Original Article

Exploring the role of acculturation in brand choice: A new perspective for targeting Indians living in the United Kingdom

Received (in revised form): 27th January 2012

Rohini Vijaygopal

is a Lecturer in Marketing at the University of Bedfordshire Business School. She gained her PhD (Marketing) from the Open University Business School. Rohini's research interests are in acculturation, branding and consumer behaviour. Before joining Open University, Rohini was a Lecturer at Narsee Monjee Institute of Management Studies, India and has also taught a variety of subjects in marketing and consumer behaviour at the University of Mumbai institutes. She has written for magazines/book/newspapers and for business journals in India.

Sally Dibb

is a Professor of Marketing and Director of the Institute for Marketing (ISM-Open) at the Open University Business School. She gained her PhD (Marketing) from the University of Warwick. Sally's research interests are in segmentation, CRM and consumer behaviour. She has written seven books and has published in the *Journal of the Academy of Marketing Science*, *European Journal of Marketing*, *Industrial Marketing Management*, *Services Industries Journal*, *Long Range Planning* and *OMEGA*, among others.

Indians are the largest UK ethnic minority and although this group's considerable spending power makes them of interest to marketing practitioners, greater insight into their consumer behaviour is required.

ABSTRACT Indians are the largest UK ethnic minority, contributing significantly to the UK economy. Although this group's considerable spending power makes them of interest to marketing practitioners, greater insight into their consumer behaviour is required. An understanding of the influence of cultural factors on preferences and behaviour is a priority. This qualitative article considers how consumer acculturation affects the brand preferences of British Indian consumers. Berry's acculturation taxonomy and Mendoza's Cultural Life Style Inventory underpin the organisation of the data collection. The findings reveal distinctive brand choice patterns for individuals from different acculturation categories. *Separated* individuals use more of the ethnic brands than host brands; most *integrated* individuals are familiar with both ethnic and host brands; whereas *assimilated* individuals have a much narrower brand understanding, being familiar mainly with the host brands. The implications for researchers and practitioners are explored.

Journal of Targeting, Measurement and Analysis for Marketing (2012) 20, 47–56. doi:10.1057/jt.2012.4;
published online 19 March 2012

Keywords: ethnic minority; consumer behaviour; acculturation; segmentation; targeting

Correspondence: Dr. Rohini Vijaygopal
Lecturer in Marketing, University of Bedfordshire Business School, Park
Square, Luton, Bedfordshire LU1 3JU, UK
E-mail: Rohini.Vijaygopal@beds.ac.uk

INTRODUCTION

Marketing is lagging some other social sciences in embracing debates on ethnicity.¹ Relatively little research effort has been devoted to this important area and meaningful frameworks are now needed to improve practice in relation to ethnic marketing.

With a population of over 1 million, decadal growth of 53 per cent (Census 2001), and annual spending of £12–15 billion,² Indians are the largest UK ethnic minority. The current and potential spending power of this group means they are of considerable interest to marketing practitioners. However, in-depth insights into the consumer behaviour of this group are required if this potential is to be realised. An understanding of the influence of cultural factors on preferences and behaviour is a priority. This article considers how consumer acculturation, which is the process of adapting to a new and different consumer cultural environment,³ affects the brand preferences and choices of Indians living in the United Kingdom.

Acculturation may result in different lifestyle patterns based on consumers' attitudes towards their own ethnic identity and their behaviour in relation to whether they participate in ethnic or host cultural activities.⁴ Acculturation taxonomies can be used to classify the degree to which immigrants have adapted to their host country. Berry's⁵ model uses four acculturation categories: marginalisation, separation, integration and assimilation to reflect the extent of adaptation. The taxonomy can be used in conjunction with the Cultural Life Style Inventory (CLSI)²³ to group individuals according to their level of acculturation. This article uses these categories to examine how acculturation affects brand choice among British Indians.

Preferences for brands are one way in which individuals express their consumer behaviour. Such preferences are affected by the reference groups to which they belong and, in the case of ethnic minorities, the extent to which they have acculturated. Theories which explain the role of emotional and logical beliefs in the selection of brands are drawn upon when designing the research.⁷ These concepts allow richness to be added to what is known about the effects of acculturation on consumer preference for specific products and brands. Focus groups and in-depth interviews are used to investigate the relationship between acculturation categories and brand choice in relation to various ethnic and host brands. The implication for researchers and marketing managers are considered.

