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Reassessing positive dispositions for the consumption of products and services with different cultural meanings: a motivational perspective

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Reassessing positive dispositions for the consumption of products and services with different cultural meanings: a motivational perspective

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Abstract

This paper offers a motivational perspective on why consumers engage with products and services assigned with diverse cultural meanings, in multicultural marketplace contexts where interactions with multiple cultures occur routinely, voluntarily and involuntarily. It conceptualizes and empirically delineates the different motivations that underpin consumers' positive dispositions for culturally plural consumption (PDCPC) via 31 interviews conducted in a multicultural city in the United Kingdom. It identifies three types of motivations: integrative (the desire to identify with an ideal social group or a worldview); instrumental (the desire for self-development and knowledge accumulation); and mundane (the desire for convenience). The paper extends international marketing literature on PDCPC by identifying three distinct motivations, and multicultural marketplaces literature by showing how consumers can be multiculturally adaptive for instrumental or mundane reasons. It provides insights for intercultural service encounters research into how different motivations for engagement with cultural diversity inform consumers' perceptions of service experiences.

Reassessing positive dispositions for the consumption of products and services with different cultural meanings: a motivational perspective

1. Introduction

Contemporary marketplaces have become multicultural environments, characterized by the coexistence and interactions of marketers, consumers, brands, ideologies and institutions of multiple cultures (Demangeot, Broderick, & Craig, 2015). In such marketplaces, people have unprecedented opportunities for voluntary and involuntary encounters with lifestyles and consumption practices, products and services associated with diverse cultural meanings and origins. We refer to such encounters as 'market-mediated intercultural encounters' (Cleveland, 2018; Kipnis, Broderick, & Demangeot, 2014). These encounters may happen in physical or virtual spaces, such as supermarkets, restaurants, cultural festivals, ethnic neighborhoods, brand communities developed around consumption fields assigned with cultural significance, and market representations, such as advertising and brand narratives (Demangeot et al., 2019). For example, 'ethnic aisles' are now common in grocery stores (Regany & Emontspool, 2016), and ethnic products and services are consumed by, and marketed to, consumers well beyond the ethnic groups they initially targeted (Ouellet, 2007). In the UK, the ethnic restaurants and takeaways market is estimated to grow by almost 43% between 2016 and 2022 (Mintel, 2018).

Works examining the relationships between ethnic entrepreneurs/businesses and the different target groups (ethnic/mainstream) of their marketing activities (Altinay, Saunders, & Wang, 2014; Dyer & Ross, 2003; Jamal, 2005; Pires & Stanton, 2000), ethnic entrepreneurial networks (Iyer & Shapiro, 1999), and brand extensions targeted at specific ethnic groups (Aguirre-Rodriguez, Bóveda-Lambie, & Montoya, 2014) demonstrate that ethnic marketing plays a significant role in bicultural mediation. Ethnic marketing increases ethnic consumers' social recognition and facilitates interactions between multi-ethnic market actors (Peñaloza, 2018). Together, the findings from this work show how marketing strategy and practice can expand consumer audiences of a given ethnic business beyond an initial (ethnic) target cultural group.

However, the co-existence of multiple cultural groups raises the broader question of how their market-mediated intercultural encounters inform their willingness to engage with cultural diversity through consumption. This is an important research direction indicated by intercultural service encounters studies (Barker & Härtel, 2004; Tam, Sharma, & Kim, 2016). This stream of research encourages marketing academics and practitioners to look beyond visible cultural differences such as ethnicity, nationality and language, and develop perspectives that reflect individual-level cultural values and orientations (Sharma, 2010) when examining interactions between service providers and consumers with different cultural backgrounds.

Against this backdrop, recent studies on multicultural marketplaces (Demangeot et al., 2019; Seo & Gao, 2015; Visconti et al., 2014) and consumption environments (Cross & Gilly, 2014; Kipnis, Demangeot, Pullig, & Broderick, 2019; Luedicke, 2015) underscore the complexity of consumer interactions with people, products, brands, organizations, and institutions with diverse cultural affiliations and meanings. Multicultural marketplaces are a product of both complex colonial and migration histories, particularly notable in under-explored developing markets (Vorster, Kipnis, Bebek, & Demangeot, 2019) and of continuing inter-flows of cultural meanings conveyed by people, products and media, as a result of globalization (Cleveland & Bartikowski, 2018). They create conditions of routine exposure to cultural diversity and frequent intercultural encounters – whether face-to-face, such as social interactions in consumption spaces, or vicarious, such as ordering delivery of ethnic cuisine or watching advertising (Crisp, Stathi, Turner, & Husnu, 2009; Escalas, 2004). Interactions may result from deliberate choice, or from simply co-existing in the same locale. Furthermore, even when resulting from an active choice, the motivations behind engagement in these interactions may vary. Nascent studies in multicultural marketplaces show that culturally plural consumption (i.e., consumption of products and services assigned with different cultural meanings) can be driven by instrumental reasoning, such as expediting resettlement (Cruz & Buchanan-Oliver, 2017; Cruz, Seo & Buchanan-Oliver, 2017) or desire to accumulate cognitive social capital (Elliot, Xiao, & Wilson, 2015).

These shifts in the circumstances and nature of market-mediated intercultural encounters raise the importance of understanding what disposes people to engage in culturally plural consumption and what makes their dispositions salient. Thus far, research in this area has been anchored in international marketing, focusing predominantly on dispositions towards foreign countries and globalization, and on 'lifestyle choices' as a core explanatory phenomenon underlying culturally plural consumption preferences (e.g., Bartsch, Diamantopoulos, Paparoidamis, & Chumpitaz, 2016; Papadopoulos, Cleveland, Bartikowski, & Yaprak, 2018; Woodward, Skrbis, & Bean, 2008). This perspective detracts from the notion that intercultural experiences facilitated via consumption do not always arise through lifestyle choices. Recent studies show that intercultural encounters are not always actively sought out, and impact consumers' wellbeing and the relationships that exist within and between communities (Bueno, Weber, Bomfim, & Kato, 2019; Finsterwalder et al, 2017; Varnali, 2019). The studies also underscore that clients' positive intercultural encounters should be the responsibility of businesses (Cortis, Katz & Patulny, 2009, cited in Finsterwalder et al, 2017, 6).

Therefore, this paper addresses (1) the increasingly routine – voluntary and involuntary – nature of intercultural encounters in multicultural marketplaces; (2) calls for the advancement of theories concerned with dispositions for culturally plural consumption, so that their role in influencing consumer behavior can be better ascertained (Bartsch, Diamantopoulos, et al., 2016; Bartsch, Riefler, & Diamantopoulos, 2016; Nijssen & Douglas, 2008); and (3) calls to develop nuanced insights into individual-level reasonings for engagement in culturally plural consumption, to inform positive intercultural encounters (Finsterwalder et al, 2017; Sharma, 2019). The paper provides a conceptualization and an empirical delineation of the different motivations that underpin consumers' positive dispositions for culturally plural consumption (PDCPC) in the contemporary realities of multicultural marketplaces. It makes three contributions. First, the conceptualization offers a motivations-based theoretical perspective absent from previous classifications of PDCPC in international marketing literature. Second, our

model of motivational drivers of PDCPC contributes to multicultural marketplaces literature by showing that, in such contexts, consumers display a range of motivations and can be multiculturally adaptive, albeit not necessarily driven by openness to engage with other cultures. Third, the paper adds to the growing body of research focused on intercultural service encounters (Paparoidamis, Tran, & Leonidou, 2019; Sharma, 2019; Sharma, Wu, & Su, 2016; Suh, Janda, & Seo, 2006), by providing insights into the role that motivations for engagement with cultural diversity play in consumers' expectations from, and perceptions of, service experiences.

2. Theoretical background

2.1 Motivational underpinnings of consumption dispositions

Marketing theory adopts two main perspectives to explain why and how people engage in culturally plural consumption. The first perspective theorizes it as a process of adaptation to external socio-cultural contexts; the second conceptualizes the antecedents that inform this behavior, under the umbrella concept of dispositions. Drawing on consumer acculturation studies, the first perspective explains how people choose to consume products and services perceived as culturally different to adapt to new cultural contexts (Alvarez, Dickson, & Hunter, 2014; Cappellini & Yen, 2013; Peñaloza, 1994). An impetus for advancing the second, 'antecedent' perspective is that, conceptually, dispositions account for both individual traits and interaction with socio-cultural environments (Bartsch, Riefler, et al., 2016). PDCPC constructs, such as consumer cosmopolitanism (Cannon & Yaprak, 2001; Cleveland, Laroche, & Papadopoulos, 2009) or xenocentrism (Balabanis & Diamantopoulos, 2016), predict attitudes and behaviors towards foreign and domestic products and can be activated through marketing communications (Riefler & Diamantopoulos, 2009).

