SPECIAL SESSION PROPOSAL
ACADEMY OF MARKETING 2017 CONFERENCE, HULL UNIVERSITY

RETHINKING MULTICULTURAL MARKETING AS A VEHICLE OF SOCIAL INCLUSION AND CONVIVIALITY

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SESSION ABSTRACT

Recent events evidencing recognition and interpretation of cultural diversity and inclusion becoming the breaking point in the fabrics of several contemporary societies are too many to list, with Brexit being one closest to the Academy of Marketing home. As the society overall and the academic community are beginning to unpack multiple, intertwined and complex factors that contributed and continue contributing to these major socio-political shifts, this session bears relevance to the conference theme by addressing marketers’ role in responding to narratives of cultural ignorance, stereotyping and exclusion to support the transformative action for reconciliatory change (Symes, 2016; Giesler and Shankar, 2016). A key aspect characterising the criticism marketing received in this context is failure to recognise and accurately represent the complexity and superdiversity of contemporary ‘lived multiculture’ realities and to promote and defend principles of multicultural inclusion (Mahdawi, 2016; Neal et al., 2013; Wessendorf 2013; Vertovec 2007).

Anecdotal evidence indicates a number of efforts made by marketing practitioners to take a stand against the social threats of cultural polarisation, inequality and discrimination and to actively drive reconciliatory change. Examples include: Amazon’s ‘Vicar and Imam’ ad released in November 2016 in the USA, UK and Germany showcasing men representing two religions sharing a cup of tea and exchanging thoughtful gifts to resolve a common problem (Fortune, n.d.); H&M’s campaign integrating women of different ethnicities and races, appearances and sexual orientations (Mahdawi, 2016); Old Navy and Cheerios releasing and defending campaigns featuring multiracial families (Pérez-Peña, 2016; Sala, 2014); over 70 organisations such as PayPal, Bank of America, IBM, NFL and Hewlett Packard protesting LGBT legislation in the USA (Helmore and Kessler, 2016). However, few concerted efforts so far have been made by marketing academia to inform and support this drive. That is, although a handful of extant studies examine the transformative role of marketing and consumption in such social processes as interactive and multilateral acculturation (e.g., Luedicke, 2015; Kipnis et al., 2014; Jamal, 2003), cultural identity dynamics in multicultural environments (e.g., Cross & Gilly, 2015; Visconti et al., 2014) and intercultural tensions (Kipnis et al., 2013; Broderick et al., 2011), this stream of research is in its infancy.
Against this background, this special session brings together young and established scholars whose work focuses on the role of multicultural experiences and narratives in consumptionscapes, with a two-fold purpose: 1) to consolidate and spotlight knowledge on facilitating effects of marketing on inclusion/exclusion cognitions in multicultural consumer spheres; and 2) to establish and engage a UK-based research community that can inform marketing academia and practice on this important topic in the tumultuous times ahead.

Specifically, the session brings together four studies that each focuses on different aspects of consumer experiences in multicultural marketplaces and examines the effects of these experiences on consumer well-being. Xi, Yen and Yalkin’s longitudinal research explores Chinese “Little Emperors” in the UK and how their acculturation outcomes differ prior to their departure, upon arrival and after getting back to China under the influence of home, host and global consumer cultures in London and Newcastle respectively. Kerrane, Lindridge and Dibb examine how different cultural practices inform transition to motherhood of South Asian women in the UK to showcase their complex and intertwined identity negotiations involving multiple facets, and to broaden our understanding of this consumer group beyond popular stereotypes. Licsandru and Cui explore ethnic consumer responses to frames of multi vs mono culturally primed advertising representations to show that mono-culturally primed advertising is ineffective in promoting conviviality in a multicultural marketplace and to propose a new theoretical framework of inclusive marketing. Finally, Kataeva, Kipnis, Galalae and Demangeot pose a typology of multicultural identities, to showcase the need for unravelling the umbrella term of multicultural identification beyond migrant and biracial consumer groups distinguished by extant literature, to further our understanding of additive versus subtractive identity shifts that can be induced by marketplace experiences among consumers internalising ‘innate multiculturalism’ (i.e., stemming from mixed parentage) or ‘acquired multiculturalism’ (deriving from movement, affiliative cultural links through family and friendships etc). The ensuing discussion of each of the studies, as well as the session overall is envisaged to draw an agenda for future research on multicultural marketing as a transformative driver for convivial engagement in a multicultural marketplace, and to formulate a set of action points for the research network.

