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Two Essays on the Consumer Acculturation Process – A Need for and Development of a Consumer Acculturation Measure

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TWO ESSAYS ON THE CONSUMER ACCULTURATION PROCESS – A NEED FOR AND DEVELOPMENT OF A CONSUMER ACCULTURATION MEASURE

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ABSTRACT

TWO ESSAYS ON THE CONSUMER ACCULTURATION PROCESS

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The United States is becoming increasingly multi-cultural and there are various new immigrant consumer groups that businesses try to reach through ethnic-based segmentation and targeting. Often, businesses offer accommodation strategies to their ethnic consumer groups through language or other cultural accommodation tactics. There are inconsistencies in the literature for the efficacy of ethnic-based targeting and accommodation strategies: often these do not have the desired results and there is evidence that ethnic identification may be fading over time for many immigrant groups.

There is evidence that acculturation may be a better predictor of consumer behavior such as preferences for brand, services, and/or marketing communications. Acculturation is the adoption by a person or group of the culture of another social group, or the process leading to acculturation, and assimilation is the complete adoption so that a person has left behind their former culture. There are various existing measurement tools to identify an individual's level of acculturation; however, there are concerns with the existing tools. All but one measurement tool treat acculturation as a reflective scale, all view acculturation as a one-time event, and the tools have been largely developed for specific contexts such as mental healthcare. Also, many scales lump all ethnicities into one group such as the Suinn-Lew Asian Acculturation Measurement

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Scale, and this presents theoretical cultural concerns. The difficulty is that the acculturation process involves both formative and reflective components, and it is a process which can change over time.

Through conducting two qualitative studies with 57 participants on both the east and west coasts of the country (Virginia, New York, and California), we found that in order to effectively examine acculturation, there must first be a desire or propensity to assimilate and then that propensity in turn will influence actual acculturation behaviors. Through two separate studies we then developed (N=222) and validated (N=248) a parsimonious propensity to assimilate index. Testing it in a nomological net (N=504), we found that the index causally influences subsequent acculturation behaviors, cultural orientations, and brand preferences. To develop the index, we used Diamantopoulos and Winklhofer's (2001) index-development protocols. We also adapted existing Asian context acculturation measures using the Churchilll (1979) scale-development ptotocols (N=222 for the EFA and N=504 for the CFA). In order to eliminate cultural confounding effects, we kept our sample to the Chinese culture and used only Chinese immigrants and first- and second-generation Chinese Americans. All data was collected by Qualtrics panels and included strong quality control measures. The index and scale were developed, refined, and tested in a nomological net, and the index was reduced to three items and the scale was refined to ten items. Antecedents to someone's propensity to assimilate are cosmopolitanism, age, and generational status. Through testing in structural equation modeling in AMOS, we show that the index influences an individual's acculturation behaviors, brand preferences, and cultural orientations. Additionally, strength of ethnic identity is a moderator in the theoretical model with stronger ethnic identity weakening the relationship between an individual's propensity to assimilate and their acculturation behaviors. We found that the higher

an individual's propensity to assimilate, the more likely they are to prefer American-made brands. The insights from this research will help marketing managers better understand, segment, and target their consumers' propensity to assimilate and subsequent acculturation behaviors. Future research may examine the predictive capacity of the propensity to assimilate index vs. the acculturation behavior scale; explore the acculturation behavior segmentation categories; examine other outcomes such as purchase intentions; and conduct experiments on the index's ability to predict consumer's preferences for advertisements, sales personnel, products, and desired aspects of services encounters.

DEDICATION

To my mom and dad, Kathryn and Timothy Harrison, who without their continual love and

support, none of my successes in life would have been possible.

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ABSTRACT

For service firms to achieve and maintain competitive advantages, they must understand and appropriately serve their consumers. The United States and many European countries are becoming increasingly multi-cultural, and there are various new immigrant consumer groups that businesses try to reach through ethnic-based segmentation and targeting; however, there is evidence that acculturation may be a better predictor of consumer behavior and preferences in service settings. Acculturation is the adoption by a person or group of the culture of another social group, or the process leading to acculturation, and assimilation is the complete adoption so that a person has left behind their former culture. Many researchers have called for a deeper understanding of the acculturation process for consumers. In order to effectively examine acculturation and fill this gap, acculturation must be recognized as the process that it is. We offer a conceptual model of consumer acculturation with 13 propositions for marketing managers and scholars to consider in their marketing plans and future research, respectively. The process starts with a familiarity with the host culture influencing an individual's desire or propensity to assimilate and then that propensity in turn will influence actual acculturation behaviors. Moderators on the model include cosmopolitanism, ethnic identity, religious identity, religious distance, and the consumer's relationship with the host culture. The acculturation behaviors are operationalized following Berry's (1990; 1997) categories of acculturative strategic coping behaviors. Our findings not only contribute to the conceptual conversation surrounding consumer acculturation, but also offer strategies that marketing managers can use when communicating, crafting, and delivering services to their multicultural consumers.

The Consumer Acculturation Process: A Theoretical Framework on Immigrant Consumers' Acculturation

INTRODUCTION

The history of the world is rife with stories of invasion, expansion, and mass migration. From the invasion of China in the 7th century, to the Persians' conquests, the Ottomans' rule, and the expansion of the Roman empire, cultures have constantly encountered one another. Currently, there are now more migrants around the world than ever before (Sam and Berry 2016) and there is evidence of mass migration due to economic changes, natural disasters, wars, business ventures, religious freedom, and straightforward desires to self-select into other cultural environments. People who migrate often adapt to some extent to their new environments, and environments and existing cultures adapt to new migrants (Penaloza 1994; Penaloza and Gilly 1999). Therefore, migrants are faced with adapting to newer cultures that are often very different from their home cultures.

Marketers know very well that the consumer marketplace has become increasingly multicultural, affecting all aspects of consumer behavior. This is important to know as culture can influence the consumer's perceptions of service quality (Liu et al. 2001; Hopkins et al. 2005). With many cultures coming into contact within countries, acculturation will occur. There is evidence that acculturation is a complicated process and does not occur linearly in all contexts (Berry 1997; Navas et al. 2005). While an individual may have assimilated in an educational context, they may remain separate from mainstream society when making choices on where to do their grocery shopping. An individual may have a preferred acculturation strategy but could end up adopting different strategies in the context of work, family, and religion (Navas et al. 2005). For example, an individual may have a desire to be assimilated but may face family

pressures that lead them to adopt separated or integrated strategic coping behaviors. There is a great amount of sociological, psychological, and anthropological research on acculturation, and there is much research on acculturation's impact on well-being, societal attainment, personality, product choices, service evaluation, and even preference for sports teams (Berry 1997; Sam and Berry 2016; Ogden et al. 2004; D'Rozario and Choudhury 2000; Kang and Kim 1998; Faber et al. 1987; Lee and Um 1992; Harrolle and Trail 2007). However, what is missing is an understanding of a *consumer's acculturation process* as nearly all past views of acculturation have been viewed through sociological, psychological, and anthropological lenses. Yet, acculturation does not occur uniformly in all aspects on one's life; therefore, it will be important to understand how an individual in a consumer marketplace acculturates to their host cultural environment. This can help businesses around the world understand how to communicate with and offer products and services to their various multicultural consumers.

The purpose of this research is to advance the literature on consumer acculturation by conceptually incorporating the process of acculturation into a comprehensive model. The conceptual model includes antecedents, consequences, and moderators on acculturation behaviors as well as offers a new construct, "Propensity to Assimilate," which is an individual's distinct desire, likelihood, or propensity to assimilate to a host-culture environment. Most importantly, consumer acculturation is treated as a process. While many definitions of acculturation define it as a process (Rose 1956; Berry 1997), few models conceptualize acculturation to reflect it as the complex process that it is (Penaloza 1994). Past research has treated acculturation as a one-time event (Gim Chung et al. 2004; Barry 2001; Sodowsky and Lai 1997), which ignores the possibility that an individual may go through more than one step during their acculturation experience. Disregarding the process that a consumer experiences while

acculturating may result in the mis-categorization of the consumer and subsequent improper targeting methods. While a consumer may appear to be at one outcome or type of acculturation category, they may currently be in the process of adapting or may have a desire to be at a different phase of acculturation due to their specific propensity to assimilate level. Targeting and treating a consumer based on inaccurate assumptions of acculturation may result in consumers feeling alienated, which may cause firms to experience negative word-of-mouth, bad publicity, decreased brand value, and/or decreased sales (Holland and Gentry 1999; Poulis et al. 2013).

While marketing researchers having increasingly seen the value of assessing multicultural consumers' level of acculturation in order to better understand consumer behavior, there seems to be a lack of an all-encompassing model of consumer acculturation. Recent acculturation research in marketing was conducted by Davis et al. (2017), who studied how immigrant acculturation level influences expectations of service quality in a dental healthcare scenario. By using a SERVQUAL measure, the authors found that service expectations of Mexican immigrants were higher the more acculturated they were. Additionally, acculturation behaviors can be used to predict brand choices; assimilated Mexican consumers were found to have a stronger desire for American brands (Lerman and McDonald 2009), and acculturation levels of Mexican immigrants were also found to impact their service evaluations (Penaloza 1994; Penaloza and Gilly 1999). Research on Hispanic consumers found that those who are highly acculturated have the same desire for products as comparable Anglo-Americans (Faber et al. 1987; Kara and Kara 1996). Research on acculturation has often focused on specific subcultures, often lumping all "Hispanics" and all "Asians" into subcultural groups. *There is currently no conceptual model offered that considers the consumer acculturation process holistically,*

encompassing variables that all immigrant groups may experience, regardless of their host and home cultures.

Businesses have been seeking to understand multicultural consumer behavior through the lens of ethnicity, culture, immigrant generational cohorts, and even acculturation. Businesses want to understand their multicultural consumers for the purpose of appropriately segmenting, targeting, and offering goods and services to their diverse consumer groups as accurate segmentation methods can be used to predict and shape consumer behavior. Businesses may desire to segment consumers based on a consumer's current stage in their acculturation process, or they may wish to segment their consumer groups based on their predicted acculturation outcomes. This could be dependent on the type of service or product marketed. Historically marketers have segmented, and targeted consumers based on ethnicity, but there is evidence that this may no longer work as ethnic identity may be fading over time and for generations (Lopez et al. 2017). Marketers have segmented and served these consumers based on how they think they want to be served often offering language or cultural accommodations (Holland and Gentry 1999). The assumption is that if someone is a member of a certain ethnic group, then they must hold that ethnic identity. There is evidence that ethnic identities may vary due to various factors such as salience, centrality of the identity, regard or feelings about their ethnicity, and ideology or beliefs about how ethnic group members should act (Sellers et al. 1998). Therefore, it is becoming clear for marketers that they cannot homogenously target ethnic consumers based on a belief that everyone in the same ethnic group has the same type or strength of ethnic identity. Marketers have also segmented, and targeted consumer groups based on national culture (Hofstede 1985; Triandis 1995; Markus and Kitayama 1991; Singelis 1992) as well as immigrant generation status (Sekhon and Szmigin, 2011; Rumbaut 2004; Pong et al. 2005; Huang and

Lamb 2015). While both types of segmentation methods have been useful, there is evidence that both approaches could be improved. For example, Triandis (1995) found that individuals from the same country may have different cultural orientations, suggesting that culture should be viewed from an individual level and not a national or even generational level (Sekhon and Szmigin, 2011).

Ogden et al. (2004) have called for segmentation based on consumer acculturation. Other researchers have also called for segmenting consumers based on categorization of acculturation segments (Berry 1997; Lerman and McDonald 2009; Poulis et al. 2013). While there have been calls to segment consumers based on acculturation in the consumer context (Poulis et al.2013; Ogden et al. 2004), marketers have not entirely implemented this as of yet. This is likely because acculturation is a complicated process and marketers do not entirely understand the consumer acculturation process yet. This research seeks to provide a theoretical framework for the consumer acculturation process and offers propositions for marketers to consider when predicting a consumer's acculturation segment. The process starts with a familiarity with the host culture influencing an individual's desire or propensity to assimilate, and then that propensity in turn will influence actual acculturation behaviors. Moderators on the model include cosmopolitanism, ethnic identity, religious identity, religious distance, and the consumer's relationship with the host culture. The acculturation behaviors are operationalized following Berry's (1990; 1997) acculturative strategic coping behaviors. The rest of essay one is organized as follows: a background on the acculturation theories, the development of the propositions and the conceptual model, a section on discussions and implications, and suggestions for future research.

ACCULTURATION THEORIES

Cultural change and cultural adaptation are the over-arching umbrella terms for the acculturative process (Berry 1997). Prior to long-term adaptation, an individual develops coping behaviors by selecting certain strategic behaviors. Prior to and concurrent with developing coping behaviors, an individual gradually and progressively learns about the host culture (Sam and Berry 2016; Wallendorf and Reilly 1983). Historic definitions of culture define it as the social heritage that consists of that part of our nature which we acquire by the social process of teaching and learning (Wallas 1921). Culture is a construct that describes the total body of belief, behavior, knowledge, sanctions, values, and goals that mark the way of life of any people – it is the things that people have, the things they do, and what they think (Herskovits 1930).

Often acculturation and assimilation are terms that have been used interchangeably, but they should be considered as distinct. Acculturation is the adoption by a person or group of the culture of another social group, or the process leading to acculturation, and assimilation is the complete adoption where a person leaves behind their former culture (Rose 1956). Berry and Sam (2017, p. 11) state that acculturation is "all the changes that arise following contact between groups and individuals of different cultural backgrounds." There can be changes in entire groups of people as well as just individuals from a group (Sam and Berry, 2006).

Berry's theory is that acculturation follows a bi-dimensional model in that one can maintain their original identity characteristics and establish and maintain relationships with the larger society. Berry's (1990) seminal work on acculturation offers that individuals could fall into four distinct groups of acculturative strategic behaviors: assimilated, integrated, separated, or marginalized. Individuals arrive in one of the four categories by theoretically answering the following questions: 1) is it considered valuable to maintain one's identity and characteristics

(yes or no)? and 2) is it considered valuable to maintain relations with the larger society (yes or no)? If someone answers yes to both questions, they adopt integration strategies. That is, it is valuable to maintain part of one's home culture and develop relationships with the dominant society; therefore, they adopt host cultural behaviors. If someone thinks that it is of more value to maintain relationships with the host or larger society culture and not their "original" culture, then they adopt assimilation strategies. If someone would rather maintain one's home cultural identity and characteristics and does not see the value in maintaining relationships with the host culture, then they adopt separation strategies. Finally, if someone answers no to both questions, they adopt marginalization strategies and often do not participate in mainstream or their "original" cultural societies. There may be two forms of integration strategies: an individual may adopt incorporation or transmutation. Incorporation includes maintaining one's original identity and adopting cultural norms from the host society. Transmutation is when there is a unique culture formed from the fusion of the original cultural traits and the host cultural traits (Cleveland et al. 2016).

Early research on acculturation viewed it from an assimilation perspective. In the U.S. this meant that immigrants must assimilate to the "White Protestant Middle Class" (Gordon 1964). Gordon's Assimilationist Theory is a unidimensional model and purports that an individual is on a linear plane and can be in transition from a minority member to a member of the majority group when they reach total assimilation. There are no integration outcomes with the unidimensional assimilationist theory. Essentially, the difference between the unidimensional and bidimensional acculturation theories is the inclusion of the possibility that an individual could maintain their original cultural or ethnic identity as well as develop and maintain host country cultural behaviors.   Largely, the elements that contribute to the

acculturation process can be boiled down to the following constructs: familiarity with a host culture, cosmopolitanism, a general propensity to assimilate, ethnic identity, religious identity, relationship with the host culture, and acculturation behaviors (Berry 1997; Ger 1999; van den Berghe 1981; Cleveland et al. 2009; Laroche et al. 2005; Pons et al. 2001).

Acculturation has affective, behavioral, and cognitive change components (Ward et al. 2001). The affective component deals with well-being, satisfaction and acculturative stress which are stress reactions due to the acculturation process. Affect is the process involved in coping with cultural change and what one desires to do when dealing with the changes. The behavioral component is the process involved in learning and adopting cultural skills such as learning the language to live in the host culture as well as learning social skills and social norms. The cognitive component is the process involved in developing and maintaining identity and deals with how a person sees or thinks about themselves due to the acculturation process. Cognition deals with how a consumer sees their ethnic and religious identities, their cosmopolitanism, and the perception of their relationship with the host culture. The affective component deals with someone's desire or propensity to adapt. The behavioral components are an individual's outward acculturation strategic coping behaviors.

Ethnic identity and cultural identity are terms that have also often been used interchangeably. Ethnic identity is defined as a subjective feeling of belonging to a group as well as self-categorization along with an emotional attachment to that group (Sam and Berry 2017). It includes one's pride and degree of identification to an in-group. The dimensions of ethnic identity include physical similarities, cultural characteristics, language, religion, historical events, myths, and attachment to other members of that group (Sam and Berry 2017; Laroche et al. 2005). Therefore, ethnic identity encompasses the cultural identity of an individual's original

or home culture. Often cultural identity and ethnic identity have been used interchangeably, but ethnic identity includes more than sharing a common culture – it is a belief in a common source of ancestry, origin, and biological background (Sam and Berry 2017). Ethnic identity has been found to be a cyclical process where the later immigrant generations reach back towards their cultural roots thus suggesting total assimilation is not a linear process (Ting-Toomey 1981). National identity is one's self-categorization and emotional attachment to the national majority or the larger society, and for the immigrant this is the dominant or mainstream cultural identity of a nation (Sam and Berry 2017).

Past acculturation measurements (Gim Chung et al. 2004; Barry 2001; Sodowsky and Lai 1997) treat acculturation as a one-time event; however, acculturation is often referred to as a process (Rose 1956; Redfield et al. 1936; Berry 1997).   Additionally, Ting-Toomey (1981) acknowledges that ethnic identity could be a cyclical process wherein individuals reach back after a period of time to increase their ethnic identity. Individuals do not follow a straight linear process in making decisions and assessing their consumer experience. Since acculturation has been viewed as a process, it is also very likely that acculturation does not occur linearly along all contexts (Berry 1997) and might follow the same paths as the decision-making process and dynamic consumer experiences. Past research has suggested that first an individual has a desire to acculturate, and this desire influences the acculturation process and outcomes (van den Berghe 1981; Bun and Kiong 1995). The conceptual model incorporates together the bidirectional theory of acculturation (Berry 1990), the affective, behavioral, and cognitive change components of acculturation (Ward et al. 2005), and the concept of the process, which begins with a desire or propensity to assimilate (van den Berghe 1981; Bun and Kiong 1992).

CONCEPTUAL MODEL

The conceptual model (see Figure 1) suggests that first an individual will have a familiarity with a host country culture, and that individual's level of cosmopolitanism will influence their propensity to assimilate, or in other words, increase or decrease their likelihood of adopting host culture behaviors. That propensity or likelihood to assimilate will then influence an individual's classification into specific acculturation strategic coping behaviors. The relationship between the propensity to assimilate and the outcome acculturation strategic coping behavior groups will be moderated by ethnic identity, religious identity, and the immigrant's relationship with the host culture. See Figure 2 for a detailed conceptualization of the process of acculturation, which includes the proposed formative items for the propensity to assimilate construct and the reflective items for the acculturation strategic coping behaviors construct.

Figure 1
Conceptual Model of the Acculturation Process

Figure 2
Conceptualizing Acculturation as a Process
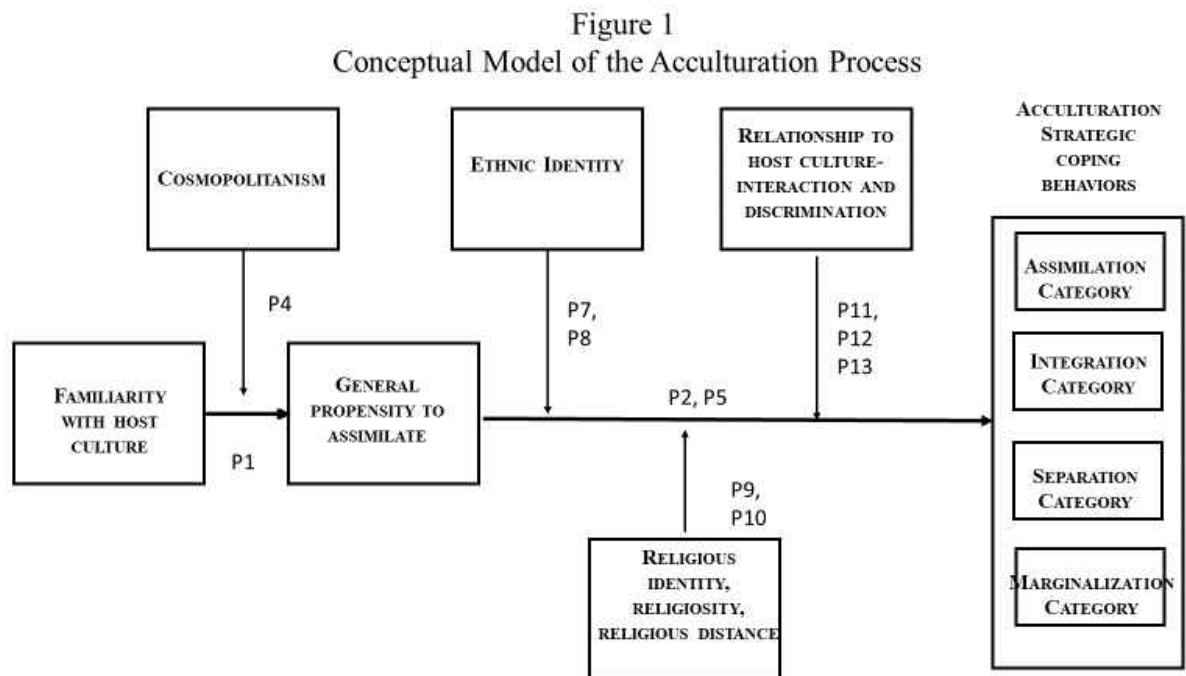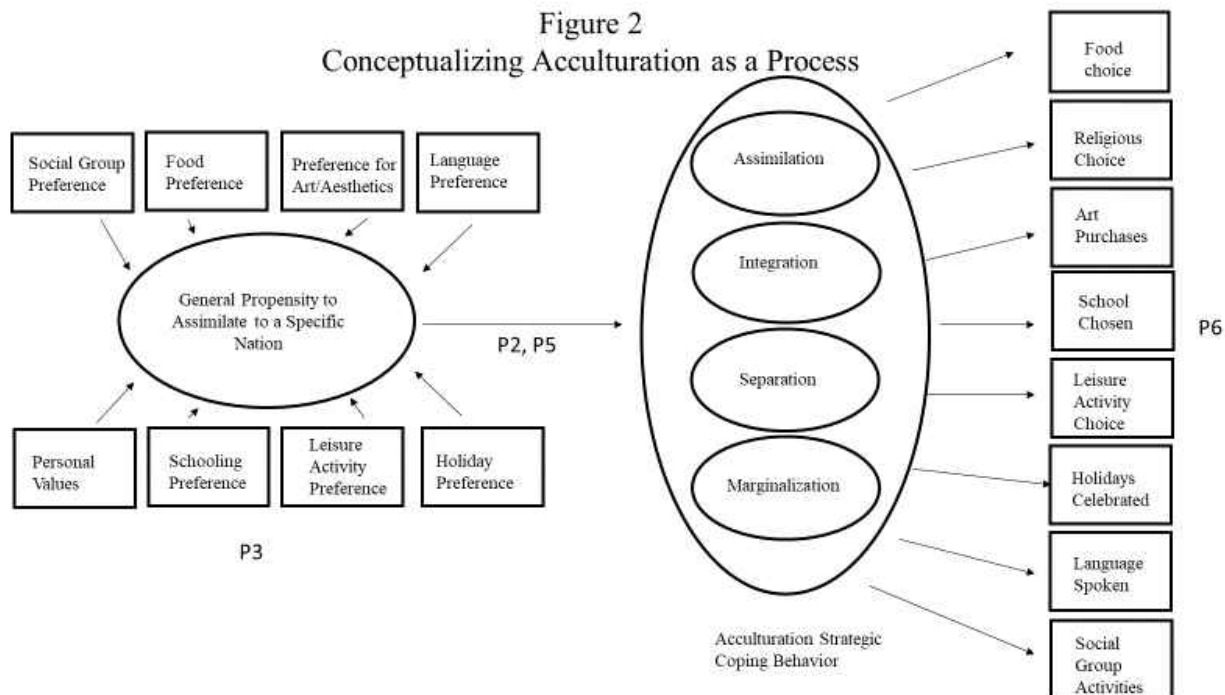
Familiarity with Host Country Culture

There are many causes as to why someone chooses to immigrate to a new country. There is voluntary movement such as immigrants who intend to stay in the new culture or sojourners who do not intend to stay. There is involuntary movement such as refugees and asylum seekers that migrate due to wars or natural disasters. Individuals migrate for various reasons including a search for a better life, escaping wars and natural disasters, changing economies, educational choices, or a desire to live in other cultures due to the portrayal of that culture through globalized media (Berry 1997). Prior familiarity with a host country culture is defined as feelings of closeness to that culture that occur prior to the migration. Someone may feel familiar with another culture before stepping foot in it. Feelings of familiarity with a culture can be brought about thanks to globalization through the spread of capitalism, global transport, communications, marketing and advertising, and transnational cosmopolitanism (Ger 1999). Other causes of feelings of familiarity with a host culture can be attributed to international trade and finance,

global media, technology flows, business travel and tourism, and exposure to immigrants or

people from other countries that enter someone's home country.

Media exposure from a country can cause feelings of familiarity with that culture. For

example, American media is consumed in many other national marketplaces, and many

immigrants have cited prior exposure to the U.S. before initiating the immigration process via

Hollywood films and American TV shows (Ger 1999). Educational exchange programs can also

acquaint individuals with a new culture. Additionally, increased social interaction can also cause

feelings of familiarity with a new culture. Individuals may meet people from that country who

are traveling or may know friends that have visited a new culture. Individuals may experience

prior contact with a culture due to wars and military occupation. Also, individuals can have

contact with a culture because of popular products from that country or advertisements from

businesses from other countries. The proliferation of the Global Consumer Culture, or exposure

to western culture, can also increase feelings of familiarity with certain countries (Cleveland et

al. 2016). Higher exposure to media such as newspapers, TV, radio, and the internet can increase

an individual's familiarity with the new cultural environment (Ryu 1976), and exposure to media

is more influential during the beginning stage of adaptation (Ryu 1976).

Cultural distance is the perceived feelings of similarities and differences between two

cultures (Sam and Berry 2016). The more familiar one is with a culture the less foreign it may

appear. The higher the cultural distance, the less positive experience one will have when

adapting. Therefore, a degree of familiarity with a host culture will precede the acculturation

process. This leads to the following proposition:

> P1: Familiarity with a host country's culture positively influences an individual's
> propensity to assimilate.

General Propensity to Assimilate to a Specific Country

In a review of Chinese migration to Thailand, Bun and Kiong (1992) discussed the role of desire of the Chinese immigrants in adapting to their new host culture. There were indicators that the immigrants desired to maintain their Chinese identity as reflected by their choice of Chinese schools for their children. Largely, the authors found that desire to remain separate or to assimilate played a strong and significant role in school choices for their children. van den Berghe (1981) stated that it takes two to assimilate, the immigrant's desires and the host cultural environment. The first step in assimilation begins with a desire to do so - an individual must see the benefits to them in order to have a desire to assimilate. The second step in assimilation has to do with the host cultural environment. Therefore, a desire to assimilate will precede assimilation behavior and desire to not assimilate will precede other acculturation strategic behaviors such as marginalization or separation.

According to the theory of reasoned action (Fishbein and Ajzen's 1975; Ajzen and Fishbein 1977) and the theory of planned behavior (Ajzen 1991), intention precedes behavior. These theories found that the relationship is influenced by the strength of the intention and the role of normative influence. However, the theory of goal-directed behavior (Perugini and Bagozzi 2001) posits that desires precede intention which then influences behavior. In goal-directed behavior, behavioral results may be affected by things outside of an individual's control. The theory of trying (Bagozzi and Warshaw 1990) supposes that instead of assuming that intention leads to behavior, instead individuals have an intention to try which leads to achievement of a goal. Factors might intervene between intent and performance. Therefore, when individuals are adapting to a new environment, they must first have a desire and an intention to engage in acculturated behaviors. This can be explained through the theory of

reasoned action, planned action, goal-directed behaviors, and trying. Additionally, propensity is a type of likelihood of something happening and is related to intention and desire. It can be likened to an individual characteristic that varies based on life stage, other personal aspects, and macro-level events such as cultural factors. Propensity is someone's natural inclination to experience something or behave a certain way (Holbrook 1993). As a result, the following proposition is posited:

P2: Propensity to assimilate will positively influence consumer acculturation behaviors.

Indicators of a Propensity to Assimilate

There can be various factors that influence an individual's propensity to assimilate. Propensity is related to a likelihood to experience something, a desire and intention to obtain a goal, and a preference for something over something else. When someone has a desire or propensity to assimilate to a host cultural environment, it is likely that they will have first been exposed to that culture and have developed a positive preference for it through the mere exposure phenomenon (Zajonc 1968). Therefore, all indicators for someone's propensity to assimilate will include degrees of preferences for cultural factors of the mainstream host cultural group or the culture of the original cultural group. Cultural preferences are wants or desires, and desires have been shown to later influence intentions and behaviors (Belk et al. 1997; Holt 2002; Perugini and Bagozzi 2001). Propensity to assimilate is intentional. Items form into someone's intention to act, which later influences behaviors. This relationship can be moderated or mediated by other variables. Largely, an individual with a high propensity to assimilate is someone who sees value developing and maintaining connections to the host culture (Berry 1997). This is one half of Berry's (1990;1997) four by four acculturation categorization process and handles the consumer's desire or propensity to adopt the host mainstream culture.

Preferences for Cultural Elements

According to extant research, the large domains of acculturation include language (use, preference, and proficiency), social affiliation, daily living habits, cultural traditions and customs, communication styles, perceived prejudice and discrimination, family socialization, generational status, cultural knowledge and beliefs, cultural values, and cultural identification, pride, and acceptance (Mak et al. 2005). Past acculturation measurements have heavily utilized language (use and preference), social affiliation, and daily living habits (Mak et al. 2005). Themes moderately used in existing acculturation scales are cultural traditions, communication styles, and cultural identity/pride (Mak et al. 2005). Themes that are minimally used in existing scales are perceived prejudice/discrimination, generational status, family socialization, and cultural values (Mak et al. 2005).

Aesthetics is an overall concern with beauty or the culmination of the senses that can result in a perception that something is pleasant to an individual. Lowie (1937), Murray (1943), Kroeber (1948), Kelly and Kluckhorn (1945), Radcliffe-Brown (1949), and Bidney (1946) included artistic tastes and norms, artwork, all human creations, and meaning of beauty and artistic ideals in their definition of culture. Additionally, aesthetic preferences are part of someone's daily living habits and cultural traditions and customs (Mak et al. 2005). Therefore, someone's preference for cultural aesthetics may be related to their overall cultural preferences or can even predict their propensity to assimilate. Someone who prefers cultural items of the host country culture may have a higher propensity to assimilate to the host culture. On the other hand, someone who prefers cultural aesthetic aspects from their home or original culture may have a lower propensity to assimilate to the host country culture.

Leisure activities are how someone chooses to spend their spare time and can indicate how they prefer to live their life. Leisure activities include what an individual does or wants to do for fun, what things they consume or purchase that have to do with spending leisure time, and their travel or desired travel experiences. Additionally, leisure can include media consumed, hobbies, and sports. Dixon and Ginsberg (1928), Benedict (1932), Burkitt (1929), and Bose (1929) include in their definitions of culture the sum of people's activities, human habits, the totality of people's products and activities, and all social activities in the broadest sense. Additionally, leisure time is akin to daily living habits and cultural traditions and customs (Mak et al. 2005). Therefore, how someone spends or wants to spend their leisure time can indicate their cultural orientation. An individual who prefers to engage in leisure activities that are related to the host culture may have a higher propensity to assimilate. Conversely, an individual who prefers to engage in leisure activities that are connected to their culture of origin may have a lower propensity to assimilate. For example, an individual whose culture of origin has a strong preference for soccer may develop a preference for another sport that is popular in the host culture, such as hockey in Canada (Pons et al. 2001). Therefore, an individual who has a strong preference for the host cultural leisure activities may develop a high propensity to assimilate.

Food consumption, preparation, tastes, and food products are well known to play a role in culture and acculturation. Dixon and Ginsberg (1928), Burkitt (1929), Lowie (1937) include in their definition of culture food preparation activities, food preferences, and food habits. Food consumption is included in someone's daily living habits (Mak et al. 2005). Cultural food preferences may be influential in someone's desire to assimilate to the new culture and may predict the degree of their desire to assimilate. For example, if someone prefers to eat nothing but the host cultural food then this may be influential in their desire or propensity to assimilate.

Therefore, if an individual desires their culture-of-origin food this may decrease their likelihood of assimilating and if they desire the foods of the new host culture this may increase their propensity to assimilate.

Kelly and Kluckhohn (1945) and Gillin and Gillin (1942) include in their definition of culture customs, traditions, and the passing down of social heritage events. Additionally, other socioecological measurements of acculturation included cultural customs and traditions (Mak et al. 2005). Many cultural customs and traditions can be expressed through celebrations of important events or holidays and a preference for celebrating cultural holidays, either of the host or home country culture. These holiday preferences may be diagnostic of an individual's degree of their propensity to assimilate. For example, if an individual prefers to celebrate the holidays of their home culture over the host culture, it may indicate that they have a lower propensity to assimilate. If an individual prefers to celebrate the host county's holidays over their culture of origin holidays it may indicate a higher propensity to assimilate. Additionally, an individual may prefer to celebrate holidays of both cultures, which may result in a medium propensity to assimilate.

Boas (1911), Murdock (1941), Kelly and Kluckhohn (1945), and numerous other historical scholars include language, vocal patterns, and communication styles in their definitions of culture. Language use has historically been thought to predict or understand an individual's level of acculturation (Mak et al. 2005). Someone's preference to use either their home cultural language or their host cultural language may indicate their assimilation desires. If an individual prefers to use the host culture language and desires to have higher host culture language skills, this may indicate their desires to assimilate in the host society. However, if an individual prefers

to use their home culture language this may suggest that they have a lower propensity to assimilate.

Lowie (1937) included formal and informal education in his definition of culture, and LaPiere (1946) defined culture as all the customs, traditions and institutions that influence learning of social groups over generations. Therefore, schools and education play a large role in acculturation. Selection or preferences for schools may represent desires for certain types of social affiliation (Mak et al. 2005). An individual that desires to attend or send their children to schools where most of the students and/or faculty come from the host culture may have a low desire to assimilate while an individual that prefers schools populated with members of the host culture may have a high desire or propensity to assimilate.

Social affiliation is a heavily used dimension in past acculturation measurements (Mak et al. 2005). Historical definitions of culture included social interpersonal relationships (Murdock 1941) and shelter and living arrangements (Boas 1911). Therefore, the development and maintenance of relationships play a large role in the acculturation process. A preference or desire to establish relationships with members of the dominant host culture group may suggest a high degree or desire to assimilate, while a preference to maintain relationships with membership from the culture of origin group suggest a lower propensity to assimilate.

Cultural values have also been used in past acculturation measurements (Mak et al. 2005). The domain of culture includes views on mode of life (Wissler 1929), accepted ways of thinking and behaving (Young 1929), material and social values (Thomas 1937), ethics and morals (Kluckhohn and Kelly 1945), and social cultural values (Kroeber 1948). Since cultural values include accepted ways of thinking, preferring the cultural values of the home or host culture may help predict an individual's propensity to assimilate. For example, if an individual

prefers the value system or ways of thinking from their home culture, they may have a lower

propensity to assimilate than an individual who prefers the values of the new host culture.

