Constructing a Bridge to Multicultural Marketplace Well-Being:

a Consumer-centered Framework for Marketer Action

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Abstract

As modern societies have become increasingly diverse, we witness elevated tensions between different cultural groups. Through spaces and representations they create, marketers provide interaction for various groups and we argue that marketing science, education and practice can play a transformative role in addressing these tensions. Towards this end, this paper contributes in three areas. First, we examine the structures and mechanisms underlying tensions and argue for a change from current policies of tolerance that merely recognize diversity, to actively seeking a well-being-enhancing multicultural engagement. Second, we provide a conceptual framework, employing a bridge metaphor that identifies the interactive marketplace domains of multicultural engagement (security, visibility, opportunity, utility, competence, and cultural navigability). Third, from the framework, we derive an agenda for actions by marketing academe and practice to support each domain.

Keywords: Multicultural marketplace well-being; Multicultural engagement; Transformative Consumer Research; Culture; Marketing

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1. Introduction

Despite advocacy of researchers, policy makers, and practitioners regarding the value of diversity and inclusion, many modern societies are experiencing an uptick in multicultural tensions affecting societal well-being. Examples include tensions in the US that gave rise to the Black Lives Matter movement, support in several countries for electoral promises to preserve 'national identity', post-Brexit rise in hate crimes against several ethnic groups, and inter-ethnic unrest affecting Ethiopia.

Given the severity of tensions in promoting societal ill will, sociological researchers call for greater focus on studying promotion of multicultural conviviality to inform policy and community action (Jones et al., 2015; Noble, 2013; Wise, 2011). Addressing this call, this paper contends that a change is needed from research and promotion of mere multicultural tolerance of *diversity* and advocacy for *inclusion* (a condition where everyone's cultural make-up and different groups' co-existence is acknowledged), to actively fostering *multicultural engagement* (a condition where individuals and groups not only co-exist, but also are able and willing to leverage their cultural make-up more productively and creatively and interact in dynamic and enriching ways to build a 'living together context' – Morris, Chiu, & Liu, 2015; Zapata-Barrero, 2015).

Recognizing that diversity and inclusion practices are a necessary, but insufficient, condition for multicultural well-being, we call marketers to action in facilitating multicultural engagement. Marketers are major marketplace actors who shape interactions between organizations (private, public, formal and informal), communities and individuals, primarily through representations – advertising, brand narratives; and spaces – lived and imagined, e.g., retail- and service-scapes, brand communities (Peñaloza & Gilly, 1999; Saatcioglu & Ozanne,

2013). Through their actions, marketers can either further exacerbate multicultural tensions or support successful multicultural engagement. For example, a 2016 anti-terrorism poster by the British Transport Police attracted criticism for perpetuating xenophobia in a style of anti-Jewish propaganda before and during the 2nd World War (Symes, 2016) while Amazon's 2016 television ad featuring a vicar and an imam sharing a cup of tea, a friendly conversation and exchanging gifts to help ease knee pain during prayers, received acclaim for 'trying to heal America' (Mahdawi, 2016).

The questions of whether brands should take a stand and of marketing's role as an enabler of social change represent one of seven emerging areas on which the Marketing Science Institute is asking for insights (MSI, 2016). Concurrently, industry observers identify the trend of organizations using representation and space creation tools to drive reconciliatory change and heal "the social fabrics of societies" (Sears, 2016). For example, 175 CEOs of major companies such as IBM, Procter & Gamble and Accenture have pledged to make an active contribution to transformative change for convivial living in culturally diverse societies (Feloni & Turner, 2017).

In alignment with these trends, this paper pursues three meaningful contributions. First, we articulate structural limitations of tolerance for achieving conviviality in culturally diverse societies and put forward a case for adopting multicultural engagement as the means of driving transformative change towards well-being. Second, drawing on the metaphor of a bridge, we offer an original conceptual framework that delineates and integrates six domains of multicultural marketplace well-being that interact in promoting convivial multicultural engagement. Third, we build on this framework to develop an agenda for marketer action and

education, and propose avenues for future transformative consumer research, all with the aim of fostering multicultural marketplace well-being.

2. Moving from tolerance to multicultural engagement

Paraphrasing Douglas and Isherwood (1979), the marketplace is an arena where culture-linked meanings converge, collide, and are (re)shaped, in interaction with macro (political, economic/commercial and social ideologies) and meso (family, school, global/national/regional/city/neighborhood communities) perspectives on living together as a society. Visconti et al. (2014) show how the convergence of these meanings conveyed by human (sales personnel, other consumers), material (brands, retail and leisure spaces), representational (advertising and media), and institutional marketplace actors (public and private, formal and informal) can cause people to experience tensions in relation to their (multi)cultural associations, predicaments, and dispositions. These tensions can occur on internal (e.g., torn self), micro (e.g., in relation to other individuals) or meso/macro levels (e.g., in relation to a community, sociocultural group, institution/organization or ideology).

Culturally diverse societies encompass a variety of co-existing cultural meanings, represented by people, artifacts and ideologies connected to different cultural origins, heritages or characteristics including race, ethnicity, religious (non)beliefs, ability/disability, age, sexual orientation, gender, class, gender identity, etc. How co-existence is legislated, operationalized and experienced in different societies around the world is partly dependent on structural foundations shaped by society's stance(s) towards different cultural characteristics; prevalent 'integration ideology' (Bourhis, Moise, Perrault, & Senécal, 1997); and the origins of cultural diversity make-up (e.g., whether as a result of mainly immigration: predominantly western societies, or mainly colonialism: non-western societies). These foundations contribute to

engendering norms concerning multicultural relations (Bourhis et al., 1997; Ouellet, 2007; Berry, 2008). Norms can range across societies from: 1) open and active discrimination, exclusion and hostility towards particular cultural characteristics (active tension), as in case of Russia's current stance on LGBT citizens or Myanmar's hostilities towards Rohingya; to 2) surface acceptance of different cultural characteristics and adhesion to legislated diversity and inclusion agenda (tolerance) where discrimination may still exist, as in case of the UK's and USA's changes to immigration regulations. As such, all culturally diverse societies inherently remain subject to multicultural tensions, although in the former case they may manifest more overtly, and in the latter more covertly.

2.1 Multicultural tensions and their underlying structures and mechanisms

Culturally diverse marketplaces are susceptible to the emergence of multicultural tensions due to the collision of multiple power and privilege inequalities of culture-linked meanings (Foucault, 1976). Power is expressed and operationalized through societal norms, whereby individuals and groups with certain cultural characteristics are considered different and anomalous (e.g., divergent from or outside of a so-called norm). Power can be exerted explicitly, through institutional regulation and control, and implicitly, through universalized notions of what constitutes 'normal' (Foucault, 1982). In the marketplace, these power dynamics arise through institutional actors (e.g., politicians and market organizations), who privilege the norms and cultures of groups with resources (e.g., knowledge, social and economic capital) to assert 'mainstream' status and counteract norms and cultures anomalous to them (Grier, Thomas, & Johnson, 2017). Johnson, Thomas, and Grier (2017) exemplify such reasoning in the case of the fast food chain Quick's decision to offer both halal and non-halal options in one location, since

"[halal meat] has yet to prove itself an economically and politically viable substitute for 'normal' meat" (p. 19).

Privilege can be aligned with various, multiple cultural markers (e.g., race/ethnicity/nationality, gender, social class or religion – Grier et al., 2017; Johnson et al., 2017; immigration status, sexual orientation, and disability – Kearney, Brittain, & Kipnis, forthcoming; Bourhis & Dayan, 2004). Active multicultural tensions therefore are underpinned by meanings espousing privilege and value to particular marker(s) over others, which may manifest as racist, disableist, xenophobic discourses and behaviors. Privilege/value endowment can occur on inter- and intragroup levels. For example, political and media discourses on immigration can privilege 'desirable migrants', such as expatriates, while focusing on how other migrants endanger societal welfare (Balibar, 2009; Vukov, 2003; Montreuil & Bourhis, 2001). Or, discourses on people with disabilities may privilege the 'able disabled,' such as Paralympic athletes, for overall societal prestige while ignoring 'ordinary disabled' (Braye, Dixon, & Gibbons, 2013).

2.2 Unresolved tensions of tolerance

Tolerance, the core underpinning of diversity and inclusion policies and practices, is conceptualized as either a feeling of 'bearing with' people who are different without liking them, or a feeling of friendliness and acceptance towards them (Blommaert & Verschueren, 1998). Although some theorizations argue that tolerance evolves over time from the former to the latter as social norms adjust (Mummendey & Wenzel, 1999), current levels of multicultural tensions in many societies suggest that tolerance may not steadily progress from a 'mere acceptance' to a 'friendliness and acceptance' stage. Tolerance therefore is increasingly questioned as an ideal 'living together' mode (Cantle, 2016), given that it allows for guarded co-existence whereby

some members of different cultural groups merely endure others' presence and adopt social norms on the surface, without (or with limited) willingness to extend acceptance and friendliness (Noll, Poppe, & Verkuyten, 2010; Wilson, 2014). In other words, tolerance may simply drive multicultural tensions 'underground' while failing to resolve them, where they manifest as aversive discrimination (see Gaertner & Dovidio, 1986; Ramirez-Melgoza & Cox, 2006).