All references available upon request
PANEL SPEAKERS AND TOPICS

1. “Acculturation, food, and social media consumption among Chinese Little Emperors in the UK”
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2. “Negotiating motherhood in a multicultural marketplace: Examining the role of consumption for South Asian mothers in the UK”
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3. “Inclusive marketing communications: An investigation of ethnic consumer wellbeing in the multicultural marketplace”
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4. “Unravelling the multicultural consumer: towards a typology of multicultural identities”
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Acculturation, food, and social media consumption among Chinese Little Emperors in the UK

Dongwei Xi, Dorothy A. Yen and Cagri Yalkin
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Abstract

In recent years, marketers have become increasingly interested in the Chinese student population within the UK. According to Nwankwo & Lindridge (1998), as a result of the heterogeneous ethnic market consumption behaviour in the UK, the “one size fits all” marketing strategy might not be able to fully explain all the traits of this consumer segment in Britain. This longitudinal research aims to further advance the understanding of Chinese Little Emperors in the UK and how their acculturation outcomes differ prior to their departure, upon arrival and after getting back to China under the influence of home, host and global consumer cultures in London (a cosmopolitan city with 49% White British in 2012) and Newcastle (a local city with 89% White British in 2012) respectively.

The term “Chinese Little Emperors” refers to a group of individuals that were born after the late 1970s under the one-child policy implemented by the Chinese government. Growing up with plentiful of family resource dedicated from both parents and grandparents, the Little Emperor generation’s willingness to try new things and break tradition coupled with their massive buying power make them an influential consumer segment not only within China, but throughout the rest of the world (St Amant, 2009). Therefore this study aims to explore the before-and-after acculturation processes of the adult Chinese students in the UK. More specifically it explores factors that motivate them to acculturate to the new host culture whilst in China before physically moving abroad. Also, to what extent their pre-acculturation experience affects their acculturation outcomes.

According to Cleveland & Laroche (2007), it is complicated to measure culture’s dimensions and constructs with numbers because they are intangible. Thus, this study adopts a qualitative approach which favours an inductive mode of inquiry. To achieve the purpose of this study, the criteria for the sample include being a Chinese of a 20-30 year old, being the only child in the family and studying a Master degree in London or Newcastle from September 2016 for one or two years. Purposive sampling is used in order to collect longitudinal data from 30 participants; the researchers conduct five interviews with each participant over a period of two years (August 2016, January 2017, May 2017, December 2017, and September 2018). Figure 1 below represents the interview time series design.

A semi-structured Skype qualitative interview (50-70 minutes) was conducted with each of 30 participants while they were still in China in order to capture their pre-acculturation ideologies and consumption behaviour at the time. As Denzin & Yvonna (2013, p.255) suggest with the use of the Internet for research, “a researcher’s reach is potentially global, data collection is economical, and transcribing is no more difficult than cutting and pasting”. All interviews were conducted by a Mandarin-English bilingual researcher. All the interviewees reported speaking Mandarin at home. Thus, the interviews were conducted in Mandarin with the freedom to use English if needed. During the interview, topics about their food and social media consumption, social ties and interactions in China, and their identification of the Chinese culture, British culture, Korean/Japanese culture and global consumer culture are discussed.
The preliminary findings reveal Chinese students’ motivation to acculturate prior to their departure to the UK is very much influenced by perceived cultural distance, perceived ethnic vitality, home country resource, social ties, and their exposure to Global consumer culture, and Korean/Japanese culture, facilitated by the advancement of social media. The study contributes to acculturation literature by specifying and explaining how pre-acculturation factors at home influence consumers’ acculturation experience and outcomes whilst travelling abroad.