Therefore, we suggest a construct made up of the following:

> *P3: An individual's preference for cultural items will form an individual's propensity to assimilate to the dominant host culture. The items that will make up this measure are as follows:*
>
> ✓ *preference for home or host culture art and aesthetics;*
> ✓ *preference for home or host culture consumption activities and use of leisure time;*
> ✓ *preference for home culture or host culture;*
> ✓ *preference for home or host culture holiday celebrations;*
> ✓ *preference to increase their language skills or use their home or host culture language;*
> ✓ *preference for schools that include either majority home or host culture students and faculty;*
> ✓ *desire to develop relationships with host culture or home culture individuals;*
> ✓ *positive or negative feelings towards "typical" home or host cultural values.*

Cosmopolitanism

During the acculturation process, an individual that has any previous experience traveling

and being exposed to other cultures was found to quickly adapt to another new host culture

environment (Parker and McEvoy 1993). This suggests that there could be a generic skill set

acquired through previous cultural exposures that makes one more likely to adapt to any new

culture. A cosmopolitan is someone who has the desire and ability to move about in the world.

This individual possesses special qualities that include their willingness to engage with other

cultures and they often have the skills to do so (Cleveland et al. 2009). Historically, it was

thought that for someone to be a Cosmopolitan they would have to be well-traveled;

however, with the proliferation of global media, this is no longer the case. An individual can be

high on cosmopolitanism without ever leaving their home country. European, Asian, and

American TV shows and movies are widely available anywhere in the world (Ger and Belk 1996). Mass media has exported culture, which has likely resulted in more cosmopolitan individuals in the world (Cleveland et al. 2009).

Cosmopolitans are more globally than locally oriented. These are qualities, beliefs, and attitudes held by an individual and are not necessarily personality traits. Cosmopolitanism can change based on a matter of situation and degree. These individuals often have an intellectual and aesthetic stance or openness. It is often a post material and post national value in that there is no relationship between cosmopolitanism and materialism or nationalism (Cleveland et al. 2009). An individual who is high on cosmopolitanism is not only open to other cultures, but also possesses some degree of skills to interact with other cultures (Cannon and Yaprak 2002). These cosmopolitan skills are likened to a tool kit of habits, skills, and styles to interact with other cultures (Tse et al. 1989, p. 459). For example, an individual might realize that they need to change their communication style when talking to people from a specific country such as becoming more direct and open as compared to their own indirect way of communication.

Therefore, an individual who is high on cosmopolitan not only is more open to other cultures, but they may also experience more success when interacting with other cultures. Because of their cultural openness and skills, when individuals high on cosmopolitan enter a new country, they may see value in developing and maintaining relationships with individuals in the home culture. Past studies on cosmopolitanism have viewed it as an antecedent or a mediator (Cleveland et al. 2006; Cleveland et al. 2009; Cleveland and Xu 2019); however, here it appears that the level of cosmopolitanism may be a moderator between an individual's prior familiarity with a country and their desire or propensity to assimilate. The process starts with a familiarity with a host culture which can result in a propensity to assimilate; however, those that have higher

levels of cosmopolitanism, implying higher cultural interest and skills, may have an even higher

propensity to assimilate due to the value they see in creating host cultural relationships. Those

that are low on cosmopolitanism, implying low cultural interest and skills, may have an even

lower propensity to assimilate even with the same level of prior host cultural familiarity. Thus,

the following proposition is presented:

> *P4: Cosmopolitanism moderates the effects of familiarity on propensity to assimilate such that, a higher level of cosmopolitanism will make the relationship between familiarity with a host country culture and propensity to assimilate stronger, whereas a lower level of cosmopolitanism will attenuate the relationship between familiarity with a host country culture and propensity to assimilate.*

Acculturation Behaviors

As previously mentioned, intentions, wants, desires, and propensities influence later

actions (Fishbein and Ajzen's 1975; Perugini and Bagozzi 2001; Bratman 1990). Therefore, an

individual's intention to adopt a host culture society will influence how much they do indeed

accept it and display acculturation strategic coping behaviors. Berry (1997) explains that the

outcome of an acculturation process is long-term adaptation.

The strategic coping behaviors are used by immigrants to demonstrate their level of

acculturation. Acculturation strategies show that acculturation is taking place. This depends on

maintenance of heritage culture, identity, and relationships sought with social groups.

Depending on how someone employs strategies based on those two dimensions, then someone

may fall into one of the four groups of acculturation (strategies of ethnocultural groups). Low

maintenance of heritage and cultural identity and high relationship sought among groups equates

to assimilation strategies. Low maintenance of heritage and cultural identity and a low

relationship sought among groups equates to marginalization strategies. High maintenance of

heritage and cultural identity and high relationship sought among groups equates to integration strategies. High maintenance of heritage and cultural identity and low relationship sought among groups equates to separation strategies.

An individual's propensity to assimilate reflects whether they believe it is valuable to develop and maintain relations with the larger, dominant host society. Those that see this value are likely to fall into one of two groups, assimilation or integration. Those that do not see this value are likely to either stay in their separate cultural cohorts or become marginalized. As a result, the following proposition is offered:

> *P5: Propensity to assimilate will directly influence consumer acculturation coping behavior such that a higher propensity to assimilate will be more likely to lead to assimilated or integrated behaviors and a lower propensity to assimilate will be more likely to lead to separate or marginalized behaviors*

While there are many measurements that have been used for acculturation, many have included both preferences and behaviors together in order to measure the same thing. For example, the Stephenson (2000) Multigroup Acculturation Scale asks both preference questions and behavioral questions such as "I like to listen to the music of my ethnic group" and "I speak English with my spouse or partner." However, Berry's (1990;1997) seminal research suggests that acculturation outcomes are adaptive coping strategies or behaviors that individuals adopt based on their acculturation orientations, preferences, or desires. Acculturation outcomes include psychological well-being, sociocultural competence behaviors in their original ethnic culture, and sociocultural competence in behaviors in mainstream culture (Sam and Berry 2016). Therefore, in the consumer acculturation context, outcomes should only be thought of and measured as behavioral outcomes or actual strategic coping choices of individuals.

Sociocultural competence in ethnic cultures involves an individual interacting with others from their original national group and maintaining ethnic skills and behaviors. Sociocultural competence in mainstream culture requires interaction with others from the host culture, requiring skills and behaviors of the majority culture which can include academic and job performance or other behaviors in society (Arends-Toth and Van de Vijver 2006). To express cultural competence, one turns to the items that are culturally bounded (including food, religion, art and aesthetics, schooling, leisure activities, holidays, social groups, and language). Individuals can express their cultural competence through making behavioral strategic choices related to these cultural items. The following proposition is therefore posited:

> *P6: Acculturation strategic coping behavioral outcomes (assimilation, integration, separation, and marginalization) are reflected by consumers' behaviors and choices, such as in food, art and aesthetic choices, schools selected for children, leisure activity, holidays celebrated, social group activities, and language spoken.*

Ethnic Identity

As previously mentioned, Berry (1997) states that an individual's acculturation outcomes are determined by two factors: 1) the degree of worth given to developing and maintaining relationships with the dominant host society and 2) the degree of worth given to maintaining one's identity. The second half of the acculturation dimension implies maintenance of ethnic or cultural identity. Often these terms have been used interchangeably in research and many have implied that cultural and ethnic identity are indeed the same concept (Laroche et al. 2005; Berry 1990; Roccas et al. 2008).

Berry (1997) defines self-identification in his model as ethnic identity, national identity, and religious identity. National identity is self-categorization and emotional attachment to the larger society or national majority. This is related to the first half of Berry's (1990; 1997)

acculturation model and one's propensity to assimilate and the value one gives to maintaining larger group relations. Ethnic identity is defined as a subjective feeling of belonging to a group as well as self-categorization along with an emotional attachment to that group (Sam and Berry 2017). These feelings of connectedness are due to shared physical similarities, cultural characteristics, language, religion, historical events, and myths, which all give rise to feelings of a common origin. Ethnic identity also includes one's pride and degree of identification to an in-group. The dimensions of ethnic identity include physical similarities, cultural characteristics, language, religion, historical events, myths, and attachment to other members of that group (Sam and Berry 2017; Laroche et al. 2005). Therefore, ethnic identity encompasses the cultural identity of an individual's original or home culture.

Phinney (1990) defines ethnic identity as a contextual phenomenon that only becomes meaningful in relation to a dominant culture. It is fluid and malleable after immigration and is not the same as acculturation. Dimensions of ethnic identity include language, friendship networks, religious affiliations, participation in clubs and organizations, food preferences, traditional celebrations, and politics. All these dimensions are related to the ethnic group of an individual. Laroche et al. (2005) include ethnic language use among family members, ethnic language media use, and ethnic attachment in their operationalization of ethnic identity. They found that the two language dimensions were the most influential in predicting traditional ethnic food consumption.

Culture is defined as historical experiences and is embedded in language, religion, and nationality. Ethnic identity can be stable while culture is embedded with other elements. Because of these overlapping definitions, we will refer to ethnic identity as someone's sense of belongingness to their country of origin cultural group based on a sense of shared values,

attitudes, and commitment to their ethnic group. Cultural changes and differences will be viewed as the outcomes of acculturation behaviors and will be viewed as a broader umbrella. Therefore, ethnic identity and the degree to which one wishes to maintain it will influence later acculturation outcomes as a moderator between one's propensity to assimilate and acculturation behavioral strategies.

Strength of Ethnic Identity

Ethnic identity is a subjective feeling of belongingness to a common ancestry and retaining ethnic identity has to do with retaining cultural involvement and is outside acquiring dominant culture characteristics. Sellers et al. (1998) looked at the universal properties of ethnic identity as it relates to what it means to be African American. They found four components of ethnic identity: centrality, salience, regard, and ideology. Additionally, Phinney (1990) found that ethnic identity only became salient when an individual is placed in a different cultural environment.

Much research has been conducted on strength of ethnic identity (Whittler 1991; Whittler and Spira 2002; Whittler and DiMeo 1991), and it was found that ethnic identity strength varies within individuals in the same ethnic groups for various reasons. Strength of ethnic identity can change based on external or environmental factors. According to Sellers et al. (1998) an individual's ethnic identity may be stronger or weaker due to how central their ethnic identity is to them in their overall social identity (Fuligni et al. 2005). Centrality is a more stable ethnic identity dimension and is less likely to change (Sellers et al. 1998). Berry's (1990;1997) four groups of acculturation strategic coping behaviors deal with ethnic and national identities. The extent that one maintains ethnic identity and adopts national identity will result in the individual's acculturation strategic behaviors. If one is assimilated, the individual has put more

emphasis on adopting a national identity and eschewing an ethnic identity. If one has a strong

ethnic identity and sees the value in maintaining it, they will either fall into the integrated or

separated acculturation groups. If one has a weaker ethnic identity, they will either fall into the

assimilated or the marginalized acculturation groups (please see Table 1).

Table 1 – Propensity to Assimilate and Strength of Ethnic Identity

	Stronger Ethnic Identity	*Weaker Ethnic Identity*
High Propensity	*Integrated Behaviors*	*Assimilated Behaviors*
Low Propensity	*Separate Behaviors*	*Marginalized Behaviors*

The following proposition, based on this set of relationships, is presented below:

P7: Propensity to assimilate and strength of ethnic identity will interact such that:
- ✓ *A high propensity to assimilate and stronger ethnic identity will result in integrated strategic coping acculturation behaviors.*
- ✓ *A high propensity to assimilate and weaker ethnic identity will result in assimilated strategic coping acculturation behaviors.*
- ✓ *A low propensity to assimilate and stronger ethnic identity will result in separated strategic coping acculturation behaviors.*
- ✓ *A low propensity to assimilate and weaker ethnic identity will result in marginalized strategic coping acculturation behaviors.*

Ethnic Salience

Ethnic salience is part of ethnic identity and is related to the extent to which ethnic

identity is part of one's social identity. This is often related to context and someone's proclivity

to define themselves in terms of their ethnic group (Sellers et al. 1998). Context is related to how

aware an individual is of their ethnicity in relation to others (Phinney 1990). Desphande and

Stayman (1994) found that when ethnic minority members feel threatened or are in an environment

where they are the clear minority ethnic group, these individuals will be more likely to deem

their ethnicity as salient. The opposite is true when individuals are surrounded by those of the

same ethnicity - they are likely to have low ethnic salience. When an individual is highly salient

of their ethnic identity, they may also have a stronger ethnic identity (Sellers et al. 1998) and

may be more likely to trust the same ethnic spokespeople (Desphande and Stayman 1994). This

implies that salience leads to a desire to connect with one's original culture or ethnic identity.

Therefore, this means that when ethnic salience is stronger this will attenuate the relationship

between an individual's propensity to assimilate and acculturation behavior (please see Table 2).

<center>Table 2 – Propensity to Assimilate and Level of Ethnic Salience</center>

	High Ethnic Salience	*Low Ethnic Salience*
High Propensity	*Integrated Behaviors*	*Assimilated Behaviors*
Low Propensity	*Separate Behaviors*	*Marginalized Behaviors*

The following proposition is derived from these relationships:

P8: Propensity to assimilate and ethnic salience will interact such that

- ✓ *A high propensity to assimilate and high ethnic salience will result in integrated strategic coping acculturation behaviors.*
- ✓ *A high propensity to assimilate and low ethnic salience will result in assimilated strategic coping acculturation behaviors.*
- ✓ *A low propensity to assimilate and high ethnic salience will result in separated strategic coping acculturation behaviors.*
- ✓ *A low propensity to assimilate and low ethnic salience will result in marginalized strategic coping acculturation behaviors.*

Religious Identity

Religious identity is separate from both national and ethnic identity although, religious

dimensions have been included in the operationalization of ethnic identity (Pons et al. 2001).

Religious identity is the degree to which one self-identifies and feels attached to a religious

group and belief system. Religious and ethnic identities have been found to be discriminant of each other as one's ethnic identity can change independently of the individual's religious identity (Jain and Forest 2004). Additionally, religious identity is different from national identity as both constructs can also change independently of each other (Verkuyten and Martinovic 2012). While some include religion as part of ethnic identity (Sam and Berry 2016; Laroche et al. 1998), others find that religious identity is separate from ethnic identity as it serves as another dimension for self-identification and belongingness (Jain and Forest 2004; Sirin et al. 2008; Verkuyten and Yildiz, 2007). Jain and Forest (2004) found that religious identities decreased while ethnic identities increased when immigrants from a region in India were acculturating to the United States. That is, the Indian immigrants began to identify more with their ethnic group and less with their religious group. Therefore, religious identity is a discriminant construct from ethnic identity.

Religious identity and religiosity are highly correlated constructs. Sirin et al. (2008) found that those who identified as Muslims also had high levels of religiosity. The extent of religiosity may also play a role in the acculturation process. A negative relationship between religious and national identities was found in Turkish Muslims in Germany and the Netherlands. Those that were highly religious had higher ethnic identity and lower national identity. Those that were not religious also had high ethnic identity, but they were found to have higher national identity (Verkuyten and Martinovic 2012). Therefore, there was an inverse relationship between religiosity/strong religious identity and national identity. This may suggest that the stronger an individual identifies with a religion the less likely they are to identify with the host country culture. Therefore, it may be that higher religious identity may play a role in an individual's

ability or willingness to fully accept the host country culture especially in contexts where the immigrant's religion is different from those of the majority host culture (please see Table 3).

<u>Table 3 – Propensity to Assimilate and Strength of Religious Identity</u>

	High Religious Identity	*Low Religious Identity*
High Propensity	*Integrated Behaviors*	*Assimilated Behaviors*
Low Propensity	*Separate Behaviors*	*Marginalized Behaviors*

Again, as a result of the previous discussion and set of proposed relationships in Table 3, the following proposition is presented:

P9: Propensity to assimilate and religious identity will interact such that:
- ✓ *High propensity to assimilate and High religious identity will lead to integrated strategic coping acculturation behaviors.*
- ✓ *High propensity to assimilate and Low religious identity will lead to assimilated strategic coping acculturation behaviors.*
- ✓ *Low propensity to assimilate and High religious identity will lead to separate strategic coping acculturation behaviors.*
- ✓ *Low propensity to assimilate and Low religious identity will lead to marginalized strategic coping acculturation behaviors.*

Religious Distance

If an immigrant's religious belief systems are very different from the host cultural norm, this can lead to feelings of distance between the immigrant and the host culture (Friedman and Saroglou 2010). Ortega et al. (1998) calculate religious distance using Rokeach's (1960) method by having individuals from religious groups rank other religions in terms of perceived similarity. The individuals' rankings of perceived similarity of religions was found to be correlated with social distance between denominations; therefore, religious distance is a socially oriented construct and has been used successfully to predict marital happiness. This can mean that higher

religious distances between people can result in lower levels of understanding and a greater divide in beliefs and values. In Ortega et al.'s (1998) study, this can lead to lower levels of harmony and happiness.

Those that have high levels of religiosity may experience this difference more acutely than those who are not highly religious, and Friedman and Saroglou (2010) found that immigrants that were high in religiosity had lower levels of psychological acculturation to the host culture, mediated by perceptions of cultural distance. Therefore, religious distance may also play a role in the acculturation process in addition to religiosity. Religious distance is defined as the difference between religious doctrines and rituals. Doctrine encompasses religious values and beliefs and includes what the religion defines as God and the interpretation of the after-life. Ritual is related to customs and traditions during religious services and ceremonies. (Ortega et al. 1998). Ortega et al. (1998) calculated the religious distance of married couples among five different Christian denominations. It was found that the larger the religious difference, the unhappier the marriage.

In the study of Turkish Muslims in Germany and the Netherlands, it was found that religiosity negatively impacted identification with the national culture. The dominant religions in Germany and the Netherlands are Roman Catholicism and Protestantism (WorldAtlas), which are known to have a higher religious distance from Islam (Friedman and Saroglou 2010). It could be that high religiosity coupled with high religious distance attenuates the relationship between propensity to assimilate and acculturation behaviors. If religious distance is low, high religiosity may strengthen the relationship between propensity to assimilate and acculturation behaviors. Religious distance will have no effect when religious identity/religiosity is low (please see table 4).

Table 4 – Propensity to Assimilate and Religious Distance

	High Religious Distance	*Low Religious Distance*
High Propensity	*Integrated or Separate Behaviors*	*Assimilated Behaviors*
Low Propensity	*Separate Behaviors*	*Integrated or Assimilated Behaviors*

As a result of the previous discussion and given the relationships proposed in Table 4, the

following proposition is presented:

> *P10: Propensity to assimilate, religious identity, and religious distance will interact such that:*
>
> ✓ *High propensity to assimilate and High religious identity with High religious distance will lead to integrated or even separate strategic coping acculturation behaviors.*
> ✓ *High propensity to assimilate and High religious identity with Low religious distance will lead to assimilated strategic coping acculturation behaviors.*
> ✓ *Low propensity to assimilate and High religious identity with High religious distance will lead to separate strategic coping acculturation behavior.*
> ✓ *Low propensity to assimilate and High religious identity with Low religious distance will lead to integrated or maybe even assimilated strategic coping acculturation behaviors.*
> ✓ *Religious distance will have no impact when religious identity is low.*

Relationship to Host Culture

An individual's relationship with a host culture includes feelings of perceived welcoming

(Berry 1997), time in the host culture (Beiser 1988), and opportunity to acculturate (Bun and

Kiong 1992; van den Berghe 1981; Ting-Toomey 1981). Each will now be discussed in turn.

Perceived Welcomeness from Host Culture

Perceived welcomeness from the host culture and perceived discrimination involve immigrants' feelings of stigmatization or discrimination or actual experiences of rejection, hostility, and discrimination (Friedman and Saroglou 2010). Berry et al. (2006) found that Vietnamese immigrants' preferences for acculturative strategies varied based on the host culture's history with immigrants. Vietnamese immigrants that moved to countries with a long history of immigration, such as the U.S. and Australia, were more likely to prefer assimilation strategies while Vietnamese that immigrated to countries with a shorter history of accepting immigrants, such as Finland and Norway, were more likely to prefer integration strategies. The difference in the country's outlook can influence an individual's preference for coping strategies.

The interactive acculturation model (Bourhis et al. 1997; Komisarof 2009) views how a host country's attitudes and policies can influence an immigrant's desired acculturation strategies and intergroup relationships. When a host society's desired strategies for immigrants matches the immigrant's desired strategies, there will be a positive relationship. When there is a mismatch between the host societies and the immigrants desired strategies, there will be a problem or conflict. Problems occur when the mis-match between the immigrant and the host culture are either assimilation or integration strategies. Conflicts occur when the immigrant does not desire host country relationships and the host society prefers that they develop a relationship with the new culture, that is, they want the immigrant to adopt either integration or assimilation strategies and the immigrant has not. For example, an immigrant may prefer separation strategies, but the host culture would like them to be integrated. Therefore, a congruent fit between a host country's desired strategies for the immigrant and the immigrant's desired strategies for themselves will lead to better group relations. If an immigrant's desired

acculturation strategies or desired propensities do not match what the host country wants from them, there will be conflict and the immigrant may subsequently perceive discrimination and stigmatization.   Immigrants who feel stigmatized or discriminated against have been found to have lower levels of psychological well-being (Friedman and Saroglou 2010).

Sirin et al. (2008) found that Muslim-American immigrants who perceived discrimination had lower levels of American identity. Discrimination did not affect their Muslim identity but instead directly and negatively influenced their identification with American culture. Often immigrants that experience discrimination or negative stereotypes are found to have higher ethnic identification, ethnic salience, and religiosity (Sam and Berry 2017). Threats to distinctiveness overlap with threats to the value of social identity, especially if the size of the group is diminishing. Prejudice and discrimination have been found to lead to separation or marginalization strategies because they either increase ethnic and/or religious identities or decrease national identity (Berry 1997). Immigrants that experience rejection, hostility, and discrimination have been found to have poorer long-term adaptation to the host culture (Berry 1997). That is, discrimination may weaken the connection between a propensity to assimilate and acculturative behavioral outcomes. Discrimination or felt prejudice can cause an individual to turn towards their ethnic in-group for feelings of belongingness or reject national identity. Discrimination could increase ethnic identity strength and salience or decrease desire to assimilate, thus attenuating the relationship between propensity and acculturation behaviors (please see Table 5).

Table 5 – Propensity to Assimilate and Perceived Welcomeness

	High Perceived Welcome	*Low Perceived Welcome*
High Propensity	*Assimilated behaviors*	*Integrated behaviors*
Low Propensity	*Integrated behaviors*	*Separate or Marginalized behaviors*

Given the previous discussion and the set of proposed relationships in Table 5, the following

proposition is offered:

> *P11: Propensity to assimilate and perceived welcome from the host culture will interact such that:*
>
> ✓ *High propensity to assimilate and high perceived welcome from the host culture will lead to assimilated strategic coping behaviors.*
> ✓ *High propensity to assimilate and low perceived welcome from the host culture will lead to integrated strategic coping behaviors.*
> ✓ *Low propensity to assimilate and high perceived welcome from the host culture will lead to integrated strategic coping behaviors.*
> ✓ *Low propensity to assimilate and low perceived welcome from the host culture will lead to separate or marginalized strategic coping behaviors.*

Time in Country

Length of residence or time spent in the new country has been found to increase the

likelihood of positive long-term adaptation to the new cultural environment (Beiser 1988). Past

measures of acculturation include time spent in the new country as a dimension of acculturation

with those that have been in the new culture longer as being more likely to be assimilated

(Hamermesh and Trejo 2013). The longer the time spent in a new cultural environment, an

individual will likely acquire a greater familiarity with the new culture (Cleveland et al. 2006).

Therefore, it is very likely that an increased amount of time spent in the new cultural environment will strengthen the relationship between propensity to assimilate and acculturation strategic behavioral outcomes.   That is, longer time spent in the country will increase the strength of one's propensity to assimilate. For example, if an individual has a medium propensity to assimilate and they have been in the country a very long time, this may result in assimilated behaviors even though they only had a medium propensity to assimilate (please see Tale 6).

Table 6 – Propensity to Assimilate and Time Spent in Host Culture

	High Time Spent in Host Culture	*Low Time Spent in Host Culture*
High Propensity	*Assimilated behaviors*	*Integrated behaviors*
Low Propensity	*Integrated behaviors*	*Separate or Marginalized behaviors*

From the previous discussion and the proposed relationships in Table 6, the following proposition is posited:

P12: Propensity to assimilate and time spent in the host culture will interact such that:
- ✓ *High propensity to assimilate and high time spent in the host culture will lead to assimilated strategic coping behaviors.*
- ✓ *High propensity to assimilate and low time spent in the host culture will lead to integrated strategic coping behaviors.*
- ✓ *Low propensity to assimilate and high time spent in the host culture will lead to integrated strategic coping behaviors.*
- ✓ *Low propensity to assimilate and low time spent in the host culture will lead to separate or marginalized strategic coping behaviors.*

Opportunity to Acculturate

The opportunity or lack of opportunity to interact with the new host cultural environment consists of work and financial resources or constraints, attitude or political orientation of the greater host culture, and the ethnic make-up of those living in proximity (Bun and Kiong 1992; van den Berghe 1981; Ting-Toomey 1981). Additionally, familial expectations, and social pressures from an individual's original ethnic group may also play a role in limiting opportunity to acculturate (Berry 1997; Warmwara-Mbugua et al. 2008). Immigrants are more likely to develop and maintain relationships with the host culture and learn the cultural skills to do so when they have more contact with members of the host culture (Klineberg and Hull 1979). The more contact an individual has with host culture nationals, the less difficulties the individual will have with adopting behaviors that resonate with the host culture; that is, they will be more likely to become assimilated or integrated.

Bun and Kiong (1992) found that Chinese immigrants living in Thailand often faced financial constraints which influenced school choices for their children. While some Chinese immigrants desired to send their children to specific schools, either Chinese-only or Thai-only schools, their choices were often constrained based on affordability. Lacking financial resources limited their opportunity to acculturate, even when they desired to do so.

van den Berghe (1981) found that there are two steps in assimilation, first there is a desire to assimilate and then there must be an acceptance and help from the dominant host environment. If individuals from the dominant host culture do not assist immigrants in learning the new culture, the immigrant may not be able to reach their desired or hoped-for actual acculturation

behavioral outcomes, even with a high propensity to assimilate. Ting-Toomey (1981) found that the ethnic make-up of a high school gave Chinese immigrants an opportunity to make either Asian-American or Caucasian friends. Propinquity and frequency of interaction were the drivers in establishing strong friendships among classmates regardless of ethnicity (Byrne 1961). Oftentimes host culture familial expectations can influence an individual's acculturation outcomes. Many cultures follow traditional gender norms for males and females (Kim et al. 2004). If a family follows these gender roles, the female will be required to stay at home and perform domestic duties, oftentimes limiting their interaction with the host culture (Berry 1997). Additionally, the attitudes and orientations of one's ethnic group that is already living in the new environment may also inhibit or promote acculturation outcomes. Wamwara-Mbugua et al. (2008) found that Kenyan immigrants in the U.S. faced pressures from the existing African-American subculture to conform to that group's norms and stereotypes. Often the Kenyan immigrants struggled with negotiating the various identities they were supposed to have. Pressure from the prior existing ethnic group may play a role in the acculturation process.

The degree of exposure to host country media can also influence an individual's opportunity to learn the new cultural environment (Berry and Kim 1988). Higher exposure to media such as newspapers, TV, radio, and the internet can increase an individual's opportunity to learn about the new cultural environment, but restricted or limited exposure can inhibit that same opportunity (Ryu 1976). Exposure to media is more influential during the beginning stage of adaptation (Ryu 1976). Therefore, there are a handful of factors that can influence the opportunity to acculturate which can then influence later acculturative outcomes. If there are many factors that prohibit the individual's opportunity to acculturate, this may weaken the relationship between one's propensity to assimilate and acculturation behaviors. For instance, an

individual may be facing existing sub-cultural pressures to conform to the sub-group as well as financial constraints that prohibit interaction with the host culture. Even if this individual has a high propensity to assimilate, they may not be fully able to do so due to limited opportunity. On the other hand, an individual might be given ample opportunity to acculturate through help from the host cultural environment or living in a community with many members of the host culture. This individual may find that it is easier to acculturate, and this will increase the relationship between one's propensity to assimilate and acculturative strategic behaviors (please see Table 7).

<u>Table 7 – Propensity to Assimilate and Opportunity to Interact with the Host Culture</u>

High Opportunity to interact with Host Culture   Low Opportunity to interact with Host Culture

High Propensity Low Propensity	*Assimilated behaviors*	*Integrated behaviors*
	Integrated behaviors	*Separate or Marginalized behaviors*

Once again, given the prior discussion and given the sets of relationships shown in Table 7, the following proposition is presented:

> *P13: Propensity to assimilate and opportunity to interact with the host culture will interact such that:*
> - ✓ *High propensity to assimilate and high opportunity to interact with the host culture will lead to assimilated strategic coping behaviors.*
> - ✓ *High propensity to assimilate and low opportunity to interact with the host culture will lead to integrated strategic coping behaviors.*
> - ✓ *Low propensity to assimilate and high opportunity to interact with the host culture will lead to integrated strategic coping behaviors.*
> - ✓ *Low propensity to assimilate and low opportunity to interact with the host culture will lead to separate or marginalized strategic coping behaviors.*

DISCUSSION AND IMPLICATIONS

The proposed framework offers a complete model of the acculturation process for any immigrant, anywhere in the world. Largely, an immigrant may have a higher propensity to assimilate to their new host cultural environment if they had a prior familiarity with the host culture and are also very cosmopolitan. Someone who has a high propensity to assimilate may not end up having assimilated strategic coping behaviors. This could be because of the role of ethnic identity, religious identity, and their relationship with the host culture. Ultimately, a consumer will acculturate and adopt one of those strategic coping behaviors. This does not mean that they will always remain with those acculturative strategic coping behaviors as the process is dynamic.

This is useful for businesses in order to understand their multi-cultural consumer groups. Understanding these consumers can lead to effective types of segmentation strategies for all touch-points along the consumer journey starting with creating effective advertisements, to providing the appropriate sales personnel, to crafting targeted service experiences. Marketers will be able to predict their multicultural consumers segmentation into one of the four groups and treat them accordingly. For example, if a marketer knows that a consumer has a high propensity to assimilate but has had limited opportunity to interact with the host, then they can expect to treat them in the integrated consumer segment. This may mean catering to both their home and host cultural needs such as partly offering cultural accommodations but providing an integrated experience with other host country consumers. Additionally, understanding that this is a dynamic process can be critical for marketers. If there have been shocks to a host culture's environment, this could cause businesses' multi-cultural and immigrant consumers to experience changes in the moderators of the model and result in different acculturation outcome behaviors. What was

working before for a business may now need to be revisited due to consumers' changes from moderating shocks. Below suggestions for future research are offered.

Suggestions for Future Research

The conceptual model needs to be empirically tested and measurements need to be created for the following constructs: prior familiarity with the host culture, propensity to assimilate, religious identity with perceived religious distance, and acculturation opportunities. Acculturation behaviors measurements do exist, but likely need to be adapted.

Propensity to assimilate and/or self-categorization into acculturation strategic behavioral segments may lead to individual changes in cultural orientations, personality changes, preferences for advertisements, preferences for sales personnel in service encounters, preference for specific treatment or accommodations in services, and preferences for certain products. Therefore, there is much future research that should be conducted to examine the role of consumer acculturation along all touchpoints of the consumer journey ranging from evaluations of advertisements to preference for accommodations offered in different types of services (high risk, low risk, and culturally-bounded services).

It will be important to test whether propensity to assimilate might be more predictive or diagnostic than an individual's acculturation strategic coping behavioral groups. Additionally, a mismatch between a consumer's desired propensity to assimilate level and their current acculturation level may have different implications on how that consumer wants to be served based on the service type. Knowing the consumer's propensity to assimilate can allow a marketer to better serve the consumer based on how they wish to be served. If marketers serve consumers based on their current level of acculturation, they may risk alienating them if their

desired level of acculturation does not match their existing level of acculturation. For example, an individual may have a high propensity to assimilate but may currently be in a separate acculturation group (low acculturated in a separate category). This may mean that a consumer desires to be served as an assimilated consumer but may need some cultural accommodations that are done in a way that do not offend or alienate the consumer, such as not making the accommodation conspicuous. On the other hand, a consumer could have a low propensity to assimilate but may currently be highly assimilated (high level of acculturation); therefore, they may desire cultural accommodations and want to be treated in a way that it is obvious they are receiving accommodations. These relationships should be tested in order to better serve consumer segments.

Additionally, strategic acculturative coping behaviors have been found to be dynamic. Sirin et al. (2007) found a change in US Muslims self-identity following the events of 9/11 which led them to re-evaluate how important it was for them to maintain heritage, cultural identity and relationships with Americans. These re-evaluations resulted in inclusion to new acculturative coping behavioral groups. It is suggested that some moved from Integration to Assimilation strategies while others moved from Integration to Separation strategies. Outside shocks or events to an individual's acculturation process can cause an individual to revisit their propensity to assimilate and subsequent acculturation behaviors. Additionally, an event may occur that could change one of their moderating variables, such as their ethnic salience. For example, an election of a new political leader that discourages multi-culturalism may cause an individual to perceive their ethnicity as more salient. This may cause an individual to have a new higher level of ethnic salience that could result in less acculturated behaviors. Therefore, external "shocks" can cause an individual to return to previous stages of their acculturation process and

change their preferences and then behaviors. Future researchers may consider using longitudinal studies to test the shocks or effects that may cause an individual to change their propensity to assimilate and/or their acculturation strategic coping behaviors.

There is much future research that can come out of the testing of the conceptual model with many potential implications for marketing strategy. The most useful finding for marketers may be whether an individual's propensity to assimilate is more powerful in predicting consumer behavior than their actual acculturation behaviors. Therefore, it is recommended that the propensity to assimilate measure be developed first to be followed by adapting the current scales for acculturation strategic coping behaviors.

TRANSITION TO ESSAY 2

HOW CAN SERVICE FIRMS SUCCESSFULLY SEGMENT CONSUMERS CULTURALLY?

Many English-speaking immigrants of various generational cohorts living in the U.S. often express frustration when a stranger treats them as if they don't speak English. A woman who immigrated to the U.S. when she was 3 years stated how she was offended and embarrassed when a bank teller loudly and deliberately asked her if she spoke English in front of nearly 30 other customers, "DO. YOU. SPEAK. ENGLISH??" The customer stated that she would be taking her banking elsewhere from then on out. There are many twitter postings of individuals expressing their annoyance when they are greeted in a non-English language just because they don't look "American." Numerous hashtags reverberate around the twitter-sphere ranging from #ISPEAKENGLISH #IAMAERICAN #IAMNOTCHINESE, and #BROWNPEOPLEPROBLEMS. An example of a related twitter post is, "Why do strangers find it necessary to say 'Nihao' to me? #ISPEAKENGLISH"

In the example above about the woman at the bank, it is likely that the teller had "good" intentions and wanted to know if the lady needed an interpreter that could better help her with her banking needs. However, the way the question was implemented cost the bank a customer. It is still true that it is at least five times costlier to acquire a new customer than it is to maintain a current customer (Gallo 2014, HBR). While individuals, marketers, and service providers may think that they are treating people how they want to be treated, these efforts to accommodate for others may be backfiring. Just because someone looks Chinese, this does not mean that they want to be greeted by a Mandarin-speaking employee at a bank.

Historically, companies have been segmenting and serving their consumers based on ethnicity (Cui 1997) by using language and cultural accommodation tactics (Giles, Coupland, and Coupland 1991). However, there is evidence that ethnic segmentation may soon no longer be useful and accommodation tactics may not be helping service firms in the long run (Lopez 2017; Holland and Gentry 1999). With the U.S. becoming increasingly multi-cultural every day, there are now many various immigrant consumer groups using U.S. businesses. It may have been easier in the past to segment consumers based on ethnicity, but there may be a better way to understand, segment, and serve various multi-cultural customers.

