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Consumer Multicultural Identity Affiliation:

Reassessing Identity Segmentation in Multicultural Markets

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Consumer Multicultural Identity Affiliation: Reassessing Identity Segmentation in Multicultural Markets

Abstract

The increasing intra-national diversity of many modern markets poses challenges to identity segmentation. As consumers require greater recognition of their diverse identities from brands, marketing science and practice are in search of theories and models that recognize and capture identity dynamics as impacted by cultural influences both from beyond and within national market borders. This paper extends consumer acculturation theory into multicultural market realities and offers a Consumer Multicultural Identity Affiliation (CMIA) Framework⁵ that distinguishes and integrates three key types of intra- and trans-national cultural influences informing identity dynamics. By examining consumer cultural identities within the CMIA framework in a mixed-method, two-country study, we show that gaining such an integrative view on cultural identity affiliations uncovers greater diversity and complexity (mono-, bi-, or multi-cultural) of consumer segments. We conclude with discussing future directions for CMIA applications to support marketing managers, scholars and educators dealing with culturally heterogeneous markets.

Keywords: Multicultural Markets; Consumer Cultural Identity; Market Segmentation; Culture; Marketing

⁵ Throughout this paper CMIA abbreviation refers to Consumer Multicultural Identity Affiliation framework and measure developed in this paper

Consumer Multicultural Identity Affiliation: Reassessing Identity Segmentation in Multicultural Markets

1. Introduction

Understanding the influence of cultural identity on consumption preference and choice has long been an important international marketing segmentation task central to brand positioning success: “In a world where commoditization is an ever lurking threat, the ability to link your brand to a particular type of consumer culture is seen as an important way to differentiate yourself” (Steenkamp, 2014 p.15). This task is becoming more complicated as the cultural diversity of most markets continues to increase (Sobol, Cleveland, & Laroche, 2018). For example, it is projected that US White population will decline from 63% in 2010 to 46% by year 2050 while Hispanic and Asian groups are expected to grow from 16% to 30% and from 5% to 8% respectively (Kaiser Family Foundation, 2013). In the UK, there are six sizeable (e.g., over a million people) and growing ethnic groups co-residing with the White British population (UK Census, 2011) with cities such as Birmingham being home to over 180 nationalities (Elkes, 2013). In the emerging economy of Brazil, 47.7% of the population is White, 7.6% Black and 43.1% Mixed race (BBC, 2011).

These significant shifts mean that “many individuals vacillate between several loci of cultural identity” (Cleveland, 2018 p.263), and to avoid cultural positioning mishaps, whether for global brands or for brands competing on regional or national levels, marketers must recognize and account for the different and multiple, at times conflicting, cultural backgrounds, affiliations, and symbolisms informing consumers’ attitudes and behaviors (Cleveland, 2018; Holt, Quelch, & Taylor, 2004a). As such, the diversity and multicultural dynamics of social environments translates into growing consumer expectations for product/ brand offerings to reflect cultural meanings relevant to them, making brands’ ability to competently understand and engage with these complexities an integral element of social responsibility and a requirement for remaining

competitive (Cross & Gilly, 2016). Hence the central question of this paper is how intricacies of consumer (multi)cultural identification can be better understood conceptually and captured empirically.

A growing stream of literature considers the consequences of increasing human, cultural and product flows brought about by globalization on consumer cultural identities and orientations/dispositions. Studies have examined and combined diverse behavior drivers such as demographic group belonging (Zeugner-Roth, Žabkar, & Diamantopoulos, 2015; Cleveland, Rohas-Méndez, Laroche, & Papadopoulos, 2016), other forms of identification such as global identity or foreign country affinity (Strizhakova, Coulter, & Price, 2011; Oberecker & Diamantopoulos, 2011), cultural orientations (Prince, Davies, Cleveland, & Palihawadana, 2016; Alden, Steenkamp, & Batra, 2006), values (Balabanis & Diamantopoulos, 2016; Steenkamp & De Jong, 2010) or personal experiences of cultures (Riefler, Diamantopoulos, & Sigauw, 2012; Cleveland & Laroche, 2007). While research on the drivers of culture-informed consumption is extensive (summarized in Table 1), three key limitations remain.

-----Insert Table 1 About Here-----

First, a majority of studies neglect the cultural diversity that now exists within national markets. A consequence of such assumptions is the view that diverse cultural experiences only arise from beyond borders, overlooking long-established cultural influences within a given market. Second, although several works argue for the need to integrate identity-based constructs to complement constructs reflecting consumers' cultural orientations (such as consumer cosmopolitanism and ethnocentrism – Zeugner-Roth et al., 2015; Cleveland et al., 2015, 2016), they often resort to examining identity within demographic boundaries of primary (e.g., national/ethnic) cultures. However, research across psychology (Morris, Chiu, & Liu, 2015), sociology (Roudometof, 2005), business (Lücke, Kostova, & Roth, 2014) and consumer behavior (Peracchio, Bublitz, & Luna, 2014) increasingly advocates for a polycultural re-theorization of identity. In conditions of intra-national diversity, links between self and primary

cultures can elasticize beyond or give way to affiliative identification - a sense of self rooted in emotional bonds and deployment of culture(s) unconnected to ancestry (Holliday, 2010; Jiménez, 2010). Third, Table 1 highlights that research has used one or more constructs in examining the relationship between cultural orientations and identity-based drivers of consumption. Besides theoretical confusion (Bartsch, Riefler, & Diamantopoulos, 2016), another inherent limitation is that the concurrent use of only one or a few of these possible constructs can lead to erroneous conclusions. For instance, studies that consider global and local culture orientations (Strizhakova, Coulter, & Price, 2012; Zhang & Khare, 2009) may identify people who are not pro-global, but fail to identify those who solely harbor pro-local orientations and those who also harbor orientations towards cultures of co-residing groups and/or specific foreign cultures.

In view of the above, this paper's purpose is to develop a cultural identity-based framework that holistically accounts for consumer cultural identity profiles that can emerge from positive, indifferent and negative stances towards the range of cultures experienced in a multicultural market. We achieve this by extending acculturation theory (Berry, 1980; Triandis, Kashima, Shimada, & Villareal, 1986) to today's multicultural realities, to develop and test, in a two-country study, a theory of multiculturalism and a parsimonious consumer multicultural identity affiliation (CMIA) framework. The framework addresses the three aforementioned gaps, capturing and explaining how consumers negotiate identities while navigating multiple cultures, making the following three contributions. First, to fully recognize intra- and trans-national cultural dynamics, we conceptually articulate and empirically test three forms of culture (local, foreign, global) as distinct, independent axes along which consumer cultural identity affiliation occurs in multicultural markets. Second, we develop a psychometrically-sound cultural identity affiliation measure that shows that within and across national borders, affiliations with non-national cultures (i.e., cultures of co-residing diasporas or foreign countries), alongside global and local cultures, inform consumers' culture-informed brand judgements. Third, we

demonstrate that a greater diversity and complexity (mono-, bi-, or multi-cultural) of consumer segments can be uncovered by capturing local, global and foreign culture identity affiliations simultaneously.

2. Conceptual Framework

2.1 An Acculturation Theory Approach to Examining Consumer Identities

For a segmentation framework to reflect the contemporary complexity of cultural identification, it needs to go beyond the view that localism and globalism are the “two axial principles” of how identity can form and evolve (Tomlinson, 1999 p. 190). Instead, it needs to holistically integrate the range of cultures that can inform individuals’ sense of identity, and account for the growing distinction between the notions of countries and cultures. We draw from acculturation theory (Berry, 1980; Triandis et al., 1986) to develop a multi-axial conceptualization of cultural identification in multicultural markets and examine their manifestations in consumption contexts.

The concept of acculturation has been mostly utilized to understand identity dynamics within immigrant populations who continuously span two sociocultural realities: culture-of-origin and culture-of-(new)-residence (Ward & Rana-Deuba, 1999). The seminal Bidimensional (i.e. bi-axial) model of acculturation by Berry and colleagues (Berry, 1980; Dona & Berry, 1994) considers these cultures as two axes of immigrants’ negotiations of their lived reality and distinguishes four identification modes – assimilation, separation, integration and marginalization – that represent cultural affiliation stances that can be harbored by individuals and explain the diversity of identity profiles among a given immigrant group.

While acculturation is an established theory in immigrant consumer research (Khan, Lindridge, & Pusaksrikit 2018; Kizgin, Jamal, & Richard 2018; Penaloza, 1989; Askegaard et al., 2005), its applications across different consumer spheres have burgeoned. These include international studies of acculturation to global culture (Alden et al., 2006; Cleveland & Laroche, 2007; Cleveland et al., 2016; Sobol et al., 2018; Steenkamp & De Jong, 2010) and examinations of identity dynamics among non-migrant consumers impacted by immigrants’ culture(s)

(Luedicke, 2011, 2014; Jamal, 2003). Such growth can be explained by the attractiveness of acculturation as a grounding meta-theory to study how individuals navigate multicultural environments and mobilize cultural identity referents in different combinations (Iwabuchi, 2002), since it cohesively operationalizes constructs related to culture-informed consumption within a nomological network, capturing: 1) cultural identification (value assigned to (multi)cultural affiliations expressed through sense of identity, including ethnic, global etc.); 2) cultural attitudes (value assigned to (multi)cultural affiliations expressed through attitudes to in/out-groups, including ethnocentrism, cosmopolitanism, etc.); and 3) culture-informed behaviors (value assigned to (multi)cultural affiliations expressed through work and leisure activities, consumption choices, etc.). Yet to utilize acculturation theory more fruitfully it is necessary to address criticisms leveled at its extant conceptualizations.