Hence, an advantage of studying dispositions for marketing and consumer research is that they provide effective tools for market segmentation (Cannon & Yaprak, 2001; Riefler et al., 2012) and for understanding whether and how marketing contributes to the development of consumers' multicultural adaptiveness (Demangeot & Sankaran, 2012). Yet, although prior

research has advanced a plethora of PDCPC, recent critiques point out that the "current state of knowledge is unsatisfactory" (Bartsch, Riefler, et al., 2016, 83), suffering from conceptual ambiguity and insufficient differentiation between theoretical foundations of specific constructs.

While extant studies of consumption dispositions do not offer explicit definitions of the disposition concept, they draw on conceptualizations developed in sociology (Bourdieu, 1977) and psychology (Allport, 1961), where dispositions are used to explain the formation of attitudes and behaviors. The view grounded in sociology theorizes dispositions as tendencies that bring forward a set of cultural understandings of the world and allow individuals to think, feel and act, thus denoting dispositions as situational and cultivated by the external environment. The perspective grounded in psychology considers dispositions as traits and attitudes that often have an embedded motivational nature, informing and guiding behaviors. Drawing on both perspectives, we define consumption dispositions as reliable latent tendencies that inform and guide consumer action, have a self-directed nature (they include an embedded motivational element) as well as a social nature (they are enabled and guided by the external environment).

A handful of recent contributions advance contextual and theoretical grounding of extant PDCPC. Bartsch, Riefler, et al. (2016) offer a categorization based on general scope (directed towards foreign countries versus towards the global world) and frame (consumption specific versus non-context specific). Bartsch, Diamantopoulos, et al. (2016) distinguish between PDCPC conceptualized as orientations versus attitudes. While these advancements are valuable, a remaining theoretical gap is the absence of a systematic characterization of the reasonings underpinning the formation of PDCPC. Addressing this gap is important: several theorizations acknowledge different motivations as drivers of preferences for global or foreign offerings, while, problematically, overlapping them within the conceptual boundaries of one PDCPC construct.

We also propose that a clearer delineation of PDCPC by their motivational underpinnings addresses the necessity to contextualize their theorizations within the cultural complexity of contemporary markets. In this respect, we join authors of recent studies who have critiqued the

narrow contextualization of PDCPC research. In particular, Bardhi, Eckhardt, and Arnould (2012) argue that while openness towards different cultures is frequently associated with PDCPC, dominance of this 'romanticized view' is unhelpful. Other authors (Cruz, et al., 2017; Elliot et al., 2015) demonstrate more instrumental motivations at play, particularly in circumstances where interaction with culturally different products/services occurs not (only) as a result of international business operations. Emergence of these new insights is logical, since several contemporary markets morphed into multicultural, intra-nationally diverse and inter-nationally interconnected marketplaces characterized by interactions between people, products, brands, organizations, and institutions with diverse cultural affiliations that originate within or beyond national market borders (Cleveland, 2018; Demangeot et al., 2015). Market-mediated intercultural encounters may thus happen as a result of aspirations to engage with other cultures, or simply as a result of unintended exposure (Hannerz, 1990; Kipnis et al., 2014).

In this theoretical context, we posit that a clearer delineation between PDCPC can be achieved by (1) examining what motivations for engaging with different cultures inform current conceptualizations and (2) considering how PDCPC operationalizations need to be adapted to reflect intra- and inter-national encounters with cultural diversity in multicultural marketplaces.

2.2 Discerning motivations guiding PDCPC

A closer examination of the motivations guiding PDCPC will help recognize their driving mechanisms in multicultural contexts where engagement with diverse cultural experiences can be a matter of aspirational choice, a routine, or a necessity, as the following example shows. A native, expat or second-generation migrant living in London might have a positive disposition towards Indian restaurants because of an affinity for the Indian culture, an interest in learning about it in preparation for business collaborations with Indian partners, a preference for exotic foods, or because these restaurants are close to their office or home. While the visible behavior is similar in all cases, different motivations are at play. This is consequential for marketing theory and practice because differentiated outputs (e.g., product/service development and delivery,

marketing communications collateral, etc.) are required to appeal to each of these motivations.

With this reasoning in mind, we conducted a critical review (Grant & Booth, 2009) of the most significant studies containing conceptualizations and/or empirical operationalization of PDCPC to examine their motivational underpinnings (see Table 1 for a review summary). To this end, we only included studies that implicitly or explicitly address motivations, and were published in marketing journals. To categorize the types of motivations for PDCPC, we draw on the perspective proposed by studies examining motivations for language learning (e.g., Ely, 1986; Gardner & Lambert, 1972; Oxford & Shearin, 1994), which distinguishes 1) integrative motivation, defined as the desire to affiliate with valued members of the community that speaks the language one is learning; from 2) instrumental motivation, defined as the desire to achieve language proficiency for practical reasons (Krashen, 1982). In the context of our study, integrative motivations represent individuals' desire to affiliate with a given cultural community and/or idea. More specifically, they refer to the inclination to identify with a social group (e.g., world-citizens) or a worldview (e.g., the global world). Instrumental motivations refer to the desire for self-development and knowledge accumulation, such as learning about other cultures for current or future pragmatic uses. The application of this categorization to our review revealed that conceptualizations of one same construct variously refer to different types of motivation, or conflate both types (see Table 1). For example, Altlntaş, Kurtulmuşoğlu, Kaufmannc, Harcard and Gundogane (2013) specify cosmopolitanism as reflected through items referring to concern for world citizenship (integrative motivation) and self-development (instrumental motivation); Balabanis and Diamantopoulos (2016) specify xenocentrism through items referring to self-development (instrumental motivation) and social identification (integrative motivation).

Such conceptual confusion can be traced back to the theories that inform the reviewed PDCPC constructs, namely social identity theory (Tajfel, 1974) and identity theory (Stryker & Burke, 2000). Different forms of identity (e.g., social vs. personal identity) are related to specific motivational drivers. Social identity theory focuses on the causes and consequences of identifying

with a social group/category by distinguishing between in- and out-groups. Identity theory focuses on the causes and consequences of identifying oneself through a particular role and the implications of this role for self-esteem (Stets & Burke, 2000). If people evaluate their role positively, their self-esteem will be higher; when they perform well in a role, they get a sense of control over the external environment (Franks & Marolla, 1976). Hence, while membership meanings primarily have implications for one's social identity, role meanings primarily have implications for one's personal identity. From this perspective, different types of motivations underlie PDCPC in the case of social vs personal identity projects. Membership-based (integrative) motivations – such as pursuit of world citizenship – pertain to social identity; skills/knowledge-based (instrumental) motivations – such as learning – to self-development and personal identity. Therefore, behavior may be affected differently by features of the environment based on the aspects of identity-based motivations triggered (Oyserman, 2009). This conclusion has implications for several areas of marketing strategy, including segmentation and communications, making it important to categorize dispositions by their motivational nature.

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

The analyses presented in Table 1 demonstrate that integrative motivations underpinning PDCPC encompass individuals' strive for social identification, manifesting as appreciation for and identification with the culturally different "Other" – outgroups and /or "foreign" products or services from outside one's domestic environment. For instance, global citizenship is defined as driven by a willingness to engage with a consumer culture convergent at a global level (Strizhakova, Coulter, & Price, 2008); internationalism, defined as driven by caring for the wellbeing of other nations (Balabanis, Diamantopoulos, & Melewar, 2001), is reflected through a preference for foreign products. These aspirational nuances are theoretically aligned with an international view on cultural diversity, as a product of globalized international interconnectedness. Conversely, instrumental motivations reflected in some PDCPC conceptualizations encompass individuals' quest for self-development and interest in enhancing

skills and abilities. For example, Thompson and Tambyah's (1999) qualitative study of cosmopolitanism and Balabanis and Diamantopoulos' (2016) and Cleveland, Laroche, and Papadopoulos' (2009; 2015) measurement scales for xenocentrism and cosmopolitanism reflect this self-developmental component. From this perspective, engagement in culturally plural consumption represents an instrument for developing or reinforcing one's role within a given context. Instrumental motivations are different from integrative ones. Instrumental motivations represent efforts for social status enhancement and self-development but are not necessarily associated with appreciation for and desire to associate with the culturally different "Other". Hence, it is important to clearly delineate between the two when considering their role in PDCPC formation.