With many cultural groups immigrating and transferring their entire lives into the U.S., there is often a degree of adaptation to the new cultural environment that is required. Cultures are constantly interacting, and when someone moves to a new cultural environment, it is likely that person may adopt behaviors and values of the host social cultural group. This is called acculturation, and individuals will vary on how much they will acculturate. While some may totally assimilate into the new culture, some individuals may stay separate and maintain their cultural heritage in distinct cultural enclaves.

Assimilation is a process, with a desire to adapt as a precursor for acculturation (Bun and Kiong 1992). Someone may not currently be at their desired level of acculturation, but they may have a strong desire to acculturate or assimilate. If marketers understand a consumer's desire to assimilate, then they can serve them based on how they wish to be served, not on their current level of acculturation or even on how they look (ethnicity). While there are many scales to measure immigrants' acculturation, none of the existing tools conceptualize it as a process; specifically, they do not measure an individual's desire or propensity to assimilate to the host environment. This research seeks to address the gap in the conceptualization and measurement of

assimilation. A consumer's propensity to assimilate may be different from their actual acculturation level and this can provide important implications for firms as propensity may mean that a consumer wishes to be served in a way that is different from how their current acculturation level may suggest they want to be served.

Past acculturation measurements (Gim Chung et al. 2004; Barry 2001; Tsai et al. 2000; Sodowsky and Lai 1997) treat it as a one-time event, and our research acknowledges that acculturation is a multi-variable, two-step, process construct. A process is a series of steps that occur in order to reach a particular outcome. First, an individual has a desire, intention, or propensity to assimilate, and one's propensity to assimilate is formed by various changes in values, wants, and thoughts. This is a formative measure and it should be treated as an index using Diamantopoulos and Winklhofer's (2001) index-development methods. Acculturation behaviors occur as an outcome of that propensity to assimilate. These behaviors lead to an individual being categorized into various acculturation segments. We propose the development of a propensity-to-assimilate index and empirically demonstrate a relationship between propensity to assimilate and acculturation behaviors. For example, these research findings hope to show how understanding a consumer's propensity to assimilate can influence consumer consumption preferences (Holbrook 1993), country of origin product choices (Lerman et al. 2009), satisfaction with brands and service staff (Ward et al. 2001), and thoughts on self-identity (Lazarus 1991) or cultural orientation changes (Triandis et al. 1998). Additionally, a mismatch between a consumer's desired propensity to assimilate level and their current acculturation level may have different implications on how that consumer wants to be served based on the service type. The research focuses on Chinese immigrants and first and second generation Chinese Americans in order to control for theoretical cultural confounding (Wills, Samli and Jacobs

1991), and we hope to demonstrate that it will be important to understand a consumer's propensity to assimilate so marketers can serve their cultural consumer segments based on how they truly wish to be served and not based only on their ethnicity. This research contributes to the consumer acculturation, segmentation, and services marketing literature and offers strategic insights for marketing managers.

Not only does this study handle acculturation as the process that it is, a two-step acculturation process which starts with a propensity to assimilate and leads to acculturation behaviors, (Bun and Kiong 1992; Berry 1997), but it also fills a gap in the literature that has specifically called for proper *consumer* acculturation measurements (Ogden, Ogden, and Schau 2004). That is, someone may behave one way in a healthcare or educational context, but for marketers what matters is someone's level of acculturation in a consumption arena. Acculturation does not happen uniformly (Berry 1997), and it is possible that someone may have a desire to assimilate when it comes to making financial purchase decisions but may not desire to assimilate when it comes to another context such as education. This research also fills another marketing strategic gap as researchers have been calling for the use of consumer acculturation categorizations for segmenting multicultural consumer groups (Ogden et al. 2004; Lerman et al. 2009; Poulis, Poulis, and Yarmin 2013). While Lerman et al. (2009) did accomplish this to an extent, they did so with a shortened lifestyle inventory for Mexican Americans, but not in a consumer context. Additionally, they did not strictly follow established scale development procedures (e.g., Churchill 1979) and did not conduct qualitative work. Our study follows Diamantoupoulos and Winklhofer's (2001) procedures, and it thoroughly conducts two qualitative studies on nearly 60 participants that immigrated to the U.S. from China or were first- or second-generation Chinese Americans. We contribute a thorough way of understanding a

consumer's acculturation through treating it as a process, we offer a new construct called a Propensity to Assimilate, we suggest that there will be differences in how consumers wish to be served based on their propensity to assimilate and acculturative behavior segments, and we give implications for what this means for marketers. This research is presented as follows. First, we discuss the existing literature on ethnic-based segmentation, accommodation tactics, and acculturation. Next, we discuss the index development and refinement process and the nomological net. Last, we discuss marketing strategic implications.

Literature Review

Accommodation

Nearly all Fortune 1000 businesses segment and target various ethnic consumer groups (Cui 1997; Holmes 2018, Forbes). A great deal of research has been conducted on ethnicity in marketing, with the research surrounding this topic starting to increase in the mid-1980s (Cui 1997). Researchers have looked at how minority consumers respond to advertising portrayals (Whittler and Spira 2002), their response to advertisements and promotions (Whittler and DeMeo 1991), the role of ethnic identification (Kim and Cheong 2011), the existence of ethnic-based consumption trends (Lee and Tse 1994), and the role of acculturation (Roslow and Nicholls 1996; Harrolle and Trail 2007) with a number of studies suggesting that ethnic consumers should be segmented based on degree of acculturation and other psychographic variables (Cui 1997). Largely, there are inconsistent findings surrounding the efficacy of ethnicity-based marketing tactics (Whittler and Spira, 2002; Whittler and DiMeo 1991; Harrolle and Trail 2007). Additionally, the accommodation literature stream has looked at how marketers specifically segment, target, and provide cultural accommodations to various ethnic consumer groups (Giles, Coupland, and Coupland 1999). There are inconsistent findings surrounding the

usefulness of ethnic and cultural accommodation tactics with some research findings demonstrating that it helps businesses (Aaker, Brumbaugh, and Grier 2000) and other results showing long-term problems such as harm to brand recall (Holland and Gentry 1999).

Giles, Coupland, and Coupland (1991) studied accommodation theory and how marketers make themselves more like their target market by using ethnic models, ethnic salespeople, and using ethnic language. These accommodation tactics are primarily used to provide better communication and service for ethnic consumers as well as demonstrate to them that they are being targeted. Holland and Gentry (1999) looked at ethnic consumers' response to intercultural accommodations and found that these tactics can lead to increased comprehension of marketing communications as well as positive evaluations of the brand, however, ethnic consumers may have a difficult time recalling brands over the long-term when accommodation tactics are used. Aaker, Brumbaugh, and Grier (2000) found that the targeted ethnic consumers that do respond positively to accommodation tactics do so because of feelings of similarity, identification, and internalization elicited through use of same ethnic spokespersons. That is, consumers that identify with that ethnicity will feel similar to the ethnic spokesperson and feel that they have similar values and goals. It was argued that consumers may respond favorably to accommodation tactics solely because of the cues given that they are being targeted. However, Aaker et al. (2000) found that felt similarity was more important than felt-targetedness in creating favorable brand evaluations for ethnic minority consumers.

Successful accommodation strategies rely heavily on feelings of felt similarity between the consumer and either the ad or the ethnic spokesperson (Byrne 1971; Aaker et al. 2000) since similarity causes attraction (Callow and McDonald 2005). If a consumer does not feel similar to the ethnic service provider, then the accommodation tactics will not work, and may also cause

unforeseen outcomes (Holland and Gentry 1999). While using ethnic spokespersons has been shown to have increased attitude toward the advertisement and brand (Whittler 1991; Appiah 2004; Karande 2005), this is due primarily to consumers holding strong ethnic identities (Whittler and Spira 2002; Meyers 2011), consumers feeling similar to the spokesperson (Kim and Cheong 2011), threats to intergroup distinctiveness (Cano and Ortinau 2012), and feelings of perceived discrimination (Hespaci et al. 2015). Poulis et al. (2013) found that immigrant consumers may desire some level of accommodation when a service or product is culturally bound. Therefore, use of an ethnic spokesperson and accommodation tactics do not always mean that an ethnic consumer will respond positively to the firm uses those tactics. Since the findings around ethnic marketing and accommodation strategies suggest that they work only under certain conditions, there may be a better way to understand, segment, and serve various ethnic and cultural groups.

Segmentation based on Culture

International marketing researchers have looked at segmenting countries based on culture. Furrer, Liu, and Sudharshan (2000) studied Hofstede's (1987;1990) country cultural dimensions on perceptions of service quality and found that cultural dimensions can help international marketers' segment and successfully serve various countries. Triandis (1995;2004) argues that individuals can have different cultural orientations and it may no longer be reasonable to assume that, just because someone is from a particular country, that they will hold the same cultural orientations as the overall nation. Therefore, individual differences will become important in understanding one's cultural orientation. Historically, researchers have viewed culture from a national context, homogeneously (Hofstede 1985; Furrer et al. 2000).

However, with large amounts of migration causing many countries to become increasingly multi-cultural, the validity of assuming cultural homogeneity comes into question.

Markus and Kitayama (1991) and Singelis (1992; 1994) studied individual level cultural variables and demonstrated that one could have an independent self or an interdependent self. The former sees themselves in a bounded and autonomous entity (more individualistic) and the latter perceives themselves as interconnected to others (more collectivistic). Culture may be a better predictor of consumer behavior as customer cultural orientations have been consistently found to influence consumer service quality perceptions (Donthu and Yoo 1998; Matilla 1999; Liu et al. 2001). Additionally, scholars are starting to call for a differentiation between the constructs of consumer ethnic identity and consumer acculturation level as these two variables measure different things (Ogden, Ogden, and Shau 2004). Poulis, Yamin, and Poulis (2013) stated in their conceptual paper that acculturation factors must be considered with ethnic-based studies; however, acculturation levels will have a stronger explanatory and predictive power on consumer behavior than ethnicity. Therefore, it seems likely that understanding a consumer's acculturative state will help marketers improve segmentation, targeting, and services for multi-cultural consumers.

Acculturation

Increasingly researchers are turning to acculturation theories to understand consumer behavior, especially now as the United States has more immigrants than any other country in the world (Lopez 2017). In 2016, the Current Population Survey announced that foreign-born immigrants and their U.S.-born children accounted for 27% of the U.S. population or 84.3 million people. As of 2016, Mexicans were the largest demographic of immigrants followed by Indians, Chinese, and Filipinos. Acculturation is the adoption by a person or group of the culture

of another social group, or the process leading to acculturation, and assimilation is the complete adoption so that a person has left behind their former culture (Rose 1956). Redfield, Linton, and Herskovits (1930) define acculturation as the phenomenon where groups of people from various cultural backgrounds come into continuous contact, wherein there are changes in the cultural patterns of any or all the cultural groups. Berry and Sam (2017, p. 11) state that acculturation is "all the changes that arise following contact between groups and individuals of different cultural backgrounds." There can be changes in entire groups of people as well as just individuals from a group (Sam and Berry, 2006).

Early research on acculturation in the U.S. viewed acculturation as assimilation, that is, the goal was for the immigrant to fully assimilate into the dominant host culture, or the "White Protestant Middle Class" (Gordon 1964). Berry (1997) demonstrated that the outcome of an acculturation process is long-term adaptation. Prior to the long-term adaptation, an individual develops coping behaviors by using different strategies. Berry's (1990) seminal work on acculturation offers that individuals could fall into four distinct categories of acculturative strategic behaviors: assimilated, integrated, separated, or marginalized. Individuals arrive in one of the four categories by theoretically answering two questions. The questions are 1) is it considered valuable to maintain one's identity and characteristics (yes or no) and 2) is it considered valuable to maintain relations with the larger society (yes or no)? These questions are dependent on the group of society in which one exists, and the issue is how they feel that they fit with either the dominant societal group or the non-dominant group. In the U.S. the current dominant social group is Caucasian (76.6% Whites in 2017 Census data) and any new immigrant groups that enter are non-dominant.

If someone answers yes to both questions, they adopt integration strategies. That is, it is valuable to maintain part of one's home culture and develop relationships with the dominant society, therefore, they adopt host culture behaviors. If someone thinks that it is of more value to maintain relationships with the host or larger society culture and not their "original" culture, then they adopt assimilation strategies. If someone would rather maintain one's home cultural identity and characteristics and does not see it valuable to maintain relationships with the host culture, then they adopt separation strategies. If someone answers no to both questions, they adopt marginalization strategies and often do not participate in either the mainstream or their "original" cultural societies. Poulis et al. (2013) stated in their conceptual work that Berry's (1990) acculturative categories should be used for segmenting and targeting consumers in the service context. However, the nature of the service context will matter, and integrated consumers will swing between wanting full mainstream replication of service offerings or tailoring of offerings based on the type of service and price elasticity. Acculturation behaviors can predict many things from mental health outcomes (Berry and Sam 2017) to personality changes (Ryder et al. 2000; Gungor et al. 2012) to views of self-identity (Birmann and Tricket 2001).

Acculturation strategies adopted by individuals provide a stronger understanding and prediction of consumer behavior than ethnic-based marketing (Poulis et al. 2013). Recent acculturation research in marketing was conducted by Davis, Mohan, and Rayburn (2017) who studied how immigrant acculturation level has influenced expectations of service quality in a dental healthcare scenario using an ARSMA-II scale. The authors found that service expectations of immigrants were higher the more acculturated that they were and were lower when they were less acculturated using a SERVQUAL measure. Additionally, the more acculturated someone

was, the less they desired tangible aspects of a service. In their study of Mexican immigrants acculturation was measured on a linear scale (from very Mexican oriented to very assimilated).

Acculturation categories can be used to predict brand choices; assimilated Mexican consumers were found to have a stronger desire for American brands (Lerman et al. 2009), and acculturation levels of Mexican immigrants were found to have an impact on their service evaluations (Penaloza 1994; Penaloza and Gilly 1999). Newly-immigrated consumers also must cope with pressures from existing subcultures in the new host society to conform to the norms of that pre-existing cultural cohort. Wamwara-Mbugua et al. (2008) found that these consumers deal with those stresses through adopting different consumption behaviors ranging from buying new music to changing their hair styles.

Research on acculturation has primarily looked at specific subcultures, often lumping all "Hispanics" and all "Asians" into subcultural groups. Research on Hispanic consumers found that those high in acculturation have similar desires for product attributes as Anglo-Americans (Faber et al. 1987; Kara and Kara 1996). Through an anthropological study on consumers' garbage in the Southwest U.S., it was found that the food consumption patterns of Mexican Americans demonstrated that these consumers were not purchasing the same foods as Anglo-American consumers, and thus it was suggested that they were not assimilating (Reilly and Wallendorf 1984).

Research on Asian consumers also found differences between high and low acculturated individuals. Highly-acculturated Chinese were found to choose products based on price and quality, while low-acculturated Chinese chose products because of product image (Kang and Kim 1998). It was also found that low-acculturated Chinese were more likely to rely on both family and friends when making purchase decisions and high-acculturation consumers were

more likely to rely on ethnic coworkers (Kang and Kim 1998). Additionally, low-acculturated Chinese were more influenced by TV and radio ads than high-acculturated Chinese. Lee and Um (1992) found that high-acculturated Koreans were more likely to rely on friends' advice and advertising when making purchase decisions over lower-acculturated Koreans who were more concerned with family wants.

Nearly all measurements of acculturation view the phenomenon from a sociological or psychological perspective. There are very few existing measurements that focus specifically on consumer acculturation (Ogden, Ogden, and Shau 2004). Additionally, there have been calls to segment consumers based on their acculturation categories as outlined by Berry (1997) from various scholars (Ogden et al. 2004; Lerman et al. 2009; Poulis et al. 2013). The measurement that most closely addresses consumer acculturation and segmentation is that of Lerman et al.'s (2009) shortened consumer lifestyle inventory scale, which has 10-items and measures Mexican-Americans acculturation according to Berry's (1990) four categorization by asking questions about language use and the ethnicity of social groups. However, when adapting the scale, they did not follow established scale development procedures as suggested by Churchill (1979). Additionally, many acculturation measurements lump all subcultures together such as the Asian Suinn-Lew Scale (Suinn et al. 1992). However, there is a difference in consumer purchase behaviors based on a consumer's microculture, such as how Chinese-American consumers are different from Filipino-American consumers (Ogden et al. 2004). All but one existing measurement treat acculturation as a reflective measure (the Canadian Vancouver measure is a formative index), and many lump subcultural groups into one tool such as the Suinn-Lew Asian Acculturation Scale (Suinn et al. 1997) or Bidimensional Acculturation Scale for Hispanics

(Marin and Gamba 1996), but none are developed specifically for a consumer context, and all treat acculturation as a one-time event.

There is evidence that acculturation is a process (Berry 1990; 1997; Bun and Kiong 1992), and it should therefore be treated as a multi-faceted construct measurement. Additionally, by lumping together cultures into one scale such as including all Asians in the Suinn-Lew acculturation scale, there may be cultural confounds as various Asian cultural groups have distinctly different cultures (Ogden et al. 2004). To date, no measurement has been done on acculturation in a consumer context and there have been calls for this by marketing scholars (e.g., Odgden et al. 2004). Acculturation does not occur uniformly across every context (Berry 1997; Berry and Sam 2017). For instance, someone may be very assimilated when it comes to their healthcare but may be integrated or even separate when making financial purchase decisions. Additionally, Bun and Kiong (1992) stated that for assimilation to take place, it takes both a desire for the individual to assimilate and an acceptance from those in the dominant culture of the new group. Someone may have a high desire to acculturate to an assimilation level, but they may currently be at a separated acculturation behavioral category because of circumstances that prohibit their assimilation. For example, someone may lack a driver's license and work long hours that limit their interaction with society and access to cultural learning. Marketers should be able to understand these differences and serve the consumer in the way that they want to be served.

Since there is evidence that acculturation is a process, we aim to treat it accordingly. Process is defined as a series of steps taken in order for a consumer to achieve a particular outcome. Much research has been conducted on the consumer decision-making process. In order for a consumer to make a complex purchase decision, they first start with a universal set of

possible choices, then they narrow their choices down to a consideration set which includes brands which they are actually considering, and the last stage involves making the choice (Bettman 1979; Kardes 1993). Throughout the process a consumer can return to a previous stage, but largely the process of consumer decision making occurs linearly. Like the consumer decision-making process, a consumer's acculturation may also occur sequentially but can loop back to an earlier stage in the process. Before acculturating or demonstrating acculturation behaviors, one must have a desire or intention to do so first (Bun and Kiong 1992). Before a behavior, there is often a desire or intention to do something (Fishbein and Ajzen's 1977). Morgan and Hunt (1994) examined the relationship between trust and commitment in order to understand successful relationship marketing exchange, and it was found that both trust and commitment were key in understanding relational success. Just as trust and commitment were both variables that explained relational exchange success, acculturation may be a multi-variable construct where a desire to acculturate precedes actual acculturation.

Similarly, while some individuals may have higher propensities for nostalgia (Holbrook 1993), others may have higher propensities to assimilate. This is a facet of a person (or personality). Having a propensity for something is influenced by the individual's life stage and other personal factors. For example, propensity for nostalgia is defined as a "Facet of individual character – a psychographic variable or aspect of lifestyle, or a general customer characteristic – that may vary among consumers independent of time or age-related factors" (Holbrook 1993, p. 246). Such a propensity is an individual difference that consumers will have and is a general characteristic influenced by life stage, personal factors, lifestyle, and psychographic variables (Van Dyne et al. 2000). One's propensity for something can also be affected by outside factors such as cultural-level variables or macro events. Having a propensity for something is akin to

having a likelihood or intention of doing something. It doesn't necessarily mean it will happen, but it very well could happen as demonstrated through attitude, belief, intention, and behavioral models (Fishbein and Ajzen 1977). Propensity is defined by Webster's dictionary as someone's inclination or natural tendency to behave a certain way or obtain a certain goal. Therefore, the first stage in the acculturation process is to have a propensity to assimilate, which is followed by acculturation behaviors that reflect someone's current acculturation category.

This means that acculturation is at least a two-step process variable, and a tool must be developed to measure propensity to assimilate and then to measure an individual's current acculturation categorization. Knowing the consumer's propensity to assimilate can allow a marketer to better serve that individual based on how they wish to be served. If marketers serve consumers based on their current level of acculturation, they may risk alienating them if their desired level of acculturation does not match their existing level of acculturation. For example, an individual may have a high propensity to assimilate but may currently be in a separate acculturation category (low acculturated in a separate category). This may mean that a consumer desires to be served as an assimilated American but may need some cultural accommodations that are done in a way that do not offend or alienate the consumer, such as not making the accommodation conspicuous. On the other hand, a consumer could have a low propensity to assimilate but may currently be highly assimilated (high level of acculturation); therefore, they may desire cultural accommodations and want to be treated in a way that it is obvious they are receiving accommodations. Therefore, only understanding a consumer's current level of acculturation is not enough for businesses to be able to successfully serve their multicultural consumers. Since acculturation is a process and a desire to assimilate occurs before actual acculturation, marketers may be losing out on meeting the needs of their immigrant consumer

segments. Consumers may have higher satisfaction with a firm if businesses treat them the way they want to be seen and served, and high consumer satisfaction with a brand has been shown to increase brand loyalty (Bloemer and Kasper, 1995). Given the justification for the needed research, the subsequent research study is described in full in the following section.

Essay 2

Development and Testing of a Propensity to Assimilate Index, an Adapted Acculturation Behavior Scale, and Testing Both in a Nomological Net

Introduction

Acculturation is an important measurement tool for understanding consumer behavior and for segmenting and targeting multi-cultural consumers appropriately (Poulis et al. 2013; Ogden et al. 2004). To control for possible cultural confounding, this study focuses on the Chinese American cultural demographic. Acculturation is defined as a process, but it has not been treated as a process, and the literature calls for a desire to assimilate first before an individual is able to do so. Past research has suggested that first an individual has a desire to acculturate and this desire influences the acculturation process and outcomes (van den Berghe 1981; Bun and Kiong 1992). The conceptual models from essay one (Figure 1 and 2) incorporate together the bidirectional theory of acculturation (Berry 1990), the affective, behavioral, and cognitive change components of acculturation (Ward, Bochner and Furnham 2001), and the concept of the process, which begins with a desire or propensity to assimilate (van den Berghe 1981; Bun and Kiong 1992). There is no current measure for someone's propensity or desire to assimilate. According to the conceptual model in essay 1, someone's desire to assimilate precedes actual acculturation behaviors.

The conceptual model (see Figure 1) suggests that first an individual will have a familiarity with a host-country culture, and that individual's level of cosmopolitanism will influence their propensity to assimilate, or in other words, increase or decrease their likelihood of adopting host cultural behaviors. That propensity or likelihood to assimilate will then influence

an individual's classification into acculturation strategic coping behavioral categories. The

relationship between the propensity to assimilate and the outcome categories will be moderated

by ethnic identity, religious identity, and the immigrant's relationship with the host culture. See

Figure 2 for a detailed conceptualization of the process of acculturation, which includes the

proposed formative items for the propensity-to-assimilate construct and the reflective items for

the acculturation strategic coping-behaviors construct. The conceptual model needs to be

empirically tested and measurements need to be created for the following constructs: prior

familiarity with the host culture, propensity to assimilate, religious identity with perceived

religious distance, and acculturation opportunities. Acculturation behavioral measurements do

exist, but the need to be adapted as all the measures treat acculturation as a one-time event, are

older, are focused for a specific type of context (for example, Mexican immigrants or all Asian

cultures lumped together, or healthcare), or meant to be used in another country (Suinn, Rickard-

Figueroa, Lew, and Vigil 1987; Ramirez, Santos, and Supik 1986; Mendoza 1989; Anderson et

al. 1993; Cuellar, Arnold, Maldonado 1995; 1980; Marin and Gamba 1996; Stephenson 2000;

Ryder, Alden, and Paulhus 2000). This research focuses on developing the index for the

propensity-to-assimilate measure, adapting the acculturation behavior scale, and testing it within

a nomological net. In this dissertation, we conducted two qualitative studies with a sample size

of 57, a content validity panel with 12 experts, a pretest for the index development (N=64), an

Index Development and Scale Adaptation exploratory factor analysis (N=222), an Index

Validation (N=248), a pretest for the testing of the nomological net (N=115), and finally a

confirmatory factor analysis with the measurement model and general structural equation model

(N=504). Multiple iterations were required to properly develop and test the measures involved.

What is a propensity measure?

Propensity measures have been used in past marketing research (e.g., the nostalgia proneness measure). Nostalgia proneness is defined as preferences for objects of the past (Holbrook and Schindler 1991). Just as how some individuals have higher propensities for nostalgia (Holbrook 1993), others may have higher propensities to assimilate. Having a propensity for something is influenced by individual life stage along with other personal factors. For example, the propensity for nostalgia is defined as a "Facet of individual character – a psychographic variable or aspect of lifestyle, or a general customer characteristic – that may vary among consumers independent of time or age-related factors (Holbrook 1993, p. 246)". Such a propensity is an individual difference that consumers have and is a general characteristic influenced by life stage, personal factors, lifestyle, and psychographic variables (Holbrook 1993). One's propensity for something can also be affected by outside factors such as cultural-level variables or macro events. A propensity for something could be akin to having a likelihood or intention of doing something which doesn't necessarily mean it will happen, but it very well could happen as demonstrated through attitude, belief, intention, and behavior models (Fishbein and Ajzen 1977

The theory of reasoned action (Fishbein and Ajzen 1975; Ajzen and Fishbein 1977) and the theory of planned behavior (Ajzen 1991) state that intention precedes behavior. These theories found that the relationship between intention and behavior is influenced by the strength of the intention and the role of normative influence. However, the theory of goal-directed behavior (Peruginig and Bagozzi 2001) theorizes that desires precede intentions which then influences behavior and in goal-directed behavior, behavioral results may be affected by things outside of an individual's control. The theory of trying (Bagozzi and Warshaw 1990) supposes

that instead of assuming that intention leads to behavior, individuals have an intention to try, which leads to the achievement of a goal. Factors might intervene between intent and performance. Therefore, when individuals are adapting to a new environment, they must first have a desire and an intention to engage in acculturated behaviors, which can be explained through the theory of reasoned action, planned action, goal-directed behaviors, and trying. Propensity is defined as a type of likelihood of something happening and is related to intention and desire. It can be likened to an individual characteristic that varies based on life stage, other personal aspects, and macro-level events such as cultural factors.

Additionally, propensity is related to someone's dispositional tendency towards something or to behave a certain way or to obtain a certain goal (Van Dyne et al. 2000). Webster's dictionary defines propensity as "an intense natural inclination or preference." Therefore, propensity is related to intentions to behave a certain way (Van Dyne et al. 2000), and propensity measures may be used to predict later behaviors. Propensity is also related to someone's preference for something or favoring something over something else. Preferences are akin to wants or desires but with lower emotional arousal (Belk et al. 1997; Lazarus) as similar to attitudes (Bagozzi et al. 1999). Propensity is then related to individual tendencies towards something, preferences for something over something else, likelihoods, intentions, wants/desires, and attitudes towards an object. Additionally, the first step in the assimilation process must start with a desire to assimilate (van den Berghe 1981; Bun and Kiong 1992).

Definition of propensity to assimilate

Acculturation is defined as all the changes that arise following contact between groups and individuals of different cultural backgrounds and is the adoption by a person or group of the culture of another social group or the process leading to this adoption (Berry 1997). Assimilation

is the adoption by a person or a group of the culture of another social group to such a complete extent that the person or group no longer has any characteristics identifying him or her with their former culture and no longer has any particular loyalties to the former culture, or the process leading to the adoption (Berry and Sam 2016). Assimilation and acculturation are not interchangeable terms. Acculturation is the adoption of a culture to a certain degree with assimilation as the complete adoption of a new culture (Rose 1956; Berry 1997).

> *The Propensity to Assimilate construct is then defined as a tendency, likelihood, preference, or desire to completely adopt the culture of another sociocultural group.*

There can be various factors that influence an individual's propensity to assimilate. Propensity is related to a likelihood to experience something, a desire and intention to obtain a goal, and a preference for something over something else. When someone has a desire or propensity to assimilate to a host-cultural environment, it is likely that they have first been exposed to that culture and have developed a positive preference for it through mere exposure (Zajonc 1968). Therefore, all indicators for someone's propensity to assimilate will include degrees of preferences for cultural factors of the mainstream host cultural group or the culture of the original cultural group. Cultural preferences are wants or desires, and desires have been shown to later influence intentions and behaviors (Belk et al. 1997; Holt 2002; Perugini and Bagozzi 2001). The propensity to assimilate is intentional. Items form into someone's intention to act, which later influences behavior. This relationship can be moderated or mediated by other variables. Largely, an individual with a high propensity to assimilate is someone who sees value developing and maintaining connections to the host culture (Berry 1997). This is one half of Berry's (1990;1997) four by four acculturation categorization process and handles the consumer's desire or propensity to adopt the host mainstream culture.

Formative Measures

Theoretically a propensity to assimilate is a formative measure, which are constructs that are formed by their items. This is different from reflective measures where the items are reflections of the construct. The difference is the theoretical flow of the items or indicators. "In many cases, indicators could be viewed as causing rather than being caused by the latent variable measured by the indicators" (McCallum and Browne 1993; p. 533; Diamantopoulos and Winklhofer 2001). Just as where a drunkenness construct can be influenced or formed by the amount of alcohol consumed, it can also be measured by reflections such as inability to walk in a straight line (Diamantopoulos and Winklhofer 2001). Other constructs may be similar and can be based on the perspective taken of the construct. Propensities have historically been treated as formative constructs, or at least called formative measures such as Holbrook's (1993) nostalgia proneness index. Formative measures are called indices and reflective measures are called scales (Hair et al. 2010). Propensity to trust is seen as a stable individual difference (Van Dyne 2001), and Rotter (1980) developed a trust index which measures generalized trust in others due to personality traits. A propensity to vote is measured as an index (Blais and Labbe St. Vincent 2010), and a propensity to plan financial savings is measured by two indices (Lee and Kim 2016). Additionally, the consumer confidence measure is an index which assesses consumers attitudes and expectations of the economy in order to measures consumers' current view of the economy and predict consumer spending growth. This index is formed by consumers' attitudes and expectations towards the economy (Ludvigson 2004). The index of consumer sentiment is a formative measure created by the answers to five questions concerning consumers' assessment of their current and expected economic condition and this measure is used to predict future economic spending and growth. Therefore, an index is a formative construct shaped by a

consumer's attitudes and expectations and is used to predict something in the future (Dominitz and Mansky 2004).

Nostalgia proneness is supposedly a formative measure that can predict someone's preference towards a set of products, independent of age or time (Holbrook 1993), such as preferences for aesthetic design of cars (Schindler and Holbrook 2003). Nostalgia proneness is made up of items that measure an individual's attitude towards the past. Someone who is high on nostalgia proneness would have positive attitudes towards the past and generally think that things in the past were better than things are now; that the past was better than current times. Holbrook (1993) called it the Nostalgia Index but used scale development procedures. Looking at the theoretical definitions of the index of consumer sentiment and Nostalgia proneness index, generally, attitudes can be used to form a construct.

Desires and preferences are acted upon by other variables and are thus formative. For example, consumers' wants and desires are influenced by advertising, which later influence consumption behaviors (Holt 2002). Proneness for something can also be reduced down to individual differences (Holbrook 1993), and individual differences are often influenced by value orientations (Schwartz 1992), sociocultural history (Allen 2002), and thoughts, beliefs, or appraisal processes (Roseman et al., Lazarus). Values influence the meaning that people attribute to things (Schwartz 1999), and values may later influence behaviors and justify past behaviors (Schwartz and Bardi 2001). Sociocultural history also influences later behaviors (Allen 2002) just as wants and desires influence later consumption behaviors (Holt 2002). Cognitions and the appraisal of events have been shown to influence emotions (such as desire) and later coping behaviors (Roseman 1994). Therefore, wants, desires, attitudes, values, sociocultural history, and thoughts/beliefs will act on and influence an individual's propensity to assimilate.

Development of the Index

We followed Diamantopoulos and Winklhofer's (2001) index-development protocols. This process entails content specification or defining the domain, creating a census of indicators for formative specification, monitoring indicator collinearity (no inter-item correlations), and relating the index to other variables for external validity with a nomological net. We first established the domain of acculturation and assimilation. Acculturation is defined as all the changes that arise following contact between groups and individuals of different cultural backgrounds and is the adoption by a person or group of the culture of another social group or the process leading to this adoption. Assimilation is the adoption by a person or a group of the culture of another social group to such a complete extent that the person or group no longer has any characteristics identifying him or her with their former culture and no longer has any particular loyalties to that former culture, or the process leading to the adoption (Rose 1956). Assimilation and acculturation are not interchangeable terms. Acculturation is the adoption of a culture to a certain degree with assimilation as the complete adoption of a new culture. The Propensity to Assimilate construct is thus defined as a tendency, likelihood, preference, or desire to completely adopt the culture of another sociocultural group (Berry and Sam 2017).

In order to create a census of items for the formative indicators, an in-depth literature review and two qualitative studies were conducted. The participants in the qualitative studies were Chinese immigrants and first and second-generation Chinese Americans. There was one 11-person Focus Group and 46 in-depth interviews conducted between May and July of 2018. The literature review focused on past culture and acculturation measures (Lowie 1937; Murray 1943; Kroeber 1948; Kluckhorn and Kelly 1945; Bidney 1946; Radcliffe-Brown 1949; Marin et al. 1987; Suinn et al. 1992; Triandis 1995; Stephenson 2000; Lerman et al. 2009). There was a

focus on Chinese immigrants and Chinese Americans in order to develop a measure specifically for that cultural group and eliminate any possible cultural confounds. The participants were living in the following areas when interviewed: Virginia, New York, New Jersey, Texas, and California (Southern and Northern). The overall sample consisted of 37 Foreign-born Chinese immigrants, 15 First-Generation Chinese Americans (born in the US and parents born in China), and five Second-Generation Chinese Americans (both them and their parents born in the US and grandparents born in China). Respondents were recruited through numerous avenues: a Chinese immigrant was hired to help recruit respondents on the East Coast, other respondents were recruited by contacting Chinese cultural centers on both the East and West Coasts, and we placed advertisements for the study in Chinese-owned businesses. Some respondents were recruited via a snowballing technique by requesting current participants to recommend others, and many respondents were contacted by placing an open message about the study on WeChat, which is a Chinese social media and texting application. Approximately 5 participants responded to that message. All participants were given a $25 in exchange for their time.

The focus group was conducted with 11 Chinese immigrants on the East Coast at a Chinese Baptist church. There were six females and five males ranging in age between 30 and 64, and on average the group had been in the U.S. 15 years. 46 in-depth interviews were conducted throughout the United States. 26 participants were Chinese immigrants, 15 first-generation Chinese Americans (born in the U.S. and parents born in Chinese), and five second-generation Chinese Americans (born in the U.S., parents born in the U.S., and grandparents born in China). A large effort was made to seek out individuals of various religious backgrounds, ages, income-levels, education-levels, and occupations. In the foreign-born group, there were 15 males and 11 females. In the first-generation group there were six males and nine females, and

the second-generation group had one male and four females. See the demographic breakdown of the participants in the Appendix.

Following Strauss and Corbin's (1998) interview guidelines and Barry (1980) and Kroeber's (reprint 2017) major acculturation and cultural themes, we created the interview question guidelines. For the list of questions used, please see the Appendix. We conducted interviews until we reached saturation (Strauss and Corbin 1998), and the interviews yielded 1,170 pages of analysis. The data was then analyzed in NVivo 12 for points of similarity and differences, and themes and sub-themes emerged from the data. Four researchers analyzed the transcripts and participated in coding the themes over a period of four months, regularly met to discuss the findings, examined the interpretative themes, identified passages indicative of the themes, and met to resolve differences. We analyzed the qualitative data for themes using the constant comparative method (Glaser and Strauss 2017; Strauss and Corbin 1990; Lincoln and Guba 1985). We also used a generative inquiry approach in order to support the finding of the Propensity to Assimilate construct, and subjective inquiry analysis to understand the immigration acculturation experience, which backed up the findings in existing literature that acculturation is a process (Lincoln and Guba 1985).