A potential reason for the failure of tolerance as a 'living together' mode is that it aims to re-balance – rather than deconstruct – privilege. Advancement of diversity and inclusion as enacted in the marketplace facilitates individuals, groups and organizations to have extensive multicultural experiences that may be direct or indirect, intentional or unintentional in nature (Dunne, 2017; Hao, 2016; Leung, Maddux, Galinsky, & Chiu, 2008). For example, people can encounter different cultures through media and marketing efforts such as entertainment, advertising targeted at various cultural groups or the promotion of foreign destinations or food. Alternatively, people may experience interactions between cultures either directly through travel, interacting with others in the marketplace or indirectly through exposure to portrayals of such interactions.

Recent research suggests that multicultural experiences consisting of encounters per se do not automatically lead to productive interactions or enhanced well-being. Grier and Perry (2018) find limited intercultural interactions in culturally diverse neighborhoods, a situation they characterize as "faux diversity". Similarly, Leask and Carroll (2011) show that a culturally diverse university campus does not necessarily result in students' greater appreciation of diversity and voluntary interactions with peers of different cultural or home country origins. This research points to two distinct reasons for such outcomes. First, dis-privileged members of society may perceive actions for their inclusion as inadequate or tokenistic (even if tolerating

them for political visibility's sake – Tsai, 2011). Second, privileged members of society may not always appreciate or may even resent the value of re-balancing privilege, as how it is presented to them in the diversity and inclusion argument takes out the perspectives on discrimination these members can relate to through life experiences of their own (Stewart, Crary, & Humberd, 2008).

Tolerance status quo enabling avoidance of open and active engagement with others due to cultural differences is susceptible to 'backlash tensions' as a relapse defense against envisioned privilege re-balancing that manifest as perceived threat (Stephan, Ybarra, & Bachman, 1999). This perceived threat has been shown to operate as an antecedent to protectionist reactions such as consumer nationalism (Siamagka and Balabanis, 2015) and consumer racism (Ouellet, 2007). As such, tolerance conceals and potentially perpetuates multicultural tensions, given the multiplicity of actors who concurrently advocate for or against privilege re-balance. Such a situation resembles an ongoing loop whereby individuals and group(s) associating with one or more cultural markers not addressed by a given advocacy discourse perceives their well-being threatened, even if harboring these perceptions 'underground' until populist voices enable them to resurface. We propose that to move towards resolution of these tensions a different mode of living together – multicultural engagement – is necessary.

2.3 From tolerance to multicultural engagement: a well-being centered conceptualization

The theory of acculturation (Berry, 1980; Peñaloza, 1994) and its extension to culturally diverse conditions, the theory of multiculturation (Veresiu & Giesler, 2018; Kipnis, Broderick, & Demangeot, 2014), are helpful in explaining how multicultural experiences result in varying outcomes. Individuals and groups choose different adaptation modes, depending on the value they assign to engagement with [given] multicultural experiences, which can be broadly

categorized as: 1) dis/non-engagement strategies (i.e., *assimilation*: rejection of one's original cultural marker(s) over others; *separation*: rejection of other cultural markers over one's original marker, *marginalization*: rejection of all cultural markers, due to the perceived low value from engagement with them); and 2) engagement strategies (i.e., *integration*: engagement with multiple cultures due to the perceived value derived from maintaining/developing this engagement).

Multiculturation studies show that disengagement and engagement strategies represent a multidirectional and interactional process in which social (individuals, groups, communities) and institutional (governments, organizations) actors define value of different multicultural experiences. They negotiate the legitimacy of different cultural meanings and markers as they experience each other in the marketplace (Veresiu & Giesler, 2018; Luedicke, 2015). Marketplaces fostering well-being through multicultural engagement should promote multicultural experiences that are not incidental, sporadic and guarded. Rather, these experiences should be deliberate, common, and convivial where actors draw from cognitive, emotional and behavioral resources to proactively leverage cultural differences for creativity and growth, and have agency over their choices. Building on this reasoning, we define multicultural marketplace well-being (MCMWB) as a positive emotional, mental, physical and social state of being, experienced by culturally diverse market actors which results from meaningful, proactive engagements with one another.

Multicultural engagement encompasses intercultural learning and adaptation (Leung, Ang, & Tan, 2014) *and* "mutually respectful relationships in which cultural meanings and patterns are openly explored" (Alberta & Wood, 2009, p. 566). A large body of literature shows the importance of competition-free interpersonal and intergroup contact for reduction of stereotypes

or prejudice, change of attitudes and behaviors, resolution of conflict as well as the increased confidence of people in engaging with culturally different others (Allport, 1954; Miles & Crisp, 2014; Sparkman et al., 2016). Engagement and the skills it develops enables individuals, groups and societies to not only overcome the increased complexities of living with difference, but also to benefit from the added value that diversity can provide (Zapata-Barrero, 2015; Leung et al., 2008). Multicultural engagement in the marketplace can also facilitate development of these skills. For example, in examining the effects of a service learning course, Liu and Lin (2017) find that the process of serving and acquiring information about service recipients prompted students to learn how to effectively interact with people of various cultural backgrounds. Sociologists (see Cantle, 2016) propose two main tools for multicultural engagement are the creation of diversity positive common narratives and common spaces. This proposition points to marketers having both the scope and the responsibility to facilitate MCMWB in the representations and spaces they create.

3. A bridge towards multicultural engagement

This section identifies six marketplace domains with the potential to impact MCMWB. These domains, namely security, visibility, opportunity, utility, competence and cultural navigability, were discerned through a cross-disciplinary critical review of literature dealing with causes of multicultural tensions and barriers to/enablers of multicultural engagement. We chose a critical review approach as it enabled synthesis of materials from diverse sources and disciplines, including communication, law, media psychology, consumer research (Giovanardi & Lucarelli, 2018; Grant & Booth, 2009).

The six domains are integrated in a holistic conceptual framework that shows how they interactively contribute to MCMWB. The framework focuses on cultural-experiential characteristics of different marketplace elements and the role of marketer and consumer behaviors in reflecting and/or transforming the social status of individuals and groups possessing particular cultural markers. Such focus extends previous knowledge developed in different disciplines and prior work in the transformative consumer research (Kipnis et al., 2013; Demangeot, Adkins, Mueller, et al., 2013; Demangeot, Broderick, & Craig, 2015) by integrating various tensions-reducing and engagement-enabling strategies to: 1) identify conditions that provide individuals and groups with equal privilege status, motivation and the skills to leverage and interact with cultural diversity creatively and convivially; and 2) enable marketing scholars, educators and practitioners to mobilize their professional knowledge and practice for making a sustained contribution to fostering MCMWB.

To show how MCMWB domains dynamically interact to pave the way towards multicultural engagement, we draw upon the metaphor of a bridge. Bridges are built to reach a desired territory from a current position, getting over obstacles like rivers or rough terrain. In this case the bridge enables a departure from conditions of active multicultural tensions, to move beyond tolerance, towards multicultural engagement. To be effective at enabling passage, the bridge must be a cohesive structure, with each part being integral in providing support to those traversing the span. We distinguish two parts to the bridge as domain groups. The first part consists of the *bridge substructure*, without which passage cannot be envisaged. *Security* (a state of feeling safe, stable, and free from fear or anxiety in the marketplace) acts as the arch which, alongside two base pillars, permits the erection of the structure by holding remaining components together. *Visibility* (a perception of distinctive and accurate, self-compatible

recognition by the marketplace) and *opportunity* (equitable access to and accommodation of value delivery) are the two pillars at the base of the bridge. These pillars are necessary to elevate consumer well-being by providing recognition and access. This first group of domains is contingent on 'other-action': they are mainly received by (or refused to) individuals in the course of marketplace experiences, as signaled by the marketplace. The second part consists of the *bridge's superstructure*, which facilitates and accelerates passage. *Utility* (a positive assessment of current and future experiences) acts as the deck, or a road paving the way towards enhanced well-being. Finally, *competence* (ability to understand, adapt to and accommodate actors and representations of other cultures) and *cultural navigability* (implicit, non-discursive and practical forms of knowledge) act as the upper pillars that further hold the bridge structure and support individuals during passage. The superstructure domains are contingent on being built upon by individuals in the course of their marketplace experiences. The bridge and its' constituent parts/domains are represented graphically in Figure 1.