This synthesized analysis of how motivational underpinnings of PDCPC are conceptually specified shows that international marketing literature – the field from which main advancements in PDCPC research emerged over the past twenty years – recognizes, but conceptually conflates, instrumental and integrative motivations. Furthermore, these studies conceptualize and operationalize PDCPC in contexts where marketplace experiences of cultural diversity were conceived as primarily resultant from international marketing efforts and consumers' international travels. However, multicultural marketplaces have evolved to also be characterized by 'endogenous' cultural diversity that arises due to the co-existence, within the same locale, of multiple culturally diverse groups, ideologies and market offerings (Cleveland, 2018; Demangeot et al., 2015). Hence, examining the specificity of multicultural marketplaces' contexts in activating dispositions with instrumental vs. integrative underpinnings is critical: while dispositions that rest on different motivational underpinnings may manifest in the same consumption behavior, behaviors will only occur if the correct motivations are triggered.

In sum, our analysis points to the potential existence of distinct and potentially independent motivations (integrative and instrumental) informing PDCPC. We posit that multicultural marketplaces are particularly likely to activate either or both types of motivations among

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different consumers, or for the same consumers in different situations. Living in a multicultural marketplace may prompt both an aspirational desire to associate with the "Other" and/or an instrumental desire to navigate interactions with the "Other" in order to enhance one's own role. Bearing in mind that the extant conceptualizations were mainly developed in international marketing contexts, yet further motivations might exist. These considerations informed the conceptual framework (presented in Figure 1) that guided our study design, pursuing the objective of delineating the motivational drivers of PDCPC in multicultural marketplace contexts.

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

3. Method

3.1 Research approach and context

Guided by calls for more context-attentive phenomenological studies, particularly where extant knowledge on phenomena is scarce, we adopted an exploratory qualitative approach (Matras & Robertson, 2015). This enabled us to draw on the prior knowledge problematized in the previous sections, while keeping a fresh and open mind to new ideas generated by research participants and contextual specificities of their (multicultural) marketplace environment.

The city of Manchester (United Kingdom), the most culturally diverse city of its size in the world and one of the most multicultural cities in Europe (Barrett & McEvoy, 2006), was deemed to be a suitable context. Manchester's historic socio-economic development attracted several waves of migrant and mobile populations. 153 languages are spoken in Manchester and layers of diverse cultural groups – from ethnic diasporas to newcomers, first, second or even third generation residents – constitute the fabric of the city (Matras & Robertson, 2015; Schofield, 2009). The city's cultural diversity is mirrored in the marketplace. Called the 'shopping capital of the North', Manchester hosts internationally renowned shopping centers, numerous ethnic stores, restaurants and ethnic retail neighborhoods, such as China Town and the Curry Mile, recognized as cultural quarters by Manchester Council. Culturally plural offerings are also generously represented in supermarkets and shops (Barrett & McEvoy, 2006; McEvoy & Hafeez, 2009).

To select participants, our approach followed previous studies (e.g., Bardhi et al., 2012; Thompson & Tambyah, 1999) in targeting skilled professionals since such characteristics increase the propensity to possess, or be driven to acquire, the willingness and the ability to make decisions regarding consumption and future plans (Katona, 1975). A purposive sampling approach was utilized to select participants displaying variability of a priori defined characteristics deemed to potentially affect the motivational nature of PDCPC. These included: local (UK born) vs. migrant (have moved to the UK from abroad), time residing in Manchester, previous experience of living in multicultural cities, age, future mobility plans (moving abroad, elsewhere in the UK, not moving). Participants were recruited using a snowballing technique: staff of a university were initially approached and asked to refer other participants; the sample branched out following initial participants' recommendations (Malhotra, 2010).

The final sample includes 31 participants; 12 are local and 19 migrant (see Table 2 for sample characteristics). All participants had prior international/multicultural experiences through work/study and living/travel abroad. Participants hold as a minimum an undergraduate degree and their professional skills and knowledge are, in general, transferable across cultural contexts (higher education, rail transport services and health care). They lived in Manchester between 9 months and their entire life; the migrant participants' national origins span 18 countries. Fourteen participants plan to remain in the UK for the medium or long term; 17 are open to living in different countries (their places of birth, countries where they lived before or new locales).

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

We conducted in-depth interviews in various sites (restaurants, cafes, participants' work offices, etc.). Following phenomenological research guidelines (Thompson, 1997), we guided the interviews with broad questions, allowing participants to elaborate on their experiences and reasoning for engaging (or not) in culturally plural consumption. To assess participants' lived experience in multicultural marketplaces, we investigated their current and previous experiences of geographical mobility (e.g., "For how long have you lived in the UK?") and of living in a

multicultural city (e.g., "Have you lived in any other cities, countries? How would you describe them?"). To better understand perceptions of intercultural encounters, we explored participants' social activities, which also represent instances of consumption (e.g., "What do you do in your free time? How would you describe the people that you interact with?"). To contextualize participants' reflections on interactions with cultural diversity through consumption, at home and away from home, we asked them to talk about their food choices (e.g., "What type of food products do you consume at home/in restaurants, and how would you describe these experiences? Are these types of food associated with a particular culture?"). Food was chosen given its prevalence as an essential consumption category, and its rich cultural associations (Bardhi, Ostberg, & Bengtsson, 2010; Jamal, 1996). To avoid overinflating the motivational nature of people's behaviors, we focused broadly on participants' culturally plural consumption rather than merely their motivations. We verified, during the initial interviews, that such approach provided rich enough data on motivations. Hence, the study draws from motivations mentioned naturally rather than being prompted.

The first author, a non-British UK resident, interviewed the 19 migrant participants. Because previous research shows that interviewees feel more comfortable to talk freely about controversial intercultural experiences when they share a similar cultural background with their interviewer (Ger & Østergaard, 1998), a native UK-born English speaker and experienced interviewer carried out the interviews with the 12 local participants. The interviews, conducted in English, ranged between one and three hours and were audio recorded with the participants' consent and the assurance that their verbatims would be pseudo-anonymized.

3.2 Data analysis

Interviews were transcribed verbatim, yielding over 390 pages of single-spaced text. NVivo 10 software was utilized to organize the datum. Data analysis strategy allowed emergence of themes and ideas through the voices of research participants, to enhance the theoretical conceptualizations grounded in extant literature. To this end, we employed a systematic approach

that provides "a flexible orientation toward qualitative, inductive research that is open to innovation" (Gioia, Corley, & Hamilton, 2013, 26). Specifically, to organize data and illustrate the relation between raw data and theoretical categories, we utilized the following analytical tools developed as part of the Gioia methodology (Corley & Gioia, 2004; Gioia, Thomas, Clark, & Chittipeddi, 1994): (1) the distinction between first order concepts (including "in-vivo" codes illustrating participants' voices) and second order concepts (representing an interpretative abstraction of the former) summarized in a data structure framework; and (2) the structured presentation of representative quotes that translate into aggregated second-order themes.

We began with detailed readings of all the interview transcripts. Analysis proceeded alongside data collection to assess when additional inputs contributed significant insights (Corbin & Strauss, 2015). We then identified, analyzed and interpreted episodes of culturally plural consumption, taking a broad view on consumption as marketized existence (Bouchet, 2012; Firat, 1997). A variety of activities, such as shopping for food, attending dinner parties, church service, engaging in touristic activities etc. were coded as consumption episodes. Three interviews were eliminated at this stage: one interview because the participant reported a very limited engagement in culturally plural consumption; two because they elicited limited discussions about the motivations for engagement in culturally plural consumption.

Using the constant comparative method (Glaser & Strauss, 1980), coded episodes were compared within and between interviews to surface differences and similarities in the reasonings for culturally plural consumption reported by participants. These reasonings constituted emerging "in-vivo" codes (Strauss & Corbin, 1998) and were grouped into first order concepts (Corley & Gioia, 2004). We delineated themes and aggregated dimensions through the examination of empirical insight, and elaboration of emerging theory (Gioia et al., 2013). Next, we used axial coding to introduce our own interpretations and to relate these concepts with our theoretical conceptualization, categorizing these first-order concepts into broader second-order themes (Corley & Gioia, 2004). For example (see data structure framework in Figure 2), data coded

"chain of humanity," "being part of the global world" and "being part of something larger" were categorized as "integrative motivations". The second-order themes were gathered into aggregate dimensions and illustrated through quotes to check our interpretation (Tables 3.1, 3.2, and 3.3).