The Propensity to Assimilate Construct - Grounded Theory Qualitative Findings

An individual's Propensity to Assimilate may be formed by three sub-themes or factors. An individual's background or sociocultural history influences someone's desire to adapt or assimilate to an environment (Berry 1997; Allen 2002). Likewise, an individual's thoughts on self and cultural beliefs will also influence their desire or likelihood to assimilate (Berry 2004), and most importantly an individual's wants and desires will influence how much they actually want to assimilate and will eventually assimilate, if given the chance (Belk et al. 1997; Holt

2002). For example, Clara a 60-year-old first-generation Chinese American woman that lives in a suburb of San Francisco told a story about her family's efforts to buy a home in a predominantly white neighborhood in the 1960s and how they were discriminated against because of their ethnicity. Her early experience with cultural differences and discrimination may have influenced her desire to assimilate into American life as she also told a story about how a friend of hers once told her she was the least "Asian" person they knew. Clara calls herself assimilated to the U.S. but occasionally enjoys participating in Cantonese traditions. Her family was from Shanghai, which is not a Cantonese province. Therefore, it is likely that an individual's sociocultural history will influence their likelihood or propensity to assimilate. See Appendix for quotes. This leads to the following proposition:

> **Proposition 1**: An immigrant consumers' sociohistorical experiences will influence their likelihood to assimilate.

Additionally, an individual's thoughts on self and the cultural beliefs they hold may also play a role in someone's propensity to assimilate. A 30-year-old male, Lee, talked about what he thought were culturally acceptable career paths for him to take as a Chinese immigrant and how he thinks that his musically oriented career choice goes against culturally acceptable norms. Largely, it seemed that Lee, a first-generation Chinese American, held cultural beliefs about what is considered appropriate career choices for someone from his culture. Therefore, how strongly someone holds onto cultural beliefs may indicate how likely they are to assimilate to the U.S. culture. As a result, the following proposition is offered:

> **Proposition 2:** An immigrant consumers' thought on self and cultural beliefs will influence their likelihood to assimilate.

There was a very strong theme throughout all the transcripts involving individuals' desires and wants related to cultural elements. Nearly 90% of the 57 transcripts had a theme of wants and desires. For example, Ben, a foreign-born Chinese immigrant from Shanghai who now lives outside San Francisco, stated that he had such a strong desire to try to fit into American culture that he specifically sought out American women to date in hopes that these women would help him assimilate. Ben strongly desired to fit into American culture and acquire American friends even though his current acculturation status suggested that he was living separately from American culture. It is therefore likely, that when an individual has a high desire to fit into U.S. culture, that they also will have a high propensity to assimilate and will make choices that help fulfill their desires. The following proposition is therefore posited:

> **Proposition 3:** An immigrant consumers' wants and desires will influence their likelihood on acculturating to certain levels.

Acculturation Themes and Propositions

Twelve overarching cultural themes emerged from the qualitative data analysis. All the themes that emerged also tied to the existing literature on culture. Each will now be discussed in turn.

Aesthetics

Aesthetics was found to be an overarching cultural and acculturation theme in the qualitative findings. Aesthetics is an overall concern with beauty or the culmination of the senses that can result in a perception that something is pleasant to an individual. Lowie (1937), Murray (1943), Kroeber (1948), Kluckhorn and Kelly (1945), Radcliffe-Brown (1949), and Bidney (1946) included artistic tastes and norms, artwork, all human creations, and meaning of

beauty and artistic ideals in their definition of culture. This theme is defined as someone's history with, desire for, thoughts on, or actual decorating behavior of home decorations and/or clothing. Largely, this has to do with art, decorations, or things someone may find aesthetically pleasing either in the Chinese or Western style. For example, someone may say their home is decorated in a Western style, but they may wish they had more Chinese decorations and art. This would be an example of Western aesthetic behaviors but a desire or propensity to have more Chinese art. For example, Cara, a first-generation Chinse-American woman in her twenties laughed when she was asked if she liked Chinese styles. Cara appeared to have a low desire for Chinese aesthetics and found that topic laughable, and it is likely that because of her low desire for Chinese aesthetics that she would have a higher propensity to assimilate (see Appendix for quotes). Therefore, it is likely that someone's desire for either Chinese or American aesthetics goods or services can influence their propensity to assimilate. This then leads to the following proposition:

> **Proposition 4:** A desire for Chinese or Western aesthetics will influence a consumer's propensity to assimilate.

Consumption Activities/Leisure

Consumption and leisure were another overarching theme found in the qualitative data that also matches with what is found in the literature. Consumption and leisure are defined as how someone chooses or wants to spend their spare time, what types of things they purchase or want to purchase, and their travel behaviors, experiences, and desires. Dixon (1928), Benedict (1929), Burkitt (1929), and Bose (1929) include in their definitions of culture the sum of people's activities, human habits, the totality of people's products and activities, and social activities in the broadest sense including marriage and other institutions. This theme had a great

deal of discussion about travel, type of media watched, hobbies, sports, and things the consumer

would like to spend their money on such as American or Chinese weddings. A participant may

have talked about what they currently do in their spare time that may demonstrate their self-

categorization into an acculturation group, but they may also have said things that suggest they

have a desire to be in another acculturative category based on what they want to be doing or what

they prefer to spend their money on. For example, Kelley, a 32-year-old, first-generation female

that lives in San Francisco, talked about how she wanted to have an American wedding, not a

Chinese wedding. Kelley's desire to choose her own consumption experience regarding her

wedding and to have an American wedding over a Chinese wedding may suggest she has a high

propensity to assimilate. Likewise, some participants discussed how they prefer watching

Chinese media. For example, Janet, a 40-year-old Chinese immigrant female, talked about how

she prefers watching Chinese shows in her spare time (see Appendix for quotes). Therefore, it is

likely that consumption desires either for Chinese products/services or American

products/services can influence someone's desire or propensity to assimilate. As a result, the

following proposition is offered:

> **Proposition 5:** A desire for Chinese or American consumption activities and use of
> leisure time will influence a consumer's propensity to assimilate.

Economics

Economics was a very important overarching theme from the qualitative data with the

most references coded under this theme (13% of the coded references). The economics theme

consists of money use, savings, and career. Kroeber (1948), Herskovits (1948), and Thurnwald

(1950) include economy and means of trade and money into their definition of culture. Like the

other themes, there were three sub-themes found here with sociohistorical experiences, beliefs,

and want/desires. Participants talked about how they wished that they saved better (a desire) and how they wanted to protect their family money while others talked about what were acceptable career paths for a "good" Chinese son or daughter, which suggest there are certain ingrained beliefs that can influence one's desire to assimilate. For example, someone may desire to save or make more money or desire a different type of job outside from culturally acceptable career choices. These desires may suggest someone's likelihood or propensity to assimilate, especially if they desire to follow their career dreams or a low propensity to assimilate if they desire to live frugally and follow their cultural career norms. Wei, a 29-year-old male Chinese immigrant talked about how he wanted to be an entrepreneur because he had worked at so many start-ups in Silicon Valley, and he really admired American's desire to follow their dreams. A first-generation Chinse-American female in her twenties (Cara) talked about how her father had a strong desire not to spend money and to not trust American banks. Her father (immigrant) desires to hold onto his money and not use American banking systems because of a lack of trust. He likely is in a separate acculturation category and has a low propensity to acculturate. He may also likely be reaching back to his struggle with money during his earlier immigration days and is holding onto that experience (see Appendix for quotes). Therefore, an individual's career choices and desire to save or live frugally can influence their propensity to assimilate. An individual who desires to follow their "dreams" and step outside traditionally acceptable Chinse career paths may be showing a higher propensity to assimilate. An individual that expresses a desire to follow traditional Chinese saving and frugality habits may be demonstrating a lower desire to assimilate. The following two propositions are therefore presented:

Proposition 6: Preferences for careers may influence an individual's propensity to assimilate.

Proposition 7: Preference for saving patterns and frugality habits may influence an individual's propensity to assimilate.

Family

Family was another important theme that emerged from the qualitative data analysis. Family is defined as any relation through blood or marriage, and the role of the family plays a crucial role in acculturation as 11% of the codes are related to family. The Family theme largely consisted of family norms and rules and relationships between parents and children, grandparents and grandchildren, husbands and wives, and siblings. Firth (1939) and Thurnwald (1950) include family and spouses in their definition of culture. Participants often talked about what the family elders would allow the younger generations to do, how familial relationships were managed, and what was expected to happen as children, parents, and grandparents aged. Many participants talked about what they want and expect from their children while many children talked about the importance of caring for the older generations as they aged. For example, Amy, a 60 year-old female first-generation Chinese American women who lives in Southeast Virginia talked about how she wants to prepare herself so her children do not have to care for her as she grows old as well as her own experiences when caring for her aging parents. Additionally, family rules also play a role in acculturation, especially in how they are followed. A second-generation Chinese-American woman in her 40s talked about how her mother expected her to marry within her race and how her father was more relaxed about it (see Appendix for quotes). Therefore, it is likely that family rules and familial relationships and expectations play a role in an individual's propensity to assimilate. If an individual has a desire to break away from familial norms, they may have a higher propensity to assimilate. The following proposition is therefore posited:

Proposition 8: The degree of an individual's desire to follow familial norms may influence their propensity to assimilate.

Food

Second only to the importance of Economics, Food was another important cultural theme that came out of the qualitative analysis, accounting for 12.6% of the coding count references. Food consumption, preparation, tastes, and food products are well known to play a role in culture and acculturation. Dixon (1928), Burkitt (1929), Lowie (1937) include in their definition of culture totality of products including food, sum of activities through types of industries including food preparation, and food habits. The interview data that included discussions of food centered around the themes of food preferences, physical tolerances to certain foods, cooking roles, preferred grocery stores, and favorite restaurants. Many of the participants discussed foods that they would prefer to eat given a choice as well as their favorite places to go to eat. Half of the codes in the Food theme were devoted to wants and food preferences. A first-generation male participant in his early 20s talked about his desire to eat Lunchables growing up as well as his love for fast food. The same participant talked about how growing up his Dad encouraged him to go to McDonald's and how he now loves American fast food places although he tries to be healthy (see Appendix for quotes). Therefore, it is likely that an individual's food preferences may influence someone's desire or propensity to acculturate. A desire to consume American types of foods may suggest that someone has a higher propensity to assimilate and a desire to eat predominantly Chinese foods may suggest that the consumer has a lower propensity to assimilate. The following proposition is therefore offered:

> **Proposition 9:** An individual's preference for foods may influence their desire and propensity to assimilate.

Holidays

Another theme that came out of the analysis were the meaning and celebrations of holidays as well as the holidays that individuals choose and/or prefer to recognize. Kluckholm and Kelly (1945) and Gillin and Gillin (1942) include in their definition of culture customs, traditions, and the passing down of social heritage events. Cultural customs and traditions can be expressed through celebrations of important events or holidays. Celebrating Chinese New Year was the most often mentioned holiday followed by Thanksgiving, Christmas, and birthday celebrations. The degree of celebrating Chinese New Year varied for the participants. Some discussed how their families have opening and closing dinners and closely follow the customs and others talked about just having one meal to recognize the holiday. Still, others talked about skipping the holiday all-together. Many participants also talked about celebrating Thanksgiving with some adapting the traditional Turkey for duck and others closely following American traditions. Some participants discussed how they either would like to celebrate or don't care to celebrate Chinese New Year. For example, Janet, a Chinese immigrant in her 40s talked about how she would like to celebrate Chinese holidays but is not able to because of her work schedule. Another participant, a Chinese immigrant male in his late 20s who works in the Tech industry talked about how Chinese holidays are not that important to him (see the Appendix for quotes). Therefore, the degree that an individual wants to celebrate Chinese and/or American holidays may influence their propensity to assimilate. This would lead to the following proposition:

> **Proposition 10:** An individual's preference for holiday celebrations may influence their desire or propensity to assimilate.

Language

     Boas (1911), Murdock (1941), Kluckholm and Kelly (1945), and numerous other historical scholars include language, vocal patterns, and communication styles in their definitions of culture. Language use has historically been thought to predict or explain an individual's level of acculturation (Zane and Mak 2005). The coding of the qualitative findings suggests that desired language use may be able to influence someone's propensity to assimilate, however, it was a smaller percentage of the coding references at 6%. Many participants discussed how they wished their language skills in either Chinese or English were better, mostly dependent on whether they were foreign-born Chinese immigrants or first or second-generation Chinese Americans. One Chinese immigrant female talked about how she wished her English language skills were stronger so that she could have a more successful business. Another Chinese immigrant participant talked about how he was not teaching his children Chinese and only allowed English to be spoken in his home. Through pushing English only on his children, he was showing his desire for them to assimilate which could also be part of his own assimilation desires.   There was a first-generation participant who talked about how she desired to have stronger Chinese language skills as she lost her Chinese language use when she was in elementary school and tried to gain it back by taking Chinese classes in college (see the Appendix for quotes). Therefore, an individual's desire to increase their English language skills may suggest that they have a higher propensity to assimilate and an individual's desire to increase their Chinese language skills may suggest a lower propensity to assimilate and perhaps a desire to re-gain connection with their culture. As a result, the following proposition is therefore offered:

Proposition 11: An individual's desire to increase their language skills in either Chinese or English may influence the degree of their propensity to assimilate.

Self-identification

Another theme throughout the qualitative work was someone's view of themselves based on their culture. Goldenweiser (1933) stated that an analysis of culture leads back to the individual mind, and Bose (1929) and Thurnwald (1950) include ways of thought and a body of beliefs in their definition of culture. Additionally, researchers have often coupled acculturation measurements with ethnic identity (Bonin et al. 2006; Harrolle and Trail 2007). Kwan (1997) measured ethnic identity in order to measure an individual's assimilation. There were a small percentage of codes where individuals talked about their beliefs about their own self-identity. How someone views themselves can paint a picture on how they wish to be seen. For someone who feels ashamed of their culture, they may likely have a strong propensity to assimilate in order to eschew their "embarrassing" cultural background. Additionally, someone who feels great pride in their cultural heritage may have a desire to keep part of their cultural selves and may even have a propensity to be integrated if not categorize themselves into the separate acculturation category. For example, a first-generation Chinese American woman in her 60s talked about how she felt ashamed to be Chinese growing up because she felt her parents were backwards and restrictive. Just as someone could be seeking to avoid their culture, another person could feel very proud of their cultural identity. A Chinese immigrant male talked about how he was proud of his culture for its innovation in creating new food dishes (see the Appendix for quotes). It is likely that how someone feels and thinks about their cultural or ethnic identity can influence their desire or propensity to assimilate. If someone has negative feelings towards their cultural identity, they may be more likely to assimilate, and if someone has positive feelings

towards their cultural identity, they may have medium to low propensities to assimilate. This would lead to the following proposition:

> **Proposition 12:** An individual's beliefs and feelings about their own cultural identity will influence their propensity to assimilate.

Religion

There was a theme of religion throughout the interviews, which is noteworthy since organized religion is still largely banned in mainland China. Religious belief systems have historically been included in the definition of culture (Dixon 1928; McIver 1942). There were generational differences found in religious behaviors, and for the foreign-born immigrants, there sometimes seemed to be a higher desire to practice a religion than for first or second generations. However, just as there were some that had a high desire to practice a religion, there were those that had a very low desire and disdain for religion. It is likely that those that have a high desire for religion were more likely to have a high propensity to assimilate, for the foreign-born immigrants, since this was a newer freedom offered to them that was not allowed in their home country. For those in the first and second generations, there may be an opposite relationship between religiosity and propensity to assimilate. Those that are less religious are likely to have a high desire to assimilate and those that are more religious may have a desire to integrate (or stay separate). According to recent reports on the Pew Research center, the overall trend in the US shows that membership to religious organizations is on the decline and is expected to keep declining over the next forty years. Religion may not be considered as "mainstream" anymore. One Chinese-born male participant talked about his decision to come the U.S. in order to find religious freedom as he is a member of a religious group that is banned in China. He also talked about how he admired American society for its Christian moral belief systems. On the other side

of religiosity, a 40-year-old second-generation Chinese American woman living in New York City mentioned how she was atheist and doesn't like religions. She also quit her job in the last few years to be a full-time traveling musician. She does not speak Chinese, but she knows German and serves as the German interpreter for her band when they go to Europe. She also has recently developed a strong interest in Chinese documentaries and books. It is likely that she is very assimilated but may have a desire to be integrated or feel connected to her Chinese cultural heritage. There was a first-generation Chinese American woman who talked about how she was religious and believes that children should start their day in prayers. This individual is also very family oriented and is proud of her son for becoming an engineer and being a typical Chinese son. While she is first-generation, she may currently be in an integrated status and because of her beliefs about the importance of following acceptable career paths for Chinese individuals, she might have a low to medium propensity to assimilate (see the Appendix for quotes). Therefore, it is likely that a high emphasis placed on religion for foreign-born immigrants could be related to a higher propensity to assimilate, and for first and second-generation immigrants, a high emphasis on religion could have a relationship with lower propensity to assimilate. As a result, the following proposition is posited:

> **Proposition 13:** Individual importance placed on religion may influence propensity to assimilate.

Schooling

Education and choice of school was another emerging theme that came from the qualitative coding analysis. The analysis demonstrated that the participants viewed education as a very important cultural element. Lowie (1937) includes formal and informal education in his definition of culture, and LaPiere (1946) defined culture as all the customs, traditions, and

institutions that influence learning of social groups over generations. 2.5% of the coded qualitative counts include references to schooling and education. Many participants talked about the type of schooling they experienced growing up, whether they were a minority or majority ethnic group in their schools, the importance of weekend or after-school Chinese programs, the importance of higher education, and desires or preferences to attend Chinese or American schools for themselves or their children. For example, a second-generation Chinese American woman told a story about how she went through a great deal of effort to get a Mandarin immersion program set up for the local school system for her son in Palo Alto, California. She discussed community resistance to the program as well as issues with her son's desire to attend the school. Her son ended up dropping out of the program citing that Mandarin was too hard for him but wound up studying Japanese later in life. It may be worth nothing that she had a desire for her son to be integrated and learn the Chinese language even while she herself says her Chinese language skills are very weak. It is likely that the second-generation woman has a low propensity to assimilate since she desired this Mandarin immersion program school for her son. It is possible that she is currently at an assimilated level but has a low desire or propensity to be assimilated, meaning that she has a desire to go back to her cultural roots and be integrated between Chinese and American culture. By pushing this program for her son, she is perhaps reflecting what she wants for her child. It is interesting that her son rejected the program by saying he wasn't good at languages, but later studied and succeeded in the Japanese language. Her son may have a higher propensity to assimilate than his mother (see the Appendix for quotes). Therefore, it is likely that desire to attend either American or Chinese schools may influence an individual's propensity to assimilate. The following proposition is therefore presented:

Proposition 14: Desires for and the importance of American or Chinese schools can influence someone's propensity to assimilate

Social Structure

Social Structure was another emerging theme that came from the analysis accounting for 12.6% of the coded references. Largely this theme discussed neighborhoods where people live or want to live and friend groups or desired friend groups. Murdock (1941) included social interpersonal relationships in his definition of culture, and Boas (1911) included shelter and living arrangements in his definition. Many of the discussions surrounding this theme revolved around a desire for either more American or multi-cultural friends while some participants discussed wanting to live in either more Chinese dominant neighborhoods or American neighborhoods. The discussion of neighborhoods came up more often for those living in California (southern and northern), but all of the participants, no matter where they lived in the U.S., discussed friend groups. For example, two first-generation female Chinese Americans aged 18 and 24 both discussed how they recently started desiring more diverse and non-Asian friend groups. A Chinese-born male participant, also in his twenties, discussed how he did not feel part of American society because he lacked connections to others and hinted that he did desire more American friends and relationships (see the Appendix for quotes). Therefore, it is likely that someone's desire to develop diverse or American relationships may influence their propensity to assimilate. The following proposition is therefore offered:

Proposition 15: A desire to develop American or non-Asian relationships may influence someone's propensity to assimilate.

Values

The importance of specific values also emerged from the qualitative analysis. Culture includes views on mode of life (Wissler 1929), accepted ways of thinking and behaving (Young 1934), material and social values (Thomas 1937), ethics and morals (Kluckhohn and Kelly 1945), and social cultural values (Kroeber 1951). Values references accounted for approximately 12% of the coded references. Throughout the discussion on values a handful of sub-themes emerged. These sub-themes included work ethic, time as an asset, attitudes towards risk, patriotism and political involvement, freedom, openness, friendliness, and individualism. Additionally, participants discussed whether a value was a "typical" Chinese value or an American value as well as their beliefs and likes/dislikes towards specific values. For example, a Chinese-born woman in her 40s discussed friendliness as a typical American value and commented that she did not much care for it. Another participant, first-generation, also mentioned friendliness and equated it to generosity as a typical American value - this individual commented that she felt positively towards it as someone who was not her boss at work once mentored her into a promotion. Additionally, many participants talked about the importance of a strong work ethic, which was seen as a typical Chinese value (see the Appendix for quotes). Therefore, it is likely that individuals develop opinions and attitudes towards what is a typical Chinese or American value. Those that feel positively towards American values may have a higher propensity to assimilate, and those that feel that Chinese values supersede "typical" American values may have a lower propensity to assimilate. This would lad to the following proposition:

Proposition 16: Positive or negative feelings towards "typical" Chinese or American values can influence an individual's propensity to assimilate.

Emergent Differences

There were differences found between and among the Chinese-born immigrants, first-generation Chinese Americans, and second-generation Chinese Americans. Largely, no differences were found among participants that were living in various parts of the United States. However, those that lived on the West or Northeast of the country paid more attention to ethnic make-up of neighborhoods and had more access to diverse grocery stores and restaurants, which may have influenced neighborhood selection and food choices more than those that lived elsewhere. The main differences found in the respondents were generational. Chinese-born immigrants seemed to adopt two different mentalities – to either assimilate themselves as much as they can into their new culture or to stay separate with other Chinese immigrants. Some Chinese immigrants discussed the importance of their children fully assimilating and desiring to assimilate themselves through developing social relationships with Americans. Other immigrants talked about the ease and comfort of developing and maintaining relationships with individuals that are just like them, perhaps also Chinese immigrants that work in the same industry. This suggests that foreign-born immigrants either desire to assimilate or desire to maintain separation from mainstream U.S. culture. The first-generation respondents seemed to either have a high desire to assimilate or to be integrated with feet in both their Chinese and American cultures. Some first-generation respondents talked about their high desire to fit in with U.S. culture by eating the typical American foods (lunchables, McDonald's, and etc.), engaging in American consumption and leisure activities, and preferring non-Asian or a diverse friend group. However, some of the first-generation respondents talked about the importance of adhering to acceptable Chinese values such as saving money, hard work, and following acceptable career paths for a Chinese immigrant. Those that highly respect and follow Chinese

value systems may suggest that these individuals might desire to be integrated with connections to both cultures. While the second-generation had only five participants, all the interviews had similarities with few outliers. Largely, this generation had a strong desire to be connected to their Chinese culture. They all talked about desiring to maintain connections to Chinese cultural centers, preferring Chinese foods, and pushing their children to learn their family language. The second-generation appeared to be well assimilated into American life, but strongly desired to either be integrated or re-attach themselves to separate Chinse cohorts living within the U.S.

Overall, Chinese-born immigrants either desired to be assimilated or be separated (very high or very low propensity to assimilate). First-generation Chinese Americans desired to be assimilated or integrated (high propensity to assimilate or medium propensity to assimilate). Second-generation Chinese Americans appeared to have a strong desire to be a part of their Chinese culture and when presented with choices, would typically prefer the Chinese "thing" over the American one (low propensity to assimilate.). This has implications for how marketers should treat their cultural consumers. Just because a consumer appears highly assimilated does not mean they will want to be treated that way in a service setting. Alternatively, just because someone appears non-assimilated and separate may not mean they want to be treated that way by marketers and service providers. If someone has a high propensity to assimilate, they may desire to be treated as such, even if their current level of adaptation has not reached their desired level of adaption. This would lead to the following propositions:

Proposition 17: Those that have a higher propensity to assimilate will not desire cultural accommodations in service settings

Proposition 18: Those that have a lower propensity to assimilate will desire cultural accommodations in service settings

Item Generation for Index Development and Scale Adaptation

From the qualitative data a list of items that would support the definition of the propensity to assimilate was generated with 12 over-arching themes of aesthetics, consumption activities/leisure time, economics, family, food, holidays, language, personality/self-identification, religion, schooling, social structure, and values. See the Appendix for quotes supporting the propensity to acculturate themes from the qualitative findings. Both the literature review and the thematic findings from the qualitative data aided in the generation of a list of items for the formative propensity to assimilate construct. The original list consisted of 300 items, which were iteratively pared down between the four researchers to a list of 34 items. The 34 list of items are as follows:

1. I prefer to speak Chinese totally (Mandarin, Cantonese)
2. I prefer to speak English totally
3. My command of English is weak
4. I prefer to speak both English and Chinese
5. I prefer Chinese Art and artifacts in my home
6. I prefer non-Chinese art and artifacts in my home
7. I like to wear clothes that remind me of China
8. Religion is important to me
9. I like the fact that I can practice my religion freely
10. I prefer American food
11. I prefer Chinese food
12. I prefer to shop for food at American grocery stores
13. I prefer to shop for food at Chinese/Asian grocery stores

14. I prefer to spend time with Chinese friends

15. I prefer to spend time with my American friends

16. The extended family is important to me

17. I prefer to live in an area with other Chinese neighbors

18. I prefer to celebrate Chinese holidays

19. I prefer to celebrate American holidays

20. It is important for me to be successful and make a good salary

21. I believe that saving money is very important for me

22. Time is an important resource

23. Hard work is important to be successful

24. I am proud to be an American

25. I love my Chinese roots

26. I prefer Chinese schools for my kids

27. I prefer American schools for my kids

28. After-school tutoring and Saturday schooling are a necessity for my children

29. I need to spend time in Chinese cultural centers

30. I prefer Chinese entertainment.

31. I prefer American entertainment

32. I like to work in a career that my parents would approve

33. I strongly identify as an American

34. I strongly identify with the Chinese culture

Content Validity

After the initial list of items was generated, 14 experts in the cross-cultural research field were contacted for conducting content validity and 12 of those experts agreed to participate. The following is a list of the experts that were contacted:

- Dr. James Johnson, Rollins University

- Dr. Fernando Fastoso, York University, UK

- Dr. Barbara Mueller, San Diego State University

- Dr. Gregory Kivenzor, University of Connecticut

- Dr. Shintaro Okazaki, King's College – London

- Dr. Charles Ray Taylor, Villanova University

- Dr. Lou Pelton, University of North Texas

- Dr. Leyland Pitt, Simon Fraser University, Canada

- Dr. Michel Laroche, Concordia University, Canada

- Dr. Michael Czinkota, Georgetown University

- Dr. Cheryl Nakata, University of Illinois at Chicago

- Dr. Leona Tam, Wollongong University, Australia

- Dr. Yuping-Liu-Thompkins, Old Dominion University

- Dr. Mark Peterson, University of Wyoming

A Delphi technique was used for conducting the item's content validity, which is a structured method of handling a panel of experts on a specific topic allowing for multiple rounds of revisions and justifications for ideas. The experts were asked to indicate one of four choices

regarding the items: 1) does it help describe an individual's propensity to assimilate, 2) does it help describe an individual's actual acculturation level, 3) does it describe both constructs, and 4) does it not describe either of the constructs. Anything that did not describe an individual's propensity to assimilate was removed from the list of items. Additionally, the experts were asked to specify any wording or conceptual issues with the items and changes were made accordingly.

It was recommended by nearly all the experts to remove or re-word many of the items that had to do with the individual's original Chinese culture and focus on the American culture; however, they recommended that there remain at least one item that had to do with the participant's home culture. The item that should remain was recommended to be a Chinese media or entertainment type of question by a leading expert in the field (Dr. Michel Laroche). Additionally, the same leading expert in the field recommended the inclusion of two types of English-language questions, one that had to do with language use with family and one that had to do with every-day language use (Dr. Michel Laroche). It was also recommended to remove religious items as well as many of the food related items. Eight out of the twelve experts recommended keeping in items related to language-use, media-use, holidays, and ways an individual self-identifies.

After the first round of content validity, the list of items was revised and re-sent to the panel of experts who made additional comments and recommendations. The only other recommendations made from the second round of content validity review were suggestions for cleaner ways to word the items. Then there was a pre-test of the questions with two first generation Chinese Americans (a male and a female) and two Chinese immigrants (a male and a female). Based on their recommendations some items were further clarified, but no items were deleted. A list of 19 items plus 3 global statements, which are to be used for multi-collinearity

analysis and external validity, came out of the 34 items from the first content validity review and are as follows:

1. I like to speak English whenever possible in my daily interactions

2. I like to speak English whenever possible with those in my household

3. I want American style art and artifacts in my home

4. I want to eat the foods that typical Americans eat

5. I like to spend time with my American friends

6. I want to celebrate American holidays

7. I am proud to live like an American

8. I want (or would want) American schools for my kids

9. I prefer American entertainment (music, movies, TV shows, sports, etc.)

10. I would like to be identified as an American

11. I want to attend religious meetings or religious gatherings for the purpose of socializing with American people

12. I want to attend non-religious gatherings for the purpose of socializing with American people

13. I like to primarily shop at American grocery stores

14. I want all of my friends to be American

15. I want all of my closest friends to be American

16. I like to always celebrate American holidays

17. I like to make choices so others identify me as an American

18. I prefer American media such as magazines, newspapers, TV shows, YouTube channels, Instagram, Facebook, or American music groups

19. I prefer to use Chinese-based social media and communication applications such as WeChat, QQ, or Weibo

20. I want to feel connected to Americans (Global Statement)

21. I want to feel connected to the USA (Global Statement)

22. I want to be an American (Global Statement)

Pretest (N=64)

A pretest was conducted on 64 participants of Chinese or Chinese American background. Four attention check questions were included for quality control purposes. The data was collected using a Qualtrics panel, and participants were asked to answer a few questions before they started the survey to test their qualifications. The participants did not know we were targeting Chinese immigrants or Chinese Americans, but we did ask two ethnicity or culturally related blocks of questions. First, we asked if there was an ethnicity to which they identified and how strongly they identified with their ethnic group. At the end of the survey we asked them in which country they were born, and where their parents and grandparents were born. We kept participants who said they and/or their parents and grandparents were born in the United States, Mainland China, or Hong Kong. We eliminated participants who had connections to Taiwan, Singapore, Malaysia, and any other locations in order to control for possible cultural confounds. Any participant who failed the attention check question was immediately terminated from the survey.

The pre-test was used to determine if the items and survey questions were being correctly completed. The pre-test also resulted in additional country of origin and ethnicity checks. After the pretest further rounds of data included questions of country of birth, parent's country of birth,

and grandparent's country of birth in the beginning and at the end of the questionnaire. We then collected the data for the refinement of the index.

Index Refinement Sample (N=222)

We collected data on a total 222 participants between April and May 2019 using a Qualtrics panel with Chinese immigrants and Chinese Americans. The same procedures were used for controlling the quality of the data as for the pretest. Individuals selecting to participate in the survey were not aware we were seeking a Chinese American and Chinese immigrant demographic. They answered a few questions in the beginning before they entered the survey to see if they qualified for the study. We removed participants who failed the attention checks, were not of Chinese origin, and who had discrepancies between the beginning country of origin questions and the same set of questions at the end of the questionnaire. This indicated that the participant may have been confused or lying about where they were from. This resulted in removing 23 participants. Additionally, we removed participants who indicated that they had very recently immigrated to the United States. This was determined by comparing the age of immigration given in the survey to the age they currently are now. For example, if they listed that they were between 18 and 24 years old and immigrated between 18 and 25 they were removed from the sample. 10 participants were removed due to recent immigration. Half those 10 indicated that they came to the U.S. just for schooling and a few indicated they had come to the US only to take care of family members. We removed these participants because they have not shown a commitment yet to remain in the United States, there were concerns about English language capability with them for the survey, and half of them were a student sample which is a microcosm of the population. We used the Armstrong and Overton method to compare early and late respondents' answers on the index items and there were no significant differences. We

compared differences on the time period of collection and there were no significant differences between early and late respondents on age, country of birth, or gender when using a Pearson chi-square test. The Index then was ready for testing in a nomological net.

Sample Demographic

There was a somewhat equal distribution of participants' ages. Most of the participants were in the 56 to 65-year-old age group followed by 25-35, 35-45, and 46-55 groups. In all, 87 males and 135 females participated. In an open-ended question to have the participants tell us a little about themselves, 37 mentioned their ethnic background. We found that 187 identified themselves as Chinese while 35 identified themselves as Chinese American. It was also found that 66 identified strongly with their identity, 47 identified somewhat strongly, 45 identified as very strong, 39 identified a little bit strong, 18 identified as neither weak nor strong, four identified as a little bit weak, two as somewhat weak, and one as very weak. In terms of origin, 136 participants were born in the US, 51 were born in Mainland China, and 35 were born in Hong Kong. Of the respondents, 157 participants' mothers were born in Mainland China, 36 of their moms were born in the US, and 29 of their moms were born in Hong Kong. Also 175 of participants' fathers were born in Mainland China, 33 were born in the US, and 14 were born in Hong Kong. Thus, the majority of the participants were first generation Chinese American. It was also noted that 199 stated that both of their maternal grandparents were born in Mainland China, and 195 stated that both of their paternal grandparents were also born in Mainland China. We also noted that 128 stated that they were the first to live totally in the US, 47 stated that both their parents were the first to live totally in the US, and 18 stated that both sets of grandparents were the first to live totally in the US. Most of the participants stated that they had income above $120,000 followed by the income range of $50,000 to $69,999. Also, the majority, 94

participants, graduated from college with a bachelor's degree, 40 had some college, 32 had a

masters' degree, and 24 had doctorate level degrees. While the majority of the participants were

born in the US (135), for those that immigrated, the most came when they were between the ages

19 and 25 (24), followed by the age group between 5 and 10 (16), and 26 and 35 (15). Most of

the participants came from California (87), with the next most coming from the New York area

(24), and the rest were from various states throughout the US. See charts in the Appendix for the

demographic breakdowns.

Refinement of the Index

We strictly followed the protocols established by Diamantopoulos and Winklhofer

(2001), Diamantopoulos and Sigauw (2006), and Diamantopoulos (2011) for the refinement of

the index. Diamantopoulos and Winklhofer (2001) state that there are four steps critical to index

construction: 1) content specification, 2) indicator specification, 3) indicator collinearity, and 4)

external validity. Steps 1 and 2 were discussed above and were addressed by specifying the

domain and creating a census of indicators through a literature review and qualitative studies. In

order to address steps 2 and 3 we first selected three global items on which to regress the items.

We regressed the 19 items on the three global statements in order to test for significance

and multi-collinearity. When specifying formative indicators, there was a balancing act between

including a census of the indicators in order to have a breadth of coverage and excluding

indicators with high multi-collinearity (Diamantopoulos 2011). "With causal indicators we need

a census of indicators, not a sample. That is, all indicators that form n should be included"

(Diamantopoulos 2011; Bollen and Lennox 1991, p. 308). "Errors of omission can have

potentially serious consequences and, therefore, researchers should explicitly think about their

possible occurrence at the indicator specification stage" (Diamantopoulos 2011 p. 339). Since

formative measures are essentially multiple regressions, there is a risk of multi-collinearity

causing problems. Items with "substantial multi-collinearity" should be removed

(Diamantopoulos 2011 p. 340). Last, the indicators must have a common consequence, "the

formative indicators x1 – x4 *must* share the latent variable n as a common consequence and,

moreover, n must fully mediate the effects of x1-x4 on other observed or latent variables that are

modeled as outcomes of n" (Diamantopoulos 2011 p. 340), therefore, there are implied

proportionality constraints that must be tested in the overall nomological net.