2.2 A Multi-axial View on Cultural Identity Affiliation: Consumer Multiculturalization

Several authors point to the bi-axial paradigm neglecting the multi-dimensional nature of acculturation processes (Navas et al., 2005; Askegaard et al., 2005). Specifically, Cheung-Blunden and Juang (2008) call for applications of acculturation in post-colonial contexts to account for their historic multicultural composition and Wamwara-Mbugua et al. (2008) denote three dimensions (home culture/host culture/other subcultures) of migrant identity negotiation trajectories. Addressing these concerns, our conceptualization builds on theorizations of local (LC), global (GC) and foreign (FC) cultures as key types of cultures encountered by consumers in multicultural markets.

We draw from Alden, Steenkamp, and Batra's (1999) early distinction of LC, GC and FC as three types of cultural entities concurrently present in globalized marketplaces that has been somewhat subsumed by a bi-dimensional 'local/global' view in subsequent research (for example, Westjohn, Singh, and Magnusson, 2012 explicitly draw from Alden et al.'s categorization but focus on LC and GC only). Recent studies highlight the need to return to

distinguishing between GC and FC(s) when studying consumers' product and brand judgements. Nijssen and Douglas (2011) show that GC and FC meanings are nomologically different and have differential effects: conceptually, the notion of GC is that of an imagined community that unites people across borders through shared values, lifestyles and symbols (Iwabuchi, 2010; Steenkamp, 2014; Kjeldgaard & Askegaard, 2005), whereas the meaning of FC relates to a culture that is authentic and unique (Eckhardt & Mahi 2004). Similarly, Sobol et al. (2018) point to the need for greater precision in conceptual meaning assigned to LC, since "local cultures are gradually morphing with increasing multiculturalism in many countries" (p.350). We integrate LC, GC and FC into a multi-axial conceptualization of the types of cultures that can inform one's sense of identity (Figure 1), adopting the following definitions (see Steenkamp, 2014; Kipnis, Broderick, & Demangeot, 2014):

Local culture (LC) is a set of values beliefs, lifestyle, products and symbols characteristic of one's locale of residence, which originate in the locale and uniquely distinguish this locale from other locales;

Global culture (GC) refers to those that are developed through contributions from knowledge and practices in different parts of the world, are present, practiced and used across the world in a broadly similar way and symbolize a connectedness with the world, regardless of one's residence or heritage;

Foreign culture (FC) refers to those originating from and represented by an identifiable cultural source (a country or group of people) different from LC and is known to individuals either as culture-of-origin, diasporic culture of ethnic ancestry or an aspired-to foreign culture with no ancestral links.⁶

The above definitions of LC, GC and FC delineate cultures that can inform ancestral and affiliative identification, such as culture(s) of co-residing populations, culture(s) of one's liking

⁶ Throughout the paper abbreviations LC, GC and FC refer to Local, Global, and Foreign Culture respectively.

imbued with unique associations and meanings, and/or meanings of global citizenship (Jiménez, 2010; Luedicke, 2015; Oberecker & Diamantopoulos, 2011; Wamwara-Mbugua et al., 2008).

The multi-axial Consumer Multicultural Identity Affiliation (CMIA) model (Figure 1) allows for a comprehensive view of the multiple cultural realities that concurrently shape consumers' identities. In marketing terms, capturing the range of identity profiles as impacted by these influences becomes critical since evaluation of and response to brands depends on the affiliation stances harbored (Cross & Gilly, 2016; Steenkamp, 2014).

-----Insert Figure 1 About Here-----

Integrating the CMIA model with acculturation theory presents with a view of identity dynamics in multicultural markets as a multiculturalization process which we define as changes in the cultural identification and consumption behaviors of individuals that happen when the individual, social group and/or society as a whole come into continuous contact with Local, Foreign and Global cultures (also see Kipnis et al., 2014). In line with Berry (1980), we propose that the cultural identification of an individual is informed by the degree of importance assigned to affiliations with LC, GC and FCs and conceptualize LC Affiliation (LCA), GC Affiliation (GCA) and FCs Affiliation (FCA) as three independent constructs⁷. We posit that differential (high, moderate or low) LCA, GCA and FCA translate into different possible configurations of composite cultural identity profiles as informed by one, two or more cultures. In turn, variance in cultural identity profiles informs consumption.

3. Approach and context

We designed and implemented a mixed method, multi-site program of inquiry. Study 1 aimed to elicit whether the conceptualized constructs of LCA, FCA and GCA adequately represent how individuals derive a sense of cultural identity in multicultural markets; employing a new multicultural identity affiliation measure, Study 2 aimed to examine identity profiles resulting

⁷ Throughout the paper LCA, GCA and FCA abbreviations refer to Local, Global and Foreign Culture Affiliation respectively.

from variant LCA, GCA and FCA and how they inform culture-informed consumption. The UK and Ukraine were selected as sites representative of multicultural market conditions. Both countries participate in the global market economy and are comparably intra-nationally diverse whereby autochthonous (native, non-migrant/diasporic) groups co-reside with six and seven major diasporic groups respectively (UK Population Census, 2011; Ukraine Population Census, 2001). Sampling one Western and one Eastern European site also enabled the exploration of cross-contextual adequacy of our findings (Whetten, 2009).

4. Study 1

We conducted fifteen in-depth interviews (UK = 7; Ukraine = 8) with participants of diverse backgrounds selected through maximum variation sampling, using a semi-structured protocol developed to elicit perceptions of cultures experienced in participants' markets and views and feelings about the role of different cultures in their sense of identity (Patton, 1990). The rationale for adopting maximum variation sampling was guided by the conceptualization that the majority of consumer populations experience and vacillate between LC, GC and FC(s) as multiple axes of cultural affiliation, as informed by their cultural backgrounds and other cultural experiences occurring through globalization and intra-national diversity in their locales. Hence, adopting this sampling frame enabled us to capture the perspectives of participants representing different instances of state (Crouch and McKenzie, 2006) in the market contexts in question, reflecting a lived reality of multiple cultural experiences and nuanced perspectives on the role (or lack thereof) of these experiences in individual cultural affiliations. Following this reasoning, the key variation criteria applied were belonging to autochthonous (native) or migrant/diasporic backgrounds and possession of sufficient knowledge about the sociocultural landscape of the research sites, as expressed by residence in the site for no less than three years. Because some participants self-reported multiple backgrounds (part native-part migrant/diasporic) a 'mixed' category was added as the study progressed. The sample comprised 5 native (UK = 2; Ukraine =

3), 8 migrant/diasporic (4 in each site) and 2 mixed backgrounds' (1 in each site) participants (Table 2).

To obtain insight into participants' experiences of their lived sociocultural realities, we asked them to talk about themselves and their lifestyle, followed by open questions about culture(s) they experience in their lives (i.e. "how would you describe your daily cultural experiences?"). The researcher used probing questions to encourage participants to detail their reasoning and to explore participants' views and feelings regarding the role of each culture in their sense of self and identity (i.e. "in your understanding, what is global culture and how would you describe it?" "are there any particular cultures you consider attractive/important for you, and why?"). Interviews were transcribed verbatim, with Ukraine interviews transcribed with immediate translation into English and verified by a professional Russian-English interpreter (Yaprak, 2003). Analysis followed a derived etic approach (Berry, 1989) utilizing a combination of meaning categorization and condensation (Kvale, 1996). Emerging themes on experienced cultures were contrasted against the postulated LC, FC(s) and GC definitions. Reported LCA, FCA and GCA (or lack thereof) were mapped for each participant to examine and cross-compare cultural identity profiles. Owing to space limitations, focal themes are presented via exemplar quotes (see Table 2 for larger excerpts).

Study 1's findings support our conceptualization of multiculturalism and the hypothesized multi-axial nature of cultural identity affiliations whereby differential importance ascribed to LCA, FCA and/or GCA translates into diverse identity profiles. A majority of participants indicated that their country environment's intra-national diversity and interconnectedness through globalization channels, offers them regular, multiple culture encounters and a plurality of options for deriving a sense of self (Demangeot, Broderick, & Craig, 2015; Kjeldgaard & Askegaard, 2006). Louise (migrant, UK) expressed a common view: "...I am...meeting new people so as I said before not only travelling can expose you to different cultures but also being here [UK], having contact with these people".