------Insert Figure 2 About Here------

Transcripts and literature were reviewed simultaneously to discover common and divergent meanings. While examining consumption episodes, we looked for other emerging patterns in consumers' reasoning for engaging with cultural diversity. Consistent with this approach, some of the themes were grounded in prior theoretical assumptions, but other themes were also allowed to emerge freely (Miles & Huberman, 1994; Saldaña, 2009). We further refined the findings by investigating group variation (e.g., between local / migrant participants, between participants who wish to move abroad / remain in locale, between people with different degrees of previous international experience). In our interpretation, we aggregated second-order themes into motivations informing PDCPC and considered the implications of our conceptualization.

In line with Corley and Gioia's (2004) recommendations, care was taken throughout the research process to ensure procedures' trustworthiness. Only one of the authors was involved in the data collection; the other two authors served as sounding boards for peer debriefing, asking critical questions and discussing the abstraction of first- and second-order concepts. Similarities and contradictions in the data were coded and discussed within the research team.

4. Findings

The data structure framework (Figure 2) shows that three different types of motivations underpinning PDCPC, which we term integrative, instrumental and mundane, emerged from the aggregation between our theoretical and empirical explorations. The manifestation of these motivations occurred across migrant and local participants, hence they are relevant for consumers in multicultural marketplaces, irrespective of life trajectory. While our findings provide indexical evidence for the differentiation between the three types of motivations and demonstrate that a type of disposition is generally dominant for each participant, some reported multiple motivations

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in different circumstances, in different fields of consumption, or at different times. Furthermore, while we did not observe particular patterns related to participants' degree of international experience, several participants mentioned future plans (i.e. living in a multicultural marketplace, moving abroad) when reasoning their motivations for culturally plural consumption.

The first two categories resonate with our theoretical categorization of motivations and demonstrate the role of the multicultural marketplace specificities in widening the scope of these motivations; a third distinct category, mundane motivations, emerged from the analysis. Tables 3.1, 3.2 and 3.3 report the participants for whom each type of motivation is dominant and representative quotes to illustrate the first order, "informant-centric", concepts of our framework, subsequently condensed into three "theory-centric" (Gioia et al., 2013, 26) types of motivations.

4.1 Integrative motivations

A first category of motivations expressed by some participants as underpinning their PDCPC is that of integrative motivations. We define these motivations as the desire to affiliate with a given community, or identify with an ideal social group or a worldview. Integrative motivations are aspirational; participants rationalized their consumption as an expression of 'a worldly outlook' and contribution to the wellbeing of mankind, or to culturally different groups. Table 3.1 presents data supporting our interpretation of integrative motivations, demonstrating their prevalence for several local and migrant participants.

------Insert Table 3.1 About Here------

Resonating with previous studies on PDCPC, participants whose views contribute to this theme conveyed that their interest and care for other cultures is a driving force for engagement in culturally plural consumption. Importantly, some participants harboring integrative motivations appear to focus on specific cultures (for instance Japan, as elaborated by Colm) aligning with such dispositions as internationalism – caring for wellbeing of other nations (Balabanis et.al., 2001) and consumer affinity – favorable feelings toward particular foreign countries/cultures (Oberecker & Diamantopoulos, 2011). Others (as expressed by Lucas), are driven by aspirations

to belong to "something bigger", envisioned as "human society", aligning with such dispositions as world-mindedness – choosing mankind as a social group (Sampson & Smith, 1957), cosmopolitanism – affinity with cultural diversity (Cleveland et al., 2016), and global citizenship – a concern for the world at large (Strizhakova et al., 2008).

4.2 Instrumental motivations

Other participants rationalized their engagement in culturally plural consumption through motivations that are centered on developing the self, rather than expressing appreciation for the culturally different "Other" (see Table 3.2). We call these instrumental motivations, and define them as the desire for self-development and knowledge accumulation, such as learning about other cultures for current or future occupational uses.

------Insert Table 3.2 About Here------

Participant accounts indicate two interrelated instrumental motivations: accumulation of different forms of capital and development of skills. They reasoned their instrumental tendencies to engage in culturally plural consumption through goals of accumulating mobility (Kellerman, 2012) and social (Bourdieu & Wacquant, 1992) capital. Sociologists define mobility capital as "the potential to move and the capacity for socio-spatial mobility according to individuals' circumstances" (Kaufmann, Bergman, & Joye, 2004, 750). Some participants reflect on, and prepare for, future geographic mobilities through the acquisition of mobility capital. For example, as illustrated in Table 3.2, Chloe, a migrant participant originally from France who wishes to migrate to China, is taking Chinese lessons at the Confucius Institute, eats Chinese food regularly – although it is not one of her favorite cuisines – and is proud that she achieved the goal of developing friendships with Chinese people living in Manchester. Participants also reported to seek acquisition of social capital, reasoning choices of people they interact with, places they visit, and consumption choices guided by the need to navigate cultural boundary crossing (Elliot et al., 2015). This is illustrated by Yuto, a participant originally from Japan, who selects culturally plural activities based on the opportunities for contact with people of specific nationalities.

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Further, some participants reported an interest in learning and developing skills to inform (multi)culturally sensitive behaviors as means of adapting to their environment becoming culturally diverse. Different from participants whose PDCPC are driven by integrative motivations, these participants are on a quest for self-development. For example, Jill, a local participant, talks about how her mindset has changed from appreciating a different culture to learning from a different culture for her own self-development to "get on with it". This process indicates the motivation to learn to navigate current multicultural surroundings enabled by participation in consumption. These findings demonstrate that PDCPC may be underpinned by the envisioned opportunity to derive utility from partaking in a consumption experience or action (Rohm & Swaminathan, 2004). Consistent with this perspective, recent studies in social psychology (Rios & Wynn, 2016; Yogeeswaran & Dasgupta, 2014) and intercultural education (Dunne, 2013; Volet & Ang, 2012) demonstrate that people are more likely to engage with cultural diversity when perceiving that this will yield individual benefits (e.g., learning new skills, extending social networks). Extant theorizations also specify self-centered aspects of PDCPC. As shown in Table 1, self-esteem enhancement is a driver of xenocentrism (Balabanis & Diamantopoulos, 2016). Adding to these endeavors, we illuminate instrumental drivers of PDCPC associated with personal identity and highlight that they may be operating independently.

4.3 Mundane motivations

While dispositions with an integrative or instrumental motivational nature both involve proactive engagement in culturally plural consumption, some participants reported similar practices driven by the tendency to choose the most convenient alternative (Table 3.3). Hence, we conceptualize these as mundane motivations – the desire for convenience. Participants expressed indifference to the cultural meanings of consumption alternatives. Mundane motivations are thus different in that (1) they are not driven by self-development desire; (2) the cultural association of consumption objects/experiences is secondary to their availability or hedonic nature.

------Insert Table 3.3 About Here-----

As Table 3.3 illustrates, several participants explained that they choose products with different cultural meanings because they are widely available. For example, Emma, a local participant reporting that she does not actively seek cultural diversity, explains that menus of many mainstream restaurants include "international foods" and no active effort is required to search for them. Other participants associate ethnic foods with better value for money. Bilal, a migrant participant originally from Ghana, explains that he prefers Chinese buffets for the variety in one single meal for a good price. Some migrant participants report using products with different cultural meaning as substitutes for what they consumed in their home country: Ananya, a migrant participant from India, uses Mexican tortilla as a substitute for Indian chapati. A final form of mundane motivation emerged from analysis is the desire for escapism, hedonistic enjoyment and experiential consumption. For some participants, the tendency to prefer culturally different foods, whether when cooking or dining out, is less object-specific. They explain their inclination as a form of cultural tourism either through a hobby (as expressed by Thomas) or entertainment (as elaborated by Felicity). The cultural meaning of these consumption forms is associated with entertainment and enjoyment, not engagement with different cultures.

4.4 Conceptualizing and characterizing motivational drivers of PDCPC

The analysis identifies and delineates three distinct types of motivations underpinning PDCPC: integrative, instrumental and mundane. Findings suggest that, while appreciation of diversity and care for culturally different "Others" (integrative motivations) are drivers for purposeful engagement in culturally plural consumption, reasons such as self-advancement (instrumental motivations) and the pursuit of convenience (mundane motivations) are equally salient.