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

While our delineation identifies domains characteristic of the majority of culturally diverse marketplaces, it is important to note that application of the bridge framework to analyze a given marketplace's terrain and to plan future 'building works' must take account of the ideological, historical and structural contexts of cultural diversity in a given society outlined in *Section 2* (Kipnis et al., 2013; Bourhis et al., 1997). These contextual forces are represented as winds that may impact the building works. Winds indicate that the bridge framework applications should explicitly account for the interplay between the six MCMWB domains and contextual forces, engaging in what Whetten (2009) refers to as theorization of context. This is especially applicable to non-western marketplaces, since our critical review draws mainly from

western-originating theoretical and empirical developments, which so far have rendered the rest of the world an 'invisible half' (Jafari et al., 2012).

Translating the six domains into a marketing context using illustrative examples uncovered by prior research or reported in the media, we outline marketplace behaviors that transform consumers' multicultural experiences from active multicultural tensions, beyond tolerance, to well-being enhancing multicultural engagement. Owing to space limitations, the following sections provide brief domain definitions and selected key literature and examples; further literature sources and examples are summarized in Table 1.

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

3.1 Security

Security is defined as a state of "feeling safe, stable, and free from fear or anxiety" as well as "being free from danger or threat" (Oxford Dictionaries, 2017). It provides individuals, groups or societies with confidence needed for intercultural encounters and relates to boundary maintenance, allowing groups to gain strength from a unifying discourse (Barth, 1998 [1969]). Because groups as much as individuals tend to close ranks when strength and cohesion is threatened (Tagueiff, 2015), marketplace security encompasses a state of feeling safe, stable and free from fear or anxiety in market interactions, whether in a specific space (e.g., shopping mall) or more generally, in marketing communication and product offerings. Security issues may evoke vulnerability for marketplace actors (consumers, organizations, marketers), where an actor deems unsafe to attempt developing, maintaining, representing or engaging with a particular identity (Kipnis et al., 2013).

Security pertains to a population's minority and majority groups as it is dependent on whether other groups are perceived as threatening (Demangeot, Broeckerhoff, Kipnis, Pullig, &

Visconti, 2014; Stephan et al., 1999). Table 1 shows that for minorities it relates to the absence of physical or psychological threats such as discrimination, marginalization and persecution (Jasinskaja-Lahti, Liebkind, Jaakkola, & Reuter, 2006; Pittman, 2017; Zaman, 2010). Negative stereotyping and prejudice likewise contribute to minorities feeling unsafe (Roth & Kim, 2013). For majority population members, insecurity underlies racism and xenophobia, which often build on misconceptions relative to fears of invasion, loss of one's culture and estrangement (Wimmer, 1997). Population segments experiencing more enduring, intense insecurity (e.g., lower social classes or the elderly) harbor concerns about threats posed by culturally diversity (Hobsbawm, 1992; Tagueiff, 2015).

Marketplace security mirrors the wider society, and often insecurity anxieties arise through marketplace changes. While increased securitization in the marketplace is frequently represented as an outcome of insecurity, research shows that it also strongly drives increased insecurity. That is, consumers may experience fear and unsafe feelings due to the presence of gates, security guards, alarm systems and so forth in consumption settings (Hook & Vrdoljak 2002; Davis 1992). These anxieties hinder interaction and create networks of conflicting threats, where consumers may draw conclusions about the level of (in)security based on a broad range of evaluations. Beyond sensing concerns for physical safety, consumers may fear the impossibility of finding products, such as food (e.g., Halal, Kosher, intolerance-sensitive) consistent with their cultural background (Moffat & Newbold 2017). Consumers also may face security concerns in relation to the availability of safe and affordable housing in the face of urban gentrification and/or migration (Grier & Perry 2018). As Table 1 shows, insecurity also pertains to companies, whereby consumer racism negatively affects the financial performance of businesses (particularly small businesses) owned by ethnic minority members (Ouellet, 2007).

Individuals and groups feeling insecure about their cultural identity or place in society alleviate perceived threat and vulnerability by rejecting or opposing culturally-different others and by minimizing or rejecting multicultural encounters (Kipnis et al., 2013). Tensions, such as consumer ethnocentrism, emerge from perceived insecurities (Siamagka & Balabanis, 2015). For multicultural engagement, security as the bridge's foundation relates to the existence of safe (physical and symbolic) spaces that allow individuals, groups and societies to communicate freely about each other's' cultures and encourage mutual learning to overcome anxieties about cultural others whereby each culture's advantages are appreciated and constructively debated to jointly find solutions without persecution.

3.2 Visibility

People's sense of social insecurity and devalued, marginalized status is closely linked with non-recognition/omission or stereotyped, trivialized recognition of their cultural characteristics. Prior work provides insights into the impact of (non)recognition on well-being of people possessing particular individual markers such as race/ethnicity (Abraham & Appiah, 2006; Bennett et al., 2016; Tan & Liu, 2014) or religion (Eid, 2014). A synthesized view of these findings (Table 1) highlights an important commonality. It is not recognition per se but *accuracy* of recognition – e.g., alignment, or compatibility of self and other actors' perceptions – that has detrimental or positive effects on well-being. Recognition by the social environment, whether through visually distinct attributes (race, gender, visible impairments) or through actions by self (wearing an identifier of religious belonging) or others (media portrayals), does not necessarily translate into enhanced well-being. Rather, both non-recognition and recognition incompatible with one's self-perceptions can create or exacerbate a sense of tensions with and insecurity in one's environment. For example, while some research (Bueltmann, Gleeson, & MacRaild, 2014;

Ohanian, 2003) suggests that Western norms of racial categorizations promulgate omission of unique challenges faced by white ethnic minorities, other studies (Findlay, Hoy, & Stockdale, 2004; Tan & Liu, 2014) indicate that recognition of cultural sojourner status (e.g., by noticing an accent) exacerbates a sense of cultural distance.

We conceptualize the domain of visibility as perception of distinctive and accurate, self-compatible recognition by the marketplace. Visibility is a critical pillar for MCMWB since in a "materialist society, only what is visible can generally achieve the status of accepted truth" (Alcoff, 2006, p. 6). Table 1 highlights how marketer actions in product development (Harrison, Thomas, & Cross, 2015), advertising and other media (Johnson & Grier, 2012; Prieler, 2010), retail and servicescapes (Dennis et al., 2016) can contribute to active multicultural tensions or tolerance through perpetuating or creating invisibility or distorted visibility for consumers. Active tensions can result from consumers struggling to maintain identities due to scarcity of products, as in the case of multiracial consumers (Harrison et al., 2015) or from negatively stereotyped portrayals, as in the case of 'el bandido' depictions of Latinos in Hollywood films (Ramìrez-Berg, 2002). Subtle stereotypes distort cultural characteristics by disproportionately associating them, even if admirably (Downing & Husband, 2005; Schroeder & Borgerson, 2005), with particular contexts and social roles, as for example predominant depictions of Canadian ethnic minorities in cleaning advertisements (Mahtani, 2011), of Asian Americans as quiet achievers (Paek & Shah, 2003) and of gay men as effeminate (Tsai, 2011). These depictions, while possibly tolerated, suggest that not all people are equitably valued and thus, limit a true willingness for multicultural engagement.

A handful of studies indicate that a unidimensional view of consumer cultural markers masks issues surrounding consumer (in)visibility within cultural groups, possibly exacerbating

tensions between and within groups. They show particularly acute disadvantages exerted by intersectional (in)visibility, whereby certain consumers are either invisible as members of any cultural group they belong to (e.g., non-white people with disability and/or females with disability receiving much less media attention – Kearney et al., forthcoming) or predominantly visible in distorted roles/contexts (e.g., mature women depicted as objects of ridicule in advertisements – Gopaldas & DeRoy, 2015).

Finally, visibility must be understood taking into account contextually-engendered appreciation of given cultural markers and socio-political hierarchies associated with that marker in a given marketplace. Elevated visibility of individuals and groups associated with characteristics, context or roles considered non-prototypical to the wider marketplace potentially renders them subjects of rejection by outgroups and/or cultural group(s) they belong to (Danbold & Huo, 2015; Johnson & Grier, 2011). One example of such rejection is the negative response by monoracial consumers of different backgrounds to Old Navy and General Mills campaigns portraying multiracial families (Pérez-Peña, 2016; Elliott, 2013). For encouraging multicultural engagement, marketer actions concerning visibility should be carefully conceived and executed, maximizing recognition accuracy and accounting for potential negative consequences of visibility.

3.3 Opportunity

As a marketplace function, marketing encompasses an activity, a set of institutions, and processes for "creating, communicating, delivering, and exchanging offerings that have value for customers…" (American Marketing Association, 2017). This definition implies that the marketplace serves a wide variety of consumers. However, because consumers enter exchanges while being visible through a series of cultural markers, they can be rendered at a disadvantage

in terms of having equal opportunity to obtain value if the markers they possess have devalued, or stigmatized status (Baker, Gentry, & Rittenburg, 2005; Broderick, Demangeot, Adkins, et al., 2011). The opportunity domain – which we define as equitable access to and accommodation for in customer value delivery – is the second pillar for MCMWB.