CONCEPT OF ACCULTURATION

Migration is an integral part of the evolution of human race, the causes of which range from war and economic disparity to advances in information technology and economic migration.⁸ Acculturation has traditionally been defined as encompassing ... *those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups*⁹ (p. 149). At the individual level, acculturation involves changes in the psychological characteristics of people as a consequence of being in touch with different cultures. Such a psychological change can result in variations in identity, behaviours, attitudes and values.¹⁰

The definition of acculturation¹¹ was initially applied only to first generation immigrants. Subsequently, researchers such as Maldonado and Tansuhaj,⁴ expanded to include second and third generations of immigrants who not only still identified themselves with their ethnic group, but who also embraced the host culture. Moreover, Takhar *et al*¹² suggest that acculturated British Indians re-negotiate their ethnic identity through consumption of ethnic brands. This study therefore focuses on the buying behaviour of individuals from all three generations of British Indians.

Some consumer acculturation studies are based on the socialisation perspective and focus on the process of consumer acculturation itself.^{13,14} Others look at identity formation through acculturation,^{15–17} whereas a further group studies situational ethnicity.^{18,19} Most of these studies concentrate on the identity of second generation immigrants, with a focus on roles, socialisation process, identity formation and felt ethnicity. However, as this research focuses on the relationship between acculturation and consumption goals, the emphasis is on acculturation outcomes and their impact on consumption.

Berry²⁰ argues that acculturation is a bi-directional process of adjustment, proposing four acculturation categories which are a function of degree of identification with the minority and host cultures (see Figure 1). The model provides

+ H- Host Culture	+M+H Integration When there is an interest in both maintaining one's original culture and engaging in daily interaction with other culture.	-M+H Assimilation When individuals do not wish to maintain their cultural heritage and seek daily interaction with other culture.
	+M-H Separation When individuals place a value on holding on to their original culture and at the same time wish to avoid interaction with the other culture.	-M-H Marginalisation When there is little possibility or interest in cultural maintenance and little interest in having relations with others
-		
	+ M- Minority Culture	-

Figure 1: Berry's model.
Source: Berry⁵ (p. 619).

the flexibility for immigrants to switch between the two cultures at different points in time.²¹ An individual might therefore behave as assimilated when with work colleagues, but as separated when with family. Those grouped in Berry's assimilation category tend to uphold their relationship with the host culture, whereas those in the separation category will maintain their minority cultural identity. Those in the integration category aim to maintain both their minority cultural identity and their relationship with the host culture.

Marginalised individuals do not consider it important either to uphold their minority cultural identification or their relationship with the host culture. These people often oppose the pulls of both ethnic and host cultures and brands,¹¹ making it challenging to interpret very much from their brand choices. They can also be difficult to locate as it is unclear to which mailing lists/databases they belong. Lindridge and Dhillon²² explain these problems by stating that the *culturally marginalised group is unable to engage with, let alone negotiate through the use of product consumption, daily interactions between South Asians and British White culture* (p. 408). They further explain that by using an ethno-consumerist methodology, where they find that *cultural marginality arises from a combination of racism and in-group prejudice. Marginality ... results in the deliberate, self-destructive, non-engagement with*

culturally laden consumer objects. Given these complex measurement issues and in line with many other studies in this field,^{4,23–25} the current study specifically excludes marginalised individuals.

ACCULTURATION AND BRAND CHOICE

Researchers are interested in the extent to which acculturation levels are reflected in different patterns of consumer behaviour.^{11,26,27} There are two reasons why a connection might be expected: (a) behaviour is one of the areas of difference between acculturation categories; and (b) objects (which consumers buy) contribute to the construction of the culturally constituted world, providing a tangible record of cultural meaning.²⁸ The brands which individuals prefer are one expression of their consumer behaviour. Brands can encapsulate both tangible and intangible elements of a product, reflecting how a consumer wants to be perceived and why.^{29,30} According to Maldonado and Tansuhaj,⁴ brand preferences are a consequence of socialisation because they are linked with the social approval process. An individual tries to behave in accordance with their role in society and is more likely to choose brands, which identify them as conforming to these roles. The reference groups they use, which are determined by the socialisation process and by their acculturation category also influence their brand choice. For example, Maldonado and Tansuhaj⁴ suggest that the reference groups for separated individuals, who are more likely to identify with the minority culture, is likely to include people from that ethnic culture. These individuals may also yearn for things from 'back home', which may be expressed through preferences for ethnic, rather than host brands.

Moreover, two major components of attitude affect an individual's view of a brand: the perceptive component and the evaluative component.³¹ Antil³² defines involvement as *the level of perceived importance and/or interest evoked by a stimulus (or stimuli) within a specific situation* (p. 204). Involvement is thus the level of perceived importance or emotional attachment

evoked by the product.^{32,33} In contrast to the perceptive component, which can be expressed in terms of 'involvement', price is one of the main evaluative criteria for a brand.³¹ Studies of brand choice should ideally capture these dimensions if a greater understanding of the relationship between acculturation and brand choice is to be achieved. This has implications for the brands included in studies such as this.