It is important to note that some participants reported multiple motivations in different circumstances, which at times leaves them feeling conflicted. Mary, a local participant whose dominant motivation was discerned as integrative, also acknowledged the importance of "educating oneself", an endeavor associated with instrumental motivations. Such active effort is important to her, but she explains that culturally different market offerings are so pervasive that

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she also experiences culturally plural consumption without learning, when it pertains to convenience (associated with mundane motivation). The situations that she describes indicate that identity motivations (integrative and instrumental) may be overridden, or opposed by, mundane ones. Other participants also highlighted that the prevalence of cultural diversity motivates mundane interaction, surfacing dissonant cognitions. Sarah, a local participant also expressing dominant integrative motivation, revealed she feels as if she is "cheating" when instead of going to "specialty stores" for her supply of Jamaican food, she chooses the convenience of a supermarket's world food isle. When discussing these contradictions, participants suggested that the popularity of products with different cultural meanings dilutes envisioned results of intercultural encounters (e.g., developing skills, acquiring capital).

Our findings also show that participants who envision their careers or lives in a multicultural or international context, are often motivated by instrumental drivers. They use market-mediated intercultural encounters as a resource for their present and future life projects.. Previous studies in the area of acculturation have argued that migrants who plan to remain abroad for the long-term are disposed to learn about the new culture more than sojourners who intend to return to their home country (Bardhi et al, 2010; Dey et.al., 2019). They also suggested that consumers maintaining a culture of ethnic identity (e.g., associated with their culture of origin) may be pragmatically motivated to adapt to the host country culture at a behavioral level through consumption (Gentry, Jun, Hyun, Chun, & Commurij, 2002; Wallendorf & Reilly, 1983). For example, people may choose to display behavioral assimilation or integration with regards to visible areas of consumption (i.e. partake in host culture's significant occasions through purchasing traditionally-associated foods and gifts, or adapting dress style). Adding to this body of research, our study finds that both migrant and local consumers' PDCPC are driven by instrumental motivations when long-term inter-/intra-national encounters are envisioned. This suggests that instrumental motivations may be activated both through living in a multicultural marketplace and by envisioning a potential future, irrespective of one's current status (local

resident or migrant), thus highlighting the potentially increasing complexity in the nature of PDCPC development.

In sum, this study's findings support and extend our theoretically-derived argument, advanced from the literature review, for a more nuanced recognition and further examination of different motivations informing PDCPC. Bringing these considerations together, in Figure 3, we present an extended conceptualization of motivational drivers of PDCPC.

------Insert Figure 3 About Here------

The emergence of instrumental and mundane motivations as drivers of PDCPC alongside integrative ones, as represented in Figure 3, underscores the complexity of the reasonings and circumstances disposing people to engage in culturally plural consumption in multicultural marketplaces. Next, we consider implications for marketing theory and practice, and discuss applications for public policies concerned with intercultural relations in such environments.

5. Discussion

5.1 Theoretical implications

This study offers a conceptual and empirical delineation of three distinct motivations that underpin PDCPC in contemporary multicultural marketplace contexts. It contributes a motivations-based theoretical perspective that extends previous classifications of dispositions (Bartsch, Diamantopoulos, et al., 2016; Bartsch, Riefler, et al., 2016) and sheds light on how and why culturally plural consumption may be informed by different reasoning routes. Given that many national markets are truly multicultural environments (Cleveland, 2018), showing how different motivations relate to extant positive dispositions constructs assists further advancement of international marketing frameworks drawing on PDCPC. Similarly, capturing a broader range of motivations for PDCPC adds to advancements of new cultural segmentation approaches which show that consumer orientations informing culturally plural consumption can be common across national locales or unique to particular locales (Kipnis et al., 2019).

The study also contributes to advancing multicultural marketplaces literature. We

demonstrate that multicultural marketplaces, which combine both intra-national diversity and inter-national interconnectedness through globalization, can activate a range of motivations. Our study also indicates that consumers can be multiculturally adaptive, even in the absence of integrative motivations. This finding is important to further understand the role of businesses and their marketing activities in mediating intercultural exchanges in conditions where lived multiculture (Neal, Bennett, Cochrane, & Mohan, 2013) is routine, and engagement with cultural diversity is inevitable rather than always aspirational (Hannerz, 2005). Interpreting one's willingness to engage in culturally plural consumption as an inclination for cultural openness may be misleading, and thus identifying other motivations that can stimulate a positive outlook on cultural diversity is valuable. By showing that consumers can be adaptive to cultural diversity without harboring integrative motives, we open a fruitful direction for theorizing market practices as mechanisms facilitating conviviality in multicultural locales (Jones, 2015; Wise, 2016). Through market-mediated intercultural encounters, people may understand the benefits of sharing resources and spaces, and develop the skills needed to adapt to multicultural realities. This avenue can advance emergent marketing knowledge streams promoting societal wellbeing, such as Transformative Consumer Research (Davis, Ozanne, & Hill, 2016; Mick, Pettigrew, Pechmann, & Ozanne, 2012) and macromarketing (Kennedy, 2016). The relationship between motivations for PDCPC and interculturally-convivial attitudes and behaviors uncovered by our study provides insights pertinent for multicultural locales and on a global level.

Our findings also speak to intercultural service encounters research. Our findings indicate that all three conceptualized motivations drive services' consumption, differing in consumers' reasoning, expectations, and the centrality of cultural associations. A nuanced understanding of what motivates consumers' positive dispositions to engage with culturally-different service experiences may provide relevant insights on how providers can align their approaches with consumers' dominant motivation(s). For example, retailers marketing festivities assigned with symbolism for specific groups, such as the celebration of Diwali in the UK, may present service

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encounters during the festivity period as opportunities for cultural learning (to address instrumental motivations) or to contribute to the wellbeing of a cultural group (to appeal to integrative motivations). One could examine whether and how incongruence between service providers' representations and consumers' motivations contributes to perceived service failure and affects satisfaction (Johnson, Williams, & Meyers, 2013; Sharma et al., 2012), extending customer relationship management approaches that assess the role of 'cultural fit' between ethnic backgrounds in customer-business interfaces (Altinay et al., 2014). The motivational perspective on PDCPC can also inform the advancement of employee training programs by explaining differences in perceptions of intercultural service encounters by customers with the same ethnic/national backgrounds (Sharma, 2019; Tam, Sharma, & Kim, 2016). For instance, a consumer is likely to have different employee behavior expectations if driven by convenience (mundane motivation), or learning/networking (instrumental motivation).

We now elaborate on the implications of the study's findings in relation to specific motivations. The study confirms the presence of integrative motivations, which relate to appreciation for cultural diversity and aspiration to identify with particular cultural community/communities or the global world. Since culturally plural consumption represents a market-mediated form of engagement with diversity (Demangeot et al., 2019), marketing activities can reinforce PDCPC when they already exist and support consumers in developing aspirational adaptiveness by activating integrative motivations. Alongside recent findings (Cruz & Buchanan-Oliver, 2017; Elliot et al., 2015), we also show that in multicultural marketplaces, integrative motivational underpinnings of PDCPC may not be dominant. Instrumental underpinnings, characterized by consumers' motivation to develop abilities and skills to navigate the lived multiculture and/or to prepare for future multicultural experiences, are salient as well. More research is needed to uncover whether and how marketing communications can reinforce instrumental drivers. In particular, can marketing activities appeal to consumers who do not harbor integrative motivations, supporting them to develop multicultural adaptiveness and engage

meaningfully with the multicultural society by, for instance, presenting the benefits of engagement with different cultures through consumption?