For the index specification, the problems of potential errors of omission and the presence

of substantial multicollinearity were considered, with substantial multi-collinearity becoming an

issue with a variance inflation factor over 10 (Diamantopoulos and Winklhofer 2001). In

Diamantopoulos and Sigauw (2006) the authors use a .30 tolerance level cutoff criterion. To

account for external validity, each indicator should be correlated to another variable external to

the index and only those indicators that are significantly correlated with the variable of interest

should be retained (Spector 1992; Diamantopoulos and Winklhofer 2001 p 272). The way to

select the variable is to use a global item that summarizes the essence of the construct that the

index intends to measure, "a global item that summarizes the essence of the construct that the

index purports to measures"(Diamantopoulos and Winklhofer 2001 p 272). Additionally, "a

more satisfactory approach to validation, allowing the assessment of the proposed indicators as a

set" (Diamantopoulos and Winklhofer 2001 p 272). We used a set of three global items to

measure an individual's overall feelings of "Americanness" or connection to Americans and the

USA.

1. I want to feel connected to Americans (Global Statement)
2. I want to feel connected to the USA (Global Statement)

3. I want to be an American (Global Statement)

We regressed all the items onto those measures as well as an average of those measures since there was high reliability of those three dependent variables (Cronbach's alpha of .87) and removed items that were insignificant. There was no substantial multi-collinearity, so no items were removed because of that issue. The following items were removed because of a lack of significance.

1. I like to speak English whenever possible in my daily interactions

2. I like to speak English whenever possible with those in my household

3. I want American style art and artifacts in my home

4. I want to eat the foods that typical Americans eat

5. I prefer American entertainment (music, movies, TV shows, sports, and etc.)

6. I want to attend religious meetings or religious gatherings for the purpose of socializing with American people

7. I like to primarily shop at American grocery stores

8. I prefer to use Chinesebased social media and communication applications such as WeChat, QQ, or Weibo

The items that remained are below. See the chart in the Appendix for a more detailed breakdown. The index resulted in nine items with significance on the global statements and no substantial multi-collinearity.

1.I would like to be identified as an American ($F(19,202)=18.254$, $p<.000$), R2=.795 on the DV "I want to be an American" VIF = 2.60

2.I like to spend time with my American friends   ($F(19, 202)= 22.941$, $p<.05$) R2=.827 on the *DV of the average of the three global statements VIF =2.02*

3.I want to celebrate American holidays $(F_{(19, 202)}= 22.941, p<.05)$ $R^2=.827$ on the *DV of the average of the three global statements VIF = 3.45*

4.I am proud to live like an American $(F_{(19, 202)}= 22.941, p<.000)$ $R^2=.827$ on the *DV of the average of the three global statements DV=3.21*

5.I want (or would want) American schools for my kids $(F_{(19,202)}=15.54, p<.05$) $R=.77$ on the DV "I want to feel connected to the USA" VIF = 2.14

6.I like to always celebrate American holidays $(F_{(19, 202)}= 22.941, p<.05)$ $R^2=.827$ on the *DV of the average of the three global statements VIF = 3.01*

7.I like to make choices so others identify me as an American $(F_{(19, 202)}= 22.941, p<.05)$ $R^2=.827$ on the *DV of the average of the three global statements VIF = 3.45*

8.I want to attend nonreligious gatherings for the purpose of socializing with American people $(F_{(19,202)} =11.458, p<.05$ $R^2=.72$, on the DV "I want to feel connected to Americans" VIF = 1.64

9.I prefer American media such as magazines, newspapers, TV shows, YouTube channels, Instagram, Facebook, or American music groups $(F_{(19, 202)}= 22.941, p<.10)$ $R^2=.827$ on the *DV of the average of the three global statements VIF = 2.50*

The majority of the items came from the average of the three global statements dependent variable. We selected the three global statements and averaged them since the concept of propensity to assimilate is complex. The definition of the construct is defined as a tendency, likelihood, preference, or desire to completely adopt the culture of another sociocultural group. Since we are focusing on assimilation in the U.S., we used the wording American and USA. Additionally, we used the wording of feeling connected the country and others in the country as well as a statement of becoming a member of the host county. The themes of the nine index items are 1) identification (personal and public), 2) social, and 3) media related.

Index Validation

Data for index validation

The next step was to validate the index using the Diamantopoulos and Winklhofer (2001) procedure (Zhang et al. working paper). The index validation data had a sample size of N=248 and was collected between May and August 2019 with measures put in place to quality control the data. The data was collected using a Qualtrics panel and participants were asked to answer a few questions before they started the survey to test their qualifications for it. The index validation data consisted of a randomized selection of cases from two separate data collection time periods, one in May and one in August. The participants did not know we were targeting Chinese immigrants or Chinese Americans. The same procedures were used for controlling the quality of the data as was used in earlier studies. There were seven attention checks in addition to "traps" put in the questionnaire to check for participants mispresenting themselves. We asked them to identify their country of birth three different ways and asked them to enter their age and later input their birth year. We also asked participants to give their zip code in the beginning and collected their state location at the end of the survey. Any inconsistencies with their answers resulted in the participants being terminated from the study. Just as before, all participants either identified as having Chinese or Chinese American ethnicity with 195 identifying as Chinese and 53 identifying as Chinese American. We found that 155 were born in the USA, 51 were born in Mainland China, and 42 were born in Hong Kong. In terms of gender, 94 participants were male, and 154 were female. The majority of the participants were between the ages of 36 and 45 (49), followed by the next highest cluster of age at the 25-35 age group (47), followed in turn by those between 66 and 75 (45). Seven participants were over the age of 76. There was a diversity of educational backgrounds - most of the participants completed undergrad (121), others had some

graduate school or had completed graduate school (68), and some had a few years of college or less (59). Most of the participants were in the $30k-$70k income bracket (67), 65 were between $70k-$120k, 60 made more than $120k, 33 made less than $30k, and 23 declined to answer this question.

Validated in SEM using AMOS

We followed Diamantopoulos (2011), Diamantopolous and Sigauw (2006), and Diamantopolous and Winklhofer (2001) in order to determine index validation and establish external validity using structural equation modeling (SEM) with the AMOS program. We began with the nine formative items determined above in the earlier study since they had already been ascertained not to have substantial multicollinearity. The nine items were identified in SEM with three reflective measures and in order to make the model identified in the program, one of the weights on the reflective measures was set to unity.

We analyzed the results and iteratively removed non-significant items one by one until we were left with three significant items that had good global and local fit. We also checked the modification indices and the squared multiple correlations. The modification indices did not present any relevant items of interest and all the squared multiple correlations indicated that the global statements were well explained by the linear relationship with the predictor variable. Global fit of the index was excellent (normed chi square = 3.1 (df=6), chi squared =18.31, p value of .005, the standardized RMR =. 03, GFI = .977, AGFI = .92, CFI = .985, root mean square error approximation = .091, PNFI=.391). All global fit measures indicate that there was good fit and overall agreement between the theoretical model and the sample data. The loading estimates had similar regression weights (Holidays =.236, Proud = .270, and Schools = .240) indicating that one item is not more important or heavily weighted than the others. Additionally,

the squared multiple correlations were all above .5. The standardized residual matrix had no absolute values above three indicating good local fit, and there were no nonnegative variances, indicating no issues with multicollinearity. The three items that remained after the validation procedures are the following:

I am proud to live like an American

I want (or would want) American schools for my kids

I want to celebrate American holidays

These items theoretically make sense since they encompass self-identity desires, socialization of children through education, and a desire to participate in mainstream society through the celebration of American holidays.

Scale Adaptation

We also adapted existing acculturation scales to be used in the Chinese and Chinese American consumer acculturation process. We started with the items from existing scales and followed the Churchill (1979) method of conducting a literature review and qualitative work. The chosen existing scales were used based on the findings from the literature review and in-depth qualitative work and are the following:

Suinn-Lew Asian Self-identity Acculturation Scale (Suinn, Rickard-Figueroa, Lew and Vigil 1987)

Asian American Multidimensional Acculturation Scale (Chung, Kim, and Abreu 2004)

Marín and Marín Acculturation Scale (Marín et al. 1987)

Cultural Religious scale (Huber and Huber 2012)

Stephenson Multigroup Acculturation Scale (Stephenson 2000)

We began with over 300 items that were then iteratively pared down based on a first round of content validity with four experts in the field (the dissertation committee). This reduced the items to 37, but a follow-up content validity assessment was run with the original cross-cultural experts (N=12), which increased the number of items to 41. After the content validity panel, we collected data to conduct exploratory factor analysis (N=222) and then collected additional data for the CFA (N=504). The 41 items are below that were used in the EFA.

1. I only speak my primary Chinese dialect in my daily interactions

2. I only speak in my primary Chinese dialect with those in my household

3. English is difficult for me

4. When I buy arts and artifacts for my home, I often select Chinese works

5. I always shop for food at Chinese/Asian grocery stores

6. When I get together with friends, I usually contact my Chinese friends

7. I live in an area with Chinese neighbors

8. I always celebrate Chinese holidays

9. I make choices that show my Chinese heritage

10. I send (or would send) my children to Chinese schools

11. I spend my time in Chinese cultural centers

12. I always choose Chinese entertainment (music, movies, TV shows, sports, and etc.)

13. I speak Chinese fluently

14. I do not speak English very well as compared to the average American

15. I do not read and write in English very well as compared to the average American

16. I display Chinese cultural art in my home where others that visit can see it

17. My room or house is decorated in the Chinese style

18. I often give Chinese art or items as presents

19. I follow a Confucian ideology

20. I follow a Buddhist ideology

21. I follow a Taoist ideology

22. I attend religious meetings or religious gatherings for the purpose of socializing with Chinese people

23. I attend nonreligious gatherings for the purpose of socializing with Chinese people

24. I always follow customs and rituals that my family observed

25. I always eat Chinese foods

26. I always eat my meals using Chinese style plates and utensils

27. All of my friends are Chinese

28. I follow the advice of my parents without question

29. My closest friends are Chinese

30. The neighborhood where I live is mainly Chinese

31. I always celebrate Chinese New Year

32. I always celebrate other Chinese Holidays in addition to Chinese New Year

33. I always follow the customs and rituals around Chinese New Year

34. I often participate in Chinese cultural traditions and rituals

35. I make an effort to respect my elders

36. I often send money to my family in China

37. I attend or my children attend Chinese language schools when they are in session

38. I make choices that show others my connection to the Chinese community

39. I live near a Chinese cultural center or a Chinatown

40. I regularly read, view, or listen to Chinese media such as magazines, newspapers, TV shows, or music such as on QQ or Wnagyi music

41. I always use Chinese based social media and communication applications such as Weibo, WeChat and/or QQ

Exploratory Factor Analysis

The exploratory factor analysis was conducted in SPSS 26 using the same sample data that was used to develop the index (see index development data with N=222). We used principal axis factoring and direct oblimin rotation since we expected and wanted to allow for the factors to be correlated (Tabachnick and Fidell 2013). We checked for the strength of intercorrelations among the items and inspected the correlation matrix and found no evidence of coefficients greater than .3, which would indicate that factor analysis is appropriate. Additionally, the Kaiser-Meyer-Olkin (KMO) measure is .899 and Bartlett's test of sphericity is significant with a p value < .001, therefore, the data was appropriate for factor analysis.

There were three rounds of EFAs conducted and each time the pattern and structure matrix were analyzed and any cross-loadings or loadings below .3 were iteratively removed and then the items were re-analyzed. Principal axis analysis revealed 6 factors with eigenvalues exceeding 1, explaining 28.9%, 14.97%, 11.23%, 10%, 7.3%, and 7.1% respectively. All the loadings on the components were strong and distinct with values above .55 and most values above .70. The six factor themes were as follows: 1) ideology followed, 2) English language use, 3) holidays celebrated, 4) neighborhood choices, 5) foods eaten, and 6) schools chosen.

Table 8. Rotated Factor Matrix Results

	Factor					
	1	2	3	4	5	6
Q14_7_ I follow a Taoist ideology	0.891	0.187	0.123	0.061	0.071	0.076
Q14_6_ I follow a Buddhist ideology	0.872	0.117	0.066	0.075	0.005	0.098
Q14_5_ I follow a Confucian ideology	0.844	0.255	0.116	0.129	0.067	0.042
Q13_8_ I do not speak English very well as compared to the average American	0.158	0.860	0.051	0.039	0.053	0.096
Q14_1_ I do not read and write in English very well as compared to the average American	0.147	0.800	-0.021	0.048	0.097	0.060
Q12_3_ English is difficult for me	0.199	0.755	-0.011	0.114	0.115	0.150
Q16_4_ I always celebrate other Chinese Holidays in addition to Chinese New Year	0.085	0.119	0.830	0.141	0.108	0.103
Q16_3_ I always celebrate Chinese New Year	0.095	-0.063	0.791	0.080	0.068	0.016
Q13_1_ I always celebrate Chinese holidays	0.085	-0.018	0.739	0.086	0.156	0.129
Q12_7_ I live in an area with Chinese neighbors	-0.019	0.016	0.091	0.874	0.084	0.051
Q16_2_ The neighborhood where I live is mainly Chinese	0.066	0.159	0.139	0.741	0.146	0.024
Q17_4_ I live near a Chinese cultural center or a Chinatown	0.195	0.022	0.073	0.626	0.061	0.167
Q15_4_ I always eat Chinese foods	0.027	0.136	0.185	0.138	0.781	0.057
Q15_5_ I always eat my meals using Chinesestyle plates and utensils	0.070	0.089	0.114	0.118	0.739	0.137
Q13_3_ I send (or would send) my children to Chinese schools	0.028	0.056	0.119	0.119	0.040	0.706
Q17_2_ I attend or my children attend Chinese language schools when they are in session	0.162	0.252	0.082	0.078	0.192	0.566

Extraction Method: Principal Axis Factoring.
 Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 6 iterations.

	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
Table 9. Total Variance Explained									
Factor	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4.634	28.965	28.965	4.336	27.098	27.098	2.451	15.321	15.321
2	2.395	14.970	43.934	2.094	13.085	40.184	2.201	13.756	29.077
3	1.798	11.237	55.171	1.526	9.540	49.724	1.999	12.496	41.573
4	1.601	10.006	65.177	1.269	7.930	57.655	1.835	11.467	53.040
5	1.176	7.348	72.525	0.844	5.273	62.927	1.303	8.146	61.185
6	1.139	7.117	79.643	0.674	4.212	67.140	0.953	5.954	67.140
7	0.555	3.471	83.113						
8	0.496	3.100	86.213						
9	0.409	2.553	88.767						
10	0.358	2.236	91.003						
11	0.353	2.209	93.212						
12	0.286	1.788	94.999						
13	0.274	1.715	96.714						
14	0.202	1.260	97.974						
15	0.182	1.136	99.110						
16	0.142	0.890	100.000						

Extraction Method: Principal Axis Factoring.

The remaining EFA items are as follows:

1. I follow a Taoist ideology

2. I follow a Buddhist ideology

3. I follow a Confucian ideology

4. I always celebrate Chinese New Year

5. I always celebrate other Chinese Holidays in addition to Chinese New Year

6. I always celebrate Chinese holidays

7. I live in an area with Chinese neighbors

8. The neighborhood where I live is mainly Chinese

9. I live near a Chinese cultural center or a Chinatown

10. I do not speak English very well as compared to the average American

11. I do not read and write in English very well as compared to the average American

12. English is difficult for me

13. I always eat my meals using Chinese style plates and utensils

14. I always eat Chinese foods

15. I send (or would send) my children to Chinese schools

16. I attend or my children attend Chinese language schools when they are in Session

The six items were then made into score variables in SPSS in order to test the entire scale later in the nomological net. This was done for identification purposes due to the complex nature of the model tested (see nomological net model on page 119).

Confirmatory Factor Analysis

There are two steps in general structural equation modeling validation, first the measurement portion must be validated and have good fit, then the structural paths are added in and validated for good fit (Byrne 2010). The items from the exploratory factor analysis were tested in a structural equation measurement model using the program AMSO for confirmatory factor analysis and the scale was validated when conducting measurement model validation.

Data for Confirmatory Factor Analysis

We first conducted a pretest using a sample of N=115 then collected the main data with a sample of N=504. We used a Qualtrics panel with the same method of data collection as used in the other studies. Participants were asked to answer a few questions before they started the survey to test their qualifications for it. The participants did not know we were targeting Chinese immigrants or Chinese Americans. Participants were terminated from the study if they failed one of the seven attention checks, were not of Chinese origin, and had discrepancies between the beginning country of origin questions and the same set of questions at the end of the questionnaire. Additionally, we asked them to enter their age and birth year as well as their current zip code and state of residence and discrepancies in how they answered resulted in that participant being removed from the analysis. Approximately 10 participants were removed based on the age and location check and 16 outliers were removed from the dataset based on survey response time – we removed those whose survey duration time fell below Q1-3*IQR and above Q3+3*IQR. The pretest data was collected between June and July 2019 with 76 participants born in the US, 11 born in mainland China, and 11 born in Hong Kong. There were 42 males and 71 females. Of the respondents 98 were identified as Chinese and 17 as Chinese American. The pretest data demonstrated that we should put additional quality control checks in place when collecting the main data. We then proceeded with the main data collection that resulted in a sample of N=504 after the removal of outliers and those failing attention checks. This data consisted of 319 born in the USA, 103 born in Mainland China, and 82 born in Hong Kong. 393 identified as Chinese and 111 as Chinese American. We found that 132 indicated that they were the first to live totally in the US, 210 said their parents were the first to live in the US, 124 said that their grandparents were the first to live in the US, and 31 stated that generations before their

grandparents were the first to live in the US. There were 208 males and 296 females. The largest

age group was between 56 and 65 years old (105), followed by 25-35 (97), 66-75 (85), 46 to 55

(82), 36-45 (81), 18-24 (41), 76 – 85 (11), and 86 and up (2). Most cited they had lived in the US

their whole lives (277), 86 had lived in the US 16-30 years, 78 lived in the US 31-50 years, 41

cited they had lived in the US over 50 years, 12 lived in the US 5- 10 years, and ten lived in the

US 10-15 years. Most had completed undergraduate education (234), 157 had either some or

completed graduate school, and 113 had some college or less. The highest income bracket was

the $70k-$120k range (140), followed by $30k to $70k (136), then by $120k and up (128), and

the lowest income bracket of $30k or less had 61 participants. There were 45 who declined to

give their income.

Measurement Model

The scale was then validated in the measurement model with other constructs used in the

nomological net. We checked for global fit, local fit, convergent validity, discriminant validity,

and reliability. We iteratively removed items that worsened the model fit by following the

squared multiple correlations and the modification indices. The neighborhood and English

language items had SMCs below .30 and were thus removed. Global fit of the remaining items

in the one CFA was good (chi squared = 10 (DF=2), p=.006, normed chi square = 5, RMR =

.028, GFI=.99, AGFI=.95, CFI=.97, RMSEA = .09). The regression weights were significant and

strong (Food = .926, Holidays = .90, Religion =.825, and Schooling was the item used for

identification). There were no issues with variance or covariance and the standardized residuals

were all well below 3 indicating no issues with multicollinearity or fit. Additionally, the SMCs

were all at least 3 and up (Religion = .30, Holidays = .35, Food = .37, and School = .45). These

SMCs indicate good reliability and Cronbach's alpha of the items was .85 further indicating strong reliability.

The scale was further validated in the measurement model with all the constructs from the nomological net, which were used to determine convergent and discriminant validity. Convergent validity was established as all factor loadings were significant and all standardized loadings were above .5 (School = .659, Food = .611, Holidays = .594, and Religion = .544). Additionally, Variance Explained was calculated to be above .50 at .84 for just the scale items and .57 when the scale was validated with the other constructs in the measurement model. Discriminant validity was established by validating the scale with the other constructs in the nomological net. The Acculturation Behavior scale was found to be discriminant from all the constructs tested by constraining the correlation between each pair of constructs iteratively to unity. Each time this happened, the fit was significantly worse at a reliability of 95%. Therefore, convergent and discriminant validity was established.

Table 10. Chi Square Test to Analyze Discriminant Validity				
	Cosmopolitanism	Acculturation Behaviors	Brand Preference	Cultural Orientation
Cosmopolitanism				
Acculturation Behaviors	951 (132)			
	495 (131)			
	0.265			
Brand Preference	1565 (132)	1129 (132)		
	469 (131)	505 (131)		
	-0.009	-0.048		
Cultural Orientation	815 (132)	990.7 (132)	1041.8 (132)	
	526 (131)	566.6 (131)	541.5 (131)	
	0.606	0.088	0.217	

For each pair of dimensions, the first value is the chi square amount that constrains the correlations between the two factors to 1. The second chi square value is when the correlation is left free. The degrees of freedom are in parentheses and the third value shows the correlation between the two factors. In all case, the value is significantly different from 0 at a reliability of 95%.

The Acculturation Behavior scale was ultimately reduced to 10 items and they are as follows:

1. I follow a Taoist ideology

2. I follow a Buddhist ideology

3. I follow a Confucian ideology

4. I always celebrate Chinese New Year

5. I always celebrate other Chinese Holidays in addition to Chinese New Year

6. I always celebrate Chinese holidays

7. I always eat my meals using Chinese style plates and utensils

8. I always eat Chinese foods

9. I send (or would send) my children to Chinese schools

10. I attend or my children attend Chinese language schools when they are in session

Place in Nomological Net and Hypothesis Development

The next step was to place the index in a nomological net. In order to identify a formative measure within AMOS Structural Equation Modeling there must be at least two reflective measures in a model with a formative construct with at least three indicators per reflective construct. Additionally, testing the index in a nomological net requires a sample size of 5 to 10 participants per free parameter. When testing the index in the nomological net it is important to examine the proportionality constraint which has to do with making sure that there are no direct effects of the indicators on the outcome variables in the model by looking at the modification indices in the model as well as keeping in mind theory. The proposed nomological net and hypotheses development now follows at Figure 3 below:

Figure 3
Testing Propensity to Assimilate in a Nomological Net
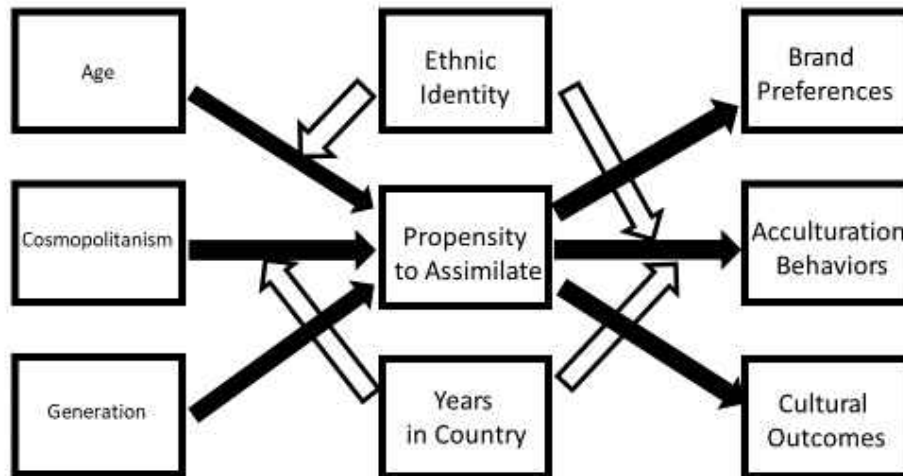
Cosmopolitanism

Parker and McEvoy (1993) found that an individual that has any previous travel

experience or exposure to other cultures quickly adapts to other new host cultural environments.

This suggests that there could be a general skill set developed through previous cultural

exposures that makes one more likely to adapt to any new culture. A cosmopolitan is someone

who has the desire and ability to move about in the world, has special qualities that include their

willingness to engage with other cultures and also has the skills in which to move about in more

than one culture (Cleveland et al., 2009). Historically, it was thought that for someone to be a

Cosmopolitan they would have to be well-traveled; however, with the proliferation of global

media, this is no longer the case (Ger and Belk, 1996; Cleveland et al., 2009). Cosmopolitans are

generally more globally than locally oriented. These are qualities, beliefs, and attitudes held by an individual and are not necessarily personality traits. Cosmopolitanism can change based on a matter of situation and degree. These individuals often have an intellectual and aesthetic stance or openness. It is often a post material and post national value in that there is no relationship between cosmopolitanism and materialism or nationalism (Cleveland et al., 2009). An individual who is high on cosmopolitanism is not only open to other cultures, but also possesses some degree of skills to interact with other cultures (Cannon and Yaprak, 2002). These cosmopolitan skills are likened to a tool kit of habits, skills, and styles to interact with other cultures (Tse, Belk, and Zhou, 1989: 459). Therefore, an individual who is high on cosmopolitan not only is more open to other cultures, but they may also experience more success when interacting with other cultures. Because of their cultural openness and skills, when individuals high on cosmopolitan enter a new country, they may see value in developing and maintaining relationships with individuals in the home culture. Past studies on cosmopolitanism have viewed it as an antecedent or a mediator (Cleveland et al., 2006; Cleveland et al., 2009; Cleveland and Xu, 2019). Therefore, cosmopolitanism will directly influence propensity to assimilate and those that have higher levels of cosmopolitanism will be more likely to have higher levels of a propensity to assimilate. As a result, the following hypothesis is posited:

>   ***Hypothesis 1: Higher levels cosmopolitanism will result in a higher propensity to assimilate***

Generational Status

Rumbaut (2004) studied the effects of generational cohorts on the process of adaptation and social mobility on 77 different nationalities and found significant differences between generations on educational and occupational attainments. It was found that the later generations

had a higher percentage of college graduates than the foreign born and earlier generations who were more likely to not graduate high school. Additionally, the later generations were more likely to have upper class white-collar jobs and the foreign born and earlier generations were more likely to hold blue-collar jobs. This effect was pronounced for Mexican immigrants. However, in the Chinese immigrant group, the foreign-born participants had slightly higher educational attainment than the U.S. born cohorts, but occupational attainment was higher in later generational cohorts. This suggests that the later immigrant generations do experience higher economic adaptations than the foreign-born and earlier immigrant groups. This may also suggest that generational status may play a role in an individual's propensity to assimilate as those in later generations had more adaptive assimilation outcomes.

Additionally, Zhou (1997) studied the assimilation of children of foreign-born immigrants and how they are incorporated into the host society. The author found generational differences on the rate of acculturation between children of immigrants and immigrant parents supporting the belief that later generations will have a higher likelihood of assimilating to the host culture. Children will assimilate at a faster rate compared to their parents if they are entering middle-class communities but may not assimilate if they would be entering lower socio-economic status groups. However, Zhou (1997) found higher rates of assimilation as well as higher socio-economic improvements for children and grandchildren of foreign-born Asian immigrants.

Ting-Toomey (1981) found generational differences on ethnic identity for Chinese Americans. Over time, ethnic identity faded to some degree, however, those in the 4th generation were more likely to identity only with their Chinese identity over those in the 3rd and 2nd generation suggesting that those in the 4th generation have a desire to connect with their heritage culture. The classification system that has been used throughout this dissertation would

categorize the 4th generation as 3rd, the 3rd generations as 2nd, and the 2nd generations as 1st generation, the 1st generation as foreign-born. Therefore, for those in the 1st and 2nd generations, there will be a higher propensity to assimilate than those who are foreign-born. The following hypothesis is therefore presented:

> *Hypothesis 2: Generation status will influence propensity to assimilate such that later generations will have a higher propensity to assimilate than earlier generations*

Age

Portes and Rumbaut (2001), Rumbaut and Portes (2001), and Rumbaut (2004) conducted longitudinal studies using 77 different nationalities to study the effects of immigration age and found that age has an influence on acculturation outcomes. Many studies have used age as a control variable in acculturation research (Berry and Sam 2016), and a few have specifically found that age is an antecedent on acculturation outcomes with one study finding that as age increases, so does adaption (Gong et al. 2002). Berry's (1997) research suggests that age is a moderating factor on the acculturation process while others have used it an antecedent (Portes and Rumbaut 2001; Rumbaut and Portes 2001; Rumbaut 2004). The following hypothesis is therefore offered:

> *Hypothesis 3: Age will influence propensity to assimilate such that the older someone is the higher their propensity to assimilate*

Ward, Bochner and Furnham (2001) stated that acculturation has affective, behavioral, and cognitive change components. The affective component has to do with dealing with cultural change and what one desires to do when dealing with the changes. The behavioral component is the process involved in learning and adopting cultural skills and the cognitive component is the

process involved in developing and maintaining identity and deals with how a person sees or thinks about themselves due to the acculturation process.

Propensity is defined as someone's dispositional tendency towards something or an intention to behave a certain way (Van Dyne et al. 2000). Webster's dictionary defines propensity as "an intense natural inclination or preference." Therefore, propensity may be used to predict later behaviors. While a propensity is not an emotion, it can be considered akin to an emotion since it focuses on wants and desires and is related to preference for something or favoring something over something else. Preferences are like wants or desires but with lower emotional arousal (Belk et al. 1997; Lazarus 1991) such as attitudes (Bagozzi et al. 1999). Therefore, if propensity is related to an emotional want or need, propensity may have similar coping behaviors as emotions. According to Lazaurs and Folkman (1984), these emotional outcomes are problem-focused coping or emotion/cognitive focused coping.

Additionally, Ward, Bochner and Furnham (2001) found that acculturation has affective, behavioral, and cognitive change components. Therefore, propensity to assimilate will influence two things: 1) behavioral or problem-focused coping and 2) or emotion or cognitive focused coping (Lazarus and Folkman 1984). Problem-focused coping is action oriented and results in an individual making behavioral changes due to their level of propensity to assimilate. Emotion-focused coping deals with affect, satisfaction, and well-being. Cognitive-focused coping deals with thoughts of self, such as identity changes or maintenance (Ward et al. 2001). Propensity to assimilate can influence behavioral outcomes such as an individual adopting a specific acculturative strategic coping behavior (Berry 1990;1997) and there are four acculturation strategic coping behavioral outcomes: assimilation, integration, separation, and marginalization (Berry 1990). Propensity to assimilate may then influence acculturation behavior outcomes and

choices made in the consumer marketplace. Additionally, propensity can also influence

preferences for something (Holbrook 1993) or even emotional outcomes due to the relationship

of propensity to assimilate to desires and wants (Belk et al. 1997). Therefore, propensity to

assimilate may influence preferences or liking of certain ads, products, or services. Propensity

may also influence cognitive outcomes such as how an individual thinks about their self-identity

in terms of culture as well as their cultural orientations (Singelis et al. 1995; Triandis and

Gelfand 1998). Therefore, there are three possible categories of propensity to assimilate

outcomes: behavioral, affective, and cognitive. Each will now be discussed in turn.

Behavioral Outcomes

The acculturation behavioral component deals with learning behaviors and choices made -

these are the choices that show desired level of acculturation. Additionally, behavioral outcomes

could be manifested by a consumer's choice of product or service. Propensity to assimilate may

directly influence acculturation strategic coping behavioral outcomes. There are four potential

outcomes: assimilation, integration, separation, and marginalization (Berry 1997). These

outcomes are products of how valuable an individual determines it is to develop and maintain

relationships with the host culture and their home culture. An individual who sees a great deal of

value in the home culture relationship and lower value in the host culture relationships will fall

into the assimilation group. An individual who believes it is valuable to maintain both sets of

relationships will be integrated. An individual who only sees value in maintaining the home

culture may fall into the separate group and an individual who doesn't see value in maintaining

relationships with either culture may fall into the marginalized group. Since propensity to

assimilate is defined as a tendency, likelihood, preference, or desire to completely adopt the

culture of another sociocultural group, then a high propensity to assimilate will result in an

individual adopting assimilation or integration behaviors. A low propensity to assimilate will result in separate or marginalized behaviors. The following hypothesis is therefore presented:

> ***Hypothesis 4: Propensity to assimilate will directly influence acculturation behaviors such that a high propensity to assimilate will result in higher assimilated or integrated behaviors and lower separate or marginalized behaviors***

Affective

According to Lazarus (1991), emotion-focused coping has more to do with likes and dislikes and because of this, one's propensity to assimilate may influence preferences for certain advertisements, products, and services. Therefore, in addition to behavioral outcomes, propensity to assimilate will also have affective outcomes. For example, the nostalgia proneness measure predicted consumer preferences for products from past time periods (Holbrook 1993). Therefore, propensity to assimilate may predict preferences or liking of certain products, services, salespeople, and advertisements. This may mean that a consumer may prefer one type of salesperson over another, especially if the salespeople are characteristic of either the individual's home or host country.

Additionally, the affective component of acculturation deals with satisfaction, well-being, and stress (Sam and Berry 2016). This could mean that an individual's satisfaction is influenced by an ad, product, sales, staff, or service when they are being shown or presented with cultural differences. For example, an individual low in propensity to assimilate may be more satisfied with a service encounter when they are served by a sales staff with the same cultural background as them while an individual high in propensity to assimilate may be less satisfied with the sales encounter. Nostalgia proneness can influence attitudes towards ads, involvement in an ad, attitude towards a brand, attitude towards a product, and intention to purchase (Hallegatte and

Marticotte 2014).   Therefore, proneness towards something can predict attitudes and liking of

ads and brands and maybe even an intention to purchase. Since propensity to assimilate is

defined as a tendency, likelihood, preference, or desire to completely adopt the culture of another

sociocultural group, then someone with a strong desire to assimilate will prefer items, products,

and services that are associated with the sociocultural group in which they wish to assimilate. A

a result, the following hypothesis is posited:

> ***Hypothesis 5: Propensity to assimilate will influence a consumer's preference for brands such that a high propensity to assimilate will result in a higher preference for the host (over the home) country brands.***

Cognition

The third potential outcome of propensity to assimilate is cognition related. According to

Lazarus (1991), cognitive-focused coping has more to do with an individual's ways of thinking

about things. The cognitive component of acculturation deals with an individual's identity as a

consumer (Ward et al. 2001) – an individual could see themselves as an assimilated American

consumer or as a Chinese consumer living in America. Propensity to assimilate may then

influence how individuals think about themselves and their own self-concept.   Since propensity

to assimilate is defined as a tendency, likelihood, preference, or desire to completely adopt the

culture of another sociocultural group then a high propensity to assimilate, in terms of cognition,

may result in an individual thinking of themselves in terms of the host culture or adopting a host

culture identity.

Sam and Berry (2016) showed that when cultures come in contact, there are individual

cultural changes that are sociocultural, psychological, and intercultural. Sociocultural adaptation

deals with successfully living out life interculturally and having relationships with the original

cultural and the mainstream culture. Psychological deals with internal changes in oneself, often

viewed in the extant literature as well-being or self-esteem adaptation. Psychological changes

could result in personality changes as well as individual level cultural changes. Intercultural

changes are based on "the achievement of harmonious intercultural relations." Ultimately, there

could be an acceptance of multicultural ideology by developing positive relationships with many

ethnocultural groups.

Triandis (1995) has found that individuals can have different cultural orientations, and it

may no longer be reasonable to assume that just because someone is from a particular country

that they will hold the same cultural orientations as the overall nation. Therefore, individual

differences will become important in understanding one's cultural orientation. Historically,

researchers have viewed culture from a national context homogeneously (Hofstede 1985).

However, with large amounts of migration causing many countries to become increasingly multi-

cultural, the validity of assuming cultural homogeneity comes into question. Additionally,

Triandis (1995) stated, "A factor that exists at the cultural level may not exist at the individual

level. (pg. 192)." Triandis found there are those in all cultures who may be allocentric or believe

and act much like collectivists do. Subsequently, there are those in all cultures who may be

idiocentric or believe and act much like individualists do. One does not have to be totally

collectivist or totally individualistic but could end up having close to equal scores on both

aspects (Triandis et al. 1988).

Triandis (1995) has developed measures to understand a consumer's level of

individualism and collectivism as well as one's orientation towards vertical or horizontal values.