Discourses concerned with cultures encountered by participants corroborated the postulated demarcation between notions of ‘local’, ‘global’ and ‘foreign’. Irrespective of ethnocultural background, participants discussed LC as a culture of the place where they lived that represents locally-originated meanings (values, rituals, objects) but not unique to one particular population: Eric and Ariel (UK, both native) reasoned that “*White British [culture]...is rooted in this country*” (Eric) although “*...there are people from every culture who live here [in the UK] that all do the same thing...*” (Ariel); Max (migrant, Ukraine) described LC as a culture of a place where he “*lived for 30 years, my family is here, my friends and the church I go to – all is here*”.

FCs were viewed as distinct systems of meanings, linked to both locale of origin and representation elsewhere in the world. Participants ascribed similar meanings to cultures encountered through ancestry/heritage, interactions with co-resident groups and experiences in the marketplace: Jason (mixed, UK) characterized Irish culture, part of his ancestral background as “*...the sort of selflessness, you know, looking out for other people and I always thought that was something that was quite universal and you’ll always find an “Irish bog” in every country*”. Perceptions of GC reflected ethos of universality. Typical opinions included that universal accessibility and ways some practices and products are used by people irrespective of their background represent a “*utopian...born in this world*” culture (Udana, mixed, Ukraine), and through this sharing is perceived as ‘belonging to everyone’: “*Global culture could be all-encompassing...to me it doesn’t sound like it necessarily sets boundaries*” (Twiglet, migrant, UK); “*Global culture is...present everywhere, accessible to everyone, kind of all for all*” (Vebmart, native, Ukraine).

Mapping LCA, GCA and FCA expressed by each participant revealed multicultural (high LCA/ GCA /FCA), bicultural (high LCA/FCA; high LCA/GCA; high FCA/GCA) and monocultural (high LCA; high GCA; or high FCA) identity configurations (Table 2). Affiliations varied by type of culture (LCA versus FCA and GCA or ancestral versus non-ancestral FCA),

consistent with the premise of increasing elasticity between cultural identity and nationality/ethnicity (Jiménez, 2010; Holliday, 2010). Some participants assigned importance to cultures of their ancestry, others voiced their low importance to sense of self, like Dan (diasporic, Ukraine): *“For me, it [local culture] is of very low importance”*. Affiliations similarly varied in relation to GC and non-ancestral FCs (experienced through contact with co-resident groups, travel, consumption etc.).

-----Insert Table 2 About Here-----

Based on these results, we sought to develop a Consumer Multicultural Identity Affiliation (CMIA) measure as a unidimensional scale whose items apply to LCA, FCA and GCA.

Development of a measure was necessary due to a lack of extant studies approaching acculturation from a multi-axial perspective. Of the existing 60 acculturation scales, a majority (with the exception of Yampolsky, Amiot, & de la Sablonnière, 2016) follow the bi-dimensional view: focusing on capturing, on a national level, identity configurations resultant from varying affiliations with global versus ethnic or national cultures (Cleveland & Laroche, 2007; Alden et al., 2006) or, at the ethnic migrant group level, from varying affiliations with ethnic versus host (national) cultures (Phinney, 1992; Laroche et al., 1996).

5. Study 2

5.1 Methodology

Following established recommendations, an items pool was sourced from 1) the abridged formulations of LCA, GCA and FCA expressions in UK and Ukraine data from Study 1 (Kvale, 1996); and 2) an interdisciplinary review of acculturation scales (Netemeyer, Bearden & Sharma, 2003). The initial pool, comprising 38 items related to LC, FC and GC, was subjected to a review and sorting by a cross-cultural panel of marketing academics acting as expert judges (Hardesty & Bearden, 2004). The final pool contained a total of 14 items, each applicable to LCA, FCA and GCA. Existing measures of consumer ethnocentrism (CET: Shimp & Sharma, 1987), cosmopolitanism (COS: Cleveland & Laroche, 2007), and willingness to buy (WTB:

Darling & Wood, 1990; Josiassen, 2011;) adapted to measure behavioral intent to buy products and brands that represent LC, GC and/or FC meanings, served to examine the nomological and relative predictive validity of the CMIA measure (see Table 3 for items' wording). All items were subjected to translation-back translation and reviewed by two marketing academics in Ukraine fluent in English.

The questionnaire incorporated these measures expressed on a 5-point Likert scale. Following prior studies (e.g., Yampolsky et al., 2016), the survey's cover sheet provided definitions of LC, GC and FC and instructed participants to categorize these cultures by level of interaction and importance (1 = no interaction/importance; 5 = regular interaction, high importance). We drew an initial list of foreign cultures for each version of the questionnaire including 1) cultures of major co-residing diasporic groups derived from the countries' Census; and 2) cultures of countries with high cultural influence (measured by Country Soft Power Survey – Monocle, 2012) and world exporting power (measured by 2012 exports volumes – Central Intelligence Agency, 2014). Respondents also had four open lines to specify other FCs of relevance (Oberecker & Diamantopoulos, 2011). Including respondents of both native and migrant/diasporic backgrounds was a sampling requirement. The questionnaire allowed respondents to self-report more than one background, to account for a mixed background. We distributed self-completion pen and paper questionnaires to an initial pool of 32 UK and 35 Ukraine contacts inviting them to participate and distribute up to 10 questionnaires among their network. Of the 453 completed questionnaires, 448 were usable (UK: 187; Ukraine: 261). In the UK and Ukraine respectively, 52.4% and 50.6% of respondents were native; 43.9% and 36.8% migrant/diasporic and 3.7% and 12.6% of mixed background; 56.7% and 64% were female; 48.1% and 60.5% were aged 18-34, 44.9% and 31% aged 35-54 and 7% and 8.5% over 55.

5.2 Measure Assessment

The CMIA scale underwent exploratory (principal component analysis-PCA) and confirmatory factor analyses (CFA) across LCA, FCA and GCA on split datasets for each

country sample (DeVellis, 2012). PCA supported the hypothesized one-factor structure. Four items that exhibited poor individual properties and/or were unstable across LCA/FCA/GCA and country samples were removed. CFA using LISREL 9.1 (Jöreskog & Sörbom, 2013) resulted in the elimination of two further items that performed poorly as per standardized residuals and modification indices (Gerbing & Anderson, 1988). The final models for measuring LCA, FCA and GCA in country samples (Appendix A) produced fit between highly satisfactory and acceptable, were satisfactory in convergent validity (Fornell & Larcker, 1981), composite reliability (Bagozzi & Yi, 1988) and internal consistency (Clark & Watson, 1995). Results indicated an acceptable 8-item solution across both country samples and LCA/FCA/GCA applications. Multigroup CFA (Steenkamp & Baumgartner, 1998) supported full configural invariance for LCA, GCA and FCA baseline models, with the following fit indices: LCA: $\chi^2(40) = 53.845$; RMSEA = .0543; CFI = .995; NNFI = .993; GCA: $\chi^2(40) = 59.968$; RMSEA = .0652; CFI = .993; NNFI = .991; FCA: $\chi^2(40) = 57.953$; RMSEA = .0629; CFI = .992; NNFI = .989. Given the simple model structure when assessing metric and scalar invariance, Δ CFI between nested models ≤ -0.001 was adopted as main model fit criterion, following Cheung and Rensvold's (2002) recommendation. Partial metric and scalar invariance was achieved, with 6 items metrically invariant across LCA, FCA and GCA applications, 5 items scalarly invariant for LCA and FCA and 3 items for GCA (Appendix A).

We pooled data and compared CMIA's applications to LCA, FCA, and GCA to CET, COS and WTB (all constructs' indicators in Table 3). Following CFA of existing measures (Ping, 2004), CET was reduced by one item and COS by four items, similarly to prior studies (Cleveland et al., 2009a). As evidence of convergent validity (Table 3) all composite reliabilities exceed 0.7, and AVEs and factor loadings exceed 0.5 (Fornell & Larcker, 1981, Hair et al., 2010). Demonstrating discriminant validity (Table 4), all AVEs exceed the squared inter-construct correlations and relevant correlations (i.e., LCA-CET $r = 0.266$, $p < .01$; FCA-COS $r = 0.228$, $p < .01$; GCA-COS $r = 0.441$, $p < .01$) were well below 0.7.

-----Insert Tables 3 And 4 About Here-----

Providing support for nomological validity, we assess the predictive validity of the LCA, FCA, and GCA measures. We expected the identity-based cultural affiliation measure would improve prediction of relevant willingness to buy based on local, global and foreign culture associations, compared to attitude-based CET and COS alone. Sequential multiple regression tests supported these conceptually-derived expectations. First, we ran a two-predictor regression model entering CET and then LCA for willingness to buy brands representing local culture (WTB_LC)⁸. The model entering CET and LCA explained 35.3% of variance in WTB_LC ($R^2 = .353$, $F(2,445) = 123.067$, $p < .001$). The ΔR^2 from entering LCA in Step 2 = .227, $\Delta F(1,445) = 156.985$ ($p < .001$). Since COS does not distinguish between favorable attitudes to products with foreign versus global associations, it was included in two-predictor models entering COS and FCA and COS and GCA as predictors for willingness to buy brands representing foreign/global culture (WTB_FC and WTB_GC) respectively. The model entering COS and FCA with FCA entered in Step 2 explained 30.4% of the variance in WTB_FC ($R^2 = .304$, $F(2,445) = 98.749$, $p < .001$; ΔR^2 from entering FCA = .216, $\Delta F(1,445) = 139.020$, $p < .001$). The model entering COS and GCA with GCA entered in Step 2 explained 43.5% of the variance WTB_GC ($R^2 = .435$, $F(2,445) = 171.208$, $p < .001$; ΔR^2 from entering GCA = .260, $\Delta F(1,445) = 203.767$, $p < .001$).