The relative prevalence of mundane motivations uncovered by our study signals a perceptual shift towards culturally plural consumption. It suggests that the abundance of cultural meanings in the marketplace may hinder, rather than enable, the process of learning about, or adapting to, different cultural contexts. Previous work has also argued that encountering the "Other" through consumption does not necessarily entail intercultural exchange (Turgeon & Pastinelli, 2002). Sociological and anthropological research identifies dispositions such as banal globalism (Szerszynski & Urry, 2002) and banal cosmopolitanism (Beck, 2006), characterized by individuals' resolve to the inevitability of cultural diversity rather than interest and deliberate effort. Beck (2006) asserts that banal cosmopolitanism is tightly bound to consumption, as exemplified by the wide prevalence, in many locales, of international cuisines and music alongside rising xenophobia. He explains that the inner cosmopolitanization of life-worlds becomes banal in the absence of reflexivity. Such sobering considerations suggest that PDCPC are not necessarily associated with the motivation to engage with the "Other". Hence, stimulating mundane motivations via the use of culture as a cue in marketing communications may diminish or not facilitate engagement with the multicultural society. Further, the study identified resentment, by some consumers, towards 'consuming multiculture' in absence of real engagement with the cultural origins of the offerings, or in an inauthentic, albeit convenient, version. Businesses are increasingly accused of commodifying, over-simplifying or reinterpreting product cultural meanings in ways that do not retain historical or symbolic authenticity (e.g., accusations of cultural appropriation against retail brand Marks and Spencer's – Iqbal, 2018; or British chef Jamie Oliver – Williams, 2018). By uncovering that such resentment may stem from dissonant cognitions arising when consumers harbor mundane motivations alongside integrative or instrumental ones, our study highlights the need to further theorize and examine under what conditions and with what outcomes these motivations may be operating together. Gaining this

understanding is important for developing frameworks sensitive to the role of marketing in activating motivations to engage meaningfully with cultural "Others" and with diversity in general (Demangeot et al., 2019). These advancements can draw from motivational insights to explore the connections between cultural cues in marketing and corporate social responsibility.

5.2 Managerial and policy implications

By showing that three different types of motivations (integrative, instrumental and mundane) can drive PDCPC, the study provides insights into how practitioners, such as ethnic entrepreneurs or marketers in multinational organizations operating in multicultural marketplaces, can communicate their offerings taking into account the varying nature of culturally plural consumption circumstances characterizing these environments. Each motivation can be activated through different marketing messages, whether when communicating offerings through market representations (advertising, packaging, signage, retail spaces design) or in the context of intercultural service encounters (Stauss & Mang, 1999). For instance, to activate integrative motivations, marketing campaigns may emphasize the 'pro-social' nature of this behavior over the gains that it may bring (Wiener & Doescher, 1991). To activate instrumental motivations, marketing campaigns and employees interfacing with customers of different cultural backgrounds could stress self-benefits (such as learning); to activate mundane motivations – the availability of varied consumption experiences. It is important nevertheless that offerings are not positioned purely on convenience, since they would risk 'appropriating culture' without delivering authenticity value or conveying respect for different cultures. Instead, marketing strategies could encourage reflexivity on consumption experiences and underline the benefits for the self or for the culturally different "Other" that these routine practices may yield. For instance, face-to-face (e.g., interaction between service providers and consumers) or mediated communications (packaging, advertising campaigns) can link products or practices to their region of origin, or show how products can be mixed or enjoyed in multiculturally-convivial settings. This approach would support the continuation of the same behavior – i.e., engagement in culturally plural

consumption – as well as the development of integrative and instrumental motivations.

Finally, a better understanding of why people engage with cultural diversity through consumption also has the potential to inform public policies supporting engagement with multicultural contexts. In particular, policy makers and civil society organizations could leverage instrumental motivations for social campaigns that encourage people to approach cultural diversity in a positive manner, by seeing an advantage to it. For instance, rather than promoting the discovery of other cultures during a street food festival for integrative purposes, campaigns could promote the discovery of a broader range of recipes and ways of cooking with commonly-available ingredients. They could also leverage mundane motivations to 'lower the stakes' of routine intercultural engagement, by showing its banality, when a reliance on integrative motivations might make it appear less achievable. Such approach can be particularly relevant for contexts where concerted reconciliatory efforts are made to mitigate intercultural tensions – whether occurring as a result of historical tensions of colonialism or of recent rises in anti-migration discourses (Demangeot et al., 2019). For instance, Vorster et al. (2019) show how marketing communications are an integral part of South Africa's Rainbow Nation building policies to enable respect for diversity in communities previously divided by apartheid.

6. Conclusions

The extended conceptualization of motivations guiding PDCPC developed in this study points to the need for refinement of culture-based marketing models, opening several promising avenues for theoretical advancement across research streams concerned with consumers' engagement in culturally plural consumption. It also highlights important implications of nuanced recognition and study of these phenomena for marketing practice and public policy for social development.

Several limitations need acknowledging, pointing to avenues for future research. First, our study was exploratory in nature and further validation of the three motivational drivers of PDCPC is necessary. Second, this study aimed to provide indexical evidence to differentiate between the motivations underpinning PDCPC. The purposive selection of participants was aligned to this

objective, but limits generalizations across social, demographic and educational groups. Further research could examine the existence and prevalence of these motivations across various groups. In a similar direction, our research methodology did not enable us to examine whether different motivations are more or less prevalent in intercultural encounters that are inter- versus intra-national in nature; further research addressing this important question is needed. Third, examining the relative prevalence of a given motivation type (whether across the entire sample or among consumers sharing similar backgrounds – e.g., migrant/non-migrant status, gender, age, etc.) was beyond the scope of our empirical study. However, the higher number (14) of participants in our sample reporting a dominant instrumental motivation (in contrast to 8 participants reporting a dominant mundane motivation and 6 reporting a dominant integrative motivation) encourages future work. While we cannot suggest statistical inferences based on our sample, it is interesting to note that prior literature has predominantly focused on integrative motivations and their 'lifestyle choice' or 'aspirational' perspective; yet, in this study, it is the least prevalent type of motivation. Finally, our empirical design did not permit investigating if and how motivations evolve over time, which could be a fruitful avenue for future longitudinal studies.

By extending the theoretical understanding of PDCPC in multicultural marketplace contexts, representative of many contemporary western and non-western countries, our paper contributes to the advancement of marketing frameworks and practices that can support the development of a genuine, functioning climate of intercultural conviviality (Demangeot et al., 2019). Importantly, activating the broader range of PDCPC motivations goes beyond encouraging consumers who already appreciate diversity, thus making space for the inclusion of those who will also engage with cultural diversity, once they understand what they may gain from it.

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Table 1. The nature of the positive dispositions towards foreign countries and globalization

Construct	Study / Methodological approach	Construct definition / Dimensionality	Relevance for the study of consumption preferences	Underpin-ning motivation		Illustrations (examples of measurement items or of interview quotes)
				Integrative	*Instrumental*	
Inter-nationalism	Balabanis, Diamantopoulos, & Melewar (2001) / quantitative	Concern about other nations' welfare and empathy for the people of other nations / Unidimensional construct	Consumers perceive buying imported products morally acceptable as a means of expressing internationalism.	√		"If necessary, we ought to be willing to lower our standard of living to cooperate with other countries in getting an equal standard for every person in the world" "The agricultural surpluses of all countries should be shared with the have-not of the world" (Kosterman & Feshbach, 1989, p. 266)
Belief in global citizenship	Strizhakova, Coulter, & Price (2008) / quantitative	Identification with and concern for global citizens and the world at large / Multidimensional construct including: • importance of global citizenship • global identity • global citizenship through global brands	Preferences for global brands represent a tool for expressing one's identification with the global world.	√		"Buying global brands makes me feel part of something bigger" "Buying global brands makes me feel like a citizen of the world" (p. 64)
Xenocentrism	Balabanis & Diamantopoulos (2016) / quantitative	Favoritism towards out-groups coupled with negative stereotypical perceptions of in-group / Multidimensional construct including: • Perceived inferiority	Consumers internalize the belief that domestic products are inferior and have a propensity	√	√	Integrative motivation: "I prefer foreign to domestic brands as most of my acquaintances buy foreign brands" Instrumental motivation: "Buying foreign products makes me trendier" (p. 65)

| | • Social aggrandizement | | to prefer foreign products. | | | |

Construct	Study / Methodological approach	Construct definition / Dimensionality	Relevance for the study of consumption preferences	Underpin-ning motivation *Integrative*	*Instrumental*	Illustrations (examples of measurement items or of interview quotes)
Cosmopolitanism	Cleveland et al. (2009) / quantitative	A general dispositional orientation reflecting an affinity for cultural diversity and the proclivity to master it / Unidimensional construct	Cosmopolitan consumers are more likely to adopt products from other cultures and places.	√	√	Integrative motivation: "I enjoy exchanging ideas with people from other cultures and countries" Instrumental motivation: "I am interested in learning more about people who live in other countries" (p. 140)
	Altlntaș et al. (2013)/ quantitative	The virtue of not seeing foreigners as a threat and embracing cultural diversity / Multidimensional construct including: • Cultural acceptance • Diversity one-world consciousness	Cosmopolitan consumers develop a liking towards foreign products and see them as culturally enhancing due to their global perspective.	√	√	Integrative motivation: "I believe that the world is a common nation of humanity" Instrumental motivation: "I believe that every different cultural experience develops me" (p. 146)
	Thompson & Tambyah (1999) /	As an ideological system, cosmopolitanism encompasses pursuit of the benefits of living	Consumers enact their cosmopolitan identity through their	√	√	Integrative motivation: *"We went to an Indian restaurant and then into a local Indian bar* […]. *We were drinking with the locals and dancing*

| qualitative | as expatriate and negotiation of this status travails. As an identity project, cosmopolitanism reflects the tension between nomadic ideals and the longing for familiar routines / Two main themes including:
• Traveling narratives
• Dwelling narratives | daily consumption choices. | *with them.* […] *I was just thrilled to be, like, taken in by locals, you know, complete outsiders. We were the outsiders, and they brought us in."* (Mr. Adams) (p. 226)