Briefly, individualism is when one's self-view is independent and collectivism is when one's

self-view is interdependent. Vertical persons are status oriented, while horizontal persons are

focused on egalitarianism. Triandis (1995) stated that cultures could be a combination of either horizontal or vertical orientations combined with either an individualistic or collectivist worldview. However, collectivism is not the opposite of individualism and the two cultural dimensions may co-exist in some individuals (Markus and Kitayama 1991). Markus and Kityama (1991) looked at independent vs. interdependent selves. In the former, someone sees themselves in a bounded and autonomous way, and in the latter, one sees themselves as connected to others. Singelis (1992;1992) developed the scales that measured interdependent and independent self-construals – these are someone's own view of themselves and are measured at an individual level. Those with interdependent selves are more likely to communicate contextually than directly.

Triandis (1995) developed a 63-item and a 32-item measure to determine someone's measure on horizontal individualism, horizontal collectivism, vertical individualism, and vertical collectivism. Someone could theoretically have almost equal measures on all four dimensions. Vertical collectivism (VC) is defined as when someone is interdependent, different from others, believes in communal sharing, favors authority ranking, believes in low equality, and accepts low freedom. This is a communalism type of political system (example, Indian village) and has also been called fascism by Rokeach (Triandis 1995). Vertical individualism (VI) is defined as when someone is independent, different from others, favors market pricing, follows authority ranking, believes in low equality, and favors high freedom. This a market democracy (example, US or France). Horizontal Collectivism (HC) is defined as when someone is interdependent, same as others, believes in communal sharing, believes equality matching, follows high equality, and accepts low freedom. An example of this is a communal living political system (example, Israeli Kibbutz). Horizontal Individualism (HI) is defined as when someone is independent,

believes in the homogeneity of others, believes in market pricing, favors equality matching, believes in high equality, and desires high freedom. An example of this is a type of democratic socialism (example, Sweden or British Labor party). This dissertation is using a Chinese immigrant and a Chinese American sample and Triandis (1995) stated that traditional Chinese culture is VC, but people are encouraged to be HC by the communist party. Triandis purports that that Chinese culture is 40% VC and 30% HC. Sigma and Pugsley (2010) found that China's generation Y may becoming more concerned with self-expression and identity exhibition due to increased affluence levels, higher education, and the one-child policy resulting in only children families and they found that individualism exists when it means acceptance to the global culture of consumerism. Therefore, it is likely that there may be some levels of VI that show up for those immigrants that migrated later to the US. The cultural orientations of the US are 40% horizontal individualism, 30% vertical individualism, 20% horizontal collectivism, and 10% vertical collectivism. Since a propensity to assimilate defined as a tendency, likelihood, preference, or desire to completely adopt the culture of another sociocultural group, then someone with a strong desire to assimilate will likely adopt or take on the cultural orientations of the mainstream culture. As a result, the following hypothesis is therefore offered:

> *Hypothesis 6: Propensity to assimilate will directly influence cultural orientations such that high levels of propensity to assimilate will result in matches with the host country culture (Horizonal and/or Vertical Individualism in the US)*

Years in Country

Length of residence in a new country has been found to increase the probability of long-term adaptation to the new cultural environment (Beiser, 1988). Those that are more likely to be assimilated are also more likely to have spent more time in the new country (Hamermesh &

Trejo, 2013). The longer the time spent in a new cultural environment, an individual will likely acquire a greater familiarity with the new culture (Cleveland et al., 2006). Berry (1997) found that the length of residence moderates the acculturation process, but he is unclear as to which stage it acts as a moderator and suggests that it can moderate along all stages of the process. It is assumed by Berry (1997) that the length of residence results in increased exposure to the host culture, which may result in increased desires to adapt to the host culture and adopt actual acculturation outcomes.

Therefore, it is very likely that an increased amount of time spent in the new cultural environment will strengthen the relationship between cosmopolitanism and propensity to assimilate as well as propensity to assimilate and acculturation strategic behavioral outcomes. That is, the longer the time period an individual has spent in their host country, the stronger one's propensity to assimilate will be. For example, if an individual has a medium propensity to assimilate and they have been in the country a very long time, this may result in assimilated behaviors even though they only had a medium propensity to assimilate. Additionally, if someone has a medium level of cosmopolitanism and they have been in the country a very long time, this may result in a higher propensity to assimilate. Given this explanation, the following hypotheses are presented:

> *Hypothesis 7: Time spent in the country will moderate the relationship between Cosmopolitanism and propensity to assimilate such that the longer time spent in the host culture, the higher the propensity to assimilate*

> *Hypothesis 8: Time spent in the host culture will moderate the relationship between Propensity to assimilate and acculturation behaviors such that the longer the time spent in the host culture, the more likely someone will be assimilated*

Ethnic Identity

Ethnic identity is a subjective feeling of belongingness to a common ancestry and retaining ethnic identity has to do with retaining cultural involvement (Sam and Berry 2016). Sellers et al. (1998) found four components of ethnic identity: centrality, salience, regard, and ideology. Additionally, Phinney (1990) found that ethnic identity only became salient when an individual is placed in a different cultural environment. Much research has been conducted on strength of ethnic identity (Whittler, 1991; Whittler and Spira 2002; Whittler and DiMeo 1991), and it was found that ethnic identity strength varies within individuals in the same ethnic groups for various reasons with strength of ethnic identity changing based on external or environmental factors. According to Sellers et al. (1998) an individual's ethnic identity may be stronger or weaker due to how central their ethnic identity is to them in their overall social identity (Fuligni, Witkow, and Garcia, 2005), and centrality is a more stable ethnic identity dimension and is less likely to change over time (Sellers et al., 1998). According to Berry's (1990;1997) acculturation strategic coping behavior groups, ethnic and national identities play a role in acculturation outcomes. The extent that one maintains ethnic identity and adopts national identity will result in the individual's acculturation strategic behaviors. If one is assimilated, the individual has put more emphasis on adopting a national identity and leaving behind an ethnic identity. If an individual has a strong ethnic identity and sees the value in maintaining their heritage culture, they will either fall into the integrated or separated acculturation groups and if an individual has a weaker ethnic identity, they will either fall into the assimilated or the marginalized acculturation groups. As a result, the following hypotheses are now offered:

> ***Hypothesis 9: Strength of Ethnic Identity will moderate the relationship between age and Propensity to Assimilate such that low (high) ethnic identities will strengthen (weaken) the relationship between age and propensity to assimilate***

Hypothesis 10: Strength of Ethnic identity will moderate the relationship between Propensity to assimilate and Acculturation Strategic Coping behaviors such that higher ethnic identities will result in less assimilated or integrated behaviors and weaker ethnic identities will result in more assimilated or integrated behaviors

Testing of the Nomological Net

Operationalization of Constructs (See Appendix for a copy of the Survey)

Cosmopolitanism was measured using Cleveland and Xu's (2019) 7-item scale measured with 7 Likert points from strongly disagree to strongly agree. Ethnic Identity was measured two ways, using Cleveland and Xu's (2019) Chinese ethnic identity scale and Desphande and Stayman's (1994) strength of ethnic identity measure. Cleveland and Xu's (2019) measure had 11 items measured on 7 points from highly disagree to highly agree. Desphande and Stayman's (1994) measure asked the participants to give their ethnic identity and then rate from 1 to 9 points how strongly they identify with their ethnic group (very strong to very weak). Brand Preferences were measured using the scale by Aggarwal and McGill (2012) with five items on 7 points from strongly disagree to strongly agree. In order to measure brand preference, we showed the participants a picture of Campbell's tomato soup and asked them to rate if it represented a typical American brand from "definitely no" to "definitely yes". 3 said "definitely no", 9 said "no", 62 said "neither yes nor no", 276 said "yes", and 154 said "definitely yes". Therefore, it is inferred that the participants believed that the soup was a typical American brand.

Cultural Outcomes were measured using Triandis and Gelfand's (1998) scale of horizontal vertical and individual collectivism scale. There are four patterns of cultural outcomes: horizontal collectivism, horizontal individualism, vertical collectivism, and vertical individualism. Theoretically, someone could be high on all of these measures and each of the

four outcomes is measured by 8 questions on a 9-point scale from "never" or "definitely no" to "always" or "definitely yes".

Data for Nomological Net

We first conducted a pretest using a sample of N=115 then collected the main data with a sample of N=504. The pretest data was collected between June and July 2019 with 76 participants born in the US, 11 born in mainland China, and 11 born in Hong Kong. There were 42 males and 71 females. 98 identified as Chinese and 17 as Chinese American. The pretest data demonstrated that we should put additional quality control checks in place when collecting the main data. We then proceeded with the main data collection with N=504. This data consisted of 319 born in the USA, 103 born in Mainland China, and 82 born in Hong Kong. 393 identified as Chinese and 111 as Chinese American. There were 208 males and 296 females. The largest age group was between 56 and 65 years old (105), followed by 25-35 (97), 66-75 (85), 46 to 55 (82), 36-45 (81), 18-24 (41), 76 – 85 (11), and 86 and up (2). Most cited they had lived in the US their whole lives (277), 86 had lived in the US 16-30 years, 78 lived in the US 31-50 years, 41 cited they had lived in the US over 50 years, 12 lived in the US 5- 10 years, and ten lived in the US 10-15 years. Most had completed undergraduate education (234), 157 had either some or completed graduate school, and 113 had some college or less. The highest income bracket was the $70k-$120k range (140), followed by $30k to $70k (136), then by $120k and up (128), and the lowest income bracket of $30k or less had 61 participants. Finally 45 declined to give their income.

Analysis – Measurement Model

Identifying and validating general structural equation models is a two-step process: first, the measurement model by itself should be specified, then the paths are added in and the general SEM is specified. First, we specified the Measurement Model with all the reflective constructs (cosmopolitanism, acculturation behavior, brand preference, and cultural orientation) and checked the global and local fit. We iteratively removed items with the non-significance and the lowest SMCs as well as checked the modification indices. Items were removed one-by-one until both the global and local fit were adequate. However, we were careful not to remove items that violated theory. In addition to removing the two items from the Acculturation Behavior CFA discussed above, we also removed two items from the brand preference scale (items 4 and 5), as well as two of the six items from the cultural orientation scale. The cultural orientation scale measures four cultural outcomes but had six items to measure those four categories. The two items that were removed from the brand preference scale had SMCs of .169 and .259, and the two items that were removed from the cultural orientation scale also had low SMCs (.03 and .125) – these low SMCs indicated that these items were unreliable measures. Two of the four cultural orientation items also had lower than desirable SMCs (VC_1 = .265 and VI_2=.144). These items remained in the model as to remove them would violate theory. However, this does raise some problems with the measurement model related to cultural orientations. The Global fit of the measurement model was strong (chi squared = 446.97 (df=129), normed chi square = 3.465, RMR = .060, GFI = .906, AGFI=.88, CFI = .936, RMSEA = .07).   The local fit was also good with all items significant, none of the standardized residuals had absolute values greater than 3, all the variances were non-negative, and all but two of the SMCs were above .30 (the two

items that were not above .30 were retained for theoretical reasons). The factor loadings and

SMCs are below.

Regression Weights			Estimate	S.E.	C.R.	P	Label
Table 11. Measurement Model Factor Loadings							
Q17_8Cosmo	<---	COSMO	1				
Q17_7Cosmo	<---	COSMO	1.105	0.044	24.856	***	
Q17_6Cosmo	<---	COSMO	1.066	0.042	25.359	***	
Q17_5Cosmo	<---	COSMO	1.003	0.045	22.049	***	
Q17_3Cosmo	<---	COSMO	1.008	0.046	21.817	***	
Q17_2Cosmo	<---	COSMO	0.963	0.041	23.28	***	
Q17_1Cosmo	<---	COSMO	0.949	0.046	20.474	***	
Q27_1BrandA	<---	BRAND	1				
Q27_2BrandA	<---	BRAND	0.944	0.041	23.249	***	
Q27_3BrandA	<---	BRAND	1.04	0.043	24.086	***	
SCHL	<---	ACCBEH	1				
FOOD	<---	ACCBEH	0.908	0.1	9.067	***	
HOL	<---	ACCBEH	0.943	0.102	9.223	***	
REL	<---	ACCBEH	0.85	0.097	8.739	***	
HI	<---	CULTOR	1				
HC	<---	CULTOR	1.707	0.168	10.167	***	
VC_1	<---	CULTOR	0.984	0.108	9.115	***	
VI_2	<---	CULTOR	-0.658	0.098	-6.696	***	

Table 12. Measurement Model Squared Multiple Correlations	
	Estimate
VI_2	0.124
VC_1	0.276
HC	0.833
HI	0.286
REL	0.306
HOL	0.377
FOOD	0.349
SCHL	0.423
Q27_3BrandA	0.728
Q27_2BrandA	0.688
Q27_1BrandA	0.815
Q17_1Cosmo	0.614
Q17_2Cosmo	0.73
Q17_3Cosmo	0.67
Q17_5Cosmo	0.68
Q17_6Cosmo	0.814
Q17_7Cosmo	0.794
Q17_8Cosmo	0.667

Analysis - Path Model and General SEM

After the measurement model was specified, the index, antecedents, and paths were included in the model in order to specify the entire General Structural Equation Model. After going through the process of validating the index, the Acculturation Behavior CFA, and the measurement model, no changes were needed to specify the general model and both global and local fit were good.

Global fit was strong (Chi squared = 776.071 (df=211), normed chi square = 3.678, GFI = .882, AGFI=.85, CFI = .903, RMSEA = .073) and local fit was also good with all the items significant at a .05 value or less and generation status was significant at a p value <.10. None of

the standardized residuals were greater than an absolute value of 3 which means there is not an

indication of a lack of fit. All of the construct and item variables had non-negative variance

which also indicates no signs of multicollinearity. The SMCs were strong which indicates high

reliability for the items loading onto the CFAs and high proportion of variance for the

endogenous variables as explained by the predictors of that variable in the path model.

Table 13. General Structural Model Factor Loadings							
			Estimate	S.E.	C.R.	P	Label
PROP	<---	Q19_1_P_Schools	1				
PROP	<---	Q18_7_P_Proud	0.747	0.296	2.525	0.012	
PROP	<---	Q18_6_P_Holidays	0.619	0.281	2.198	0.028	
PROP	<---	COSMO	1.335	0.354	3.77	***	
PROP	<---	Q2Age	0.855	0.213	4.003	***	
PROP	<---	Q10Gen	0.219	0.121	1.821	0.069	
ACCBEH	<---	PROP	-0.08	0.018	-4.434	***	
BRAND	<---	PROP	0.083	0.022	3.838	***	
CULTOR	<---	PROP	0.093	0.02	4.715	***	
Q17_8Cosmo	<---	COSMO	1				
Q17_7Cosmo	<---	COSMO	1.099	0.044	24.867	***	
Q17_6Cosmo	<---	COSMO	1.06	0.042	25.339	***	
Q17_5Cosmo	<---	COSMO	1.001	0.045	22.143	***	
Q17_3Cosmo	<---	COSMO	1.007	0.046	21.94	***	
Q17_2Cosmo	<---	COSMO	0.963	0.041	23.46	***	
Q17_1Cosmo	<---	COSMO	0.949	0.046	20.595	***	
Q27_1BrandA	<---	BRAND	1				
Q27_2BrandA	<---	BRAND	0.938	0.041	23.159	***	
Q27_3BrandA	<---	BRAND	1.041	0.043	24.22	***	
SCHL	<---	ACCBEH	1				
FOOD	<---	ACCBEH	0.986	0.101	9.766	***	
HOL	<---	ACCBEH	0.915	0.097	9.414	***	
REL	<---	ACCBEH	0.806	0.093	8.671	***	
HI	<---	CULTOR	1				
HC	<---	CULTOR	1.561	0.149	10.488	***	
VC_1	<---	CULTOR	0.989	0.108	9.142	***	
VI_2	<---	CULTOR	-0.717	0.1	-7.177	***	

Table 14. General SEM Squared Multiple Correlations	
PROP	4.117
CULTOR	0.072
ACCBEH	0.038
BRAND	0.012
VI_2	0.156
VC_1	0.296
HC	0.738
HI	0.303
REL	0.273
HOL	0.352
FOOD	0.409
SCHL	0.42
Q27_3BrandA	0.732
Q27_2BrandA	0.681
Q27_1BrandA	0.817
Q17_1Cosmo	0.617
Q17_2Cosmo	0.734
Q17_3Cosmo	0.672
Q17_5Cosmo	0.681
Q17_6Cosmo	0.809
Q17_7Cosmo	0.79
Q17_8Cosmo	0.671

Convergent and Discriminant Validity of all the reflective variables in the model were

established. Convergent validity was supported because all factor loadings were significant, and

all but one standardized factor loading was above .50 (VI_2 = -.352). Additionally, variance

extracted was calculated to be .57 thus supporting convergent validity.

Table 15. Standardized Factor Loadings			
			Estimate
Q17_8Cosmo	<---	COSMO	0.871
Q17_7Cosmo	<---	COSMO	0.891
Q17_6Cosmo	<---	COSMO	0.902
Q17_5Cosmo	<---	COSMO	0.824
Q17_3Cosmo	<---	COSMO	0.819
Q17_2Cosmo	<---	COSMO	0.855
Q17_1Cosmo	<---	COSMO	0.784
Q27_1BrandA	<---	BRAND	0.903
Q27_2BrandA	<---	BRAND	0.829
Q27_3BrandA	<---	BRAND	0.853
SCHL	<---	ACCBEH	0.651
FOOD	<---	ACCBEH	0.591
HOL	<---	ACCBEH	0.614
REL	<---	ACCBEH	0.553
HI	<---	CULTOR	0.534
HC	<---	CULTOR	0.912
VC_1	<---	CULTOR	0.526
VI_2	<---	CULTOR	-0.352

Discriminant validity was established by validating all the reflective measures with the other

constructs in the nomological net. Each construct was found to be discriminant from all of the

other constructs tested by constraining the correlation between each pair of constructs iteratively

to unity. Each time this happened, the fit was significantly worse at a reliability of 95% than

when the relationship pairs were unconstrained. Therefore, convergent and discriminant validity

was established. (See Table X above.)

Moderators

Two moderators on the model were tested on the General SEM by using multi-group analysis

and establishing metric invariance in order to compare regression loadings for the hypothesis

testing (Steenkamp and Baumgartner 1998). The first moderator was time spent in country and two equal groups were established, lower time spent in country were those who had been in the US between 10 and 15 years (N=171) and higher time spent in country were those who had been in the US 31 years and up (N=171). Those who had been in the US between 15 and 30 years were not used for this analysis. Strength of ethnic identity was the second moderator and two somewhat equal groups were also made - strong ethnic identity, who were those who rated themselves as a 5.8 or higher out of 7 on the Chinese ethnic identity scale (N=178), and low ethnic identity who were those who rated themselves as a 4.9 or lower out of 7 on the same scale. Those who rated themselves in the middle were not used.

For testing the first moderator of time in country, there was a NS difference between configural and metric invariance, thus establishing metric invariance and allowing us to meaningfully compare scores on different items between the groups (Steenkamp and Baumgartner 1998). The change in chi square was 23 with 14 DF resulting in a p value of .054. Even though the significance test was close we still examined the effect of time in country on the relationship between cosmopolitanism and propensity and propensity and acculturation behaviors. For testing the second moderator of ethnic identity metric invariance was also established as the change in chi square was 12.62 with 14 DF resulting in a p value of .555. This allowed us to examine the effect of strength of ethnic identity on age to propensity to assimilate and propensity to assimilate on acculturation behaviors.

Findings

The first hypothesis is supported and there is a positive and significant causal relationship between cosmopolitanism and propensity to assimilate (Est=1.355, SE=.354, p<.001). This finding both supports and contributes to existing literature. Individuals who are high on

cosmopolitanism have an openness to other cultures and possess some degree of skills in which

to interact with different cultural groups (Cleveland et al., 2009; Cannon & Yaprak, 2002). The

finding that cosmopolitanism is an antecedent to the propensity to assimilate construct makes

theoretical sense, however, cosmopolitanism is unrelated to feelings of nationalism (Cleveland et

al., 2009) and the propensity to assimilate measures, to some degree, measures a desire to be part

of a national U.S. culture. This may be a new finding that contributes to the literature on

cosmopolitanism. Additionally, the inclusion of the propensity to assimilate measure as a

mediator between cosmopolitanism and other outcomes variables, also is an extension of the

research surrounding cosmopolitanism.

The second and third hypotheses are also supported as generation status and age have a

positive and significant effect on propensity to assimilate (H2: Generation $\rightarrow$ Propensity to

Assimilate Est=.219, SE=.121, p<.10; H3: Age $\rightarrow$ Propensity to Assimilate Est=.855, SE=.213,

p<.001). Later generations and older individuals will have a higher propensity to assimilate.

This means that those in later immigrant generation groups will have a higher desire and

propensity to be assimilated into the U.S. culture. This supports the existing literature on the

effects of generational status on acculturation outcomes (Ting-Toomey 1981; Zhou 1997;

Rumbaut 2004). Additionally, older individuals will have a higher propensity to assimilate, and

while past studies have used age as a control variable (Portes and Rumbaut 2001, Sam and Berry

2016), one study has found that older individuals have higher rates of acculturation on mental

health outcomes (Gong et al. 2002). The finding that older individuals will have a higher

propensity to assimilate contributes and builds to the existing literature on the effects of age on

acculturation outcomes. This may suggest that marketers may want to target some older

immigrant individuals with American culture communications instead of treating them as if they cannot or do not want to be exposed to mainstream marketing communications.

Hypothesis 4 is supported as it was found that propensity to assimilate has a causal relationship to acculturation behaviors (Est=-.080, SE=0.18, p<.001). That is, a higher propensity to assimilate to the US culture will cause lower Chinese culture behaviors and higher assimilated US culture behaviors. *This is likely the most important hypothesis from this dissertation as it empirically supports the belief that acculturation is a process, even though it has not been treated as a process in the past literature* (Rose 1956; Berry 1997). This has many implications that will lead to numerous other studies. This finding may mean that an individual's propensity to assimilate will result in their acculturation behavior outcomes, and while many past studies mixed together cultural preferences and behaviors, the three-item propensity to assimilate index may be better able to predict multi-cultural consumer outcomes than all other measures. More research will be needed to test the predictive capability of the index, however, the theoretical link between one's propensity to assimilate and their acculturation behavior outcomes is proven by the support of this hypothesis.

Hypothesis 5 is supported as it was found that propensity to assimilate affects brand preferences for typical American brands (Est=0.083, SE=.022, p<.001). This is a new finding for the literature on acculturation in the consumer context as this shows that a propensity to assimilate influences cultural brand preferences. However, this also supports existing research on acculturation outcomes for the purpose of targeting consumers (Harrole and Trail 2007; Lerman, Maldonado, and Luna 2009). This finding can be used by marketers to target consumers with a high propensity to assimilate to the US with typical American brands and later studies can examine the predictive capability of the index on which cultural brands are purchased.

Hypothesis 6 tests the causal link between propensity to assimilate and cultural orientations and finds that there is a positive link between the two constructs (Est=.093, se=.020, P<.001). Propensity to assimilate does have a causal effect on cultural orientations which adds to the existing literature (Singelis; 1991; 1992; Markus and Kityama 1991; Triandis 1995). However, it was expected that a high propensity to assimilate would result in matches with the host culture's predominant cultural orientation. Triandis (1995) found that the US is made up of different percentages of the four cultural orientations: 40% horizontal individualism; 30% vertical individualism; 20% horizontal collectivism; and 10% vertical collectivism. Historically China has been vertically collectivist and Triandis (1995) posits that Chinese are about 40% VC and 30% HC. The findings here suggest that propensity results in lower levels of VI (est = -0.72, SE=.1, p<.001) and higher levels of HC (est=1.561, SE=.149, p,<.001) with HI (est =1.01, SE=.111, p<.001) and VC (est=.989, SE=.108, p<.001) in the middle. If Chinese individuals are indeed vertically collectivist, then a propensity to assimilate results in cultural changes to a higher level of horizontal collectivism followed by horizontal individualism. Therefore, propensity to assimilate does indeed result in cultural changes but does not lead to an increase in vertical individualism as expected. Therefore, H6 is supported but raises some questions for future research as to acculturation's influence on cultural changes as well as the cultural orientations of Chinese consumers. Additionally, future research may explore why propensity may result in a decrease in VI when this is one of the top two American cultural orientation. Social desirability bias may have played a role in how some of the participants answered the VI questions or the merging of both the Chinese and American cultures may mean a participant is more likely to fall into a horizontal over a vertical orientation. More research is needed here. Therefore, the propensity to assimilate measure is an important variable in understanding the

acculturation process as it has antecedents and consequence variables. More research can be conducted to understand what else it may cause.

Hypothesis 7 and 8 questioned the moderating role of time spent in country on the relationship between cosmopolitanism and propensity to assimilate and then propensity to assimilate and acculturation behaviors. When examining the regression weights in the multi-group analysis, low years in country was significant but high years in county was not significant. Therefore, this moderating effect is not supported and hypothesis 7 and 8 are rejected.

Hypothesis 9 and 10 questioned the moderating role of strength of ethnic identity on the effect of age on propensity to assimilate and propensity to assimilate on acculturation behaviors. It was found that low ethnic identity increases the effect of age on propensity to assimilate (Est = 1.027, SE=.389, p<.01) while high ethnic identity has a lower effect of age on propensity (Est = 0.597, SE=.247 p<.05). Thus, a low ethnic identity will increase the effect of age on propensity to assimilate more than high ethnic identity. This means that someone who is older and already has a higher propensity to assimilate will have an even higher propensity if they have lower ethnic identity, but the effect of age on propensity will be attenuated if they have higher ethnic identity. Thus, H9 is supported. It was also found that ethnic identity moderates the relationship between propensity to assimilate and acculturation behaviors – those with low ethnic identity will have even lower Chinese cultural behaviors and higher US assimilated behaviors (Est = -.092, SE=.03 p<.01) than those with higher ethnic identity (Est = -.087,SE=.035 p<.05). That is high ethnic identity will attenuate the relationship between propensity to assimilate and US assimilated acculturation behaviors. Thus, H10 is supported.

Discussion

This research has found that not only is acculturation a process, but it also has uncovered one of the process variables in it, a propensity to assimilate. While 8 out of 10 hypotheses were supported, the most important finding is that propensity to assimilate is causally linked to acculturation behaviors. This is the first empirical, non-longitudinal research to demonstrate that acculturation is a process variable and a propensity to assimilate precedes acculturation behaviors. Therefore, we found that first there is a desire or a propensity to assimilate and then there are actual acculturation behaviors that follow.

First, the propensity to assimilate measure was uncovered through an in-depth literature review and qualitative research. Then we were developed and validated the measure and empirically proved that a propensity to assimilate causally influences acculturation behaviors, supporting the belief that acculturation is a process. Furthermore, it was found that cosmopolitanism, generation status, and age are antecedents to propensity to assimilate. In addition to the outcome variable of acculturation behaviors, propensity also influences consumer brand preferences and cultural orientation outcomes. A higher propensity to assimilate results in more assimilated acculturation behaviors (lower separate acculturation behaviors), higher brand preferences for host country brands, and cultural orientation changes. Those who have a higher propensity to assimilate will engage in less separate and more assimilated acculturation actions. Additionally, a higher propensity to assimilate causes consumers to have higher brand preferences for American products. Also, a higher propensity to assimilate results in more horizontal collectivist and horizontal individualist cultural orientations instead of "typical" Chinese cultural orientations of vertical collectivism (Triandis 1995). Ultimately, we found that the propensity measure causes changes in acculturation behaviors, brand preferences, and

cultural orientation outcomes. Additionally, strength of ethnic identity acts as a moderator on the acculturation process. Lower ethnic identity increases the effects of age on propensity to assimilate and also increases the effects of propensity to assimilate on acculturation behaviors. Stronger ethnic identity attenuates the effects of age on propensity to assimilate and propensity to assimilate on acculturation behaviors. This finding supports and contributes to the research on ethnic identity.

Overall, this research uncovered the propensity to assimilate construct, developed and validated the construct, and tested it in a nomological net supporting it theoretically. The propensity index is parsimonious and has three items that address holiday celebrations, schooling, and national pride and these themes are consistent with theory. Additionally, we modified existing acculturation behavior scales and thus created a new and updated scale to measure Chinese consumer acculturation behaviors in the USA. This scale was also adapted, validated, and found to have convergent and discriminant validity. The acculturation behavior scale has four dimensions with ten items of religious behaviors, holiday behaviors, food behaviors, and schooling behaviors. These findings are also consistent with acculturation and culture theories.

Managerial Insights and Future Research

The goal of the index was to create a parsimonious measure that marketers can use when segmenting and strategically targeting their customers. The index may help marketers better understand how a consumer sees themselves as well as understand their consumer behavior. In the future, the index may prove to be able to predict their preferences for brands, advertisements, marketing materials, service providers, and sales staff; predict expected satisfaction with brands and service providers; predict future strategic acculturation behaviors; and also predict products

selected based on country of origin brands. A consumer with a high propensity to assimilate may end up in an assimilation behavior category, may select American country of origin products, might see themselves as an American over a Chinese American, might change their cultural orientation, might have different levels of satisfaction based off of a brand used and/or a service provider, and may have preferences for specific treatment or accommodations in services. For example, an individual with a high propensity to assimilate living in the USA may desire to see models used in advertisements that look like someone from the majority population. Additionally, those with a high propensity to assimilate may desire to be treated the same way as "everyday" Americans. Many service providers have often used ethnic-based accommodation tactics when targeting and serving multicultural consumers and sometimes these tactics have backfired. One of the participants from the qualitative study told a story about how she was loudly and deliberately asked by a teller at a bank, in front of all the other patrons there, whether she spoke English. This consumer was horrified, embarrassed, and then angry at the teller and the bank. She ended up taking all her business to another establishment and slowly convinced all her family and friends to leave that bank as well. Service firms may use this index to better understand how their customers want to be served – there could very well be a consumer who appreciates language-based accommodations by businesses, but not all will.

Propensity to assimilate may influence desires or lack of desires for cultural accommodations in retail and service settings. These preferences may also depend on the type of service, such as high risk vs. low risk services, culturally bound services, and price elasticity of demand for goods or services (Poulis et al. 2013). Consumers with a medium propensity to assimilate may desire cultural accommodations for services that are culturally infused such as events or services surrounding births, weddings, and funerals. These consumers may not desire accommodations in

services that are not considered culturally bound such as healthcare or financial services, however, there are some cultures that would consider healthcare and money part of the culture. Medium propensity to assimilate consumers may desire accommodations when the goods or services have low price elasticity of demand. For example, a consumer will likely pay for a needed healthcare service no matter the price and thus may desire cultural accommodations during their service experience. These relationships will need to be tested in later studies.

Marketers may even use this to appropriately craft communications to their consumers – through knowing their propensity to assimilate, a firm can target them based on the way they see themselves and how they want to be treated. Additionally, advertisers may craft different ads for different levels of a propensity to assimilate. For example, someone with a high propensity to assimilate may want to see ads that show their cultural group as part of mainstream culture as well as show how they can fully participate in American cultural society. A consumer with a low propensity to assimilate may wish to see ads that embrace their cultural heritage and downplay their role in mainstream culture. Brands may also be able to predict which consumers will want their products and target branding efforts appropriately. Additionally, an international brand that wants to target consumers with a high propensity to assimilate should focus on how their brand helps them achieve their assimilation goals or how their brand is part of mainstream US culture and society, and in short, demonstrate its "Americanness."

Marketers may find it easy to use this parsimonious index to understand their consumers. There are three questions/statements that predict someone's propensity to assimilate: 1) I am proud to live like an American, 2) I want (or would want) American schools for my kids, 3) I want to celebrate American holidays. In relationship marketing, sales and service providers may simply ask their consumers these questions before or during a service or a sales meeting. In the

digital marketing realm, marketing analytics may be able to track consumer's online behavior to estimate the answer to these questions such as if they are searching for American schools, showing signs of celebrating American holidays, or indicate their happiness or pride with being an American.

Future Research

There can be much future research that examines preferences for advertisements, brands, products, and sales or service providers based on the propensity to assimilate measure that includes other variables or moderators such as types of appeals, gender identity/portrayals, religious identity, and external environmental factors like the current political climate. It will be important to test whether propensity to assimilate might be more predictive or diagnostic than an individual's acculturation strategic coping behavior categories. Additionally, a mismatch between a consumer's desired propensity to assimilate level and their current acculturation level may have different implications on how that consumer wants to be served based on the service type. If marketer's serve consumers based on their current level of acculturation, they may risk alienating them if their desired level of acculturation does not match their existing level of acculturation. For example, an individual may have a high propensity to assimilate but may currently be in a separate acculturation category (low acculturated in a separate category). This may mean that a consumer desires to be served as an assimilated American but may need some cultural accommodations that are done in a way that do not offend or alienate the consumer, such as not making the accommodation conspicuous. On the other hand, a consumer could have a low propensity to assimilate but may currently be highly assimilated (high level of acculturation), therefore, they may desire cultural accommodations and want to be treated in a way that it is obvious they are receiving accommodations.

Additionally, strategic acculturative coping behaviors have been found to be dynamic (Sirin and Find 2007). Outside shocks or events to an individual's acculturation process can cause an individual to revisit their propensity to assimilate and subsequent acculturation behaviors. Future researchers may consider using longitudinal studies to test the shocks or effects that may cause an individual to change their propensity to assimilate and/or their acculturation strategic coping behaviors. Additionally, future researchers can examine the effects of much later generation status on the acculturation process as well as why time in country was not a significant moderator. Cultural orientation outcomes had somewhat unexpected results as horizontal collectivism was the highest outcome followed by horizontal individualism as the second highest cultural outcome. While the findings demonstrated a cultural change from vertical collectivism, theory predicted that there would be higher instances of vertical individualism. Future researchers can explore why this did not happen. Perhaps there was a type of "transmutation" of culture that fused together both the home and host cultural traits (Cleveland, Laroche, & Papadopoulos, 2016). Future researchers may also examine how to break out the consumers into the four separate acculturation categories; test for other outcome measures such as purchase intention, shopping behaviors, additional brand preferences, and consumer well-being; and create experiments to test predictive capability of the propensity index as compared to the acculturation behavior scale on preferences for advertisements, sales personnel, products purchased, and service evaluations. There is much future research that can come out of testing of the conceptual model from essay one (Figure 1 and 2) and the nomological net (Figure x) with many potential implications for marketing strategy. The most useful finding for marketers may be whether an individual's propensity to assimilate is more

powerful in predicting consumer behavior than their actual acculturation behaviors. Therefore, the next step is to create experiments with the index.

Summary of Essay One and Essay Two

The US marketplace has increasingly become more diverse and multicultural with various and new immigrant consumer groups participating and interacting with businesses. There are now many more cultural groups involved in the US consumer marketplace than ever before as most of the world's migrants reside in the United States (United Nations' 2017 International Migration Report). Therefore, it is important to examine the role of culture in consumer behavior, and with many cultural groups interacting in one space, acculturation is bound to occur. While much research has been conducted on acculturation in the sociological and anthropological arenas, not much research has been done on the *acculturation process in the consumer context.* In the first essay of this dissertation, we offered a conceptual model of the acculturation process with 13 propositions for marketing managers and scholars to consider in their marketing plans and future research, respectively. The process starts with a familiarity with the host culture influencing an individual's desire or propensity to assimilate and then that propensity in turn will influence actual acculturation behaviors. Moderators on the model include cosmopolitanism, ethnic identity, religious identity, religious distance, and the consumer's relationship with the host culture. The acculturation behaviors are operationalized following extant categories of acculturative strategic coping behaviors. Our findings contribute to the conceptual conversation surrounding consumer acculturation as well as offer strategies that marketing managers can use when targeting services and products to their multicultural consumers. The findings from the conceptual model suggests that acculturation is indeed a process which starts with a propensity to assimilate and leads to acculturation behaviors.

In addition to the specifically outlined need in the marketing literature for a consumer acculturation measurement (Ogden et al. 2004), the conceptual model from essay one suggested two constructs in the acculturation process - one construct has some existing measures and the other construct is newly uncovered. In order to fill the gap in the literature and the suggestions from essay one, the second essay goes through the process of creating the measurement for the propensity to assimilate construct and adapting existing scales for acculturation behaviors.