Despite advancements in marketplace inclusion (e.g., transgender bathrooms), evidence of consumers continuing to experience disadvantages during marketplace exchanges is replete. Table 1 highlights that, in addition to overt discriminatory experiences, many consumers routinely experience covert, subtle marketplace non-accommodation also referred to as 'underground' discrimination (Bennett, Hill, & Daddario, 2015) across many consumption settings including retail (Pittman, 2017) and banking/finance (Bone et al., 2014).

To better understand opportunity drivers (or lack thereof), literature calls for moving away from the premise of marketplace openness. Rosenbaum and Walsh (2012) coin the term "service nepotism", a service provider's innate desire to extend benefits to like-other customers "based on shared socio-collective commonalities and without qualified substantiation related to either the customer's economic value or organizational practices" (p. 242). Other studies call for further examination of how disadvantaged consumers, with disabilities (Baker, Holland, & Kaufman-Scarborough, 2007) or stigmatized status due to sexual orientation or ethnicity (Rosenbaum & Montoya, 2007), evaluate the consumption environment's place and representation dimensions to determine a sense of welcomeness prior to or during exchange (Baker, 2006; Broderick et al., 2011; Broderick, Demangeot, Kipnis, et al., 2011). Perceptions of being unwelcome or covertly discriminated against can drive decisions eroding value a given consumer obtains. Examples of such decisions include making unaffordable purchases or refraining from engaging with promotions due to a sense of embarrassment over perceived

inferior social status (Brumbaugh & Rosa, 2009), and evaluating service failures more severely due to increased perceived salience of one's cultural marker(s) (Stayman & Deshpande, 1989).

Overcoming potential sources of consumer discrimination is a complex and multifaceted task, yet to facilitate multicultural engagement it is necessary to go beyond the logic of simply 'opening doors.' Accommodation for different consumers should be supported by initiatives cultivating welcomeness embedded in organizations' marketing innovation and service delivery strategy making. Such behaviors and initiatives as multicultural social listening to capture consumers' perceived discrimination/inclusion (Klinner & Walsh, 2013; Steimer, 2017), ongoing diversity and sensitivity training for employees (Crockett, Grier, & Williams, 2003; Rosenbaum & Walsh, 2012) and consumer empowerment through voicing discrimination-linked dissatisfaction and engaging in co-creation of product and service innovations (Ho, Tojib, & Khajehzadeh, 2017) can inform engagement-focused strategy and practice.

3.4 Utility

Studies in intercultural education (Dunne, 2013; Volet & Ang, 1998) and cross-cultural psychology (Rios & Wynn, 2016) call for more research to understand and leverage benefits obtained by individuals from multicultural engagement for advancing diversity-positive attitudes and voluntary intercultural contact (Leask & Carroll, 2011). As Table 1 shows, perceived self-centered benefits (e.g., learning new skills, extending social networks for shared future, acquiring cognitive sociocultural capital) from engagement in intercultural contact can play a major role in enhancing people's comfort with culturally diverse environments and motivating voluntary interactions with people of different cultural backgrounds (Dunne, 2013; Galalae, Kipnis, & Demangeot, 2017; Rios & Wynn, 2016). Yet, while selected studies (e.g., Cannon & Yaprak, 2002; Cleveland, Laroche, & Takahashi, 2015; Thompson & Tambyah, 1999) indicate

that consumers may pursue engagement with cultural diversity for self-benefits, extant research paid little attention to theorizing these self-benefits in relation to MCMWB.

We integrate conceptualizations of experienced utility (Kahneman & Thaler, 2006; Kahneman, Wakker, & Sarin, 1997) and hedonic utility in experiential consumption (Holbrook & Hirschman, 1982; Meamber & Venkatesh, 2000) and extend them into the context of MCMWB. We define perceived utility of culturally diverse consumption as a positive assessment of a real (past) or potential (future) consumption experience, which can range from acquisition, utilization, engagement with, exchange or disposal of product(s), service(s) or experience(s) assigned with diverse cultural meanings. We posit that perceived utility of culturally diverse consumption operates as a motivating factor for engagement with multicultural actors and experiences in a constructive manner. This motivation represents a measure of benefits or pleasure predicted, remembered or instantaneously experienced by consumers while engaging with cultural diversity in the marketplace.

From this perspective, multicultural tensions in the marketplace can be understood as stemming from a misalignment of utility perceptions. For example, negative responses to advertisement campaigns promoting humanitarian aspects of cultural diversity, such as Gap's campaign featuring a Sikh male and White female model with '#MakeLove' strapline (Hafiz, 2013) and Adidas's campaign featuring a same-sex couple celebrating Valentine's day (Mahdawi, 2016) can be explained with interpretations, by some consumers, of insufficiency or lack of benefits that can be drawn from diversity. Table 1 highlights that reinforcing utility of culturally diverse consumption and interactions can support advancement beyond tolerance to enhance MCMWB. Informed market interventions to improve multicultural engagement need to

start by ensuring that consumers are informed and convinced that benefits of diversity and multicultural engagement outweigh potential perceived drawbacks.

3.5 Competence

Recent research posits that intercultural competence, knowledge, skills and attitudes brought to interactions by individual consumers, marketers, service providers, community groups, and policy makers is positively related to individual, marketplace and societal well-being (Cross & Gilly, 2014; Demangeot et al., 2013; Sharma, Tam, & Kim, 2009). However, how development of intercultural competence enables progression to MCMWB remains little understood.

One conceptualization, grounded in intercultural communications studies, provides impetus for addressing this gap. Bennett (2004) and Hammer (2009) view development of intercultural competence from a process perspective, proposing several stages of development, from denial (a mono-cultural mindset that avoids interaction) to adaptation and integration (a mindset that confidently and productively manages intercultural engagement). This perspective suggests that competence is an ability that each marketplace actor can develop through marketplace interactions. The development process is accelerated by and further contributes to MCMWB (Demangeot et al., 2013).

Problematically, intercultural competence research (Burdett, 2014; King & Baxter Magolda, 2005) has focused on elite groups (e.g., corporate expatriates, international sojourners), or refugees. Yet successful living in culturally diverse societies requires all actors to develop intercultural competence (Leung et al., 2014). Intercultural competence of 'local' majority stakeholders is particularly important in marketplace representations and the design of

consumption spaces (Luedicke, 2015). Absent skills for engaging with and adapting to other cultures, 'dominant' groups may more readily leverage different forms of power they have over dis-privileged groups in a bid to enforce a one-way adaptation to dominant norms rather than being open to mutual adjustments (Bennett, 2004).

Table 1 highlights that the relevance of intercultural competence for marketer action in fostering multicultural engagement and MCMWB can be better understood by examining vulnerabilities of consumer conduct in marketplace exchanges. Multicultural tensions might involve consumers feeling vulnerable due to a lack of understanding of some practices (e.g. tipping, bargaining, warranty coverage). Consumers may feel unable to satisfy their needs and/or unfairly treated, detrimentally to evaluation of the value derived from exchange through which subsequent engagement might be restricted to situations of necessity. For multicultural engagement, consumers would have developed the ability to interact with people and practices of various cultures, drawing utilitarian and/or hedonic value.

Beyond marketing efforts to facilitate development of consumer competence, it is critical that marketers also develop *organizational* competence. Failing to do so may perpetuate, even if inadvertently, multicultural tensions. Such competence is difficult to develop, since it assumes the ability to understand, adapt to and accommodate elements of not some, but *all* cultures present in a marketplace, as evidenced by the travails of IKEA. Within one week in November 2017, IKEA was hailed for a competent representation of a black family in the UK, and pilloried for exacerbating tensions through their stigmatizing representation of older Chinese single women in China (Moran, 2017).

3.6 Cultural navigability

Our conceptualization of cultural navigability draws from Bourdieu's (1986) concept of cultural capital. Cultural capital includes socially rare and distinctive assets which exist in the form of one's implicit practical knowledge and dispositions (embodied state), cultural goods (objectified state), and educational qualifications certifying the embodied cultural capital (institutionalized state). In turn, we define cultural navigability as a form of marketplace fluidity, acquired and accumulated over time, based on social and cultural capital that consists of implicit, non-discursive and practical forms of knowledge of more than one cultural context. These forms of knowledge constitute the basis for development of dispositions, networks and practices that allow individuals to readily and fluidly navigate and engage with manifestations of (multi)cultural difference.