**Negotiating motherhood in a multicultural marketplace: Examining the role of consumption for South Asian mothers in the UK**

Katy Kerrane¹, Andrew Lindridge¹ and Sally Dibb²

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**Abstract**

Popular and academic interest in South Asian women’s identities, especially Muslim women, has grown over the last decade, fuelled in part by the aftermath of the ‘war on terror’ and military intervention in Gulf countries (Ahmad 2001; Ramji 2007:1171). There have been growing calls for a broader understanding that goes beyond popular stereotypes of South Asian women as ‘passive, repressed victims of patriarchal culture’ (Ramji 2007:1174) or as ‘docile young women’ (Bagguley and Hussain 2016:43) who are ‘uninterested in education and destined for arranged marriage (Ramji 2007:1174). This paper responds to the call within Transformative Consumer Research (TCR) to research ethnic minority consumers in ways that move beyond dichotomies such as home/host, dominant/dominated (Visconti et al. 2014). A focus on acculturation may overlook how gender norms are contested and reproduced both within and at the intersection of different cultures (Brah 1996; Nadim 2016).
Instead, this paper contributes to the TCR agenda by furthering our understanding of South Asian women, and how they negotiate and challenge gender norms through their consumption practices. In doing so, the research may help to encourage academics and marketers to examine ‘taken-for-granted presumptions’ regarding South Asian women, and break down wider ethnic stereotypes (Visconti et al. 2014:1908). Thus the study seeks to recognise the complex, lived experiences of South Asian women living in the UK, as they negotiate the transition to motherhood, situated in a multicultural marketplace.

Consumer research on the transition to motherhood suggests that expectant and new mothers are expected to consume appropriately (Carrigan and Szmigin 2004; Miller 2014; Thomsen and Sorensen 2003; Voice Group 2010a; 2010b). Consumption is strongly intertwined with the norms of ‘good’ mothering, with women expected to purchase everything they need before birth, as well as consuming an array of expert advice (Hays 1996, Miller 2003). However much of this research focusses on white, middle-class mothers (Cappellini and Yen 2016). Relatively little is known about the consumption practices of new mothers at other intersecting positions in society, such as ethnic minority women (Banister et al. 2016; Voice Group 2010). This study provides marketing academics and practitioners with a rich account of how a particular, heterogeneous group of ethnic consumers negotiate the overlapping gender and consumption norms surrounding motherhood.

The research examines the experiences of South Asian mothers living in the UK. In the context of this study, ‘South Asian’ refers to participants who hail from India, Pakistan and Sri Lanka. In-depth, phenomenological interviews were carried out with a purposive sample of 23 women, which consisted of mainly second- or third- generation women, as well as 4 first-generation women. Thematic analysis was used to analyse the data (Braun and Clarke 2006), and themes were developed through a series of ‘part-to-whole’ iterations (Thompson 1997).

The findings suggest that consuming appropriately during the transition to motherhood was different for participants in several ways. Cultural practices were mediating the market’s role in buying baby products, such as prams. In contrast to white, middle-class mothers (Afflerback et al. 2014; Miller 2007; 2014), women in this study typically did not express a need to ‘nest’ or purchase everything they needed before birth. When women did purchase items beforehand, they regarded them in somewhat mundane, practical terms, rather than as a symbolic means for ‘becoming good mother’ (Thomsen and Sorensen 2006:918). Women in this study were therefore able to resist the norms of ‘good’ motherhood that encourage women to be ready for the baby’s arrival. South Asian cultural practices, such as remaining indoors after birth for several weeks, were mediating the market’s role during the transition to motherhood.

However, like their white, middle-class counterparts (Miller 2003), participants were also expected to consume expert advice appropriately. Yet the process seemed to be heightened for women in this study, as they were subject to competing forms of expert advice. Participants were accountable to both medical experts, but also to South Asian forms of expert advice, which were intertwined with South Asian family hierarchies and cultural
practices surrounding birth. For example, participants modified their food consumption according to competing forms of expert advice in order to minimise risk to their babies, within multicultural consumptionscapes. Participants were negotiating between these forms of expert advice and learned to demonstrate that they were experts on their own child (Kehily 2014; Miller 2003).

Furthermore, many women in this study were also negotiating their mothering identity alongside their gender identity as independent women. Having negotiated access to higher education and/or marriage before becoming mothers, participants were usually keen to return to work. To do so meant continuing to challenge and push the boundaries of gender norms, by negotiating the division of domestic and caring responsibilities with their husbands and within family hierarchies.

This study broadens our understanding of South Asian women beyond popular stereotypes, by examining the role of consumption as they become mothers. The research outlines how these consumers occupy a position that can render them as vulnerable, yet active negotiators of gender and consumption norms surrounding motherhood.