MEASURING ACCULTURATION

Berry's model categorises consumers according to the extent to which they identify with the host and the minority cultures. Consumer acculturation involves the process of adapting to a new and different consumer cultural environment. This adaptation may result in different lifestyle patterns based on the consumers' attitude towards their own ethnic identity and also their participation in ethnic versus host cultural behaviour.

A number of acculturation measurement instruments have been developed, including: the Suinn-Lew Asian Self-Identity Acculturation Scale, the Bi-dimensional Acculturation Scale for Hispanics, the CLSI, the Acculturation Attitudes Scale, the Behavioural Acculturation Scale, the Asian American Acculturation Inventory, the Cultural Identity Scale and the Acculturation Index.³⁴ Some of these tools are concerned with attitudinal dimensions, whereas others include behavioural dimensions or a combination of both. Most tools measure the degree to which individuals have assimilated into the host culture rather than looking more broadly at how they relate to both cultures. The assumption that assimilation is the only mode of acculturation runs the risk of marketing effort which alienates large sections of the acculturating population who may relate closely to their ethnic culture in some aspects of their lives and the host culture in others.¹⁰ Berry's model addresses these criticisms by reflecting individuals' relationship with both the host and ethnic cultures.

The CLSI scale,²³ which is used in this study was specifically designed to measure these subtleties and to capture the acculturation categories to which individuals belong. This scale

Table 1: Contrasting Berry's acculturation categories and Mendoza's acculturation patterns

<i>Berry's acculturation categories</i>	<i>Mendoza's acculturation patterns</i>
Separation	<i>Cultural resistance</i> Individuals in this category are keen to uphold their ethnic cultural identity and do not want to gain the alternate cultural customs.
Integration	<i>Cultural incorporation</i> Individuals in this category would like to gain both ethnic and alternate cultural customs.
Assimilation	<i>Cultural shift</i> Individuals in this category want to intentionally gain alternate cultural customs while they want to leave behind their ethnic cultural identity.

has a similar theoretical base to Berry's taxonomy and the categories from both clearly overlap (see Table 1).

METHOD

For the purpose of this research, 'British Indians' are defined as: 'Individuals born in or migrated to the United Kingdom and living in the United Kingdom, but with a common ancestry from India'. Indians first came to the United Kingdom in the 1940s as a result of the partition of the British ruled India. Around 1970, a further entry followed the expulsion of persons of Indian origin from certain African countries. This influx has continued in recent times, reflecting a general rise in global migration. These immigrants are of interest to marketing researchers, as the socio-economic changes they have experienced are likely to have consequences for their consumption and buyer behaviour.³⁵

Qualitative data were collected using focus groups and dyad interviews. A pre-focus group/ interview recruitment questionnaire was designed and 50 questionnaire packs were distributed within the British Indian community using a snowballing technique. Only individuals who identified themselves as British Indians as defined for the purpose of this research were eligible to answer the questionnaire. Certain individuals in the community were handed questionnaires, who then passed them on to others that they knew. This resulted in a response rate of

90 per cent with 45 completed questionnaires returned. Through this process the importance of 'reference groups' emerged, with *separated* respondents mostly passing the questionnaires onto other *separated* respondents. Similar patterns were seen for the *integrated* and *assimilated* respondents.

The questionnaire included 29 questions from the CLSI scale, which have response alternatives corresponding to the three acculturation categories. For example, a question asking about the language in which jokes are told has the response options: '(a) only or (b) mostly in Indian' for the separation category, '(c) only or (d) mostly in English' for the assimilation category, and '(e) both in English and Indian about equally' for the integration category. Individuals were scored and allocated to acculturation categories on the basis of their highest numbers of answers in a particular response category. For example, a respondent who answered (a) or (b) 17 times, (e) 5 times, and (c) or (d) 7 times is allocated to the separation category. This categorisation enabled focus group attendees representing all three acculturation categories to be recruited.

A combination of focus groups and in-depth dyad interviews were arranged (see Table 2). 45 respondents consented to attend the focus groups, all of whom also agreed to be audio recorded. These participants were scored using the CLSI to determine their acculturation category. Five of these participants were removed from the list because their scores fell between categories. Thus, 40 participants were eligible for the focus groups and interviews. Each of Berry's acculturation categories was represented in a separate focus group and an in-depth interview involving two individuals (dyad). In the interests of cultural sensitivity, men and women were never included in the same group.²

During the focus groups and the dyad interviews, the participants were shown 27 sets of cards containing ethnic and host brands (see Appendix). The purpose of this exercise was to uncover which of these brands were regarded as host and which were regarded as ethnic. For example, Zee TV is generally considered to be