Although knowledge on cultural navigability is sparse, extant literature indicates that it can be engendered through the following resources: (1) socialization in a multicultural family or in a culturally diverse community (inherited resources – Cross & Gilly, 2013, 2014), (2) prolonged exposure to cultural diversity in one's adult life (acquired resources – Bardhi, Eckhardt, & Arnould, 2012); (3) cultivation of personal interests / curiosity about cultural diversity (inherent resources – Brumbaugh & Grier, 2013). While inherited resources are limited to individuals raised in multicultural (multi-racial, multi-ethnic or multi-national) families, the other two categories, acquired and inherent resources, can be made accessible to a wider public through the marketplace. Table 1 highlights the relevance of leveraging cultural navigability for MCMWB. First, cultural navigability is embodied in consumer actions (Holt, 1997). Engagement with manifestations of (multi)cultural difference and plurality constitutes 'modus operandi' for consumers who have acquired this form of fluidity. Second, access to inherited

cultural navigability resources, such as the "expert power" of a family member (Cross and Gilly, 2014) places some consumers in a privileged position. Third, different from field specific factual knowledge, cultural navigability can be re-contextualized, transferred and mobilized across different cultural settings. The marketplace can provide consumers with opportunities for leveraging acquired and inherent resources to accumulate cultural navigability.

Cultural navigability provides an enriched insight of effective multicultural engagement by illustrating that mere juxtaposition of items, spaces and places is insufficient to foster MCMWB. Additional contextualization (to provide background and perspective); interpretation (to understand cultural relevance) and even explicit instruction (to appreciate how to consume or use these items, spaces and places) are needed to support exchange and accumulation of cultural navigability.

Marketer awareness of cultural navigability's role and potential to leverage this resource for all consumers is a significant aspect in fostering MCMWB. For example, marketplace interventions for young consumers may be especially relevant in creating cultural navigability and lasting MCMWB. Promoting cultural exchange at a young age helps create early dispositions amenable towards other cultures and fosters accumulation of cultural capital that leads to cultural navigability as adults. While educators play an important role, marketers can also foster multicultural awareness and engagement at younger ages through book fairs featuring global authors and perspectives, international and multicultural music festivals such as Lollapalooza or the Fringe Festival and inclusive and appropriate retail and online spaces.

4. Fostering multicultural marketplace well-being: Agendas for marketing academe and practitioner action

For marketing, as a discipline and marketplace function facilitating sociocultural meaning-making and exchange, to participate in MCMWB growth, three major actors have an essential role: 1) researchers, in applying existing and developing new theory, tools and frameworks; 2) educators, in embedding within curriculum the critical consciousness of (multi)cultural privilege and how it is constructed and functions; and 3) practitioners, via innovations underpinned by a multicultural engagement agenda, sharing best practices and taking a stand where appropriate.

4.1 Recommended marketing practitioner and educator actions

We identify five broad types of strategies that can be deployed across domains and contribute to strengthening multicultural engagement: 1) providing balanced representations; 2) creating and promoting multicultural engagement spaces; 3) building critical multicultural consciousness; 4) providing employee training; and 5) encouraging consumer engagement and advocacy (see Table 2 for details).

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

Marketers have the ability to visualize and shape individual perceptions of how, why, where and who consumes (Alcoff, 2006), and by extension the responsibility of providing balanced representation. Representations of specific target markets, routinely featured in promotional material, can often reflect explicit, implicit and intersectional biases (Gopaldas & DeRoy, 2015; Harrison et al., 2017). Marketers need to develop intercultural competence within their own organizations, to ensure that representations of cultural diversity in advertising and retail spaces are multiculturally sensitive. Marketers can also use representations to "take a

stand" for multicultural engagement. In developing and refining sensitive representations, it is imperative that marketers solicit both target and non-target market consumers' reactions, whether approvals or criticisms (Aaker, Brumbaugh, & Grier 2000; Grier & Brumbaugh 1999). Given that many consumer reactions occur via social media, marketers should consider enabling a monitored forum for dialogue on company websites and other social media platforms. Marketers should cultivate representations that foster cultural openness, interaction and contextualization. For example, marketers can incorporate positive cultural diversity in children's books and toys, and portray individuals high in cultural navigability.

It also is important that marketers promote multicultural engagement spaces – physical and virtual – that facilitate intercultural contact through consumption opportunities (Grier & Perry 2018). Spaces of intentional engagement in consumption settings such as supermarkets and restaurants can help consumers develop sustainable habits through enactment of their perceived utility. For example, instead of segregating culturally different foods in supermarket aisles, marketers can design aisles where all forms of noodles and pastas, regardless of their use in particular cuisines, are visible and accessible to all customers (Regany & Emontspool, 2015, 2017). Cultural events at schools, college campuses, outdoor festivals and markets can have an embedded objective of enabling consumers to learn from, interact with and appreciate people and products from other cultures.

Implementing these initiatives requires that marketers themselves possess critical consciousness concerning the multiple cultural viewpoints from which these initiatives are conceived and produced. To accomplish this, marketing educators' role is central. Other management disciplines (see Hartwell et al., 2017; Noble et al., 2014; Stewart et al., 2008) are recognizing that teaching is a starting point that places the newly-educated professionals in

positions from which they can positively spark and drive change towards multicultural engagement. Marketing courses should include perspectives on privilege, prejudice, and discrimination and integrate concepts that develop cognizance of the psychological processes underlying the explicit and aversive forms of [cultural] othering, such as positive stereotyping (Bergsieker et al., 2012) and aversive discrimination (Gaertner & Dovidio, 1986; Deal, 2007; Ramirez-Melgoza & Cox, 2006).

Beyond building individual multicultural critical consciousness, marketers should lead in ensuring multicultural consciousness, competence and navigability of their organizations, by driving the provision of requisite employee training at all levels. Ongoing diversity and sensitivity training should be the norm for service provision, sales and marketing staff, and even for marketing service suppliers and distributors (Crockett et al., 2003; Rosenbaum & Walsh, 2012). Training should draw from the analysis of failed and successful multicultural engagements to identify patterns and derive strategies for improvement, focusing on a range of behaviors including customer service, sales techniques, conflict management, in-space communication and signposting for customers, creative communications development. Methods can include critical incident technique, conversation analysis, in-store observation and multicultural social listening, i.e. the perpetual gathering of market intelligence on marketplace expectations and experiences of consumers with different backgrounds (Baker et al., 2007; Cross & Gilly, 2017, 2014; Klinner & Walsh, 2013; Steimer, 2017).

Crucially, these initiatives require support and commitment from senior leaders – whether of business schools as education and research leaders or of industry chief executives. Professor Sharon Mavin, Chair of the UK's Chartered Association of Business Schools Diversity

Committee recently summarized why transformative MCMWB innovations in business and management research and education should go beyond efforts of individual academics:

"Deans make commitments to embed responsible management and corporate social responsibility in their programmes and yet diversity remains […] #Invisible. […] Without Deans and Directors' leadership and commitment to include and make visible a range of diversity issues in our modules and programmes we will fail in our social and educational responsibilities to appropriately develop future global managers and leaders." (in Chartered Association of Business Schools news, 3rd May 2018).

Support from senior business leaders also is needed as marketers negotiate between the conflicting demands of tightening budgets and expectations to adopt socially-transformative practices. To this end, commitment pledged by some major organizations to the broad diversity agenda reported earlier is important and needs to be followed, as Mars' vice-president of marketing Michele Oliver argues, by commitment to MCMWB as a core organizational and brand value and investment into MCMWB-focused innovation to overhaul management and marketing processes across organizational functions and levels. Oliver exemplifies that such commitment produces returns that surpass expectations: Maltesers – one of Mars' UK brands – 2016 campaign featuring models with disability (that has since expanded into multiple campaigns featuring people of different cultural backgrounds) twice exceeded brand growth and affinity targets, achieving 8% to target 4% and 20% to target 10% respectively (Oliver, in Roderick, 2017).

Consumers also play a key role in fostering MCMWB, and marketers can encourage consumer engagement and advocacy. They can explicitly represent potential benefits of engagement, such as learning, being accepted and preparing for a future stay abroad and/or

multicultural interactions in home marketplaces. This requires that consumers are open to learn, and that marketers proactively provide consumer encouragement. Marketers can design channels for encouraging consumers to voice dissatisfaction over perceived non-accommodation in value delivery and express interests, desires and suggestions for the development of products/services that better accommodate them and other consumers (Brumbaugh & Grier, 2013; Deibert, 2017; Ho et al., 2017).

4.2 Research agenda for fostering MCMWB

To achieve multicultural engagement, a renewed research focus is required. As shown in Table 1, some of the MCMWB domains (e.g., security, visibility and opportunity) are relatively well researched in particular contexts (e.g., certain ethnic/racial groups) but less researched in others (e.g., white minorities, multiracial/multiethnic consumers, consumers with disabilities). These domains also lack consolidation into frameworks accounting for multiple cultural groups and the intersectionality of multiple cultural identities. Conversely, intercultural competence, while well researched in other fields, has received little attention as a marketer or consumer ability, and the work on utility and cultural navigability is limited.