Inclusive marketing communications: An investigation of ethnic consumer wellbeing in the multicultural marketplace

Tana Cristina Licsandru and Charles Chi Cui
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Abstract

In recent years, reaching to ethnic consumers has become crucial to the success of brands in the multicultural marketplaces. Due to the increase in ethnic diversity, marketers have been active in providing differentiated appeals to distinct ethnic consumer segments, an approach known as ethnic marketing. Despite its long history of over 80 years, ethnic marketing research exploring the impact of ethnicity depictions on ethnic consumers’ wellbeing and identity dynamics is still in its infancy (Bennett, Hill, & Oleksiuk, 2013; Demangeot, Broeckerhoff, Kipnis, Pullig, & Visconti, 2014). There is a need for sound theories and empirical evidence investigating whether the ethnic-based approach to marketing segmentation and targeting is effective for ethnic consumers’ benefits and how it can facilitate a more inclusive and positive discourse in countries of enhanced ethnic diversity.

Recent studies critique the reliance on narrowly targeted demographics, such as ethnicity, to reach to the diverse audiences, an approach that is often used in ethnic marketing. Evidence from research and practice shows that when marketers misunderstand the complex cultural identities of ethnic consumers, ethnic marketing strategies risk to cause exclusion, vulnerability and cultural stereotyping, transmitting non-inclusionary messages (Broderick et al., 2011; Grier & Brumbaugh, 1999; Jafari & Visconti, 2014; Kipnis et al., 2012; Ringold, 1995; Smith & Cooper-Martin, 1997). This raises a question about the theoretical soundness
and practical plausibility of ethnic marketing towards consumers with complex ethnic identities that come from a multicultural background. Furthermore, the global socio-political environment in recent years has witnessed an increasing trend in social segregation, the discourse on immigration and multiculturalism being characterised by increased tensions and divergences. In such a volatile social and political context, it becomes increasingly pertinent to understand how ethnic marketing could stimulate the positive intergroup conviviality in the multicultural societies (Demangeot, Broderick, & Craig, 2015) and enhance multi-ethnic integration and harmonious interaction for multicultural consumers’ wellbeing.

To address this gap in the extant literature, the purpose of the current research paper is to analyse how marketers can use depictions of ethnicity in marketing communications in order to enhance consumer wellbeing, lower prejudice and change the discourse on migration issues. Drawing on the extant research from a multidisciplinary background and on empirical data from 23 in-depth interviews with ethnic consumers, we propose a new theoretical framework of inclusive marketing which explores the influence of ethnic marketing communications on ethnic communities’ inclusion and conviviality. During the interviews, twenty-three informants of varied ethnic backgrounds and lengths of residence in the UK were exposed and asked to discuss a collection of ethnic embedded print advertisements previously featured in the British media. The data analysis was informed by grounded theory (Glaser & Strauss, 1967), following the three phases of iterative coding recommended by the constant comparative technique.

Our results show how ethnic consumers’ wellbeing and felt inclusion in the mainstream society are interrelated with several crucial factors in ethnic consumers’ cognitive and affect process when perceiving and responding to the marketing environment. Particularly, our findings indicate that multi-ethnic embedded marketing communications are likely to effectively enhance the multi-faceted identity of the multicultural consumer and to promote a sense of acceptance and belonging to the broader society. Using multicultural cues in advertising appeals provides a more accurate representation of the diverse societies and can potentially be a viable solution against vulnerability and prejudice. This finding can be interpreted in the light of the common in-group identity model (Dovidio, Gaertner, & Saguy, 2007; Gaertner, Dovidio, Anastasio, Bachman, & Rust, 1993), suggesting that depictions of multiple ethnicity cues in marketing communications that are readily available to large masses of population may potentially determine individuals of distinct ethnic backgrounds to perceive themselves as part of a single, more encompassing, group. This, in turn, may enhance cross-ethnic similarities and trigger more positive attitudes towards people of distinct ethnicity (Gaertner et al., 1993).

On the contrary, depiction of mono-cultural primes in marketing communications does not appear to be equally effective in the multicultural marketplace, triggering “multiple identity blindness” (Kang & Bodenhausen, 2015), inadvertent generalizations and perceptions of manipulative intent. Mono-ethnic embedded marketing communications can be interpreted as a type of social categorization by assigning people to clearly delineated ethnic groups. This singularity approach to ethnic targeting and segmentation highlights intergroup differences and perpetuates the perception of ethnic minorities as intrinsically homogenous groups
(Sherman et al., 2009; Tajfel & Wilkes, 1963). Hence, mono-ethnic marketing communications are more likely to fall into the “fallacy of homogeneity” (Burton, 2002), omitting the diversity and the complexity of today’s multicultural social reality and transmitting divisive messages.