Table 2: Focus group/dyad composition

<i>Acculturation category</i>	<i>Focus groups</i>	<i>In-depth dyads</i>
Separation	Females (6)	Males (2)
Assimilation	Females (6)	Males (2)
Integration	Males (6)	Females (2)

an ethnic brand, whereas ITV is a host brand. A deliberate attempt was made to include a range of high and low involvement and high and low cost products. For example, the brands included high involvement products such as air travel and low involvement items such as fruit juice. This decision reflects calls for researchers to include a wider range of products and services in studies examining the relationship between acculturation and brand choice.³⁶ It also enabled the perceptive and affective components of choice to be probed. Participants were also questioned about how they made brand choices.

Overall, the research design enabled the collection of rich data about the relationship of these British Indians with a range of different products and brands. The insights achieved from the data collection are presented in the section below.

FINDINGS

There were variations in how attendees from different acculturation categories reacted to the focus group invitation, as well as in relation to how they went about choosing brands. Particular differences related to the influence of reference groups, the way that brands were established in the culture, the level of familiarity with ethnic and host brands, and the degree of demarcation between the brand sets.

The *separated* individuals showed little interest in the underlying reason for the focus group, concerning themselves instead with how they could make themselves available for the event. Nevertheless, they were eager to participate in the group discussion, with one commenting: 'Okay, I will just have to see whether I will be free depending on school etc'. These individuals were also quite cautious about the use of formal procedures in the group, with some preferring not to be recorded. In comparison, integrated

individuals were prepared to be recorded, but needed reassurance they would not be identified. Overall, the separated participants were sincere and serious about their participation, taking care to closely following the guidance and instructions of the moderator.

The *integrated* individuals were concerned about giving up time to attend a focus group. However, once they came, these groups actually took less time to run, with participants keeping their discussion sharp and to the point. Nevertheless, these individuals stressed that despite the time commitment, they were ready to be involved because of their emotional involvement with the community. In the words of one participant:

Yes, it is difficult to take time out. However, we are very happy to know that someone is doing a noble job of researching such a topic and we will certainly take time out. Keep up the good work.

Individuals in the *assimilated* group were also happy to get involved, but were highly inquisitive about the underlying reasons for conducting the focus groups. Many were already familiar with the focus group concept and tended to agree immediately to the session being audio recorded. They were keen to know exactly what would be happening during the sessions and what the outcomes would be. On the whole, the assimilated groups were more challenging to conduct because of the participants questioning and querying many of the discussion points. As one individual commented:

Although busy, we will make it. However, we wanted to know what is the reason for us to be chosen from amongst other respondents? What will the data be used for? What duration and what sort of thing should we expect in the focus group?

During the focus groups, participants were shown cards naming the selected brands, but were not told that the brands had been classified as either ethnic or host. Even so, participants in all of the acculturation categories quickly generated their own ways of classifying the

brands, describing them as: Asian and Non-Asian, Asian and Global, Ethnic and Non-ethnic, Indian and British, Indian and English, Indian and Western, Indian and International, British Asian and British, Desi and Mainstream, Desi and Foreign. As one participant said: 'Ethnic and Non-ethnic is very clear. Their names give it away'. Even so, not all of brands proved easy to classify. The 'Maggi' (Nestle) brand was particularly problematic, being interpreted in dissimilar ways by different attendees. The majority thought that Maggi noodles was an ethnic brand, whereas Maggi coconut milk was considered by most integrated and assimilated attendees to be a host brand. The separated attendees thought that both were ethnic brands, with one participant commenting:

Anything to do with coconut milk will be considered ethnic. Coconut milk is neither technically nor conventionally considered anywhere close to British.

Some brands are well established in Indian culture, even though they are not technically ethnic. For example, all participants regarded Anchor butter as ethnic, whereas they considered Flora to be a host brand. Similarly, Tiger balm and Sharwood noodles were established to be ethnic brands by participants. Sometimes, the perceptions expressed and the revealed brand preferences were influenced by other factors. For example, the *integrated* and *assimilated* individuals seemed to be more health conscious, often saying that they used brands that promoted healthy living. As one participant explained:

My patients would say that they used to use Pride. However, they now use Flora after they know about the healthy oil. The middle and higher socio-economic group go for Flora.

Separated individuals also used more of ethnic brands and less of host brands. One *assimilated* individual commented: 'Pride and KTC are the sort that my mother-in-law or my dad would use'. This was even to some extent reinforced by many of the *separated* individuals suggesting including Bank of Baroda and Bank of India (which are the overseas branches of the Indian

banks) among banks like ICICI, Barclays and Lloyd's TSB.