5.3 Identification of Consumer Identity Affiliation Profiles

We next sought to identify distinct consumer groups within the UK and Ukraine samples based on their expressed LCA, GCA and FCA. We conducted a two-step cluster analysis on each country sample (Punji & Stewart, 1983). Using Ward's hierarchical clustering algorithm with squared Euclidean distance, we determined the number of clusters from agglomeration

⁸ We also ran three-predictor sequential multiple regression models for willingness to buy brands representing each type of culture. FCA and LCA did not significantly add to the prediction of WTB_GC; GCA and LCA did not significantly add to the prediction of WTB_FC; FCA did not significantly add to the prediction of WTB_LC and when entering GCA the ΔR^2 was very small in magnitude (.036). These results support our conceptualization and corroborate past research (e.g., Nijssen and Douglas, 2011) that has established that nomological differences between specific cultural affiliations and their differential impact on consumer responses to cultural meanings.

coefficients, which indicated that a 3- to 7-cluster solution would be acceptable. We eliminated the 3-cluster solution because it grouped consumers based on one of their reported cultural affiliations (LCA, GCA, or FCA) which differs from our conceptualization, and the 7-cluster solution as one cluster in each country sample contained less than 10% of observations (Hair et al., 2010). ANOVA with post-hoc comparisons indicated that a six-cluster solution returned distinct groups; this solution was retained for the second step. Using a nonhierarchical K-means clustering procedure, we used the group centroids computed in the initial clustering as seed points.

ANOVAs with post-hoc Bonferroni comparison were utilized to profile and determine final cluster distinctiveness for each sample on LCA, GCA, FCA and WTB brands associated with these cultures (final cluster solution profiles for UK and Ukraine samples: Tables 5 and 6). Overall ANOVAs were significant for both samples and indicated significant differences on each dimension (UK sample: LCA $F=53.542$; GCA $F=97.121$; FCA $F=113.920$, WTB_LC $F=10.941$; WTB_GC $F=11.333$; WTB_FC $F=8.919$, all p -values $< .001$; Ukraine sample: LCA $F=121.175$; GCA $F=140.168$; FCA $F=104.763$; WTB_LC $F=9.465$; WTB_GC $F=32.034$; WTB_FC $F=11.830$, all p -values $< .001$). Post-hoc comparisons indicated that each cluster significantly differs from others on one or more dimensions. Follow-up repeated-measures ANOVAs with post-hoc Bonferroni comparison were utilized to profile whether cultural identity configurations are reflected in within-group variances in willingness to buy products and brands that represent LC, GC and/or FC meanings, which were consistent.

-----Insert Tables 5 And 6 About Here-----

5.4 Results

Cluster examination indicates the presence of mono-, bi- and multicultural identity profiles. These three types are consistent with the types of cultural identity configurations derived from qualitative mapping of participants' LCA, GCA and FCA presented in Table 2. While five clusters present similar profiles across country samples, one is different between the

UK and Ukraine. The two multicultural clusters include consumers displaying high LCA, GCA and FCA (we call them Intense Multiculturals) or moderate LCA, GCA and FCA (we call them Moderate Multiculturals). The bicultural cluster stable across both country samples includes respondents with high LCA and GCA and low FCA (we call them Intense Glocals). The bicultural cluster unique to Ukraine sample includes respondents with high GCA and FCA and moderate LCA (we call them Intense Glo-Xenophiles). The two monocultural clusters stable across samples include respondents displaying high LCA and moderate (UK) or low (Ukraine) GCA and low FCA (we call them Intense Locals) and respondents with high FCA, moderate LCA and low GCA (we call them Intense Xenophiles). The monocultural cluster unique to the UK sample includes respondents that display moderate LCA and low GCA and FCA (we call them Moderate Locals).

Consumers appear to differentiate between global and foreign cultures in their identity affiliations, and high FCA does not necessarily suggest high GCA and vice versa. Both samples returned clusters where respondents presented with high FCA (e.g., Intense Multiculturals, Moderate Multiculturals, Intense Xenophiles – UK and Ukraine; Intense Glo-Xenophiles and Intense Xenophiles – Ukraine). The top five FCs rated as important were: UK – American (28.9%), French (13.9%), Indian (14.4%), Italian (9.1%), Irish (7.5%); Ukraine – Russian (56.7%), British (35.3%), American (21%); French (18.8%), German (16.9%). As seen from these results, two FCs (French and American) play a prominent role across both samples; other FCs vary and include cultures of co-resident diasporic groups and other FCs. These cultures similarly feature in cultural affiliation discourses of participants in Study 1 (see Table 2). Consumption intentions (WTB) based on brands/products cultural associations were generally consistent with identity configurations. However, country cluster profiles also indicate that while presenting with low cultural affiliations, consumers in the UK sample display moderate willingness to purchase brands/product associated with these cultures. Ukraine sample consumers showed greater variation in WTB, aligned with their identity profiles.

Together, the qualitative mapping of participant cultural affiliations (Table 2) and cluster examination findings (Tables 5 and 6) highlight that, although consumers simultaneously experience LC, GC and multiple FCs as cultural entities representing culture(s) of own heritage, culture(s) of co-residing populations and/or culture(s) introduced via globalization channels, value assigned to affiliation with each of these cultures for the sense of self may differ and extend beyond ethnic/national belonging for sizeable populations, informing differential consumption expectations. We discuss implications of these findings next.

6. General discussion

The analysis of cultural identity profiles within the CMIA framework provides support for the proposed Consumer Multiculturalization theory as conceptual grounding to study cultural identification dynamics in multicultural markets. In samples solicited from both national contexts (UK and Ukraine), the CMIA framework shows that within one market, people's cultural affiliations differ significantly by type (to LC, FC(s) and/or GC) and intensity (high, moderate, low), suggesting that thus far, consumer acculturation research has merely scratched the surface of the cultural identity drivers of consumption in multicultural markets.

The presence of six sizeable clusters across national samples demonstrates that some consumers' cultural identification has evolved beyond the local-global culture or nationality-ethnicity identity negotiation dichotomies. Rather, as pinpointed by literature on polycultural psychology (Morris et al., 2015) and emerging literature on consumer cultural orientations dynamics (Cleveland, 2018), individuals can deploy LCA, GCA and FCA as facets of identity when deriving a sense of cultural self. Both national markets also present insights into new forms of consumer cultural identification: multicultural (affiliations with LC, GC and FC) and glo-xenophile consumers (affiliations with GC and FC).

The bicultural consumers clusters (Intense Glocals and Intense Glo-Xenophiles) indicate selective deployment of multiple, yet different types of cultures for deriving a sense of self by

individuals within one national market. Therefore selecting only one form of non-local cultural influences in analyzing consumers' cultural identity is impractical: affiliation with GC does not preclude identification with specific FCs, and vice versa. While the presence of monocultural identity forms (e.g., Intense Locals and Intense Xenophiles) is hardly unexpected, the absence of a cluster harboring purely-GC affiliations (albeit such identity profile for one Ukraine participant emerged from qualitative study 1 – see Table 2) merits elaboration. It corroborates a prior research proposition (Zhang & Khare, 2009; Askegaard et al., 2005) that GCA refers to an 'imagined' cultural entity informed by consumer desires for modernity and status but does not cater to individuals' need for affiliations with cultural systems informed by unique meanings and heritage (such as LC and/or FC). Such a perspective stresses the need to conceptually differentiate between: 1) pure-GC identity encapsulating a progressive cosmopolitan outlook (expressed through appreciation of intercultural/international exchange and cultural diversity combined with the need to perform detachment from specific cultural contexts through expatriation, regular travel and/or consumption) characteristic of a transnational population belonging/aspiring to global elites, which may be relatively small in size on a national market level; and 2) emergence of pure-GC identity as a process of sociocultural change to political and cultural codes in societies that is neither guaranteed, nor sufficient to erode the need for specific yet diverse culture(s) affiliations for substantial population segments in a given national market (Woodward & Emontspool, 2018). That GCA is deployed in varying combinations of affiliation(s) with other types of cultures (LC/FCs) underscores the need to further advance theorizations of how GC intersects with the multiple cultural entities comprising intra-nationally diverse markets (Cleveland, 2018; Demangeot et al., 2015).