We first began with defining the domain of acculturation, then gathered and examined the existing acculturation measurements in order to generate possible items. We then conducted two in-depth qualitative studies: one a focus group and one that had close to 47 in-depth interviews on Chinese immigrants and first- and second-generation Chinese Americans (N=57). Combined with the literature review, the qualitative findings helped us identify that consumer acculturation is indeed a process and needs to be addressed with more than one construct. First, there is a desire or a propensity to acculturate and then there are actual acculturation behaviors which represent an individual's current stage of acculturation. The propensity to assimilate construct must be treated formtively as propensity is a measure that is influenced or acted upon by other factors. Someone's propensity to acculturate is conceptually caused by values, wants, environment, history, and beliefs. Past studies that have looked at propensity measures have called them indices, such as propensity for nostalgia and propensity for trust (Holbrook 1993; Colquitt et al. 2007). The index development method followed Diamantopoulos and Winklhofer's (2001) procedures. For the index development we conducted a content validity panel with 12 experts, a pretest for the index development (N=64), index development (N=222), index validation (N=248), a pretest for the testing of the nomological net (N=115), and testing the index in a nomological net with a general structural equation model (N=504). Additionally,

we adapted existing acculturation behavior scales for the Chinese American consumer context. We used a sample of 222 for the exploratory factor analysis and a sample of 504 for the CFA and testing the scale in a nomological net.   The index was validated and then both the index and the adapted scale were both put into a nomological net to test the theory. The findings from the nomological net and testing in structural equation modeling support the concept that acculturation is a multi-construct process where propensity to assimilate influences acculturation behaviors. Additionally, we found that cosmopolitanism, age, and generations status influence propensity to assimilate; propensity to assimilate influences acculturation behaviors, brand preferences, and cultural orientation; and ethnic identity moderates the relationship between propensity to assimilate and acculturation behaviors. In this dissertation we have successfully established that an existing construct must be treated as a multi-construct process, uncovered a new construct within that process variable, created an index to measure the construct, adapted scales for an existing construct, tested both constructs in a nomological net, proved causality of the new construct, and set up much future research. Additionally, the existing findings may already be useful for marketing managers.

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APPENDIX

QUALITATIVE DEMOGRAPGIC INFORMATION

Table 16. Demographic Qualitative Data - Gender

		Male	Gender Female	Total
Immigrant_Status	Foreign Born	15	11	26
	First Generation	6	9	15
	Second Generation	1	4	5
	Focus group	5	6	11
Total		27	30	57

Table 17. Demographic Qualitative Data - Age

		18-24	25-29	30-34	35-44	45-54	55-64	Age 65 and up	Total
Immigrant_Status	Foreign Born	2	2	5	6	7	2	2	26
	First Generation	2	3	1	1	0	1	7	15
	Second Generation	0	0	0	4	0	1	0	5
	Focus group	0	0	2	3	3	3	0	11
Total		4	5	8	14	10	7	9	57

Table 18. Demographic Qualitative Data - Income

		Annual Household Income						
		Less than $10,000	$20,000 - $29,000	$30,000 - $49,999	$50,000 - $69,999	$70,000 - $89,999	More than $90,000	
Immigrant_Status	Foreign Born	1	1	9	2	3	10	26
	First Generation	0	1	2	2	3	7	15
	Second Generation	0	0	0	0	1	4	5
	Focus group	0	0	2	6	0	3	11
Total		1	2	13	10	7	24	57

Table 19. Demographic Qualitative Data - Education

		Highest Level of Education								Total
		Some grad school	Completed grade school	Some high school	Completed high school	Some college	Graduated College	Some graduate school	Graduate school	
Immigrant_ Status	Foreign Born	0	1	2	0	4	8	0	10	25
	First Generation	0	0	0	1	0	9	1	4	15
	Second Generation	0	0	0	0	0	2	1	2	5
	Focus group	1	0	0	0	3	2	0	5	11
Total		1	1	2	1	7	21	2	21	56

Table 20. Demographic Qualitative Data - Employment Status

		Employment Status									Total
		Employed Full Time	Employed Part Time	2 (factory)	2 and 4	Unemployed	3 (stay at home mom)	Retired	Other	5 self employed, contractor for software industry	
Immigrant_ Status	Foreign Born	15	4	1	0	1	0	3	1	1	26
	First Generation	6	3	0	1	0	0	4	1	0	15
	Second Generation	3	1	0	0	0	1	0	0	0	5
	Focus group	8	1	0	0	1	0	0	1	0	11
Total		32	9	1	1	2	1	7	3	1	57

INTERVIEW GUIDELINE QUESTIONS

SCRIPT FOR FOREIGN BORN IMMIGRANTS

Introduction

1)   Can you tell me about your childhood?

2)   How did you (or your family) come to move to the US?

3)   How long have you lived in the US?

Initial Days (Establishing the journey)

4)   How have your thoughts about living here in the United States changed from when you

         first arrived until now?

5)   Do you remember your initial days here? Can you tell me about them?

Specifics (Preferences/attitudes, food, friends, entertainment)

6)   How important is it for you to have reflections of your home culture in your home? What

         kinds of things do you have in your home?

7)   Do you like to stay connected to your home country? If you stay connected, how do you

         keep in contact?

8)   Is money important to you? Why is money important? Do you think you save enough

         money?   Have your views on money changed over time?

a.   how much of you income are you willing to save?

b.   who manages the income in your family?

9)   How do you like to spend your spare time?

10)   Who are your closest friends? Who do you most like to spend time with?

11)   Do you have special festivals and holidays that you observe?

12)   What would you serve in a typical meal at home?

13)   How have your food preferences changed since coming to the US? Have you changed

         the way you prepared food since moving here? If so how and why?

14) What do you like about American values that you have seen since living here? What values do you not like?

15) Is there anything you want to tell me that we haven't talked about?

SCRIPT FOR FIRST- AND SECOND-GENERATION AMERICANS (US BORN)

Introduction

1) Tell us about yourself.

2) Do you know where in China your parents are from? What do you know about China?

3) Please tell us about your childhood growing up in the US.

4) How did your family first come to move to the US?

5) Are you in contact with any people in China? What is your relationship with them?

6) Have you visited China or, in particular, your parents' home cities?

7) Do you surround yourself with any things from China? Why are they important to you?

8) How important is money to you?

9) How important is saving money to you?

10) How do you manage your money?

11) If you find yourself with extra money to spend, what kinds of things do you consider purchasing

12) How do you like to spend your spare time?

13)   Who do you consider to be your closest friends?

14)   Do you have special festivals or holidays that you observe? Why are they important

to you?

15)   Do you like to keep up with friends or relatives from your parents' home country?

How do you stay in touch, and tell us about these relationships.

16)   What would you serve in a typical meal at home? Have your food preferences

changed over time? In what ways?

17)   What do you like about American values? What do you not like?

18)   Do you have any particular religious belief systems?

19)   Is there anything you want to tell us that we haven't talked about?

Table 21. Quotes from Qualitative Data			
THEMES **Sub-Themes**	**QUOTES**	**Participant**	**Generation**
Sociocultural history	"So when we moved to southern California actually, my father was trying to buy a house on a particular street and he was told he couldn't at the real estate office that he went into. It turned out that a Jewish realtor who worked there said, "I know a house that's there and I will go to the neighbors and I will ask them if it would be okay if you moved in." That's how my father managed to buy a house on a particular street in Palos Verdes."	110315_001	1st Generation
	"So anyway, what I'm coming back around to is that the guy that I told you about who went into a real estate office with his parents in 1964, he was 14 at the time. Anyway, by the time he met me and we got to know one another, he said I was the least Asian person he'd ever met and just didn't fit the bill. I really didn't. I don't know. I didn't have it culturally and I didn't have it. Something that my parents tried to introduce me to or have me – anyway."	110315_001	1st Generation
Thoughts on self and cultural beliefs	"Yeah I went to – we grew up Lutheran and so I went to a Lutheran parochial school and then a Catholic high school right in San Francisco. Then I went to UC-San Diego for my undergrad. Originally I was going to be an electrical engineer, but I soon realized that I wasn't great at it and I didn't like it very much so I changed and I switched to both music and management science, which is a kind of economics degree, because I had already taken so many math classes in college so I kind of could use that too. That kind of appeased my parents because they were like, "Oh music," you know like not the traditional path for like a Chinese immigrant. Although they like forced so much music on you when you're growing up they don't want you to like major in it or become – And eventually they	110216_003	1st Generation

	were very supportive of it. So after I graduated from UC-San Diego I went to the Cleveland Institute of Music for my masters. I got masters there in organ performance. San Diego is really where I started to play the organ and where I kind of fell in love with what's called the "Anglican Coral Tradition."		
Wants and Desires	"And I become like single. I used to date different ladies, but only Chinese, but also American ladies because that's why I want to accept this interview is I've been here like for 10 years but still not – I have like several American friend but not – it's still there are kind of like common friend, not it's kind of very close."	110319_001	Chinese-Born
Cultural Themes			
Aesthetics	"No. [Laughter]" Side conversation: "Oh man. She doesn't like any of that. [Laughter]" Carmen: "Not in that way. Not in like an _____, but no. ."	110320_003	1st Generation
Consumption Activities/Leisure	" But I did – as I remember going to all of my cousins' weddings who – most of my cousins are older than me because my parents are kind of like the middle of their siblings in age. And I was like I don't want a Chinese banquet. I want an American wedding…. I think she (her mom) was a little bit bitter about it when I first brought it up. But I don't want – I didn't want a huge wedding where I didn't know half the people."	110320_002.	1st Generation
	"I prefer Chinese Tv shows, but because we have not much spare time, we do not focus on particular TV show or drama."	7-transcript-worker 6-24.	Chinese-Born
Economics	"Yeah. So also like personally, I want to be an entrepreneur. So I kind of try to get prepared for having my own business sort of thing….. Yeah. And I think that's also something I personally like about, because people are very brave to pursue whatever they choose to do. Even though sometimes, like,	110319_003	Chinese-Born

	when I talk to a lot of people what they are doing, to me it's like, it's dead end. "		
	"Oh. No, definitely not from my dad. Because my dad's like really scared of losing money. So he couldn't spend on his family and stuff. And he's really untrustworthy of banks and stuff like that. He's not the type to spend money on things that can benefit us or opportunities and good stuff like that. It's just kind of like, well, he's making this money and it's there in case something happens. He treats it more like that."	110320_003	1st Generation
Family	"And I know what it was like for them. Especially when my father had a stroke. And he had to have home healthcare. And my parents did not expect to go to a nursing home or some place like that. It was, you know, I had them at my house…. I would not burden my children. So what I – if something happens to me, I want to be able to go to a good."	110102_001	1st Generation
	"No, but on that note, I'm thinking of when I was raised. My mother was much more conservative Chinese, and she was very against interracial relationships. She's like, "Oh, you should marry Chinese, and it's very important." And my father was much more relaxed. He's like, "You know, do whatever you want. Find someone that's nice."	110318_002.	2nd Generation
Food	"I never was able to bring it. I would tell my parents and be like, "Hey, can I bring those?" It's like, "No." You've got a lunch card. You know what I'm saying? Just get free lunch…. And I'm just like, "Dang it. Why is everybody else getting those Lunchables?And to a point where now when I see Lunchables I'm like, oh yeah, I want to get them right now."	110320_003	1st Generation

	"Yeah. And it's really interesting. My dad's always American. Like, he just loves to chase it. He's the one that tells me to go to McDonald's. And I'm just like, "Dad, no."…. Yeah. He's the one that would tell me to go to McDonald's when I was young. And I'm like, okay." Interviewer: Do you like going to McDonald's? Participant A: I do actually. I've got to admit. It's a guilty pleasure. Participant B: Ditto. Participant A: But like I said, discipline is a part of my lifestyle too sometimes. And I'm just like, all right. Maybe once every two months. Participant B: You just had Burger King last week though. Participant A: Yeah. But that's probably Burger King – like first time in two, three years. Actually, it was so good. It was so good. Burger King. I had a chicken sandwich."	110320_003	1st Generation
Holidays	"No, I do not celebrate these festivals, but I was just keeping an eye on them. Because I am too busy to celebrate them. If I have time I think I would like to prepare some traditional foods. Even I do not celebrate these Chinese traditional festivals such as Dragon Boat Festival, or Mid-autumn Festival, I do remember which days they are."	Transcript 5-30	Chinese Born
	"Yeah. Maybe just Chinese New Year's. Kind of like have some dinner. Yeah. I don't – so for me it's like I just cook something I can eat. And I don't pay too much attention about the taste. So sometimes I just buy some like precooked food. And, I think I'm kind of – I don't follow tradition. Yeah. I'm kind of like a scientific person."	110319_003	Chinese Born
Language	" I have to learn English through talking with the customers. If I want to make money I must learn English. If I can't communicate with the customer I will not know what they need, therefore, I eager to learn English,	Transcript 5-30	Chinese Born

	furthermore I learned in technical secondary school (a kind of higher education, a lower level degree than bachelor) in China and be able to understand the basic English. My English is better than most of the owners of restaurant.."		
	"Because connection, right. I wanted them to feel that they're part of this country, you know. I'm sure everyone has the same opinion, yeah, but in general, you know, this country is based on immigration and based on absorbing all the talents from the world and I hope my children will do the same way, to be contributing to the society instead of become a burden on the society, you know. Because if you cannot speak the same language as others, right, you are treated differently."	110201_001	Chinese Born
	"When I started kindergarten, I couldn't speak English, and then my parents had this little sign on the stove that said, "Speak Chinese." This is in Richmond, and when I was in third grade, we moved out. We found the sign had dropped behind the stove, and that's where my Chinese went. That represents my Chinese. And I couldn't speak Chinese. It's like I could understand a little bit of my grandma and stuff. And then when I went to college, then I took conversational Cantonese and I took Mandarin and stuff, and then when I started working in the community, I was taking city college classes. So I'm not bilingual, but I don't know what you would call me. Anyone who hears me knows that I'm American-born. –"	110318_003	1st Generation
Self-identification	"When you go down deep, I always felt kind of ashamed of the Chinese part of me because we're loud and we're crude and when I was growing up, it was like my parents weren't like the Japanese parents, and then also, they were not second generation, you know? So it was like they were more backwards and they were more restrictive, so there's a part of me that I didn't like that Chinese part culturally. "	110318_003	1st Generation

	"Like in Chinese cuisine, you know, I believe this is the only thing that carries the novelty and the invention of the Chinese people because every year, almost every day they invented a new dish, you know, with a lot of ideas. Yeah, that I felt very proud of, you know. All the other things I have a lot of things against it but this one, the Chinese cuisine, I feel, you know, over the years, over the time, regardless of whoever takes the power, this has this ability, has this invention and full of new ideas. "	110202_001	Chinese Born
Religion	"It's actually let's talk about why I came here. Okay. I'm a practitioner of Falun Dafa, the former name, but we can call it ___. It's meditation practice. It's being persecuted in China. Yeah, so that's the reason why. I was in college when this persecution started in 1999. ……. Yes, wiped all the traditional Chinese culture and values. In today's China there's no moral system I think. In America you still have you know, your Christianity, basically a Christian society here. People still go to church. And then you have your belief. But in China people don't have any belief. "	110308_001	Chinese Born
	"I am not religious, I am atheist, but my family does get together for Chinese New Year and Christmas. "	110305_001	2nd generation
	"I just think that it instills good values. It puts it back in the forefront, if kids are saying the pledge of allegiance and the Lord's prayer to start their day, I really think it's important. That's probably the thing that I think they could easily change. I don't see that it's disrespecting other people's allegiances or their beliefs. "	110116_001	1st Generation
Schooling	"But there was just a lot of pushback, and so what happened actually was I was among the committee of parents who wanted to have this Mandarin immersion program, and so we proposed it to the Palo Alto school board. The Palo Alto administration, the district, the staffers, they all favored it……Because they're encouraging, and the school board, the	110318_002	2nd generation

	elected school board, turned it down. So then somebody had this brilliant idea to say, "Well, let's start a charter school." And in the city right next to Palo Alto is Los Altos. They had recently had the experience of closing down an elementary school, and so the parents of that elementary school said, "You know what? You can't do that. We're gonna start a charter school right on the same site."Yeah. It was like, no one could imagine how it was gonna play out, so my son actually was lucky. He got the lottery into the Mandarin immersion program. He did it for two and a half years and then said, "I don't wanna do this. I hate my teacher. I'm not good at languages," which was completely false, but he was able to switch back into an English program, and now he's in high school, and he's fairly conversational in Japanese. He studied Japanese for two and a half years. "		
Social Structure	"And then I just remember growing up with a lot of Asians around me. And I think I never really noticed it until I became a party of CYC actually. I became more aware of my surroundings and how I identified as. Because I feel like now in high school the friends I'm friends with, they're not just Asian. I feel like I'm more diverse of being aware of who or what I identify as." And " I feel like it was an unconscious thing where I started going out to – or going out of my comfort zone to meeting other people and learning about them and just being friends."	110320_003	1st generation
	"Yeah. It's more about you have something to do. You go there, you do your stuff. And yeah. Once you're done, you graduate. So compared to like college or maybe high school, it's more about like relationship, like to grow up with someone. Right? So it's more about maybe there is more social events. You can do more activities together. So then it's like the environment is more, like, good for people to get included. … Yeah. That's kind of like my impression. And for graduate –	110319_003	Chinese born

	and then like after I graduated, I just went straight to industry. And in the industry, like, you work in a company. It's kind of like all your relationships are professional relationships…..Yeah. Because here it's kind of like you have a good life I guess. But you still, you don't feel you are part of the society…. Yeah. But in China I think it's more about – I think I will fit in more better in terms of culture fit or social relationships."		
Values	"I think they are the same. Some people are very friendly, but some people seem to friendly, they speak very friendly, but they are actually not. They are hypocritical persons. I saw a lot people that they say "ok, that's fine, honey, but turn around they actually not ok. But some people are really friendly, even sometimes you make a mistake."	Transcript 5-30	Chinese born
	"I've loved the opportunities that I was afforded. I have loved the generosity of people who became mentors, who guided me…. Yeah, but those types, that generosity of Americans, to me is … what this country's about. It's not about politics. It's about the generosity of people"	110228_001	1st generation
	"The whole tiger mom thing is real. It truly is, whether you had money, whether you didn't have money, whether it was your mom that taught you, you better get your lessons down because if you didn't, it was a problem."	110228_001	1st generation
	"I'm the oldest one in the family. When we were little, we worked in my parents' restaurant. So, we grew up in the restaurant business. When we were little, my sister and I had to pull out the bottom drawer where the cash register was so that we could ring up – and we knew how to count money back to customers when we were 9 or 10 years old. – And then, so, I didn't really wanna go to college, and my father, he was all about education, because we went to private school and everything. I told him I didn't really wanna go to college, and he said, "Well, go try it." He was pretty liberal with us, and he	110116_001	1st generation

	says, "Go try it, and if you really don't like it, you can finish up one year and come home." The ingrained thing is you don't quit. You just keep on going, whether you like it or not. -"		

INDEX DEVELOPMENT DEMOGRAPHIC INFORMATION

Table 22. Index Development Data - Age

	Frequency	Percent	Valid Percent	Cumulative Percent
18 - 24	34	15.3	15.3	15.3
25 - 35	41	18.5	18.5	33.8
36 - 45	41	18.5	18.5	52.3
46 - 55	41	18.5	18.5	70.7
56 - 65	46	20.7	20.7	91.4
66 - 75	16	7.2	7.2	98.6
76 - 85	2	0.9	0.9	99.5
86 or older	1	0.5	0.5	100.0
Total	222	100.0	100.0	

Table 23. Index Development Data - Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Male	87	39.2	39.2	39.2
Female	135	60.8	60.8	100.0
Total	222	100.0	100.0	

Table 24. Index Development Data - Ethnic Identity

	Frequency	Percent	Valid Percent	Cumulative Percent
Chinese	187	84.2	84.2	84.2
Chinese-American	35	15.8	15.8	100.0
Total	222	100.0	100.0	

Table 25. Index Development Data - Ethnic Identity Strength

	Frequency	Percent	Valid Percent	Cumulative Percent
Very Strong	45	20.3	20.3	20.3
Strong	66	29.7	29.7	50.0
Somewhat Strong	47	21.2	21.2	71.2
A little bit Strong	39	17.6	17.6	88.7
Neither Strong nor Weak	18	8.1	8.1	96.8
A little bit Weak	4	1.8	1.8	98.6
Somewhat Weak	2	0.9	0.9	99.5
Very Weak	1	0.5	0.5	100.0
Total	222	100.0	100.0	

Table 26. Index Development Data - Birth Country

	Frequency	Percent	Valid Percent	Cumulative Percent
United States	136	61.3	61.3	61.3
Mainland China	51	23.0	23.0	84.2
Hong Kong	35	15.8	15.8	100.0
Total	222	100.0	100.0	

Table 27. Index Development Data - Mother's Birth Country

	Frequency	Percent	Valid Percent	Cumulative Percent
United States	36	16.2	16.2	16.2
Mainland China	157	70.7	70.7	86.9
Hong Kong	29	13.1	13.1	100.0
Total	222	100.0	100.0	

Table 28. Index Development Data - Father's Birth Country

	Frequency	Percent	Valid Percent	Cumulative Percent
United States	33	14.9	14.9	14.9
Mainland China	175	78.8	78.8	93.7
Hong Kong	14	6.3	6.3	100.0
Total	222	100.0	100.0	

Table 29. Index Development Data -Maternal Grandparent's Birth Country

	Frequency	Percent	Valid Percent	Cumulative Percent
Both born in the United States	8	3.6	3.6	3.6
Both born in Mainland China	199	89.6	89.6	93.2
One born in the USA and one in Mainland China	7	3.2	3.2	96.4
Both born in Hong Kong	8	3.6	3.6	100.0

Table 30. Index Development Data -Paternal Grandparent's Birth Country

	Frequency	Percent	Valid Percent	Cumulative Percent
Both born in the United States	8	3.6	3.6	3.6
Both born in Mainland China	195	87.8	87.8	91.4
One born in the USA and one in Mainland China	8	3.6	3.6	95.0
Both born in Hong Kong	10	4.5	4.5	99.5

Table 31. Index Development Data -Income

	Frequency	Percent	Valid Percent	Cumulative Percent
Less than $9,999	16	7.2	7.2	7.2
$20,000 - $29,999	9	4.1	4.1	11.3
$30,000 - $49,999	32	14.4	14.4	25.7
$50,000 - $69,999	35	15.8	15.8	41.4
$70,000 - $89,999	20	9.0	9.0	50.5
$90,000 - $119,999	25	11.3	11.3	61.7
More than $120,000	53	23.9	23.9	85.6
$10,000 - $19,999	6	2.7	2.7	88.3
Don't want to answer	26	11.7	11.7	100.0
Total	222	100.0	100.0	

Table 32. Index Development Data -Education

	Frequency	Percent	Valid Percent	Cumulative Percent
Some grade school	1	0.5	0.5	0.5
Completed grade school	1	0.5	0.5	0.9
Some high school	1	0.5	0.5	1.4
Completed high school	18	8.1	8.1	9.5
Some college	40	18.0	18.0	27.5
Graduated college with a bachelor's degree	94	42.3	42.3	69.8
Some Graduate school	11	5.0	5.0	74.8
A Master's degree	32	14.4	14.4	89.2
A doctorate level degree	24	10.8	10.8	100.0
Total	222	100.0	100.0	

REFINED ITEMS FOR THE INDEX

Table 33. Propensity to Assimilate Index Items

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
Q7_5_ I like to spend time with my American friends	0.120	0.064	0.120	1.874	0.062	0.495	2.020
Q7_6_ I want to celebrate American holidays	-0.176	0.089	-0.166	-1.986	0.048	0.289	3.454
Q7_7_ I am proud to live like an American	0.333	0.085	0.314	3.897	0.000	0.312	3.208
Q8_1_ I want (or would want) American schools for my kids	0.189	0.075	0.166	2.529	0.012	0.468	2.138
Q8_3_ I would like to be identified as an American	0.303	0.066	0.315	4.579	0.000	0.385	2.600
Q8_6_ I want to attend nonreligious gatherings for the purpose of socializing with American people	0.140	0.048	0.182	2.908	0.004	0.611	1.637
Q9_2_ I like to always celebrate American holidays	0.238	0.068	0.274	3.509	0.001	0.332	3.015
Q9_3_ I like to make choices so others identify me as an American	0.112	0.053	0.155	2.106	0.036	0.290	3.445
Q9_4_ I prefer American media such as magazines, newspapers, TV shows, YouTube channels, Instagram, Facebook, or American music groups	0.080	0.048	0.105	1.672	0.096	0.401	2.496
Q7_5_ I like to spend time with my American friends	0.120	0.064	0.120	1.874	0.062	0.495	2.020

GLOBAL STATEMENT REGRESSIONS

Table 34. Index Items Regression - "I want to be an American"

ANOVAᵃ

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	255.291	19	13.436	18.254	.000ᵇ
	Residual	148.691	202	0.736		
	Total	403.982	221			

a. Dependent Variable: Q9_8_ I want to be an American

b. Predictors: (Constant), Q9_5_ I prefer to use Chinesebased social media and communication applications such as WeChat, QQ, or Weibo, Q8_6_ I want to attend nonreligious gatherings for the purpose of socializing with American people, Q7_3_ I want American style art and artifacts in my home, Q7_1_ I like to speak English whenever possible in my daily interactions, Q8_8_ I want all of my friends to be American, Q8_1_ I want (or would want) American schools for my kids, Q8_7_ I like to primarily shop at American grocery stores, Q7_5_ I like to spend time with my American friends, Q9_4_ I prefer American media such as magazines, newspapers, TV shows, YouTube channels, Instagram, Facebook, or American music groups, Q8_4_ I want to attend religious meetings or religious gatherings for the purpose of socializing with American people, Q9_2_ I like to always celebrate American holidays, Q7_4_ I want to eat the foods that typical Americans eat, Q8_3_ I would like to be identified as an American, Q7_2_ I like to speak English whenever possible with those in my household, Q7_7_ I am proud to live like an American, Q8_2_ I prefer American entertainment (music, movies, TV shows, sports, and etc.), Q9_3_ I like to make choices so others identify me as an American, Q7_6_ I want to celebrate American holidays, Q9_1_ I want all of my closest friends to be American

Coefficientsᵃ

Model		Unstandardized Coefficients		Standardized Coefficients			Collinearity Statistics	
		B	Std. Error	Beta	t	Sig.	Tolerance	VIF
1	(Constant)	0.370	0.678		0.545	0.586		
	Q7_1_ I like to speak English whenever possible in my daily interactions	-0.021	0.060	-0.023	-0.360	0.719	0.446	2.243
	Q7_2_ I like to speak English whenever possible with those in my household	-0.025	0.049	-0.034	-0.512	0.610	0.401	2.494
	Q7_3_ I want American style art and artifacts in my home	0.022	0.059	0.023	0.374	0.709	0.479	2.089
	Q7_4_ I want to eat the foods that typical Americans eat	-0.046	0.060	-0.050	-0.766	0.445	0.435	2.298
	Q7_5_ I like to spend time with my American friends	0.025	0.065	0.023	0.385	0.701	0.495	2.020

Q7_6_ I want to celebrate American holidays	-0.111	0.091	-0.097	-1.223	0.223	0.289	3.454
Q7_7_ I am proud to live like an American	0.426	0.087	0.373	4.875	0.000	0.312	3.208
Q8_1_ I want (or would want) American schools for my kids	-0.072	0.076	-0.059	-0.947	0.345	0.468	2.138
Q8_2_ I prefer American entertainment (music, movies, TV shows, sports, and etc.)	-0.017	0.063	-0.019	-0.270	0.787	0.387	2.582
Q8_3_ I would like to be identified as an American	0.303	0.066	0.315	4.579	0.000	0.385	2.600
Q8_4_ I want to attend religious meetings or religious gatherings for the purpose of socializing with American people	-0.016	0.043	-0.022	-0.366	0.715	0.515	1.943
Q8_6_ I want to attend nonreligious gatherings for the purpose of socializing with American people	-0.018	0.047	-0.021	-0.376	0.707	0.611	1.637
Q8_7_ I like to primarily shop at American grocery stores	-0.072	0.054	-0.076	-1.326	0.186	0.561	1.784
Q8_8_ I want all of my friends to be American	0.017	0.061	0.020	0.274	0.784	0.330	3.033
Q9_1_ I want all of my closest friends to be American	0.094	0.068	0.111	1.378	0.170	0.282	3.540
Q9_2_ I like to always celebrate American holidays	0.183	0.070	0.195	2.629	0.009	0.332	3.015
Q9_3_ I like to make choices so others identify me as an American	0.091	0.068	0.106	1.335	0.183	0.290	3.445

Q9_4_ I prefer American media such as magazines, newspapers, TV shows, YouTube channels, Instagram, Facebook, or American music groups	0.083	0.061	0.092	1.361	0.175	0.401	2.496
Q9_5_ I prefer to use Chinesebased social media and communication applications such as WeChat, QQ, or Weibo	-0.055	0.047	-0.062	-1.175	0.241	0.654	1.529

Table 35. Index Items Regression - "I want to feel connected to the USA"

ANOVAᵃ

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	204.612	19	10.769	15.354	.000ᵇ
	Residual	141.680	202	0.701		
	Total	346.293	221			

a. Dependent Variable: Q9_7_ I want to feel connected to the USA

b. Predictors: (Constant), Q9_5_ I prefer to use Chinesebased social media and communication applications such as WeChat, QQ, or Weibo, Q8_6_ I want to attend nonreligious gatherings for the purpose of socializing with American people, Q7_3_ I want American style art and artifacts in my home, Q7_1_ I like to speak English whenever possible in my daily interactions, Q8_8_ I want all of my friends to be American, Q8_1_ I want (or would want) American schools for my kids, Q8_7_ I like to primarily shop at American grocery stores, Q7_5_ I like to spend time with my American friends, Q9_4_ I prefer American media such as magazines, newspapers, TV shows, YouTube channels, Instagram, Facebook, or American music groups, Q8_4_ I want to attend religious meetings or religious gatherings for the purpose of socializing with American people, Q9_2_ I like to always celebrate American holidays, Q7_4_ I want to eat the foods that typical Americans eat, Q8_3_ I would like to be identified as an American, Q7_2_ I like to speak English whenever possible with those in my household, Q7_7_ I am proud to live like an American, Q8_2_ I prefer American entertainment (music, movies, TV shows, sports, and etc.), Q9_3_ I like to make choices so others identify me as an American, Q7_6_ I want to celebrate American holidays, Q9_1_ I want all of my closest friends to be American

Coefficientsᵃ

Model		Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.	Collinearity Statistics Tolerance	VIF
1	(Constant)	-0.694	0.662		-1.048	0.296		
	Q7_1_ I like to speak English whenever possible in my daily interactions	0.004	0.058	0.004	0.064	0.949	0.446	2.243
	Q7_2_ I like to speak English whenever possible with those in my household	0.013	0.048	0.020	0.283	0.778	0.401	2.494
	Q7_3_ I want American style art and artifacts in my home	0.051	0.058	0.057	0.884	0.378	0.479	2.089
	Q7_4_ I want to eat the foods that typical Americans eat	-0.028	0.058	-0.032	-0.474	0.636	0.435	2.298
	Q7_5_ I like to spend time with my American friends	0.120	0.064	0.120	1.874	0.062	0.495	2.020

Item							
Q7_6_ I want to celebrate American holidays	-0.176	0.089	-0.166	-1.986	0.048	0.289	3.454
Q7_7_ I am proud to live like an American	0.333	0.085	0.314	3.897	0.000	0.312	3.208
Q8_1_ I want (or would want) American schools for my kids	0.189	0.075	0.166	2.529	0.012	0.468	2.138
Q8_2_ I prefer American entertainment (music, movies, TV shows, sports, and etc.)	-0.059	0.061	-0.069	-0.959	0.339	0.387	2.582
Q8_3_ I would like to be identified as an American	0.013	0.065	0.014	0.199	0.842	0.385	2.600
Q8_4_ I want to attend religious meetings or religious gatherings for the purpose of socializing with American people	0.027	0.042	0.041	0.658	0.511	0.515	1.943
Q8_6_ I want to attend nonreligious gatherings for the purpose of socializing with American people	0.022	0.046	0.027	0.472	0.638	0.611	1.637
Q8_7_ I like to primarily shop at American grocery stores	0.043	0.053	0.049	0.822	0.412	0.561	1.784
Q8_8_ I want all of my friends to be American	-0.043	0.060	-0.056	-0.717	0.474	0.330	3.033
Q9_1_ I want all of my closest friends to be American	0.025	0.066	0.032	0.375	0.708	0.282	3.540
Q9_2_ I like to always celebrate American holidays	0.238	0.068	0.274	3.509	0.001	0.332	3.015
Q9_3_ I like to make choices so others identify me as an American	0.126	0.067	0.157	1.879	0.062	0.290	3.445

Q9_4_ I prefer American media such as magazines, newspapers, TV shows, YouTube channels, Instagram, Facebook, or American music groups	0.052	0.060	0.062	0.874	0.383	0.401	2.496
Q9_5_ I prefer to use Chinesebased social media and communication applications such as WeChat, QQ, or Weibo	0.029	0.045	0.036	0.646	0.519	0.654	1.529

Table 36. Index Items Regression - "I want to feel connected to Americans"

ANOVAᵃ

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	170.459	19	8.972	11.458	.000ᵇ
	Residual	158.158	202	0.783		
	Total	328.617	221			

a. Dependent Variable: Q9_6_ I want to feel connected to Americans

b. Predictors: (Constant), Q9_5_ I prefer to use Chinesebased social media and communication applications such as WeChat, QQ, or Weibo, Q8_6_ I want to attend nonreligious gatherings for the purpose of socializing with American people, Q7_3_ I want American style art and artifacts in my home, Q7_1_ I like to speak English whenever possible in my daily interactions, Q8_8_ I want all of my friends to be American, Q8_1_ I want (or would want) American schools for my kids, Q8_7_ I like to primarily shop at American grocery stores, Q7_5_ I like to spend time with my American friends, Q9_4_ I prefer American media such as magazines, newspapers, TV shows, YouTube channels, Instagram, Facebook, or American music groups, Q8_4_ I want to attend religious meetings or religious gatherings for the purpose of socializing with American people, Q9_2_ I like to always celebrate American holidays, Q7_4_ I want to eat the foods that typical Americans eat, Q8_3_ I would like to be identified as an American, Q7_2_ I like to speak English whenever possible with those in my household, Q7_7_ I am proud to live like an American, Q8_2_ I prefer American entertainment (music, movies, TV shows, sports, and etc.), Q9_3_ I like to make choices so others identify me as an American, Q7_6_ I want to celebrate American holidays, Q9_1_ I want all of my closest friends to be American

Coefficientsᵃ

Model		Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.	Collinearity Statistics Tolerance	VIF
1	(Constant)	-0.496	0.699		-0.709	0.479		
	Q7_1_ I like to speak English whenever possible in my daily interactions	0.026	0.062	0.031	0.420	0.675	0.446	2.243
	Q7_2_ I like to speak English whenever possible with those in my household	0.002	0.050	0.003	0.043	0.965	0.401	2.494
	Q7_3_ I want American style art and artifacts in my home	0.058	0.061	0.068	0.957	0.340	0.479	2.089
	Q7_4_ I want to eat the foods that typical Americans eat	0.014	0.062	0.017	0.230	0.818	0.435	2.298
	Q7_5_ I like to spend time with my American friends	0.207	0.067	0.213	3.064	0.002	0.495	2.020
	Q7_6_ I want to celebrate American holidays	-0.164	0.094	-0.159	-1.750	0.082	0.289	3.454