When talking about radio channels, there was evidence that *assimilated* individuals prefer host brands to ethnic brands, although the explanations they offer are different from those offered by *separated* individuals. For example, one *assimilated* participant said that: 'Sunrise [a radio station broadcasting content targeted at South Asians], my mom listens to and not me'. Another *separated* participant commented:

The kids (British born Indians) do not listen to Asian channels because they think that their prestige goes down. Likewise, parents give English names to their children to increase their job prospects. There are several issues.

Most integrated individuals were familiar with both ethnic and host brands, with one commenting: 'I have seen all of these brands, either in an Indian shop or in the supermarket. It may not be that you always buy them. However, you see them there'. Assimilated individuals had a much narrower brand understanding, being familiar mainly with the host brands. As one assimilated participant explained: 'If you have never heard of a particular brand, we assume it as Indian'. Another assimilated individual commented: 'I rarely go to any Indian outlet'. In stark contrast, most separated individuals expressed strong preference for ethnic brands, with one remarking: 'I would love to use Maggi noodles. It is a shame I do not get it near where I live. Therefore, I end up buying another host brand'.

Whereas separated participants used more of the ethnic brands, the assimilated participants used more of the host brands. Nevertheless, there were striking differences for high and low involvement brands, with most participants, irrespective of acculturation category, agreeing that for low involvement brands, their preferences for host versus ethnic were less marked. One participant explained that:

For products such as cooking oil or soap, I don't really pay attention to whether the brand is ethnic or host! It's all the same. They are just routine purchases and I just want to get them over with.

Observations such as these raise questions about the sorts of products for which it might be worthwhile for practitioners to develop brands. If these comments about low involvement products are typical, the value of developing new low involvement brands targeting ethnic minorities may be questionable.

Although integrated participants were familiar with both ethnic and host brands, their responses reflected the extent to which they had an emotional attachment with a particular brand. As one integrated participant commented: 'I watch a Bollywood movie when I feel a bit home-sick. However, at other times, I may go for brands such as Barclays bank which is more practical'. An interpretation of such observations is that when there is an emotional element to brand attitude, integrated individuals tend to choose ethnic brands, whereas when the attitude is based on rational elements, they prefer host brands. As will be discussed later, more research is needed to develop these preliminary conclusions.

DISCUSSION AND CONCLUSION

This article has provided a qualitative examination of how acculturation levels impact upon the brand preferences of British Indians. Acculturation is shown to shape the preferences and manner in which consumers from this ethnic group select brands. Moreover, these buying preferences vary according to the involvement and cost associated with particular products.

The research findings add weight to the notion that Indians living in the United Kingdom should not be regarded as a single homogeneous group.³⁷ Rather, there is evidence of three acculturation categories within the British Indian community, each of which has distinct brand preference patterns. Therefore, the findings support the expanded definition of acculturation as proposed by Maldonado and Tansuhaj.⁴ The findings suggest that acculturation level has potential as a segmentation variable for targeting Indians living in the United Kingdom because their consumption patterns differ according to the category to which they belong. There is evidence that British Indian consumers would respond well to more specific targeting by marketers. As one

participant commented: 'Ethnic market is a growing market. Supermarkets/English markets should keep more and more of ethnic products in their outlets', whereas another added: 'Supermarkets have just started catering to our needs. Indians would welcome mainstream catering to their needs. Many a times, quality is much better in the mainstream market'. Similar sentiments were expressed by another, who reflected: 'Sunrise radio does advertise mainstream products like BMW and so do many other ethnic media. It is really a global world now'.

Using acculturation as the segmentation basis could help practitioners to craft marketing mixes aimed at groups of similarly minded consumers. Such an approach would aid the identification of market segments, enable their targeting potential to be determined and result in the design of marketing strategies that meet the needs of that segment. For example, by specifically targeting separated consumers (who have low levels of acculturation) and who prefer ethnic brands over host brands, owners of host brands could be the first to establish their brands among this group. Similarly, understanding more about the characteristics and behaviour of integrated consumers would help practitioners to capture the untapped potential of consumers whose preferences swing between host and ethnic brands. Businesses that currently market host brands could use these insights into emotional and rational brand attitudes to target untapped integrated consumers. Practitioners who reflect the preferences of different acculturated groups in this way might benefit from making their products relevant to more than one category of British Indians.

For researchers, these results reinforce the need for studies of ethnic minorities to consider the influence of acculturation on consumer preferences and behaviour. Although the study draws broad conclusions about the relationship between acculturation and brand choice, in-depth coverage of multiple brands within a group discussion format can be problematic. Further research involving a large scale survey of British Indians' preferences would enable the relationship to be quantified and the extent to which

acculturation influences brand choice to be considered. Such studies could include a mix of high/low involvement and high/low value brands from a range of product and service types. Including a mix of culturally and non-culturally laden products would yield insights into the subtleties of this relationship, as would focusing on products where meaningful ethnic brand options are not available to British Indian consumers (for example, cars and consumer durables). Such insights would also help managers to identify targeting opportunities and to appraise which could be most readily implemented.