Instrumental motivation: *"... I suppose it must expand you just to know things about other cultures.* […] *And it's just so much to see and learn. And I think for our children, it's wonderful to get the opportunity to do that."* (Mrs. Barnes) (p. 225) |

Table 2. Participant profiles

	Pseudo-nym	Reported ethnic origin	Gen-der	Age	Previous international experience	Plans
Local participants	Sarah	UK	F	24	Eight years in Switzerland, various short-term trips abroad	Living abroad
	Colm	UK	M	24	Various short-term trips abroad	
	July	UK	F	24	Various short-term trips abroad	
	Thomas	UK	M	28	Two months in Ghana, various short-term trips abroad	
	Charlie	UK	M	32	Various short-term trips abroad	
	Emma	UK	F	31	Various short-term trips abroad	Remaining in the UK
	Carson	UK	M	26	One year in America, various short-term trips abroad	
	Jill	UK	F	26	Various short-term trips abroad	
	Samuel	UK	M	29	Various short-term trips abroad	
	Felicity	UK	F	46	1 year in Israel, various short-term trips abroad	
	Robin	UK / Canada	F	38	Between 1-2 years in New Zealand, Canada, Chile, other short trips abroad	
	Mary	UK	F	28	Various short-term trips abroad	Undecided
Migrant participants	Akash	Bangladesh	M	35	One year in Sweden	Returning to his / her home country
	Hamza	South Africa	M	41	Eight years in Switzerland, various short-term trips abroad	
	Wang	China	F	23	None	
	Yuto	Japan	M	26	Short-term trip to the US	
	Santiago	Mexico	M	31	Short-term trips to the US	
	Usman	Pakistan	M	37	None	
	Maryam	Iran	F	29	Short-term trip to Sweden	
	Lucas	Columbia	M	44	Three years in Italy, various short-term trips abroad	Living abroad
	Chloé	France, born in USA	F	23	Born in the USA, lived in China for one year and a half, other short trips abroad	
	Xia	Singapore	F	26	Six months in Scotland, various short-term trips abroad	Remaining in the UK
	Julia	Poland	F	26	Various short-term trips abroad	
	Hanna	Hungary	F	27	Two-three months in Germany, Austria and Switzerland each, various short-term trips abroad	
	Ananya	India	F	28	None	
	Franceso	Italy	M	26	Three months in the US, various short-term trips abroad	
	Bilal	Ghana	M	39	Various short-term trips abroad	
	Lola	France	F	22	One year in Canada, three months in Germany, various short-term trips abroad	
	Katerina	Cyprus	F	23	Three years in France, various short-term trips abroad	
	Jonas	Germany	M	27	Two months in France and India each, various short-term trips abroad	Undecided
	Maria	Greece	F	23	Various short-term trips abroad	

Table 3.1. Data supporting interpretation of integrative motivations informing positive dispositions towards culturally plural consumption

Definition: The desire to affiliate with a given community, including their inclination to identify with an ideal social group (e.g., world-citizens) or with a worldview (e.g., the global world).

Participants for whom this type of motivation is dominant	First order concept / Representative quote
Migrant: Katerina, Lucas, Jonas *Local: Mary, Sarah, Colm*	**A chain of humanity:** *"I just feel like, if I make katsu curry I feel like well I might as well buy the real stuff, I know it sounds really stupid because if we made it in the UK with the same factory it would be the same as if it came from Japan but I feel like I don't know, I feel like it has an added allure like it comes from that country and it was made by that culture **and I am also supporting that culture and that trade and** it's kind of like **a long chain of humanity it goes all the way up, so I am sort of helping them** directly, so that's quite a nice thought really."* (Colm, local participant) **Supporting a culture and their trade:** *"I do like for example Home Sense, which is like a big, it was quite small but now it's like a big store. (…) They source things from **all over the world**, and it usually **is a little story etc. from where it is from**. I will shop from there because it's got things from everywhere and its handmade and probably you are getting a better deal than you know, like just shopping from Ikea or something, or getting things from there. (…) That kind of gives me more reassurance of this whatever pencil case is from somewhere **good and fair trade**."* (Sarah, local participant) **Overcoming prejudice:** *"Like my Gran and Grandpa they are quite happy eating their gammon and chips and compared to me, I want to have Thai foods on the weekend and go and have curry at the weekends. Now you have tried it you want to, so yes I suppose it does because you want it and it broadens your mind and you want to try those things, so yes definitely"* (Mary, local participant). **Being part of something bigger:** *"Here you have lots of Indian, Pakistani restaurants, Chinese restaurants, Columbian – not so many here but we have a number of… probably Indian food, this kind of food that's new, once I went to an Iranian restaurant which was quite good or Greek restaurant, a couple of Greek restaurants which was nice yes… it's precisely **the chance to be in touch with people with different backgrounds, different cultural backgrounds, different cultures**… I think probably that's the fact I value the most. (…). Being exposed to all these variations in terms of **human cultures, human societies**. Everyone, it's an opportunity to be part of something bigger … Manchester being **very cosmopolitan**."* (Lucas, migrant participant)

Table 3.2. Data supporting interpretation of instrumental motivations informing positive dispositions towards culturally plural consumption

Definition: The desire for self-development and knowledge accumulation, such as learning about other cultures for current or future occupational uses.

Participants for whom this type of motivation is dominant	First order concept / Representative quotes
Migrant: Maria, Wang, Julia, Chloe, Yuto, Francesco, Maryam, Xia, Usman, Hassan *Local: Charlie, Carson, Robin, Jill*	**Giving a lot to me and/or my family if/when deciding to move abroad:** *"Last time we had a dinner, it was quite fun, it was one of my friends' birthday, **Chinese friends' birthday**. She invited eight of her girlfriends and they had this discussion, the entire evening in Chinese, so for me **it was really hard, but I knew it was going to be this way so that's why I accepted** the invitation because I thought it would be, going to be interesting, **good for my Chinese and everything***." (Chloe, migrant participant planning to move to China) **Functional friendships and useful shared activities (with members of other ethnic groups):** *"I joined some **international events held by the Church.** Actually, one of the members of that Church is a kind of coordinator in a language center, and she just introduced the event and I joined that because **there are lots of British people there, and I got the opportunity to talk with them**. So, I used to join that activity as well, I think maybe once a month."* (Yuto, migrant participant) **Learning multiculturally-sensitive behaviors to accommodate to changes of environment:** *"I was always trying to be aware of, **appreciative of them and their customs,** then just living and being me regardless. (speaking about Asian friends). But I kind of guess that **this changed** 'cos now **I'm less, I don't want to say less sensitive, but I just get on with it**, because it's how the way life is really. So, that changed actually. **I like to learn, I learn more about what they do**, for example my friend she had her wedding. She is Pakistani, and it's the first wedding I went to, but I went to the whole Mehndi parties, so I was wearing like, you know, the full-on saris and everything. Guests were involved with the dances for that, then the wedding, and I would probably say that **I have an appreciation for learning about them**."* (Jill, local participant)

Table 3.3. Data supporting interpretation of mundane motivations informing positive dispositions towards culturally plural consumption

Definition: The desire to choose convenient consumption alternatives, irrespective of their association with cultural meanings.