Consumption-wise, our findings present more nuanced insights into how consumers harboring different (multi)cultural affiliations may respond to brands assigned with local, foreign or global meanings, or brands that integrate these cultural meanings in various combinations. Brands increasingly utilize cultural fusion approaches – recent examples include Gap's 'Bridging

the Gap' campaign featuring ad models of different cultural backgrounds, including mixed backgrounds (Rodulfo, 2017). Similar campaigns are seen for L'Oreal (Roderick, 2017) and Putka Bakery (Poland – Mecking, 2018). While, to the best of our knowledge, such efforts are evolving organically, the ability to identify consumers' nuanced (multi)cultural affiliations can help brands attain greater relevance. Further, our findings corroborate indications of a trend among multicultural consumers to expect product offerings that reflect their multicultural realities (Cross & Gilly, 2016) and extend cultural affinity theory (Oberecker, Riefler, & Diamantopoulos, 2008) by highlighting that sizable populations in UK and Ukraine harbor affiliations with specific FCs that can be experienced as the cultures of co-residing groups and/or of aspired-to countries. In different national contexts, affiliations are to different FCs: affiliations with only American and French cultures apply to both contexts; other FC affiliations with diasporic cultures (Indian and Irish in the UK; Russian in Ukraine) and aspired-to countries' cultures (Italian in the UK; British and German in Ukraine) vary.

One consumer segment is unique to each market (Moderate Locals in the UK; Intense Glo-Xenophiles in Ukraine), pointing to contextual differences that can be explained by different economic development status. Ukraine having joined in the globalization processes more recently, its consumers are more likely to harbor aspirational affiliations with GC as symbolic of belonging to global modernity and FCs as symbolic of aspiration for diverse authentic cultural experiences. The UK having been exposed to the effects of globalization over a longer period, may have resulted in more consumers developing a passive attitude towards the different cultural systems present in their environment, and only assigning moderate importance to their LC affiliations. Such 'cultural passivity' also was observed in Demangeot and Sankaran's (2012) study of culturally plural behaviors. Overall, this underscores the need to further study emergent cultural identity configurations and how consumer multiculturalization occurs in context (Kipnis et al., 2014). In particular, theoretical frameworks and empirical approaches are required that account for both trans- and intra-national cultural dynamics and the simultaneous convergence

and divergence of how people conceive and relate to cultures. Achieving this may require a combination of approaches contextualizing extant theories and theorizing contextual idiosyncrasies, to enable identification of potentially unique or context-dependent factors impacting consumer multiculturalization, particularly in such under-explored contexts as emerging markets (Sinkovics, Jean, & Kim, 2016; Whetten, 2009).

Echoing findings on the role of cultural associations in consumption decisions ranging from central to peripheral (Demangeot & Sankaran, 2012), we find willingness to buy culturally-positioned products/brands varies across segments harboring moderate or low versus intense affiliations. High importance assigned to LCA, FCA and/or GCA in deriving a sense of identity appears to consistently translate into more preferential evaluations of products and brands associated with these cultures. However, some consumers assigning low or moderate importance to LCA, FCA and/or GCA expressed higher willingness to buy products/brands associated with these cultures than their cultural affiliations suggest, indicating that other factors, such as variety-seeking (Meixner & Knoll, 2012), may be at play.

7. Conclusions

Multicultural markets challenge how we make sense of culture-informed consumption.

Developing theories and models that account for the growing intricacies of cultural identity formation and development will benefit three major groups: 1) consumers who require better recognition of cultural diversity in the marketplace (Cross & Gilly, 2016); 2) marketers who need brand positioning models that cater for the evolving cultural expectations of consumers (Cleveland, 2018; Steenkamp, 2014); 3) marketing scholars and educators seeking to unpack the complexities of culture-informed consumption in future research and inform the practice of tomorrow's marketers posed to operate in exponentially more culturally heterogenous markets (Sinkovics et al., 2016; Sheth, 2011).

Our study contributes to consumer acculturation and cultural identity-informed consumption research by offering the CMIA framework as a tool to discern the complex identity dynamics occurring through multiculturalization. Managerially, the CMIA framework and scale extend understanding of consumers' cultural orientations, enabling managers to institute socially-responsible marketing strategies in culturally diverse realities (Cleveland, 2018) and complement earlier work categorizing global orientations (Holt, Quelch, & Taylor, 2004b). Our results indicate that CMIA dimensions are predictive of brand preference and choice likelihood. By better understanding the makeup of a market, marketers can better align their brand portfolios, branding and advertising activities with consumer orientations (mono-, bi-, and/or multicultural). Brands could then create more consumer connectedness to their cultural identity, compared to the traditional foreign vs. local vs. global approach.

Several limitations need acknowledgement. The choice of sampling frame and approach was guided by the aim to draw an overall understanding of cultural identification forms that can emerge in multicultural markets rather than obtain conclusions generalizable at the country level. The influence of other socio-demographic characteristics (gender, age, social class, income – Balabanis, Diamantopoulos, Mueller, & Melewar, 2001) should be addressed in further research. The quantitative study findings suggest that CMIA measure performed well; however, it requires further rigorous validation across multiple contexts. For example, future research should examine cultural identity configurations in additional intra-nationally diverse settings among populations of native, migrant/diasporic and mixed backgrounds. For parsimony, we did not explicitly account for the possible effects of such national context influences as geography, economic development status, and political stance on intercultural relations. Future explorations could consider them as exogenous or control variables to explain divergent and/or newly-emergent configurations in focal markets. Such exploration is particularly necessary as the need for recognizing and theorizing contextual differences is growing (Sheth, 2011). While examining differences in affiliations' magnitude as informed by participants' background was beyond the

study's remit, descriptive analysis of cluster composition shows that participants of all backgrounds are present in clusters stable across country samples, which encourages future work. Finally, we note that the findings reported here are based on data collected prior to the recent conflict between Ukraine and Russia, and therefore should be interpreted cautiously.

Our findings open several research avenues. First, the CMIA framework can be considered for research into consumer well-being in multicultural markets. Prior research indicates that cultural misrepresentation may give consumers a sense of 'misfit', which may contribute to the development of discriminatory cognitions (Johnson & Grier, 2011; Kipnis et al., 2013). From this perspective, application of the CMIA measure in experimental settings with manipulated misrepresentation could contribute insights into how misrepresentation impacts well-being. Another fruitful research avenue is culture swapping, i.e. navigation of internalized cultural frames. Research on biculturals indicates that some individuals utilize different internalized cultures as separate mental frames for interpreting advertising appeals, while others integrate both cultures in a hybrid frame (Luna, Ringberg, & Peracchio, 2008). Whether and how frame switching occurs for multicultural individuals needs exploring. Given the increasing complexity in cultural orientations across and within countries, our framework provides a methodology for an enhanced appreciation and a more accurate representation of cultural identities. This improved understanding hopefully should contribute to a marketplace where all identities are recognized and valued.

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Table 1. International Marketing Studies of the Drivers of Culture-informed Consumption

Study	Number of countries studied/ Acknowledge intra-national diversity (Y/N)	Accounts for identity-based drivers					Accounts for cultural attitudes/orientations/dispositions-based drivers						Accounts for values/beliefs-based drivers	Accounts for culture(s)' experiences drivers (e.g., travel, mass media & market, multilingualism)	
		National identity	Ethnic identity	Local identity	Global identity/ Citizenship	Foreign country affinity	Cosmopolitanism	Cultural Openness	Consumer ethnocentrism	Localism or attitude to local products	Nationalism	Consumer xenocentrism or admiration of foreign countries' lifestyle			Global consumption orientation or attitude to global products
Strizhakova & Coulter (2015)	7 (N)							V						V	
Riefler et al. (2012)	1 (N)						V	V	V						V
Strizhakova et al. (2008)	4 (N)				V			V				V			
Strizhakova et al. (2011)	3 (N)				V										
Strizhakova et al. (2012)	2 (Y, in contexts description)				V			V		V					
Zhang & Khare (2009)	1 (N)			V	V										
Balabanis & Diamantopoulos (2016)	1 (N)											V		V	
Oberecker & Diamantopoulos (2011)	1 (N)					V		V							

Study	Number of countries studied/ Acknowledge intra-national diversity (Y/N)	Accounts for identity-based drivers					Accounts for cultural attitudes/orientations/dispositions-based drivers							Accounts for values/beliefs-based drivers	Accounts for culture(s)' experiences drivers (e.g., travel, mass media & market, multilingualism)	
		National identity	Ethnic identity	Local identity	Global identity/ Citizenship	Foreign country affinity	Cosmopolitanism	Cultural openness	Consumer ethnocentrism	Localism or attitude to local products	Nationalism	Consumer xenocentrism or admiration of foreign countries' lifestyle	Global consumption or orientation or att.to global products			
Zeugner-Roth et al. (2015)	2 (N)	V					V		V							
Steenkamp & De Jong (2010)	28 (N)								V	V			V		V	
Alden et al. (2006)	3 (N)					V			V			V	V	V	V	V
Cleveland & Laroche (2007)	1 (Y, by languages spoken & birth country of respondents/ their parents)				V								V			V
Cleveland et al. (2009a)	8 (N)						V		V						V	
Cleveland et al. (2009b) -	1 (Y, by birth country, years of residence, religious affiliations)		V	V											V	V
Cleveland et al. (2011a)	2 (Y, by languages spoken, (multi)ethnic background, birth country)						V								V	V