A handful of studies offer initial insights into fruitful directions. Possible promise of such techniques as use of non-distinctive cultural cues, counter-stereotyping messages, and priming media and advertising literacy has been shown to balance sense of security and perceptions of visibility among multiple, target and non-target audiences (Johnson & Grier, 2011; Ramasubramanian, 2007; Ramasubramanian & Oliver, 2007). Other work highlights the relevance of drawing from theoretical domains outside of marketing, such as organizational learning, to delineate components and processes of organizational multicultural competence (Kipnis, Demangeot, Pullig, & Carrigan, 2016), and of obtaining insights from consumers 'living

multicultural engagement' in international, mixed race/ethnic families to examine competence and cultural navigability on individual level (Cross & Gilly, 2017). Being in its infancy, this body of research has so far neglected the role of the dynamic interplay between different MCMWB domains in facilitating consumers overall experiences of cultural diversity across tensions-tolerance-engagement continuum.

More work is required to develop, test, and share pedagogical methods concerned with multicultural critical consciousness and integrated understanding of how and where marketplace experiences of cultural diversity impact individual, intergroup and social well-being. Some initial innovative approaches include the (multi)cultural chest (Hartwell et al., 2017), depth of diversity instruction (Carter, 2009), and practice of multicultural team teaching (Stewart et al., 2008). These require testing and integration with the concepts of privilege, othering, prejudice and discrimination, for the content to be placed in contexts relevant to students of different cultural backgrounds. Finally, to contextualize and embed these perspectives across marketing degree and continuing professional development program curricula, more marketing teaching-specific knowledge exchange platforms are required, including pedagogical research and reflective accounts, joint academic/practitioner conferences and workshops for reciprocal learning.

5. Conclusion

In response to Marketing Science Institute's (2016) 'on the horizon' questions: Should brands take stands, and what is marketing's role as a driver/enabler of social change? Our answer, from the perspective of marketing's ability to act as a force for transforming well-being in culturally diverse societies, is yes. Many brands have the potential to transform individual, societal, and perhaps, global mindsets. Nearly a quarter century ago, Aaker (1997) attributed

human characteristics to brands; in doing so, aspects that serve to humanize mankind, such as cultural self-perceptions, beliefs about and attitudes towards ingroups and outgroups, and values, all were recognized as inextricably linked with brands. Given that brands represent people, and the characteristics that humanize individuals and groups, brands, by their very nature, 'take stands' with the primary question being to what extent does an organization makes a positive contribution in addressing issues arising from cultural diversity.

We provide two key pieces to the puzzle of how marketing can do its part in addressing this pertinent issue affecting the well-being of our societies today. First, we make a case that, to fully alleviate the shortcomings of our commonly practiced diversity and inclusion within the tolerance status quo, we must embrace a change towards actively fostering multicultural engagement. To retain credibility in today's culturally diverse societies, marketers have an important task and role in creating spaces and representations that encourage and enable more meaningful engagement where learning and utility from interactions with others are not only enriching, but also healing in nature. Second, we synthesize literature across disciplines to provide a framework of six marketplace domains that are essential to multicultural marketplace well-being (MCMWB). We represent these domains in the form of a bridge metaphor which provides a holistic framework for how marketers can develop representation and space strategies to foster MCMWB. In doing so, we identify contributions required from marketing scholars in this drive and the need for support from senior business education and industry leaders. While much work remains in understanding how and where brands take a stand to foster MCMWB for all stakeholders, it is time for our profession to embrace its potential to support resolution of current cultural tensions, foster multicultural engagement and build a more cohesive and enriching marketplace for all consumers.

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Table 1. Bridging from multicultural tension to multicultural tolerance and multicultural engagement: Examples of marketplace behavior and associated literature

Con-dition	Tension	Tolerance	Engagement
Security: a state of feeling safe, stable, and free from fear or anxiety in the marketplace			
Place	• Minorities feel unwelcome entering a bar, fearing attack/abuse from other guests • French customers feel that their cultural identity is threatened during Ramadan celebrations in a store • Securitized market exchanges, (bulletproof glass protecting employees; security zones and gated communities) generate insecurity on both sides of the "secure" barrier • Resentment and economic insecurity due to increased housing prices in gentrified areas	• Minorities are protected by anti-discrimination laws in their access to public places. • University restaurants serve products adapted to religious minorities, such as Kosher and Halal food • Culturally diverse members of a neighborhood maintain civil relations which do not go beyond greetings. • Pharmacies provide the same degree and quality of product advice in privileged and underprivileged neighborhoods	• A supermarket organizes a joint cooking event for members of different ethnic groups • A restaurant has a communal table that encourages customers to interact • The organizational structure of a housing complex or neighborhood engages its inhabitants by supporting joint events and mutual support networks
Representation	• Advertising for Halal products is attacked and protested against • Newly arrived migrants experience problems accessing sufficient and safe food during the 10 first years in their host country • Immigrants suffer from difficulties of finding familiar products, the predominance of unhealthy processed food in western marketplaces, and sometimes illiteracy in the host language and/or cooking practices	• Ethnic minorities feel confident that they will not be embarrassed, rejected or ridiculed in advertising communication • Advertising features models of multiple racial origins • Supermarkets provide a range of products from immigrants' cultures, if needed with a symbol enabling the minority of illiterate immigrants to identify products (e.g. a Mosque symbol for halal products)	• Prejudicial stereotypes are explicitly addressed and countered in a company's communication campaigns • Multi-lingual advertisements explicitly teach customers a different language • Food brands provide cooking instructions in several languages on product packaging, not only for foreign products but also local ones to support mutual learning
Referen-ces	Astor, 2014; Brumbaugh & Grier, 2006; Crockett et al., 2003; Johnson et al., 2017; Luedicke, 2015; Ouellet, 2007; Pittman, 2017; Regany & Emontspool, 2015, 2017; Hook & Vrdoljak, 2002; Davis 1992; Grier & Perry, 2018; Moffat & Newbold, 2017; Rogers et al., 1998		

Con-dition	Tension	Tolerance	Engagement
Visibility: a perception of distinctive and accurate, self-compatible recognition by the marketplace			
Place	• A consumption place does not provide access for consumers with disability; mixed race/ethnicity consumers struggle to find products reflecting their heritage. • A football club only caters for male teams; a grooming products manufacturer only offers products for particular skin tones. • A bank generally services consumers of all backgrounds but loan/mortgage provision is harder to obtain for consumers of particular backgrounds	• Provision of products/places for consumers with particular characteristics, such as 'ethnic' isles in supermarkets. • 'Exclusive' product/service offerings based on generalizations of a persons' cultural characteristic (e.g., a luxury version just for Russian customers, plastic surgery offerings just for Chinese women).	• Organizations embed equality of provision of products/services as one of their values and business operation principles and monitor via mystery shoppers, consumer feedback and social media. • Organizations integrate cultural products/services in their overall offering portfolio without separating them due to cultural origin.
Representation	• Consumers of particular cultural backgrounds (e.g., South-Pacific Islanders or Japanese Americans) omitted in advertising representations. • Predominant representation in a derogatory manner, e.g. portrayals of Black and Latino/a persons as violent, criminal and harmful to others (e.g., drug dealer, gang member) • Prevailing omission of persons possessing a particular characteristic in depictions of a cultural group, e.g., UK's Channel 4 2016 campaign disproportionately featuring wheelchair users.	• Predominant depictions utilizing idealized stereotypes: portrayals of Asian Americans as 'model minority' and of people with disability as inspirational super-power. • Predominant depictions utilizing exoticized stereotypes: Latino(as) as flamboyant, singing and dancing characters, whites as 'strange foreigners' in advertising in Japan, gay men as effeminate and gay women as sexualized femmes. • Prevailing depictions in particular social context(s) and/or role(s), e.g., ethnic/racial minorities as mainly uneducated and/or performing low-status professional roles (cleaning).	• Marketers design communications from a counter-stereotyping viewpoint (related to both negative and positive stereotypes), to ensure portrayals of consumers engaged in a variety of social roles and contexts.
Refern-ces	Abraham & Appiah, 2006; Johnson & Grier, 2011; Kearney et al., forthcoming; Kennedy, 2000; Moran, 2017; Paek & Shah, 2003; Petty, Harris, Broaddus, & Boyd III, 2003; Prieler, 2010; Ramasubramanian, 2007; Ramasubramanian & Oliver, 2007; Ramìrez Berg, 2002; Roman, 2000; Schalk, 2016; Silva & Howe, 2012; Tsai, 2011		