Further qualitative studies could yield in-depth insights into the process through which brands become established as ethnic or host within British Indian culture. The motivational differences behind observed brand choice patterns could also be studied. An ethnographic approach could be used to examine the preferences of marginalised British Indians, allowing an in-depth understanding of the acculturation and consumer behaviour of this category. Studies of this nature could confirm whether marginalised UK Indians deliberately resist the pull of their host and ethnic cultures, appreciate the underlying reasons and consider the implications for brand preferences.

Finally, this study has examined the brand preferences of one ethnic minority in one context, so the generalisability of the findings to other populations cannot be assumed. As the marketing potential of ethnic minorities increase, the need to understand the influence and implications of acculturation for consumer behaviour will only increase.

REFERENCES

- 1 Burton, D. (2002) Incorporating ethnicity into marketing intelligence and planning. *Marketing Intelligence & Planning* 20(7): 442–451.
- 2 Market Research Society. (2008) Ethnic research network, <http://www.mrs.org.uk/networking/em/ethnics.htm>, accessed 3 February 2009.
- 3 Penazola, L. (1989) Immigrant consumer acculturation. *Advances in Consumer Research* 16(1): 110–118.
- 4 Maldonado, R. and Tansuhaj, P. (2002) Segmenting a local Latino market using Berry's acculturation taxonomy. *Advances in Consumer Research* 29(1): 414–420.
- 5 Berry, J.W. (2001) A psychology of immigration. *Journal of Social Issues* 57(3): 615–631.