Study	Number of countries studied/ Acknowledge intra-national diversity (Y/N)	Accounts for identity-based drivers					Accounts for cultural attitudes/orientations/dispositions-based drivers							Accounts for values/beliefs-based drivers	Accounts for culture(s)' experiences drivers (e.g., travel, mass media & market, multilingualism)			
		National identity	Ethnic identity	Local identity	Global identity/ Citizenship	Foreign country affinity	Cosmopolitanism	Cultural openness	Consumer ethnocentrism	Localism or attitude to local products	Nationalism	Consumer xenocentrism or admiration of foreign countries' lifestyle	Global consumption orientation or att.to global products					
Cleveland et al. (2011b)	8 (Y, in research context description)		✓				✓										✓	
Cleveland et al. (2015)	8 (Y, by languages spoken – 3 or more)		✓		✓		✓	✓									✓	✓
Cleveland et al. (2016)	2 (N)	✓			✓		✓	✓									✓	✓
Sobol et al. (2018)	1 (Y, in research context description)		✓		✓		✓	✓									✓	
Prince et al. (2016)	2 (Y, by country of birth)						✓	✓				✓		✓				

Table 2. Study 1 sample characteristics and types of participant identity configurations identified through cultural affiliations mapping

Country/ Participant	Gender/Age/Occupation/ Ethnocultural background	Expressed cultural affiliations	Illustrative quotes
Multiculturals (more than two types of culture affiliations)			
UK/ Jason	M/26/ Web designer/ Mixed (English-diasporic Irish)	High LCA, High GCA, High FCA (ancestral and non- ancestral)	My identity would be more towards the Irish side of my family , because <i>I don't really associate myself with the English side</i> as much...I mean yeah like I appreciate my English side but <i>I've always had more interest in the Irish side</i> ...[Interviewer: does global culture have an impact on your life?] Yeah, yeah, definitely, <i>it's important</i> to enjoy it and to be part of it...American culture for me is definitely a big influence... I would also say French and Spanish cultures are also very important... There are so many positive things I took from my French, Spanish and Chinese experiences. <i>I would say that I've taken a little bit for my identity from each culture...I'd say I wouldn't be fixed in one culture all the time</i>
Ukraine/ Alexandra	F/24/ Estate agents' employee/ Native (Ukrainian)	High LCA, High GCA, High FCA (non- ancestral)	Despite several negatives in my country it is important to me to keep my connections to the local culture ...I would say I am more kind of oriented towards global culture <i>I think...I like French culture</i> for some reason...I like the lifestyle associated with it...in my opinion this is romantic, free, kind of light lifestyle
Ukraine / Eveline	F/43/ Music teacher/ Diasporic (Russian)	High LCA, High GCA, High FCA (ancestral and non- ancestral)	I am obsessively focused on Ukraine...My favourite composers, music are all local ... My favourite thing is the Ukrainian anthem, I even gave some money to a boy who was reciting the Ukrainian <i>national anthem in a bus...I think I should be a part of the civilized global world</i> , my daughter is taught this <i>at school</i> ... Swedish culture stands out for me... I like monarchy, the way they live and the charitable deeds of their Queen, and also their developed economy... Great Britain as well...Russia is also an important part of my life , I think their culture is very close to mine
Biculturals (two types of cultures affiliations)			
UK / Maya	F/28/Public sector executive/ Diasporic (Pakistani)	High LCA, High FCA (ancestral and non-ancestral)	I feel the connection with my local culture [UK]... <i>it's not my heritage but it's my brought up and to me that is my culture mixed in with the Asian cultures so it's important for me to have links with all of them</i> ...I would class [as important] the Pakistani culture, the Indian culture... <i>because that's my heritage</i>
UK / Louise	F/34/Teaching assistant/ Migrant (Polish)	High LCA, High FCA (ancestral and non- ancestral)	Uhm, I think I became very..., erm I associate myself with British culture where I now live as well and I integrated a lot of very British things into my lifestyle...My particular interest is in Spanish culture...a lot of activities in my life would be trying to reach out to this [Spanish] culture ...It [Polish culture] is very important for me because I strongly identify myself with this culture , so certain traditions, certain parts of my lifestyle will be very specific to Poland
UK / Twiglet	F/29/Research assistant/ Migrant (German-French)	High LCA, High FCA (ancestral)	I was always attracted by Anglo-Saxon world, living [in the UK] now I am also attracted by Germany ... <i>emotionally, although I've never lived in France</i> – my mum is French – and <i>I've always felt really close to France</i> ... I think I just feel emotionally attached to France... I feel like I've got a

			love affair with its cultural outputs... <i>it's just part of me I guess</i> ...like I can pick and choose, you like <i>sometimes I'll say I am German, sometimes I am French...sometimes I'll say I live in the UK...</i>
UK / Tyapa Cherkizova	F/49/Housewife/ Migrant (Russian)	High LCA, High FCA (ancestral and non- ancestral)	UK is my country now ...I love this country and I love the culture here ... I love Scandinavia ... style of their life, the food, the way people deal with everyday life...Being Russian origin I would say it is important for me to go and visit the country... Because I have a strange connection with that place . I know <i>it's important for them [her children] to know their heritage</i> .
Ukraine/ Udana	F/21/Student/ Mixed (native-diasporic Russian)	High LCA, High GCA	I would define myself as a citizen of Ukraine but also if I consider this I would also say citizen of the world ...although it may be said it is a utopian view but... born in this world
Ukraine/ Vebmart	M/21/IT company manager/ Native (Ukrainian)	High FCA (non- ancestral), High GCA	I want to be in Europe [Interviewer: anywhere in Europe?] [thinks] Well, possibly not everywhere. Most likely not everywhere even [smiles]... If I could choose it would probably be Germany or Great Britain . I very much like Great Britain, very much...I think it is important to be in touch with the rest of the world
Ukraine / Aniva	F/57/Professional skilled worker, unemployed/ Diasporic (Russian- Bulgarian-Romanian)	High LCA, High FCA (ancestral and non- ancestral)	I am a rooted Ukrainian ...Of course there is difference between global culture and foreign cultures... I like how they live in America [USA] ... I would like to live there ...to have a good look at and learn more about how they live but not live forever, you know [laughs], like a long visit and then by all <i>means come back home...I am kind of inclined towards</i> you know Bulgarian culture , cultures of former Yugoslavia countries... Romania
Ukraine / Max	M/65+/Pensioner/ Migrant (Russian)	High LCA, High FCA (non- ancestral)	I am Ukraine's citizen – I lived here for 30 years, my family is here, my friends and the church I go to – all is here ... German culture is attractive for me, Italian, Swedish cultures ...I would like to maintain links with these cultures, it is important to me
Monoculturals (one type of culture affiliations)			
UK / Eric	M/45/ Construction engineer/ Native (White British)	High LCA, Low GCA, FCA not voiced	I do feel as I say very White British , I mean I lived in multicultural cities but if I go or when I was there and if I was to live back there again I would feel like an alien... To sit in this bland building, eating this bland food when they [his colleagues] could have gone anywhere, could have done anything...but this total excitement to find McDonalds [in Turkey] – if this is the way the world is going I don't want to be part of it [talking about his feelings about global culture and using McDonalds as an illustration]
Ukraine / Alice	F/34/ Lecturer and works for a multinational/Native (Ukrainian)	High LCA, GCA and FCA not voiced	I consider myself absolutely member of Ukrainian culture
Ukraine / Dan	M/38/ Artist/ Diasporic (Russian)	High GCA, Low LCA, FCA not voiced	I would like to be citizen of the world ...For me, it [Ukrainian culture] is of very low importance
UK / Ariel	F/43/ Healthcare professional/ Native (White British)	High FCA (non- ancestral)	We tend to aim for the States and Europe

Table 3. Construct measurement (Study 2, pooled two-country sample, n=448)

Construct	Std. Factor Loadings	t value	Cronbach's α	Composite Reliability	AVE
CMIA – LCA Application			.935	.93	.64
I feel I share values and ideas of "Culture"	.808	14.98			
I feel I belong to "Culture"	.843	16.03			
It is important to me that others think of me as a member of "Culture"	.71	12.41			
I feel close to "Culture"	.836	***			
I love "Culture"	.831	15.65			
It makes me feel good feeling a member of "Culture"	.798	14.70			
My identity is closely connected with "Culture"	.773	14.03			
"Culture" represents who I am as a personality	.768	13.90			
CMIA – GCA Application			.937	.94	.67
I feel I share values and ideas of "Culture"	.784	13.87			
I feel I belong to "Culture"	.83	15.06			
It is important to me that others think of me as a member of "Culture"	.828	15.00			
I feel close to "Culture"	.812	***			
I love "Culture"	.835	15.20			
It makes me feel good feeling a member of "Culture"	.841	15.35			
My identity is closely connected with "Culture"	.813	14.62			
"Culture" represents who I am as a personality	.821	14.81			
CMIA – FCA Application			.928	.93	.63
I feel I share values and ideas of "Culture"	.784	12.21			
I feel I belong to "Culture"	.828	12.96			
It is important to me that others think of me as a member of "Culture"	.771	12.00			
I feel close to "Culture"	.739	***			
I love "Culture"	.803	12.54			
It makes me feel good feeling a member of "Culture"	.78	12.14			
My identity is closely connected with "Culture"	.808	12.63			
"Culture" represents who I am as a personality	.820	12.83			