In sum, our findings show that consumers’ reaction to ethnic targeted marketing communications is the outcome of more complex experiences in the marketplace that impact on their welfare, such as feeling socially alienated, vulnerable and excluded. For these reasons, we argue that the scope of ethnic marketing research should go beyond effectiveness in terms of ad/brand evaluation or purchase intentions, by investigating the impact that these efforts have on ethnic migrants’ wellbeing and their experience in the broader society. Our research contributes to insights into ethnic consumer behaviour and the role of marketing communications in enhancing social wellbeing and positive conviviality of ethnic individuals in the multicultural societies.

**Unravelling the multicultural consumer: towards a typology of multicultural identities**

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¹Coventry University, ²IESEG School of Management

**Abstract**

Many societies and markets now constitute arenas of ‘lived multiculture’ (Neal et al. 2013), whereby multiple, at times contradictory, cultural ideas meet and interact. Marketing researchers and practitioners have recognised that this complexity poses many challenges: it is increasingly difficult for organisations to engage with culturally diverse consumer spheres without acquiring in-depth perspectives into points of concerns around exclusion, stereotyping etc. As evident from the literature, multicultural identities are co-constructed by marketers and consumers (Oswald 1999, Arnould and Thompson 2005, Barnhart and Peñaloza 2013, Harrison et al. 2015). That is, there exists a reciprocal relationship between dynamics of consumers’ cultural identities and the marketplace, where the latter can act as an empowering or disempowering agent. While navigating the consumptionscape, individuals encounter positive and negative experiences. The underlying aspects of how such experiences unravel can be explicated by the (mis)alignment between one’s identity as seen by the consumer(s) and understanding and representation of that consumer(s) projected by marketing activities (Kipnis et al. 2013). Figure 1 (see Appendix 1) shows a conceptual map, outlining four modes of marketers’ ventures (marketing engagement, stereotyping/idealisation, marketing ignorance, and ‘lucky guess’), emanating from (mis)perception and (mis)representation of the consumer, and identity responses of consumers affected by the former. Experiences of (mis)alignment result in cultural identity shifts that can be categorised as additive (i.e. accretion of culture/s while maintaining other internalised culture/s) and subtractive (i.e. exclusion or rejection of a cultural identity in favour of other - see Sussman 2000). In the ‘lived multiculture’ (Neal et al., 2013) conditions recognition and accurate portrayal of consumers is ever more challenging as they negotiate identities that pertain to multiple cultural memberships (Kipnis et al., 2014).
Historically, multicultural identities have been predominantly contextualised and understood in the experiences of migrants. However, at present there is a multitude of ways via which an individual may be or become multicultural. As an umbrella term for individuals who identify with and internalise more than one culture, multicultural identities have been largely explored in the context of migrant and biracial individuals (Phinney 1999, Hong et al. 2000, Berry et al. 2006, Benet-Martínez and Hong 2014). Consumer literature has examined multicultural lived experiences through theoretical lenses of consumer acculturation (Luedicke 2011) and consumer biracialisation (Harrison, Thomas and Cross 2015). While prior studies mainly focus on identity strategies and orientations of such individuals, other types of multicultural identities and the question of how people are or come to be multicultural have received less attention. As emergent complex identities induce a need for consumers to be recognised and accurately represented in the marketplace, an integrative, parsimonious approach to better understanding of multiculturals and their lived experiences is vital.