- 6 Belk, R.W. (1984) Cultural and historical differences in concepts of self and their effects on attitudes toward having and giving. *Advances in Consumer Research* 11(1): 752–753.
- 7 Dibb, S., Simkin, L., Pride, W.M. and Ferrell, O.C. (2006) *Marketing-Concepts and Strategies*. Boston, MA: Houghton Mifflin Company.
- 8 Rudmin, F.W. (2003) Critical history of the acculturation psychology of assimilation, separation, integration, and marginalization. *Review of General Psychology* 7(1): 3–37.
- 9 Redfield, R., Linton, R. and Herskovits, M. (1936) Memorandum on the study of acculturation. *American Anthropologist* 38(1): 149–152.
- 10 Jun, S., Ball, A.D. and Gentry, J.W. (1993) Modes of consumer acculturation. *Advances in Consumer Research* 20(1): 76–82.
- 11 Penaloza, L. (1994) Atravesando fronteras/border crossings: A critical ethnographic exploration of the consumer acculturation of Mexican immigrants. *Journal of Consumer Research* 21(1): 32–54.
- 12 Takhar, A., Maclaran, P., Parsons, E. and Broderick, A. (2010) Consuming bollywood: Young Sikhs social comparisons with heroes and heroines in Indian films. *Journal of Marketing Management* 26(11–12): 1057–1073.
- 13 Lindridge, A.M., Hogg, M.K. and Shah, M. (2004) Imagined multiple worlds: How South Asian women in Britain use family and friends to navigate the 'Border Crossings' between household and societal contexts. *Consumption, Markets and Culture* 7(3): 211–238.
- 14 Sekhon, Y.K. (2007) From saris to sarongs' ethnicity and intergenerational influences on consumption among Asian Indians in the UK. *International Journal of Consumer Studies* 31(2): 160–167.
- 15 Askegaard, S., Arnould, E.J. and Kjeldgaard, D. (2005) Postassimilationist ethnic consumer research: Qualifications and extensions. *Journal of Consumer Research* 32(1): 160–170.
- 16 Chattaraman, V., Lennon, S.J. and Rudd, N.A. (2010) Social identity salience: Effects on identity-based brand choices of hispanic consumers. *Psychology and Marketing* 27(3): 263–284.
- 17 Ustuner, T. and Holt, D.B. (2007) Dominated consumer acculturation: The social construction of poor migrant women's consumer identity projects in a Turkish squatter. *Journal of Consumer Research* 34(1): 41–56.
- 18 O'Guinn, T.C. and Faber, R.J. (1985) New perspectives on acculturation: The relationship of general and role specific acculturation with Hispanics' consumer attitudes. In: E.C. Hirschman and M.B. Holbrook (eds.) *Advances in Consumer Research*, Vol. 12. Provo, UT: Association for Consumer Research, pp. 113–117.
- 19 Stayman, D.G. and Deshpande, R. (1989) Situational ethnicity and consumer behavior. *Journal of Consumer Research* 16(3): 361–371.
- 20 Berry, J.W. (1980) Acculturation as varieties of adaptation. In: A.M. Padilla (ed.) *Acculturation: Theory, Models and Findings*. Boulder, CO: Westview Press, pp. 9–27.
- 21 Cleveland, M. and Laroche, M. (2007) Acculturation to the global consumer culture: Scale development and research paradigm. *Journal of Business Research* 60(3): 249–259.
- 22 Lindridge, A. and Dhillon, K. (2005) Cultural role confusion and memories of a lost identity: How non-consumption perpetuates marginalisation. *Advances in Consumer Research* 32(1): 408–421.
- 23 Mendoza, H.R. (1989) An empirical scale to measure type and degree of acculturation in Mexican-American adolescents and adults. *Journal of Cross-Cultural Psychology* 20(4): 372–385.
- 24 Lerman, D., Maldonado, R. and Luna, D. (2009) A theory-based measure of acculturation: The shortened cultural life style inventory. *Journal of Business Research* 62(4): 399–406.
- 25 Phinney, J., Lochner, B. and Murphy, R. (1990) Ethnic identity and psychological adjustment. In: A. Stiffman and L. Davis (eds.) *Ethnic Issues in Adolescent Mental Health*. Newbury Park, CA: Sage, pp. 53–72.
- 26 Ownbey, S.F. and Horridge, P.E. (1997) Acculturation levels and shopping orientations of Asian-American consumers. *Psychology & Marketing* 14(1): 1–18.
- 27 Rajagopalan, R. and Heitmeyer, J. (2005) Ethnicity and consumer choice. *Journal of Fashion Marketing and Management* 9(1): 83–105.
- 28 McCracken, G. (1986) Culture and consumption: A theoretical account of the structure and movement of the cultural meaning of consumer goods. *Journal of Consumer Research* 13(1): 71–84.
- 29 Olsen, B. (1995) Brand loyalty and consumption patterns: The lineage factor. In: F.J. Sherry (ed.) *Contemporary Marketing and Consumption Behaviour: An Anthropological Source Book*. Thousand Oaks, CA: Sage.
- 30 Watchravesringkan, K.T. (2011) Exploring antecedents and consequences of consumer ethnocentrism: Evidence from Asian immigrants in the US. *International Journal of Consumer Studies* 35(4): 383–390.
- 31 Lee, W.N. and Um, K.H.R. (1992) Ethnicity and consumer product evaluation: A cross-cultural comparison of Korean immigrants and Americans. In: J.F. Jr Sherry and B. Sternthal (eds.) *Advances in Consumer Research* 19. Provo, UT: Association for Consumer Research, pp. 429–436.
- 32 Antil, J.H. (1984) Conceptualisation and operationalisation of involvement. In: T.C. Kinnear (ed.) *Advances in Consumer Research* 11. Provo, UT: Association for Consumer Research, pp. 203–209.
- 33 Martin, C.L. (1998) Relationship marketing: A high-involvement product attribute approach. *Journal of Product & Brand Management* 7(1): 6–26.
- 34 Kang, S.M. (2006) Measurement of acculturation, scale formats, and language competence: Their implications for adjustment. *Journal of Cross-Cultural Psychology* 37(6): 669–693.
- 35 Lindridge, A. and Dibb, S. (2002) Is 'culture' a justifiable variable for market segmentation? A cross-cultural example. *Journal of Consumer Behaviour* 2(3): 269–286.
- 36 Burton, D. (2000) Ethnicity, identity and marketing: A critical review. *Journal of Marketing Management* 16(8): 853–877.
- 37 Lindridge, A. (2010) Are we fooling ourselves when we talk about ethnic homogeneity? The case of religion and ethnic subdivisions amongst British Indians. *Journal of Marketing Management* 26(5–6): 441–472.

FURTHER READING

- Berry, J.W. (1997) Immigration, acculturation and adaptation. *Applied Psychology: An International Review* 46(1): 5–34.
- Berry, J.W. (2005) Acculturation: Living successfully in two cultures. *International Journal of Intercultural Relations* 29(6): 697–712.
- Fourier, S. (1998) Consumers and their brands: Developing relationship theory in consumer research. *Journal of Consumer Research* 24(4): 343–373.
- Foxall, G.R. and Goldsmith, R.E. (1994) *Consumer Psychology for Marketing*. London: Routledge.
- Gentry, J.W., Jun, S. and Tansuhaj, P. (1995) Consumer acculturation processes and cultural conflict: How generalisable

