	2	3	4	5	6	7	Strongly agree

Those products seem to be authentic.

Strongly disagree	1	2	3	4	5	6	7	Strongly agree

Please indicate the degree to which those products are associated with the Asian culture.

Very low	1	2	3	4	5	6	7	Very high

Section 6. The following questions are for descriptive purpose only. Please answer the following questions.

What is your sex?

1. Male
2. Female

What is your marital status?

1. Married
2. Widowed
3. Divorced
4. Separated
5. Never married

What is your age? _____

What is the highest level of education you have completed?

1. 12^{th} grade or less
2. Graduated high school or equivalent
3. Some college
4. 2-year college degree
5. 4-year college degree
6. Master's degree
7. Doctoral degree
8. Professional degree (e.g. MD, JD)

What is your annual household income?

1. Less than $25,000
2. $25,000 to $34,999
3. $35,000 to $49,999
4. $50,000 to $74,999
5. $75,000 to $99,999
6. $100,000 to $124,999
7. $125,000 to $149,999
8. $150,000 or more

VITA

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