Con-dition	Tension	Tolerance	Engagement
Opportunity: equitable access to and accommodation for in customer value delivery			
Place	• Drive-thru windows limited only to customers in automobiles (rather than for example on mobility scooters) • Retailers refuse service to minority consumers substantiating these decisions with suspected criminal intent or inability to afford purchases, or concerns for comfort of other customers • Banks charge higher interest rates to minority consumers • Ethnic/racial minority consumers refrain from engaging with in-store promotions or 'hyper-consume' (choose nationally advertised rather than private label brand, over-tip etc.) to overcome perceived discriminatory bias by service staff and other consumers	• Retailers offer payment solutions to consumers who have limited, or no access, to credit card services. • Real estate agents offer specific neighborhoods to house hunting minority consumers based on their cultural background • Organizations provide service of sub-standard quality in comparison to that received by other consumers: e.g., being unable to provide a wheelchair for consumer with disability for them to use a bathroom, or following minority shoppers throughout the store • Consumers accept and normalize bad service experiences.	• Organizations employ devices for consumers with disabilities that notify employees of their presence and need for specialized services • Organizations encourage internal and external stakeholders to co-create initiatives enhancing their experience, shopping game for parents shopping with children with autism developed by supermarket employee
Representation	• Non-representation of people with particular identity markets in company communications	• Inclusion of multiple cultural signals with a focus on appealing to consumers with those markers that are more prevalent and socially accepted, e.g., "boy or girl" offerings such as McDonald's Happy Meals or shelf layouts	• Organizations signify welcomeness through messages and cultural symbols, such as #LondonIsOpen campaign
Referen-ces	Ayres & Ayres-Brown, 2015; Baker et al., 2007; Bone et al., 2014; Broderick et al., 2011; Brumbaugh & Rosa, 2009; Campbell, 2008; Childers & Kaufman-Scarborough, 2009; Crockett & Wallendorf, 2004; Federal Deposit Insurance Corporation, 2015; Food Institute, 2017; Gray & Roth, 2015; Rosenbaum & Montoya, 2007; Rosenbaum & Walsh, 2012; www.inclusionsolutions.com; https://www.london.gov.uk/about-us/mayor-london/londonisopen		

Con-dition	Tension	Tolerance	Engagement
Utility: a positive assessment of a real (past) or potential (future) consumption experience assigned with diverse cultural associations			
Place	• Specialty stores, often called "ethnic stores" only cater to ethnic minorities (despite their owners' intention to appeal to a larger audience) • Consumption places limit consumers' choices and opportunities to assess different utilities, e.g., restaurants open until late in a given neighborhood serve particular ethnic foods only or universities with culturally diverse campuses and classes neither encourage interactions in class nor provide opportunities for interactions beyond class boundaries (events, cultural celebrations etc.).	• Organizations reinforce of multiple benefits for different categories of consumers to increase their tolerance and acceptance that spaces fostering diversity may coexist. E.g.,, a restaurant offering a particular ethnic cuisine informs consumers about the range their offering's benefits, such as quality of ingredients, the nutrients in the food or the opportunity to receive a service very fast.	• Organizations provide access to culturally diverse alternatives (experiences, products etc.) and lower the barriers to engaging with such experiences. E.g., supermarkets offer a pronunciation guide and recipe information on shelves for products of different cultural backgrounds (such as quinoa, tzatziki, bouillabaise, ceviche, Parmigiano Reggiano and edamame), and restaurants incorporate experience with the food's history and cultural significance, as Benihana
Representation	• Artistic films in foreign languages, praised at film festivals and available in small cinemas all over the world, attract a significantly lower multicultural audience. Indeed, while language differences may impose some barriers, others are artificially created by representations of these media products as illustrative of, and therefore useful for, the culture that they are representing exclusively.	• Organizations predominantly communicate abstract, hedonic-based types of utility (e.g. pleasure derived through acceptance of and engagement with diversity). E.g., Nike's 'Equality Has No Boundaries' or Adidas's campaigns represent diversity through words such as 'acceptance' and 'love'. Functional utilities (such as advancement of skills) are not communicated.	• Companies represent and communicate various benefits that consumers may derive from engagement with diversity. E.g., practices related to engagement with diversity (such as cultural festivals, workshops etc.) are communicated as a learning opportunity, as by DC's Busboys and Poets
Referen-ces	Dunne, 2013; Elliot, Xiao, & Wilson, 2015; Galalae et al., 2017; Kipnis et al., 2013; Leask & Carroll, 2011; Rios & Wynn, 2016		

Con-dition	Tension	Tolerance	Engagement
Competence: the ability to understand, adapt and accommodate the actors and representations of other cultures			
Place	• Sales assistants fail to understand or even chooses to ignore some customers' needs or preferences based on cultural background signals, therefore provides unsatisfactory service. • Customers of different cultural backgrounds develop hostile stances towards one another while waiting to be served, as a result of a lack of understanding of different waiting line systems.	• Sales assistants provide 'basic' service to all consumers, without considering differences at various levels (expectations, approaches at the level of interaction etc.). • Customers of different cultural backgrounds avoid accessing services requiring practices that they are not familiar with.	• Sales assistants interact with the consumers, learn from this exchange, identify particular needs and tailor their service in order to satisfy those particular needs. • Customers of different cultural backgrounds engage with and learn from one another to resolve inconsistent ways of waiting to be served.
Representation	• Marketers lacking the competence to represent different cultures appropriately commit offensive 'cultural blunders' that stigmatize or negatively stereotype a particular cultural group, in advertising campaigns or through the products that they offer. For example, Adidas had to cancel its planned release of sneakers with rubber 'shackles' after they provoked an outcry for their perceived association with slavery. • Marketers omit to represent some cultural groups due to tensions or lack of skills. An example was the non-representation of black customers in US advertising until the 1970s (Chambers, 2011).	• Marketers launch several 'variants' of the same product/campaign, each targeted at a different cultural group, channeled through different media, two variants of the same campaign, with native Spanish speaking actors and native white American speaking actors. • Insensitive representation of some cultural groups. For example, although McDonalds and Coca Cola included black consumers in their campaigns earlier than others, the execution was highly criticized for stereotyping or "white washing" black consumers (Bodenner, 2015).	• Marketers launch a single product or an integrated campaign, targeting culturally diverse groups present in a market concurrently, tying together sources of difference. For instance, Disney's most recent Star Wars created prominent characters for African-American, Latino and Asian actors. • Advertising campaigns integrate consumers of different races, ethnicities etc. in mainstream advertising (e.g. Cheerios' 2013 "Just Checking" campaign in USA in 2013 depicting a mixed-race family).
Referen-ces	Akaka, Vargo, & Lusch, 2013; Broderick et al., 2011; Chambers, 2011; Cross & Gilly, 2014; Demangeot et al., 2015; Demangeot et al., 2014; Howard, 2016; Huff, 2013; Johnson & Grier, 2011, 2012; Leung et al., 2014; Oswald, 1999; Seo & Gao, 2015		

Con-dition	Tension	Tolerance	Engagement
Cultural navigability: marketplace fluidity that consists of implicit, non-discursive and practical knowledge of more than one cultural context			
Place	• Retail places serving ethnic communities are only available in the areas where these groups live and target their offerings at these groups only, e.g., providing little detail/advice on produce, vendors do not speak the language of the majority group.	• Supermarkets cater to the tastes of culturally different groups but position these products in separate "ethnic" or "specialty cuisine" isles.	• Supermarkets offer foods with different cultural meanings and use product grouping techniques to support consumers in making broader inferences and associations. E.g., instead of segregating the Polish sausage products or Thai noodle products in the "ethnic" or "specialty cuisine" isles, they are displayed as well on the shelf where sausages or pasta are sold.
Representation	• Advertisement presents goods with cultural or "ethnic" meanings without providing guidance with regards to its usage, e.g., detailing how and where a particular cultural dress can be worn by non-members of this group. As a result, consumers perceive cultural diversity as distant. • Travel agencies contribute to negative reputations for some cultures by advising tourists to avoid these destinations without explaining the context. By extension, this encourages consumers to avoid contact with members of these cultures, their artefacts and representations.	• Advertisement designs include offering access to cultural and social capital, e.g., they represent and explain, but do not provide access to (e.g., consumers receive guidance on how and where a particular dress can be worn by non-members but are not presented with the opportunity). • Resorts and hotels promote and offer "all-inclusive" services that are tailored to the culture of the tourists. While convenient, these offerings function as a barrier against access and interaction with the host culture's experiences.	• Transformation of inherited cultural navigability into acquired one is encouraged through campaigns and platforms that facilitate interaction and exchange (e.g., to gain an understanding of cultural dress codes). • Travel service providers facilitate intercultural interactions, instead of limiting them, e.g., balancing consumer convenience and safety with cultural immersion experiences (small-group meals at restaurants outside of the resort, cultural outings etc.) is embedded into the package.
Refer-ences	Caton & Santos, 2009; Cross & Gilly, 2014; Foster, 2013; Gilly, 1995; Hall & Hall, 1959; Kniazeva & Venkatesh, 2007; McTaggart, 2003; Stoll, 2015; Yamauchi & Hiramoto, 2014		