- is a North American model for marketing globally? *Journal of Business Research* 32(2): 129–139.
- Hutnik, N. (1991) *Ethnic Minority Identity in Britain: A Social Psychological Perspective*. Oxford: Clarendon Press.
- Isajiw, W.W. (1974) Definitions of ethnicity. *Ethnicity* 1(2): 111–124.
- Keller, K.L. (1998) *Strategic Brand Management: Building, Measuring, and Managing Brand Equity*. Upper Saddle River, NJ: Prentice Hall.
- Keller, K.L. (2007) *Strategic Brand Management: Building, Measuring, and Managing Brand Equity*. New Delhi, India: Prentice Hall of India.
- Kotler, P. (1991) *Marketing Management*. New Delhi, India: Prentice Hall of India.
- Laroche, M., Kim, C., Hui, M. and Tomuik, M. (1998) Test of a non-linear relationship between linguistic acculturation and ethnic identification. *Journal of Cross-Cultural Psychology* 29(3): 418–433.
- Mehta, R. and Belk, W. (1991) Artefacts, identity, and transition: Favorite possessions of Indians and Indian immigrants to the United States. *Journal of Consumer Research* 17(4): 398–411.
- Nwankwo, S. and Lindridge, A. (1998) Marketing to ethnic minorities in Britain. *Journal of Marketing Practice* 4(7): 200–216.
- Palumbo, F.A. and Teich, I. (2004) Market segmentation based on level of acculturation. *Marketing Intelligence & Planning* 22(4): 472–484.
- Rossiter, J.R. and Chan, A.M. (1998) Ethnicity in business and consumer behaviour. *Journal of Business Research* 42(2): 127–134.
- Ruekert, R.W. and Walker Jr, O.C. (1987) Marketing's interaction with other functional units: A conceptual framework and empirical evidence. *Journal of Marketing* 51(1): 1–19.
- Ryder, A, Alden, L. and Paulhus, D. (2000) Is acculturation uni-dimensional or bi-dimensional? Head-to-head comparison in the prediction of personality, self identity, and adjustment. *Journal of Personality and Social Psychology* 79(1): 49–65.
- Schiffman, L.G. and Kanuk, L.L. (1992) *Consumer Behavior*. New Delhi, India: Prentice Hall of India.
- Sojka, J.Z. and Tansuhaj, P.S. (1995) Cross-cultural consumer research: A twenty year review. *Advances in Consumer Research* 22(1): 461–474.
- Sung, Y. and Tinkham, S.F. (2005) Brand personality structures in the United States and Korea: Common and culture-specific factors. *Journal of Consumer Psychology* 15(4): 334–350.

APPENDIX

Table A1: 27 sets of brands

Air India/Jet Airways	British Airways
Bollywood	Hollywood
ICICI Bank	Barclays Bank/Lloyd's TSB/HSBC
Pride/KTC Cooking Oil	Flora Cooking Oil
Sony/Zee TV	Sky TV/ITV/Channel 4
Shahnaz Husain Cosmetics	Decleor/Daniel Ryman Cosmetics
Star/Taj Tours	Thompson Travels
Meswak/Dabur Red/Vicco Vajradanti Toothpaste	Colgate Mint toothpaste/Kingfisher mint toothpaste
Parle-G/Marie biscuits	McVities biscuits
Chandrika/Mysore Sandal/Margo soap	Yardley/Pears soap/Dove Soap
Rubicon Juice/Suncrest/Enjoy Juice	Ribena Juice
Maggi Two Minutes noodles	Sharwood noodles
Shana/Taj/Kohinoor frozen food	Bird's Eye/McCann/Linda McCartney's frozen food
Sidhpur Sat Isabgul	Senokot Isabgul
Moov Pain reliever	Deep Heat – Heat Rub Pain reliever
Krack – Healing Cracks	Scholl – Healing Cracks
Daria/Heera/Pride Olive oil	Filipo Berio/Bertolli/Napolini Olive Oil
KTC/Khanum/Lakes/Plough Pure Butter Ghee	Anchor butter
Laziza/Rajah/Kohinoor Garlic Paste	GIA Garlic Puree
KTC/NATCO Coconut milk	BART/Maggi Coconut milk
Kolak/Garden/Haldiram crisps	Walkers/Smiths/Golden Wonder crisps
Zandu Balm	Tiger Balm
No marks- Fairness Cream/Vicco Turmeric Cream/Pharmaclinic	Witch/Daniel Ryman Blemish stick/Clinique – even better skin tone
Pride Lemon Juice	JIF Lemon Juice
Tilda Basmati	Uncle Bens Basmati
Rediff/Indiatimes/Shaaadi.com	Msn/Yahoo
BBC Asian/Excel/Sabras/Sunrise/Kismet Radio	Virgin/Capital/Heart Radio