Q7_7_ I am proud to live like an American	0.193	0.090	0.187	2.139	0.034	0.312	3.208
Q8_1_ I want (or would want) American schools for my kids	0.129	0.079	0.117	1.638	0.103	0.468	2.138
Q8_2_ I prefer American entertainment (music, movies, TV shows, sports, and etc.)	-0.090	0.065	-0.110	-1.396	0.164	0.387	2.582
Q8_3_ I would like to be identified as an American	-0.042	0.068	-0.048	-0.609	0.543	0.385	2.600
Q8_4_ I want to attend religious meetings or religious gatherings for the purpose of socializing with American people	-0.006	0.044	-0.009	-0.137	0.891	0.515	1.943
Q8_6_ I want to attend nonreligious gatherings for the purpose of socializing with American people	0.140	0.048	0.182	2.908	0.004	0.611	1.637
Q8_7_ I like to primarily shop at American grocery stores	0.008	0.056	0.009	0.141	0.888	0.561	1.784
Q8_8_ I want all of my friends to be American	-0.001	0.063	-0.001	-0.016	0.988	0.330	3.033
Q9_1_ I want all of my closest friends to be American	0.064	0.070	0.084	0.917	0.360	0.282	3.540
Q9_2_ I like to always celebrate American holidays	0.141	0.072	0.167	1.973	0.050	0.332	3.015
Q9_3_ I like to make choices so others identify me as an American	0.120	0.071	0.153	1.694	0.092	0.290	3.445
Q9_4_ I prefer American media such as magazines, newspapers, TV shows, YouTube channels, Instagram, Facebook, or American music groups	0.103	0.063	0.126	1.636	0.103	0.401	2.496

Q9_5_ I prefer to use Chinesebased social media and communication applications such as WeChat, QQ, or Weibo	0.061	0.048	0.077	1.280	0.202	0.654	1.529

Table 37. Index Items Regression - Average of Three Global Statements

ANOVAᵃ

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	194.204	19	10.221	22.941	.000ᵇ
	Residual	89.998	202	0.446		
	Total	284.202	221			

a. Dependent Variable: AverageGlobalStmts

b. Predictors: (Constant), Q9_5_ I prefer to use Chinesebased social media and communication applications such as WeChat, QQ, or Weibo, Q8_6_ I want to attend nonreligious gatherings for the purpose of socializing with American people, Q7_3_ I want American style art and artifacts in my home, Q7_1_ I like to speak English whenever possible in my daily interactions, Q8_8_ I want all of my friends to be American, Q8_1_ I want (or would want) American schools for my kids, Q8_7_ I like to primarily shop at American grocery stores, Q7_5_ I like to spend time with my American friends, Q9_4_ I prefer American media such as magazines, newspapers, TV shows, YouTube channels, Instagram, Facebook, or American music groups, Q8_4_ I want to attend religious meetings or religious gatherings for the purpose of socializing with American people, Q9_2_ I like to always celebrate American holidays, Q7_4_ I want to eat the foods that typical Americans eat, Q8_3_ I would like to be identified as an American, Q7_2_ I like to speak English whenever possible with those in my household, Q7_7_ I am proud to live like an American, Q8_2_ I prefer American entertainment (music, movies, TV shows, sports, and etc.), Q9_3_ I like to make choices so others identify me as an American, Q7_6_ I want to celebrate American holidays, Q9_1_ I want all of my closest friends to be American

Coefficientsᵃ

Model		Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.	Collinearity Statistics Tolerance	VIF
1	(Constant)	-0.273	0.528		-0.518	0.605		
	Q7_1_ I like to speak English whenever possible in my daily interactions	0.003	0.046	0.003	0.058	0.954	0.446	2.243
	Q7_2_ I like to speak English whenever possible with those in my household	-0.003	0.038	-0.005	-0.082	0.935	0.401	2.494
	Q7_3_ I want American style art and artifacts in my home	0.044	0.046	0.055	0.953	0.342	0.479	2.089
	Q7_4_ I want to eat the foods that typical Americans eat	-0.020	0.046	-0.025	-0.425	0.672	0.435	2.298
	Q7_5_ I like to spend time with my American friends	0.117	0.051	0.130	2.302	0.022	0.495	2.020

Item							
Q7_6_ I want to celebrate American holidays	-0.150	0.071	-0.157	-2.127	0.035	0.289	3.454
Q7_7_ I am proud to live like an American	0.317	0.068	0.331	4.664	0.000	0.312	3.208
Q8_1_ I want (or would want) American schools for my kids	0.082	0.059	0.080	1.376	0.170	0.468	2.138
Q8_2_ I prefer American entertainment (music, movies, TV shows, sports, and etc.)	-0.055	0.049	-0.072	-1.134	0.258	0.387	2.582
Q8_3_ I would like to be identified as an American	0.092	0.052	0.113	1.776	0.077	0.385	2.600
Q8_4_ I want to attend religious meetings or religious gatherings for the purpose of socializing with American people	0.002	0.033	0.003	0.058	0.954	0.515	1.943
Q8_6_ I want to attend nonreligious gatherings for the purpose of socializing with American people	0.048	0.036	0.067	1.321	0.188	0.611	1.637
Q8_7_ I like to primarily shop at American grocery stores	-0.007	0.042	-0.009	-0.162	0.871	0.561	1.784
Q8_8_ I want all of my friends to be American	-0.009	0.048	-0.013	-0.189	0.850	0.330	3.033
Q9_1_ I want all of my closest friends to be American	0.061	0.053	0.086	1.152	0.251	0.282	3.540
Q9_2_ I like to always celebrate American holidays	0.187	0.054	0.238	3.466	0.001	0.332	3.015
Q9_3_ I like to make choices so others identify me as an American	0.112	0.053	0.155	2.106	0.036	0.290	3.445

Q9_4_ I prefer American media such as magazines, newspapers, TV shows, YouTube channels, Instagram, Facebook, or American music groups	0.080	0.048	0.105	1.672	0.096	0.401	2.496
Q9_5_ I prefer to use Chinesebased social media and communication applications such as WeChat, QQ, or Weibo	0.012	0.036	0.016	0.332	0.740	0.654	1.529

SURVEY USED TO COLLECT DATA FOR THE NOMOLOGICAL NET

Propensity to Acculturate 072519

Start of Block: Default Question Block

Q1 Thank you for taking part in this study. You are participating in a study that will help us understand your views and preferences for many items that have to do with culture. This is part of a Ph.D. student's thesis. You will be compensated for your participation and please expect to spend close to 20 minutes completing this survey. Thank you.

 If you have questions or concerns please reach out to either Kristina Harrison at kstuhler@odu.edu or Dr. John Ford at jbford@odu.edu

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Page Break

Q2 What is your age?

○ Under 18 (9)

○ 18 - 24 (1)

○ 25 - 35 (2)

○ 36 - 45 (3)

○ 46 - 55 (4)

○ 56 - 65 (5)

○ 66 - 75 (6)

○ 76 - 85 (7)

○ 86 or older (8)

Skip To: End of Block If Q2 = 9

Q3 What is your gender?

○ Male (1)

○ Female (2)

✳

Q4 Please enter the zip code of the area where you currently reside.

_____

Q5 In which country were you born?

○ United States (1)

○ Mainland China (2)

○ Hong Kong (3)

○ Taiwan (4)

○ Singapore (5)

○ Other (Please specify) (6) _____

○ I don't know (7)

Skip To: End of Block If Q5 = 4
Skip To: End of Block If Q5 = 5
Skip To: End of Block If Q5 = 6
Skip To: End of Block If Q5 = 7

Page Break

Q6 In which country was your mother born?

○ United States (1)

○ Mainland China (2)

○ Hong Kong (3)

○ Taiwan (4)

○ Singapore (5)

○ Other (Please specify) (6) _____

○ I don't know (7)

Skip To: End of Block If Q6 = 4
Skip To: End of Block If Q6 = 5
Skip To: End of Block If Q6 = 6
Skip To: End of Block If Q6 = 7

Q7 In which country was your father born?

○ United States (1)

○ Mainland China (2)

○ Hong Kong (3)

○ Taiwan (4)

○ Singapore (5)

○ Other (Please specify) (6) _____

○ I don't know (7)

Skip To: End of Block If Q7 = 7
Skip To: End of Block If Q7 = 6
Skip To: End of Block If Q7 = 5
Skip To: End of Block If Q7 = 4

Page Break

Q8 In which country were your maternal grandparents born?

○ Both born in the United States (1)

○ Both born in Mainland China (2)

○ One born in the USA and one in Mainland China (3)

○ Both born in Hong Kong (4)

○ One born in the USA and one born in Hong Kong (5)

○ One born in the USA and one born elsewhere (Please specify the country) (6)
_____

○ Both born in countries not listed (Please specify the countries) (7)
_____

○ I don't know (8)

Skip To: End of Block If Q8 = 8
Skip To: End of Block If Q8 = 6
Skip To: End of Block If Q8 = 7

Q9 In which country were your paternal grandparents born?

○ Both born in the United States (1)

○ Both born in Mainland China (2)

○ One born in the USA and one in Mainland China (3)

○ Both born in Hong Kong (4)

○ One born in the USA and one born in Hong Kong (5)

○ One born in the USA and one born elsewhere (Please specify the country) (6)
_____

○ Both born in countries not listed (Please specify the countries) (7)
_____

○ I don't know (8)

Skip To: End of Block If Q9 = 6
Skip To: End of Block If Q9 = 7
Skip To: End of Block If Q9 = 8

Page Break

Q10 How many generations of your family have lived in the United States of America?

◯ I am the first to live in the USA (1)

◯ My parents were the first to live in the USA (2)

◯ One of my parents was the first to live in the USA (3)

◯ Both sets of my grandparents were the first to live in the USA (4)

◯ One set of my grandparents were the first to live in the USA (5)

◯ Generations before my grandparents were the first to live in the USA (6)

◯ Don't know (7)

◯ Another answer (Please specify) (8) _____

Q11 If you were born outside of the United States, at what age did you move to the USA?

○ Younger than a year old (1)

○ Between 1 and 4 years old (2)

○ Between 5 and 10 years old (3)

○ Between 11 and 15 years old (4)

○ Between 16 and 18 years old (5)

○ Between 19 and 25 years old (6)

○ Between 26 and 35 years old (7)

○ Between 36 and 45 years old (8)

○ Between 46 and 55 years old (9)

○ Between 56 and 75 yeas old (10)

○ Older than 76 years old (11)

○ I was born in the USA (12)

Page Break

Q12 How many years have you lived in the U.S. (if you were not born here)?

○ less than a year (1)

○ one to five years (2)

○ five to ten years (3)

○ ten to 15 years (4)

○ 16 to 30 years (5)

○ 31 to 50 years (6)

○ Over 50 years (7)

○ I was born in the U.S. (8)

Skip To: End of Block If Q12 = 2
Skip To: End of Block If Q12 = 1

✳

Q13 Please enter either the year that you were born or the year that you believe you immigrated to the USA?

_____

Q14 What is your highest level of education?

○ Some grade school (1)

○ Completed grade school (2)

○ Some high school (3)

○ Completed high school (4)

○ Some college (5)

○ Graduated college with a bachelor's degree (6)

○ Some Graduate school (7)

○ A Master's degree (8)

○ A doctorate level degree (9)

Page Break

Q15 Is there any ethnic group to which you identify? If so, select one of the ethnic groups below.

○ Chinese (1)

○ Korean (2)

○ Japanese (3)

○ Caucasian (4)

○ Hispanic or Latino (5)

○ Black or African-American (6)

○ Pacific Islander (7)

○ Native American (8)

○ Filipino (9)

○ Thai (10)

○ Vietnamese (11)

○ Asian-American (12)

○ Chinese-American (13)

○ Korean-American (14)

○ Japanese-American (15)

○ Filipino-American (16)

○ Thai-American (17)

○ Vietnamese-American (18)

○ Mixed Ethnicity (19)

○ Other not listed (Please specify) (20) _____

○ None, I do not identify with an ethnic group (21)

Q16 How strongly do you identify with the ethnic group you selected above?

○ Very Strong (1)

○ Strong (2)

○ Somewhat Strong (3)

○ A little bit Strong (4)

○ Neither Strong nor Weak (5)

○ A little bit Weak (6)

○ Somewhat Weak (7)

○ Weak (8)

○ Very Weak (9)

Page Break

End of Block: Default Question Block

Start of Block: Block 1

Q17 Please carefully read the items below and click on the button which best fits your response to the statements.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly Agree (7)
I like to observe people from other cultures, to see what I can learn from them (1)	○	○	○	○	○	○	○
I like to learn about other ways of life (2)	○	○	○	○	○	○	○
I am interested in learning more about people who live in other countries (3)	○	○	○	○	○	○	○
Please select "Disagree" (4)	○	○	○	○	○	○	○
Coming into contact with people of other cultures has greatly benefited me (5)	○	○	○	○	○	○	○
I enjoy exchanging ideas with people from other cultures or countries (6)	○	○	○	○	○	○	○

I enjoy being with people from other countries to learn about their views and approaches (7)	◯	◯	◯	◯	◯	◯	◯
I find people from other cultures stimulating (8)	◯	◯	◯	◯	◯	◯	◯

Skip To: End of Block If Q17 != 2

Page Break

Q18 Please carefully read the items below and click on the button which best fits your response to the statements.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly Agree (7)
I like to speak English whenever possible in my daily interactions (1)	○	○	○	○	○	○	○
I like to speak English whenever possible with those in my household (2)	○	○	○	○	○	○	○
I want American style art and artifacts in my home (3)	○	○	○	○	○	○	○
I want to eat the foods that typical Americans eat (4)	○	○	○	○	○	○	○
I like to spend time with my American friends (5)	○	○	○	○	○	○	○
I want to celebrate American holidays (6)	○	○	○	○	○	○	○

| I am proud to live like an American (7) | ○ | ○ | ○ | ○ | ○ | ○ | ○ |
| Please select "Somewhat disagree" (8) | ○ | ○ | ○ | ○ | ○ | ○ | ○ |

Skip To: End of Block If Q18 != 3

Page Break

Q19 Please carefully read the items below and click on the button which best fits your response to the statements.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly Agree (7)
I want (or would want) American schools for my kids (1)	◯	◯	◯	◯	◯	◯	◯
I prefer American entertainment (music, movies, TV shows, sports, and etc.) (2)	◯	◯	◯	◯	◯	◯	◯
I would like to be identified as an American (3)	◯	◯	◯	◯	◯	◯	◯
I want to attend religious meetings or religious gatherings for the purpose of socializing with American people (4)	◯	◯	◯	◯	◯	◯	◯
Please select "Somewhat agree" (5)	◯	◯	◯	◯	◯	◯	◯
I want to attend non-religious gatherings for the purpose of socializing with American people (6)	◯	◯	◯	◯	◯	◯	◯
I like to primarily shop at American grocery stores (7)	◯	◯	◯	◯	◯	◯	◯

I want all of
my friends to
be American
(8)

○   ○   ○   ○   ○   ○   ○

Skip To: End of Block If Q19 != 5

Page Break

Q20 Please carefully read the items below and click on the button which best fits your response to the statements.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly Agree (7)
I want all of my closest friends to be American (1)	○	○	○	○	○	○	○
I like to always celebrate American holidays (2)	○	○	○	○	○	○	○
I like to make choices so others identify me as an American (3)	○	○	○	○	○	○	○
I prefer American media such as magazines, newspapers, TV shows, YouTube channels, Instagram, Facebook, or American music groups (4)	○	○	○	○	○	○	○
I prefer to use Chinese-based social media and communication applications such as WeChat, QQ, or Weibo (5)	○	○	○	○	○	○	○
I want to feel connected to Americans (6)	○	○	○	○	○	○	○
I want to feel connected to the USA (7)	○	○	○	○	○	○	○

I want to be an
American (8)

○   ○   ○   ○   ○   ○   ○

Page Break

Q21 Please carefully read the items below and click on the button which best fits your response to the statements.

	Strongly Disagree (1)	Disagree (2)	Somewhat Disagree (3)	Neither Agree nor Disagree (4)	Somewhat Agree (5)	Agree (6)	Strongly Agree (7)
It is very important for me to remain close to the Chinese culture (1)	○	○	○	○	○	○	○
I consider the Chinese culture rich and precious (2)	○	○	○	○	○	○	○
I consider it very important to maintain my Chinese culture (3)	○	○	○	○	○	○	○
Although I believe that I might acquire some elements of the American culture, it is important for me to hold on to my Chinese culture (4)	○	○	○	○	○	○	○
I feel very proud to identify with the Chinese culture (5)	○	○	○	○	○	○	○

If I were to live elsewhere, I would still want to retain the Chinese culture (6)	○	○	○	○	○	○	○
Please select "Disagree" (13)	○	○	○	○	○	○	○
The Chinese culture has the most positive impact on my life (7)	○	○	○	○	○	○	○
I feel very much a part of the Chinese culture (8)	○	○	○	○	○	○	○
I consider myself to be Chinese (9)	○	○	○	○	○	○	○
I believe that it is very important for children to learn the values of Chinese culture (10)	○	○	○	○	○	○	○
I feel most comfortable in the Chinese culture. (11)	○	○	○	○	○	○	○

Skip To: End of Block If Q21 != 2

Q22 Please carefully read the items below and click on the button which best fits your response to the statements.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly Agree (7)
I follow a Taoist ideology (1)	○	○	○	○	○	○	○
I follow a Buddhist ideology (2)	○	○	○	○	○	○	○
I follow a Confucian ideology (3)	○	○	○	○	○	○	○
I always celebrate Chinese New Year (4)	○	○	○	○	○	○	○
I always celebrate other Chinese Holidays in addition to Chinese New Year (5)	○	○	○	○	○	○	○
I always celebrate Chinese holidays (6)	○	○	○	○	○	○	○
I live in an area with Chinese neighbors (7)	○	○	○	○	○	○	○
The neighborhood where I live is mainly Chinese (8)	○	○	○	○	○	○	○
I live near a Chinese cultural center or a Chinatown (9)	○	○	○	○	○	○	○

Page Break

Q23 Please carefully read the items below and click on the button which best fits your response to the statements.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly Agree (7)
I do not speak English very well as compared to the average American (3)	○	○	○	○	○	○	○
I do not read and write in English very well as compared to the average American (4)	○	○	○	○	○	○	○
English is difficult for me (5)	○	○	○	○	○	○	○
I always eat my meals using Chinese style plates and utensils (6)	○	○	○	○	○	○	○
I always eat Chinese foods (7)	○	○	○	○	○	○	○
I send (or would send) my children to Chinese schools (8)	○	○	○	○	○	○	○

I attend or my children attend Chinese language schools when they are in session (9)	○	○	○	○	○	○	○
I only speak my primary Chinese dialect in my daily interactions (10)	○	○	○	○	○	○	○

Q24 Please carefully read the items below and click on the button which best fits your response to the statements.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly Agree (7)
I only speak in my primary Chinese dialect with those in my household (1)	○	○	○	○	○	○	○
When I buy arts and artifacts for my home, I often select Chinese works (2)	○	○	○	○	○	○	○
I always shop for food at Chinese/Asian grocery stores (3)	○	○	○	○	○	○	○
When I get together with friends, I usually contact my Chinese friends (4)	○	○	○	○	○	○	○
I make choices that show my Chinese heritage (5)	○	○	○	○	○	○	○
I display Chinese cultural art in my home where others that visit can see it (6)	○	○	○	○	○	○	○
Please select "Agree" (12)	○	○	○	○	○	○	○

My room or house is decorated in the Chinese style (7)	○	○	○	○	○	○	○
I often give Chinese art or items as presents (8)	○	○	○	○	○	○	○
I always follow the customs and rituals around Chinese New Year (9)	○	○	○	○	○	○	○
I often participate in Chinese cultural traditions and rituals (10)	○	○	○	○	○	○	○
I regularly read, view, or listen to Chinese media such as magazines, newspapers, TV shows, or music such as on QQ or Wnagyi music (11)	○	○	○	○	○	○	○

Skip To: End of Block If Q24 != 6

Page Break

Q25 Please carefully view the picture of the sauce brand and read the items below. Click on the button which best fits your response to the statements.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly Agree (7)
I like the brand (1)	○	○	○	○	○	○	○
I admire the brand (2)	○	○	○	○	○	○	○
The brand fits in my life (3)	○	○	○	○	○	○	○
It is embarrassing to be seen with the brand (4)	○	○	○	○	○	○	○
I avoid being with the brand (5)	○	○	○	○	○	○	○

Q26 Do you think that the picture of the sauce brand shown above represents a "typical" Chinese brand?

○ definitely no (1)

○ no (2)

○ neither yes nor no (4)

○ yes (5)

○ definitely yes (6)

Page Break

Q27 Please carefully view the picture of the soup brand and read the items below. Click on the button which best fits your response to the statements.

	Strongly Disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly Agree (7)
I like the brand (1)	○	○	○	○	○	○	○
I admire the brand (2)	○	○	○	○	○	○	○
The brand fits in my life (3)	○	○	○	○	○	○	○
It is embarrassing to be seen with the brand (4)	○	○	○	○	○	○	○
I avoid being with the brand (5)	○	○	○	○	○	○	○

Q28 Do you think that the picture of the soup shown above represents a "typical" American brand?

○ definitely no (1)

○ no (2)

○ neither yes nor no (4)

○ yes (5)

○ definitely yes (6)

Page Break

Q29 Please carefully read the items below and click on the button which best fits your response to the statements.
Select 1 through 9 with 1 as "Never" or "Definitely No" and 9 as "Always" or "Definitely Yes"

	1 (1)	2 (2)	3 (3)	4 (4)	5 (5)	6 (6)	7 (7)	8 (8)	9 (9)
I often do "my own thing" (1)	○	○	○	○	○	○	○	○	○
One should live one's life independently of others (2)	○	○	○	○	○	○	○	○	○
I like my privacy (3)	○	○	○	○	○	○	○	○	○
I prefer to be direct and forthright when discussing with people (4)	○	○	○	○	○	○	○	○	○
I am a unique individual (5)	○	○	○	○	○	○	○	○	○
What happens to me is my own doing (6)	○	○	○	○	○	○	○	○	○
When I succeed, it is usually because of my abilities (7)	○	○	○	○	○	○	○	○	○
I enjoy being unique and different from others in many ways (8)	○	○	○	○	○	○	○	○	○

Page Break

Q30 Please carefully read the items below and click on the button which best fits your response to the statements.
Select 1 through 9 with 1 as "Never" or "Definitely No" and 9 as "Always" or "Definitely Yes"

	1 (1)	2 (2)	3 (3)	4 (4)	5 (5)	6 (6)	7 (7)	8 (8)	9 (9)
It annoys me when other people perform better than I do (1)	○	○	○	○	○	○	○	○	○
Competition is the law of nature (2)	○	○	○	○	○	○	○	○	○
When another person does better than I do, I get tense and aroused (3)	○	○	○	○	○	○	○	○	○
Without competition, it is not possible to have a good society (4)	○	○	○	○	○	○	○	○	○
Winning is everything (5)	○	○	○	○	○	○	○	○	○
It is important that I do my job better than others (6)	○	○	○	○	○	○	○	○	○
I enjoy working in situations involving competition with others (7)	○	○	○	○	○	○	○	○	○
Please select "7" (9)	○	○	○	○	○	○	○	○	○

	○	○	○	○	○	○	○	○	○
Some people emphasize winning, I am not one of them (8)									

Page Break

Q31 Please carefully read the items below and click on the button which best fits your response to the statements.

Select 1 through 9 with 1 as "Never" or "Definitely No" and 9 as "Always" or "Definitely Yes"

	1 (2)	2 (3)	3 (4)	4 (5)	5 (6)	6 (7)	7 (8)	8 (9)	9 (10)
The well-being of my coworkers is important to me (1)	○	○	○	○	○	○	○	○	○
If a coworker gets a prize, I would feel proud (2)	○	○	○	○	○	○	○	○	○
If a relative were in a financial difficulty, I would help within my means (3)	○	○	○	○	○	○	○	○	○
It is important to maintain harmony within my group (4)	○	○	○	○	○	○	○	○	○
I like sharing little things with my neighbors (5)	○	○	○	○	○	○	○	○	○
I feel good when I cooperate with others (6)	○	○	○	○	○	○	○	○	○

My happiness depends very much on the happiness of those around me (7)	○	○	○	○	○	○	○	○	○
To me, pleasure is spending time with others (8)	○	○	○	○	○	○	○	○	○

Page Break

Q32 Please carefully read the items below and click on the button which best fits your response to the statements.
Select 1 through 9 with 1 as "Never" or "Definitely No" and 9 as "Always" or "Definitely Yes"

	1 (1)	2 (2)	3 (3)	4 (4)	5 (5)	6 (6)	7 (7)	8 (8)	9 (9)
I would sacrifice an activity that I enjoy very much if my family did not approve of it (1)	○	○	○	○	○	○	○	○	○
I would do what would please my family, even if I detested that activity (2)	○	○	○	○	○	○	○	○	○
Before taking a major trip, I consult with most members of my family and many friends (3)	○	○	○	○	○	○	○	○	○
I usually sacrifice my self-interest for the benefit of the group (4)	○	○	○	○	○	○	○	○	○
Children should be taught to place duty before pleasure (5)	○	○	○	○	○	○	○	○	○
I hate to disagree with others in my group (6)	○	○	○	○	○	○	○	○	○
Please select "2" (9)	○	○	○	○	○	○	○	○	○

We should keep our aging parents with us at home (7)	◯	◯	◯	◯	◯	◯	◯	◯	◯
Children should feel honored if their parents receive a distinguished award (8)	◯	◯	◯	◯	◯	◯	◯	◯	◯

Skip To: End of Block If Q32 != 2

Page Break

Q33 Please enter the state where you currently reside.

▼ Alabama (4) ... Wyoming (52)

Q34 If you were not born in the USA, in approximately what year did you immigrate to the country? If you were born in the USA, please select the first answer below.

○ I was born in the USA (1)

○ Before the year 1950 (2)

○ Between 1950 and 1980 (3)

○ Between 1981 and 1999 (4)

○ Between 2000 and 2014 (5)

○ Between 2014 and now (6)

Q35 In which country were you born?

○ United States (1)

○ Mainland China (2)

○ Hong Kong (3)

○ Taiwan (4)

○ Singapore (5)

○ Other (Please specify) (6) _____

○ I don't know (7)

---

*

Q36 Please enter the year that you were born.

_____

Q37 What is your current level of income?

○ Less than $9,999 (1)

○ $10,000 - $19,999 (4)

○ $20,000 - $29,999 (5)

○ $30,000 - $49,999 (6)

○ $50,000 - $69,999 (7)

○ $70,000 - $89,999 (8)

○ $90,000 - $119,999 (9)

○ More than $120,000 (10)

○ Don't want to answer (11)

End of Block: Block 1

VITA

Papers Under Review

Aarnt, Aaron, Kiran Karande, Kristina Harrison, and Leila Khoshgadam. Goal-Relevant versus Incidental Similarity when Choosing between Multiple Service Providers. Journal of Business Research (Second Round Review)

Work-in-Process Papers for Journal Submission in Fall 2019

Harrison, Kristina, Chaunyi Tang, and Harry Zhang. How is Customer Experience Co-Created? A Qualitative Exploration of Customer Redemption Experience in the WIC

Harrison, Kristina, John Ford, Kiran Karande, and Altaf Merchant. The Consumer Acculturation Process: A Theoretical Framework on Immigrant Consumers' Acculturation.

Harrison, Kristina, Chaunyi Tang, and Harry Zhang. The Role of Consumer Choice when dealing with Hunger and Food Insecurity: A Mixed Method Study on Food Bank Participants and Employees

Harrison, Kristina and Lei Huang. Consumer Perceptions of Fraud and Corporate Social Responsibility.

Conference Proceedings

Stuhler, Kristina. How does nostalgia affect donor giving? Conference Proceeding Academy of Marketing Science. May 2017

Zhang, Junzhou, Kristina Stuhler, and Leila Khoshghadam. A General Conceptual Model of Product Harm Crisis. Conference Proceeding as the Society for Marketing Advances November 2016

Zhang, Junzhou, Maxwell Shu, Geng Boagiang, and Kristina Stuhler. Scale Efficiency Analysis of small-scale Level area in Poor Minority Region of China－from Spatial Analysis perspective. Conference Proceeding Academy of Marketing Association. August 2017.

Stuhler, Kristina. Cultural Cues in Advertisement. Poster Session for Academy of Marketing Association. August 2017.

Stuhler, Kristina, Chaunyi Tang, Mahesh Gopinath. Psychological drivers of customer compliance: Self-identity threats and discrete emotions. Academy of Consumer Research for October 2017. Working Paper Session.

Stuhler, Kristina, Chaunyi Tang, Harry Zhang, and Leigh Diggs. How is Customer Experience Co-Created? A Qualitative Exploration of Customer Redemption Experience in the WIC. Society for Marketing Advances Competitive Paper Session. November 2017. *(Runner up for Best first-authored Doctoral student Paper.)*

Stuhler, Kristina. A Review of Organizational Learning in the Marketing and Management Literature: What role does organizational learning have in firm performance? Society for Marketing Advances Competitive Paper Session. November 2017

Stuhler, Kristina, Mike Glassman, Mahesh Gopinath. Non-English Online Reviews and the Inferred Target Market Effect. Academy of Business Research. March 2018.

Stuhler, Kristina. Developing Brand Trust in Emerging Economies. Academy of Marketing Science Conference. May 2018

Stuhler, Kristina and Junzhou Zhang. Is all Fraud Created Equal? Academy of Marketing Science Conference. May 2018

Stuhler, Kristina and Chaunyi Tang. From Information to Action: A Qualitative Study of Water Security Issues. Marketing and Public Policy Conference. June 2018

Harrison, Kristina. Model Ethnicity in International Advertising. Academy of Marketing Science Conference. May 2019

Harrison, Kristina, Mahesh Gopinath, and Myron Glassman. Inferences about Target Marketing from Languages on Website and its Implications. Academy of Marketing Science Conference. May 2019

Harrison, Kristina and John Ford. Consumer Acculturation as a Process – A Propensity to Acculturate Index and an Adapted Acculturation Scale. Academy of Marketing Science Conference. May 2019

Harrison, Kristina, Chaunyi Tang, and Qi Zhang. The Role of Consumer Choice when dealing with Hunger and Food Insecurity: A Mixed-Methods Study on Food Bank Participants and Employees. Marketing and Public Policy Conference. June 2019

Harrison, Kristina, John Ford, Kiran Karande, Altaf Merchant. Consumer Acculturation: A Propensity to Assimilate Index and an Adapted Acculturation Scale. American Marketing Association. August 2019. *(Won Best Paper in its track)*

Teaching Experience
Instructor for Advertising and Integrated Marketing Communications, Old Dominion University, Summer Semester 2018
Instructor for Multinational Marketing, Old Dominion University, Summer Semester 2018 and 2019
Instructor for Consumer Behavior, Old Dominion University, Fall 2017, Spring 2018, Spring 2019, Summer 2019
Instructor for Business 110 both face-to-face and online class sections, Old Dominion University, Fall Semester 2016 – Fall Semester 2017
Instructor for Accounting Taxation, George Mason University, Summer Semester 2015
Instructor for Bookkeeping and Marketing, Center for Community Transformation Manila, Philippines, Spring 2015

Education
Old Dominion University, Norfolk, VA
      August 2019
PhD in Marketing, Cumulative GPA 3.94 /4.0

George Mason University, Fairfax, VA
      May 2015
Master of Business Administration, Cumulative GPA 4.0/4.0
MBA student of the year 2015, selected by the faculty

Virginia Tech, Blacksburg, VA
      May 2008
Dual Bachelor of Science, Finance and Accounting, Cumulative GPA: 3.81/4.00

Certifications
Certified Public Accountant in 2009 and Certified Valuation Analyst in 2010
Certificate on College Teaching Program from the Virginia Tidewater Consortium for Higher Education, Fall 2016

Service
Doctoral Student Association Vice President, Term 2018 - 2019
Graduate Student Advisory Board member, Spring 2018 – Spring 2019
Doctoral Student Association Secretary, Term 2017 - 2018
Society of Marketing Advances Research Track Reviewer

Panel Speaker at the Virginia Council of Graduate Schools Commonwealth Graduate Education Day
Board member, Consultant, and Chief Financial Officer at The Art of Driving, a 501(c) (3) non-profit organization

Awards

Karen and Jeff Tanner Scholarship Endowment for Doctoral Studies in Business, 2016
Society for Marketing Advances Runner up for Best first-authored Doctoral student Paper, November 2017
Harold and Muriel Berkman Graduate Student Scholarship, December 2017
Max B. Jones Scholarship 2018
Harold and Muriel Berkman Research Grant, December 2018
Three-Minute Thesis Second Place Winner at Old Dominion University, January 2019
Old Dominion University Strome College of Business Outstanding Doctoral Student in Marketing, Award for 2018 – 2019
Beta Gamma Sigma (ΒΓΣ) Honor Society, May 2019

Experience

George Mason University, Fairfax, VA
March 2014 – July 2015
Adjunct Professor, Graduate Research Assistant, and Masters of Science in Management Tutor
- Taught two Accounting 351 classes on Taxation and Managerial Decision making - one class was in-person and one class was online
- Assisted with research for the Marketing department chair, the Accounting department chair, and numerous other Accounting professors
- Collected, scrubbed, and organized data within Excel for input into statistical programs
- Researched and summarized findings from academic journals, Accounting and Auditing Enforcement Releases, and other research databases
- Reviewed and edited research papers for submittal to academic journals
- Proctored exams and graded assignments and tests in a timely and accurate manner
- Tutored both graduate and undergraduate students one-on-one and in groups for Accounting, Finance, and Economic courses

Pulte Group Inc., Fairfax, VA
September 2012 – February 2014
Area Financial Analyst/Area Controller (role changed)
- Summarized, analyzed, and compiled divisions' sales, monthly financial statements, and feasibility modeling; forecasted expected trends; and presented findings to executive management resulting in new initiatives
- Performed economic research and prepared/analyzed financial reporting packages for eight subdivisions with up to $100M in sales, and made recommendations for margin improvements
- Participated in annual planning and quarterly forecasting by performing research and preparing/analyzing historical financial information
- Supervised and controlled finance department of eight divisions to gather and analyze financial statements and variances from forecast and annual plan; made recommendations for improving reporting packages
- Reviewed overhead performance and developed benchmarks to monitor progress resulting in the use of new tracking tools

RxExpress Marketing, Inc., Wilmington, NC (contract position)
March 2012 – June 2012
Advertising Account Executive
- Managed and developed advertising for current customer accounts; cultivated 15 new accounts through the design, presentation, and implementation of marketing strategies
- Collaborated with dozens of clients from production to completion of print advertisements; made final presentations of the creative work

Wilmington, ESG, Wilmington, NC
July 2011 – January 2012
Accounting and Finance Recruiter and Account Executive
- Collaborated with clients to gather requirements and manage relationships, making recommendations based on goals
- Generated industry leads leveraging social media / referral network, and cultivated working relationships with local companies
- Managed and vetted candidate pool by face-to-face presentations, phone calls, and e-mails

Wells Fargo, Charlotte, NC (relocated)
October 2010 – July 2011
Finance Analyst
- Developed a thorough understanding of the major fee and expense lines, as well as the balance sheet for each line of business, to make improvements to financial reporting processes
- Supported the monthly G/L close and associated reporting, as well as monthly outlook reporting
- Presented projects in front of management in order to obtain support for further research and development on specific line of business items

Wall, Einhorn, and Chernitzer, Norfolk, VA
November 2009 – August 2010
Staff Accountant
- Completed financial valuation models, wrote detailed reports to support the valuation, evaluated financial ratio metrics, and managed the finalization of working papers that supported valuations
- Managed and performed data and document-intensive financial analysis and projections, strategic and economic analysis, due diligence, industry research, as well as related investigative assignments

KPMG, Washington, DC (relocated)   September 2008 – November 2009
Audit Associate
- Performed and documented analysis of quarterly financial statements as well as walkthroughs of payroll, cash and inventory processes to assure compliance with rules and regulations
- Completed summaries of debt agreements, stock options, and stock warrants
- Planned and executed procedures over IT General controls, manual controls and substantive audit areas
- Organized and scheduled timeline of audit which included managing calendars, transferring documentation, and coordinating client meetings