Table 2: Recommended marketer actions and questions for future research to foster multicultural marketplace well-being

Domain	Recommended marketer educator/practitioner actions	Relevant research questions for researcher actions
Security	**Providing balanced representations:** • Reduce bias in advertising representations through increased inclusion and respect of all ethnic groups	• How can marketers balance the need for standardized advertisement with the inclusion and respect of all ethnic groups, beyond the inclusion of multiple ethnic/race models?
	Promoting multicultural engagement spaces: • Create spaces of encounter in supermarkets	• What aspects of a space are seen as threatening/welcoming?
	Building critical multicultural consciousness: • Actively search and share approaches that create safe environments for discussion of multi-dimensional, at times difficult if not controversial, perspectives on privilege, prejudice and discrimination to sensitize current and future marketing professionals, utilizing contexts relevant to their experiences yet stimulating transcendence of [cultural] sectional interests	• How can educators stimulate discussions and introduce concepts to sensitize students to [multicultural] vulnerability versus security, invisibility versus distorted/accurate visibility, denied versus endowed opportunities?
		• How does increased mobility and new migration patterns affect place decisions and how can these decisions be made less threatening/more welcoming?
	Providing employee training: • Train employees in contact with customers to adopt non-threatening behaviors	• Do consumption spaces require 'safe' channels for voicing dissatisfaction over perceived discrimination?
	Encouraging consumer engagement and advocacy: • Enable a platform for dialogue between ethnic groups on company's websites and social media • Invite members of ethnic minorities to draw up communication fitting their expectations	• How do employees in contact with customers unknowingly threaten the latter?
		• Under which circumstances is productive dialogue possible on social media and what role can marketers play in this dialogue?

Domain	Recommended marketer educator/practitioner actions	Relevant research questions for researcher actions
Visibility	**Providing balanced representations:** • Research cultural stereotypes' content (negative/positive) held by dominant and minority cultural groups to avoid use of harmful stereotypes **Promoting multicultural engagement spaces:** • Develop intentional, accessible, non-threatening spaces for intercultural learning **Building critical multicultural consciousness:** • Provide recognition, support and commitment by senior leaders – whether in of business schools as education and research leaders or of industry chief executives – followed by meaningful engagement with diversity becoming a top-level priority, a core organizational and brand value, and a 'modus operandi' embedded across the spectrum of organizational functions and activities **Providing employee training:** • Provide implicit bias and intersectional bias training programs for employees; • Implicit bias and intersectional bias due-diligence with marketing communication service suppliers; • Develop and test media literacy training for consumers; **Encouraging consumer engagement and advocacy:** • Engage diverse consumers in co-creation of product innovations;	• How can cultural representations communicate inclusivity of consumers with diverse range of cultural characteristics, even when some characteristics are not represented in a given collateral? • How can visually non-distinct characteristics be accurately recognized in representations? • How can senior leaders effectively build, communicate and sustain recognition, support and commitment to diversity throughout school curricula and organizations? • How can visible and invisible cultural characteristics be recognized accurately in consumption spaces? • What aspects of consumption places (design, signage, layout) construct consumer visibility? • What are the dimensions of accurate recognition? • What types of counter-stereotyping representations elicit positive responses from other consumer groups?

Domain	Recommended marketer educator/practitioner actions	Relevant research questions for researcher actions
Opportunity	**Promoting multicultural engagement spaces:** • Signal 'welcomeness' **Building critical multicultural consciousness:** • View teaching as a starting point that places the newly-educated professionals in positions from which they can positively spark and drive change towards multicultural engagement **Providing employee training:** • Provide ongoing diversity and sensitivity training for service provision staff, marketing staff and/or marketing service suppliers (e.g., agencies). **Encouraging consumer engagement and advocacy:** • Encourage customers to voice dissatisfaction over perceived non-accommodation in value delivery • Devise multicultural social listening initiatives, including: measuring consumer perceptions of sense 'of welcome' versus sense of discrimination in service deliveries; inviting consumers to engage in co-creation of product and service innovations aimed at improving inclusion	• What are the dimensions of 'sense of welcome' for consumers associated with different sociocultural identity markers (e.g., ethnicity/race, disability, etc.)? • What are the signals of brand/organizations' welcomeness (e.g., verbal, visual, etc.) that positively engage multiple consumer groups? • How can teaching philosophies and approaches be re-thought to encourage discussions and actions towards multicultural engagement? • Can diversity and sensitivity training initiatives be developed to include skills to navigate potential vulnerabilities associated with different sociocultural identity markers?

Domain	Recommended marketer educator/practitioner actions	Relevant research questions for researcher actions
Utility	**Promoting multicultural engagement spaces:** • Create spaces that do not only facilitate inter-group contact through consumption opportunities, but also create sustainable habits that consumers enact as a measure of their perceived utility **Building critical multicultural consciousness** • Explore and expand the range of pedagogical methods and tools that can be integrated with core disciplinary content **Encouraging consumer engagement and advocacy:** • Follow the example of organizations who introduce and foster short and long-term utility of engaging in intercultural collaborations (global universities, multinational organizations) • Explicitly represent potential benefits of engagement with the agenda of cultural diversity for consumers and other market actors (e.g. learning, being accepted, preparing for a future holiday or work assignment abroad etc.)	• Can consumption spaces be engineered to accommodate intercultural interactions that take into account and leverage utility perceptions held by consumers? • How can educators work with educational publishers to expand the range of teaching materials and pedagogical tools provided to integrate more inclusive perspectives in core content? • How can benefits of intercultural interactions within a space be better measured and represented? • What types of representations will motivate voluntary engagement of individuals of various diverse cultural backgrounds? • How can marketers balance representation of utility of engagement with culturally diverse experiences, places and products with other motivations (e.g., world-mindedness, curiosity, appreciation of diversity, etc.) to avoid vulgarizing diversity into a commodity?

Domain	Recommended marketer educator/practitioner actions	Relevant research questions for researcher actions
Competence	**Providing balanced representations:** • Use representation to increase consumers' competences for multicultural engagement **Promoting multicultural engagement spaces:** • Incorporate intercultural competence development into space design **Building critical multicultural consciousness** • Re-examine pedagogical choices and instruction approaches to move beyond 'diagnosing' cultural difference(s) • Commit resources to 'multicultural social listening', i.e. the perpetual gathering of market intelligence on multicultural engagement issue **Providing employee training:** • Analyze failed and successful intercultural engagements to identify patterns and derive strategies and training for better engagement (customer service, sales techniques, conflict management, better in-space communication and signposting for customers). **Encouraging consumer engagement and advocacy:** • Provide means for consumers of culturally diverse spaces to develop their intercultural competence, including explicit customer guidance – on queuing, waiting for service, post-purchase processes, etc. • Engage input of community and other groups, including criticism received, to develop and refine competence to represent multicultural engagement	• How can marketers develop the competence of representing multicultural engagement? • How can diversity representations be framed to reverse negative responses and attitudes towards multicultural engagement? • How can marketers use retail spaces as opportunities to develop their intercultural competence? • What does interculturally competent space design entail? • How can marketers motivate and support consumers to develop their intercultural competence? • Which ways (independent, through interactions) of consumers developing intercultural competence are more effective, and in which conditions? • Which intercultural skills best enable service providers to diffuse conflict in intercultural encounters? • How can marketers encourage consumers to proactively learn about culturally diverse others through marketplace interactions and representations and counteract consumers' cultural sensitivity?

Domain	Recommended marketer educator/practitioner actions	Relevant research questions for researcher actions
Cultural navigability	**Providing balanced representations:** • Cultivate representations that foster cultural openness, interaction and contextualization **Promoting multicultural engagement spaces:** • Create spaces and contexts that foster cultural openness, interaction and contextualization at all ages (e.g. school and community workshops, culturally diverse festivals, markets etc.). **Building critical multicultural consciousness:** • Explore concepts that develop cognizance of the psychological processes underlying the explicit and aversive forms of [cultural] othering, such as implicit association and benevolent and positive stereotyping as a core curricula component **Encouraging consumer engagement and advocacy:** • Provide consumers with contextualization (to offer background and perspective), interpretation (to understand cultural relevance) and encouragement (to appreciate how to consume or use spaces characterized by cultural diversity).	• How can marketers create experiences that build acquired resources? • How can marketing collateral simultaneously portray inclusivity and exclusivity in the marketplace? How does this influence marketplace expectations? • How do business schools leaders and educators create avenues and forums to better understand the psychological underpinnings behind concepts such as implicit biases and stereotyping? • How do marketers create and use spaces foster multicultural awareness and engagement? • What marketing strategies provide consumers with additional contextualization, interpretation and instruction? • What are the parameters, processes and contexts to create curiosity that might spur cultural exchanges?

Figure 1: The bridge towards multicultural engagement