| Participants for whom this type of motivation is dominant	First order concept / Representative quotes
Migrant: Bilal, Lola, Santiago, Anaya *Local: Emma, Samuel, Thomas, Felicity*	**They are everywhere, so I buy them:** *"If you think of a **Wetherspoons menu** where they offer those bits like, they offer fish and chips and baked potatoes, and then there is noodles and pasta and Mexican food and I suppose Mexican food, so that there is kind of, **they offer international foods,** so I have that. (...) Or you can get some relatively pretty **cheap international places here,** (pointing outside) like when **we go to Wasabi all the time**, it's like Japanese food and they do lunch time 5 courses for £5 kind of..."* (Emma, local participant) **Price is what matters:** *"(talking about how he chooses the places where he purchases food / goes out). I would say that maybe **costs… the prices** and then, you know, the convenience… I normally go to ASDA. [...] I think **Chinese buffets most of the time**. [...] it's because you can select what you want... sometimes in a restaurant you are restricted... but **for Chinese buffets you can select a few**"* (Bilal, migrant participant) **Replacing different "ethnic" products as long as they taste similar:** *"**Mexican tortilla**. (...) it provides **a replacement for the Indian bread, chapati** kind of thing. Chapati you have to like mix the dough and then make it so instead of that this is easy two-minutes in the microwave it gets heated and you can have it just like the Indian bread."* (Ananya, migrant participant) **Choosing what is easy to find:** *"Well **sometimes, I cheat a bit** you know you can go in the supermarket and then tend to have a **world food aisle**, (...) so for example Asda at Hulme, is quite a multicultural there, **you can get everything there** from Jamaica, you can get salt fish, Jamaican food, Ackee, again Jamaican, Polish food in there, all those sort of authentic spices."* (Sarah, local participant). **I don't know much about X culture, but I 'visit' through hobby/hobbies:** *"I quite like cooking from recipe books, so **if I was interested in making Thai food** I would probably get a Thai recipe book and it might explain to me how I, how I could make some recipes and give me some ideas. They often tell you about ingredients as well. (...) And then you've kind of got a bit of 'and this is how you prepare it.' So, **I quite like Thai food, but I don't actually know anyone from Thailand or anything about Thailand**."* (Thomas, local participant) **Entertainment:** *"You would go out for an experience, so you'd cross culture for dinner but not shop. I think it's more of an experience that is entertaining experience than a lived experience day to day I think"* (Felicity, local participant)

Figure 1. Conceptual framework
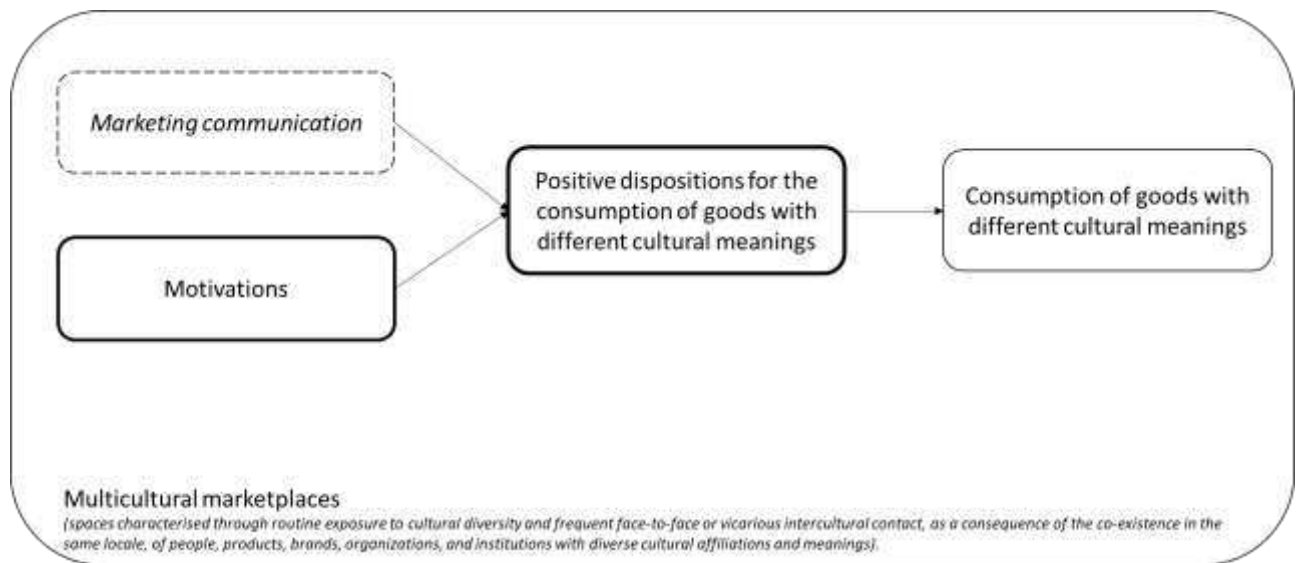
Figure 2. Data structure framework
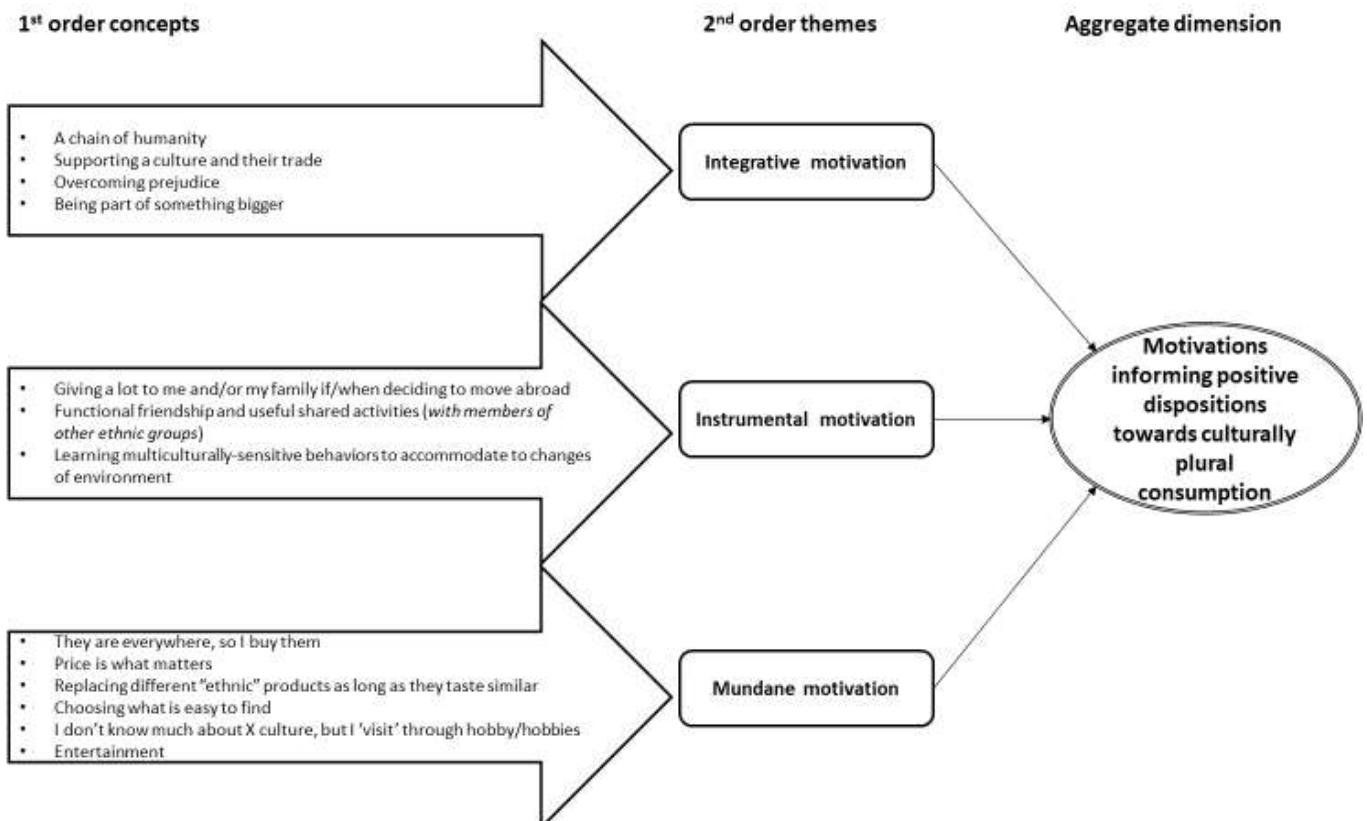
Figure 3. Conceptualization of the motivational drivers of positive dispositions for culturally plural consumption