Willingness to Buy – LC associations			.862	.86	.68
Whenever possible I would prefer to buy products and brands that represent [cultural meaning]	.782	***			
I like the idea of owning products and brands that represent [cultural meaning]	.798	17.19			
If I had the opportunity to regularly buy them, I would prefer products and brands that represent [cultural meaning]	.890	17.86			
Willingness to Buy – GC associations			.844	.85	.65
Whenever possible I would prefer to buy products and brands that represent [cultural meaning]	.707	***			
I like the idea of owning products and brands that represent [cultural meaning]	.851	15.40			
If I had the opportunity to regularly buy them, I would prefer products and brands that represent [cultural meaning]	.854	15.40			
Willingness to Buy – FC associations			.842	.85	.65
Whenever possible I would prefer to buy products and brands that represent [cultural meaning]	.740	***			
I like the idea of owning products and brands that represent [cultural meaning]	.786	15.52			
If I had the opportunity to regularly buy them, I would prefer products and brands that represent [cultural meaning]	.881	15.77			
Consumer ethnocentrism (CET)			.843	.84	.58
Purchasing foreign-made products is un-COUNTRY men	.658	***			
It is not right to purchase foreign products, because it puts our people out of jobs	.705	12.60			
A real citizen of [COUNTRY] should always buy products made in our country	.830	14.13			
We should purchase products manufactured in our country instead of letting other countries get rich of us	.836	14.17			
Cosmopolitanism (COS)			.888	.89	.59
I enjoy exchanging ideas with people from other cultures or countries	.775	***			
I enjoy being with people from other countries to learn about their unique views and approaches	.853	18.93			
I like to observe people of other cultures, to see what I can learn from them	.741	16.12			
I like to learn about other ways of life	.781	17.14			
Coming into contact with people of other cultures has greatly benefitted me	.717	15.52			
When it comes to trying new things, I am very open	.686	14.75			

Table 4. CMIA measure discriminant validation: construct AVEs (diagonal), inter-construct squared correlations (below diagonal) and inter-construct correlations (above diagonal)

	LCA	GCA	FCA	CET	COS	WTB_LC	WTB_GC	WTB_FC
LCA	0.64	0.269 (0.18)**	-0.305 (0.17)**	0.266 (0.18)**	0.210 (0.18)**	0.570 (0.15)**	0.117 (0.19)*	-0.128 (0.18)**
GCA	0.070	0.67	0.245 (0.18)**	-0.173 (0.18)**	0.441 (0.17)**	-0.37 (0.69)	0.649 (0.14)**	0.113 (0.19)*
FCA	0.092	0.061	0.63	-0.292 (0.18)**	0.228 (0.18)**	-0.195 (0.18)**	0.200 (0.18)**	0.523 (0.16)**
CET	0.076	0.029	0.087	0.58	-0.210 (0.19)**	0.359 (0.17)**	-0.230 (0.18)**	-0.300 (0.18)**
COS	0.037	0.196	0.060	0.039	0.59	0.043 (0.19)	0.418 (0.17)**	0.302 (0.18)**
WTB_LC	0.326	0.160	0.039	0.134	0.001	0.68	-0.035 (0.19)	0.102 (0.18)*
WTB_GC	0.012	0.420	0.041	0.051	0.171	0.002	0.65	0.326 (0.18)**
WTB_FC	0.019	0.011	0.279	0.086	0.080	0.009	0.102	0.65

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

Table 5. Consumer identity profiles emerged from cluster analysis (UK, n = 187)

Cluster definition	LCA	GCA	FCA	WTB_LC	WTB_GC	WTB_FC
Cluster 1: Intense Multiculturals (n = 32)	4.47 high (4,5,6) (GCA)	4.07 high (3,4,5,6) (LCA,FCA)	4.35 high (2,3,4,6) (GCA)	4.26 high (4,5) (--)	4.02 high (4,5) (--)	4.16 high (2,3,4,6) (--)
Cluster 2: Intense Glocals (n = 22)	4.68 high (4,5,6) (GCA,FCA)	4.29 high (3,4,5,6) (LCA,FCA)	2.99 low (1,4,5,6) (LCA,GCA)	4.20 high (5) (WTBFC)	4.09 high (5) (WTBFC)	3.62 moderate (1,5) (WTBLC,WTBGC)
Cluster 3: Intense Locals (n = 30)	4.66 high (4,5,6) (GCA,FCA)	3.14 moderate (1,2,5,6) (LCA)	2.71 low (1,4,5) (LCA)	4.46 high (4,5) (WTBGC,WTBLC)	3.52 moderate (4,5) (WTBLC)	3.47 moderate (1,5) (WTBLC)
Cluster 4: Moderate Multiculturals (n = 39)	3.82 moderate (1,2,3,5) (GCA,FCA)	3.38 moderate (1,2,5,6) (LCA)	3.39 moderate (1,2,3,5,6) (LCA)	3.83 moderate (1,3,6) (WTBFC)	3.57 moderate (1,3,6) (--)	3.60 moderate (1,5) (WTBLC)
Cluster 5: Intense Xenophiles (n = 34)	3.29 moderate (1,2,3,4,6) (GCA,FCA)	2.77 low (1,2,3,4,6) (LCA,FCA)	4.23 high (2,3,4,5) (LCA,GCA)	3.64 moderate (1,2,3,6) (WTBGC,WTBFC)	3.24 moderate (1,2,3,6) (WTBLC,WTBFC)	4.13 high (2,3,4,6) (WTBLC,WTBGC)
Cluster 6: Moderate Locals (n = 30)	3.89 moderate (1,2,3,5) (GCA,FCA)	2.40 low (1,2,3,4,5) (LCA)	2.65 low (1,2,4,5) (LCA)	4.23 high (4,5) (WTBGC,WTBFC)	3.22 moderate (4,5) (WTBLC)	3.54 moderate (1,5) (WTBLC)

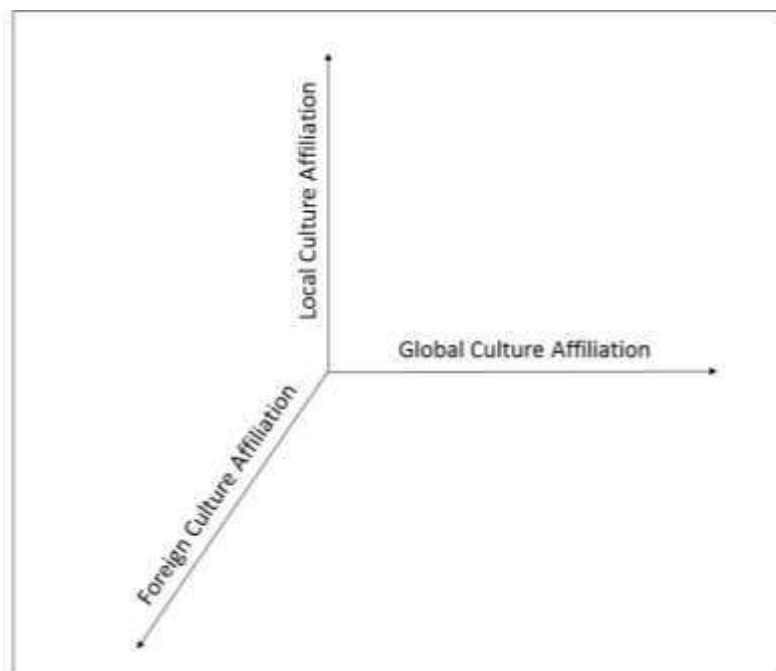
Note: first subscript row in brackets indicates significant differences with other clusters; second row indicates significant differences between cultural affiliation type (LC/GC/FC) and willingness to buy based on cultural meaning association within each cluster. Both set at the .05 significance level (Bonferroni post hoc test)

Table 6. Consumer identity profiles emerged from cluster analysis (Ukraine, n = 261)

Cluster definition	LCA	GCA	FCA	WTB_LC	WTB_GC	WTB_FC
Cluster 1: Intense Multiculturals (n = 43)	4.87 high (2,3,4,5,6) (GCA,FCA)	4.13 high (3,4,6) (LCA)	3.97 high (2,3,4) (LCA)	4.17 high (3,5,6) (---)	4.13 high (3,4,6) (---)	4.04 high (2,4) (---)
Cluster 2: Intense Glocals (n = 44)	4.53 high (1,3,5,6) (GCA,FCA)	3.92 high (3,4,6) (LCA,FCA)	2.76 low (1,3,5,6) (LCA,GCA)	4.01 high (5) (WTBFC)	3.86 moderate (4,6) (WTBFC)	3.45 moderate (1,5,6) (WTBLC,WTBGC)
Cluster 3: Moderate Multiculturals (n = 59)	4.01 high (1,2,4,5,6) (GCA,FCA)	3.25 moderate (1,2,4,5,6) (LCA,FCA)	3.54 moderate (1,2,4,5,6) (LCA,GCA)	3.72 moderate (1,5) (---)	3.67 moderate (1,4,5,6) (---)	3.79 moderate (4) (---)
Cluster 4: Intense Locals (n = 40)	4.32 high (1,3,5,6) (GCA,FCA)	2.31 low (1,2,3,5) (LCA)	2.53 low (1,3,5,6) (LCA)	4.10 high (5,6) (WTBGC,WTBFC)	2.87 low (1,2,3,5) (WTBLC,WTBFC)	3.22 moderate (1,3,5,6) (WTBLC,WTBGC)
Cluster 5: Intense Glo-Xenophiles (n = 41)	3.28 moderate (1,2,3,4) (GCA,FCA)	4.07 high (3,4,6) (LCA)	4.25 high (2,3,4) (LCA)	3.28 moderate (1,2,3,4) (WTBGC,WTBFC)	4.26 high (3,4,6) (WTBLC)	4.20 high (2,4) (WTB_LC)
Cluster 6: Intense Xenophiles (n = 34)	3.00 moderate (1,2,3,4) (GCA,FCA)	2.38 low (1,2,3,5) (LCA,FCA)	4.02 high (2,3,4) (LCA,GCA)	3.55 moderate (1,4) (WTBGC,WTBFC)	2.97 low (1,2,3,5) (WTBLC,WTBFC)	4.11 high (2,4) (WTBLC,WTBFC)

Note: first subscript row in brackets indicates significant differences with other clusters; second row indicates significant differences between cultural affiliation type (LC/GC/FC) and willingness to buy based on cultural meaning association within each cluster. Both set at the .05 significance level (Bonferroni post hoc test)

Figure 1. A Multi-Axial View of Cultural Identity Affiliation: Consumer Multicultural Identity Affiliation (CMIA) Model



Appendix A. CMIA scale parameters by country samples and culture applications (Study 2, CMIA measure purification)

Item	UK sample					Ukraine sample					Test of metric invariance	Test of scalar invariance
	Std. Loadings (t value)	Meas. Error (t value)	Cronbach's α	Composite reliability	AVE	Std. Loadings (t value)	Meas. Error (t value)	Cronbach's α	Composite reliability	AVE		
LCA application⁹			.918	.92	.60			.940	.94	.67		
I feel I share values and ideas of "Culture"	.776 (9.16)	.398 (6.58)				.828 (11.64)	.315 (7.17)				Partial	Partial
I feel I belong to "Culture"	.814 (9.79)	.338 (6.44)				.878 (12.76)	.230 (6.58)				Invariant	Invariant
It is important to me that others think of me as a member of "Culture"	.588 (10.85)	.655 (6.08)				.803 (11.11)	.356 (7.35)				Invariant	Invariant
I feel close to "Culture"	.857 (***)	.266 (6.20)				.824 (***)	.320 (7.20)				Marker	Marker
I love "Culture"	.836 (11.06)	.301 (5.99)				.821 (11.50)	.325 (7.22)				Invariant	Invariant
It makes me feel good feeling a member of "Culture"	.764 (11.38)	.416 (5.82)				.824 (11.56)	.320 (7.20)				Invariant	Invariant
My identity is closely connected with "Culture"	.719 (10.17)	.483 (6.33)				.814 (11.34)	.338 (7.28)				Invariant	Invariant
"Culture" represents who I am as a personality	.804 (9.60)	.353 (6.48)				.747 (10.01)	.443 (7.63)				Invariant	Partial
Fit indices	$\chi^2 = 27.861(20)$; RMSEA = .0624; SRMR = .0354; NNFI = .989; GFI = .933; CFI = .992 n = 187 (split)					$\chi^2 = 26.225(20)$; RMSEA = .0480; SRMR = .0237; NNFI = .995; GFI = .957; CFI = .996 n = 261 (split)					$\Delta\chi^2 = 6.998(6)$; $\Delta\text{CFI} = -.001$ RMSEA = .0524 $\Delta\text{NNFI} = .000$	$\Delta\chi^2 = 2.639(6)$; $\Delta\text{CFI} = .001$ RMSEA = .0441 $\Delta\text{NNFI} = .000$

⁹ One item ('It is important to me that others think of me as a member of "Culture") in LCA application for the UK sample had a reliability value below 0.4 (0.35) but it did not have a detrimental effect on composite reliability and convergent validity (Clark & Watson, 1995).

Item	UK sample					Ukraine sample					Test of metric invariance	Test of scalar invariance
	Std. Factor Loadings (t value)	Meas. Error (t value)	Cronbach's α	Composite reliability	AVE	Std. Factor Loadings (t value)	Meas. Error (t value)	Cronbach's α	Composite reliability	AVE		
GCA application			.944	.94	.68			.943	.94	.67		
I feel I share values and ideas of "Culture"	.764 (9.16)	.416 (6.58)				.799 (10.62)	.362 (7.37)				Invariant	Partial
I feel I belong to "Culture"	.799 (9.79)	.361 (6.44)				.86 (11.78)	.261 (6.84)				Invariant	Invariant
It is important to me that others think of me as a member of "Culture"	.852 (10.85)	.274 (6.08)				.822 (11.05)	.324 (7.21)				Invariant	Partial
I feel close to "Culture"	.837 (***)	.299 (6.20)				.802 (***)	.357 (7.36)				Marker	Marker
I love "Culture"	.861 (11.06)	.258 (5.99)				.82 (11.02)	.327 (7.23)				Invariant	Partial
It makes me feel good feeling a member of "Culture"	.876 (11.38)	.233 (5.82)				.826 (11.11)	.319 (7.19)				Partial	Partial
My identity is closely connected with "Culture"	.819 (10.17)	.330 (6.33)				.807 (10.76)	.349 (7.33)				Invariant	Invariant
"Culture" represents who I am as a personality	.789 (9.60)	.378 (6.48)				.834 (11.27)	.305 (7.21)				Invariant	Invariant
Fit indices	$\chi^2 = 24.208(20)$; RMSEA = .0456; SRMR = .0259; NNFI = .995; GFI = .945; CFI = .997 n = 187 (split)					$\chi^2 = 36.012(20)$; RMSEA = .0770; SRMR = .0286; NNFI = .987; GFI = .936; CFI = .990 n = 261 (split)					$\Delta\chi^2 = 0.611(6)$; $\Delta\text{CFI} = .002$ RMSEA = .0528 $\Delta\text{NNFI} = .003$	$\Delta\chi^2 = 3.658(4)$; $\Delta\text{CFI} = -.001$ RMSEA = .0501 $\Delta\text{NNFI} = .000$

Item	UK sample					Ukraine sample					Test of metric invariance	Test of scalar invariance
	Std. Factor Loadings (t value)	Meas. Error (t value)	Cronbach's α	Composite reliability	AVE	Std. Factor Loadings (t value)	Meas. Error (t value)	Cronbach's α	Composite reliability	AVE		
FCA application			.930	.93	.63			.931	.93	.63		
I feel I share values and ideas of "Culture"	.759 (7.58)	.425 (6.50)				.802 (9.70)	.357 (7.19)				Invariant	Invariant
I feel I belong to "Culture"	.88 (8.83)	.226 (5.50)				.792 (9.57)	.373 (7.26)				Invariant	Invariant
It is important to me that others think of me as a member of "Culture"	.761 (7.60)	.420 (6.48)				.784 (9.45)	.386 (7.31)				Invariant	Invariant
I feel close to "Culture"	.724 (***)	.476 (6.62)				.752 (***)	.435 (7.49)				Marker	Marker
I love "Culture"	.764 (7.63)	.416 (6.47)				.83 (10.10)	.310 (6.94)				Invariant	Invariant
It makes me feel good feeling a member of "Culture"	.793 (7.94)	.371 (6.33)				.778 (9.38)	.394 (7.35)				Invariant	Invariant
My identity is closely connected with "Culture"	.874 (8.78)	.236 (5.59)				.768 (9.24)	.410 (7.40)				Partial	Partial
"Culture" represents who I am as a personality	.778 (7.77)	.395 (6.41)				.851 (10.39)	.276 (6.70)				Invariant	Partial
Fit indices	$\chi^2 = 23.254(20)$; RMSEA = .0401; SRMR = .0306; NNFI = .996; GFI = .950; CFI = .997 n = 187 (split)					$\chi^2 = 22.052(20)$; RMSEA = .0276; SRMR = .0237; NNFI = .998; GFI = .963; CFI = .999 n = 261 (split)					$\Delta\chi^2 = 7.711(6)$ $\Delta\text{CFI} = -.001$ RMSEA = .0614 $\Delta\text{NNFI} = .000$	$\Delta\chi^2 = 4.982(6)$ $\Delta\text{CFI} = .001$ RMSEA = .0562 $\Delta\text{NNFI} = .002$