Building on the literature in the fields of cultural identity, ethnicity, multiculturalism and acculturation, and consolidating extant research on forms of multicultural identity processes this study aims to advance academic knowledge by 1) offering a comprehensive categorisation of sources of multicultural identities, and 2) putting forward a conceptual typology of multicultural identities. Often underpinned by dichotomised dimensions of home/host, mainstream/minority categorisations (Penaloza 1994, Oswald 1999, Jamal 2003), a large body of research is slanted in the direction of exploring identity processes of migrant and racial minorities. However, increasing intertwining of cultures internalised by individuals and across cultural groups calls for recognition of all multiculturals as rightful actors in the marketplace. For instance, multiplicity of cultural meanings within the self-concept can be manifested in diverse categories of individuals, e.g. 1\textsuperscript{st}, 1.5, 2\textsuperscript{nd}, 2.5 immigrants, third culture kids, biracial native-born individuals, sojourners etc. (Penaloza 1994, Oswald 1999, Sussman 2000, Sekhon and Szmigin 2011, Moore and Barker 2012, Cross and Gilly 2013, Harrison et al. 2015). To account for the varied types of multicultural identities, we introduce and categorise cultural sources from which one can draw sense of multicultural self, which we term ‘sources of cultural identities’, as antecedent factors for being and/or becoming multicultural. As such, we distinguish two major pathways along which multicultural identity can evolve. We conceptualise innate multiculturalism pathway as stemming from mixed parentage, whereas acquired multiculturalism pathway is conceptualised as deriving from aspects like movement (through travel or migration) and affiliative (e.g., psychosocial links to a given culture that emerge through relationships, such as marriage, partnership, friendship, or country of living).

Following Peracchio et al’s (2014) argument that identity processes differ depending on when and how cultural systems are acquired, we propose a typology of multicultural identities (see Appendix 2) which represents a conceptual effort towards broadening and consolidating academic knowledge about culturally complex consumerscapes. Rather than focusing on identity processes per se, the typology aims to unfold the many ways of how individuals are and/or come to be multicultural, and raise the question about possible differences in identity shifts pertaining to innate and acquired multiculturalism.
As the ‘lived multiculture’ conditions made it harder to define consumers by traditional social labels (Henderson and Rank-Christman 2016), application of the typology allows for a more holistic understanding and, consequently, better aligned representation of individuals’ multicultural experiences, enabling marketers to avoid inducing conflicting identity shifts and enhance consumer well-being. Concerted with the debates about increasing complexity of multicultural identities (Demangeot et al. 2015), this study opens discussion for further research on unpacking the concept of multicultural consumer to gain a more comprehensive view into complexities of their identities and to facilitate transformative capacity of marketing towards equity and empowerment.

Appendix 1

Figure 1. Conceptual map of the interplay between marketing activities and multicultural consumers identity responses
## Appendix 2

### Table 1. Typology of multicultural identities

<table>
<thead>
<tr>
<th>Sources of cultural identities</th>
<th>Type</th>
<th>Definition</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Innate multiculturalism</strong></td>
<td>Mixed-race individuals</td>
<td>People who belong to more than one racial group (Harrison, Thomas and Cross 2015)</td>
<td>Black-white, Asian-white</td>
</tr>
<tr>
<td></td>
<td>Mixed-ethnic individuals</td>
<td>People who belong to more than one ethnic group</td>
<td>Irish-American, Russian-Armenian</td>
</tr>
<tr>
<td></td>
<td>2.5 generation immigrants</td>
<td>Native-born individuals with one native and one immigrant parents</td>
<td>A person, born in the US, one of whose parents is American and the other is Mexican</td>
</tr>
<tr>
<td><strong>Acquired multiculturalism</strong></td>
<td>Migration</td>
<td>1&lt;sup&gt;st&lt;/sup&gt; generation immigrants</td>
<td>Foreign-born and raised individuals who moved to another country for settlement</td>
</tr>
<tr>
<td></td>
<td>Movement</td>
<td>1.5 generation immigrants</td>
<td>Foreign-born individuals who moved to another country as a child or in early adolescence</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3&lt;sup&gt;rd&lt;/sup&gt; culture kids</td>
<td>Individuals, who have spent a large part of their developmental years in culture(s) different from the culture of birth (Pollock and van Reken 2009)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Refugees</td>
<td>Individuals who are forced out of the country of birth and seek asylum elsewhere</td>
</tr>
<tr>
<td>Affiliation</td>
<td>Travel</td>
<td>Expatriates</td>
<td>Affiliative ethnics</td>
</tr>
<tr>
<td>-------------</td>
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</tr>
<tr>
<td>Country of living</td>
<td>2\textsuperscript{nd} generation immigrants</td>
<td>Native-born individuals with two foreign born parents</td>
<td>A Japanese student who pursues a Masters degree in a UK university</td>
</tr>
<tr>
<td>Relationships</td>
<td>Individuals in intercultural relationships</td>
<td>People who are in a relationship with someone whose culture is different to theirs</td>
<td>Romantic relationship of Russian and Ukrainian couple, family unit of South Indian husband and Canadian wife</td>
</tr>
<tr>
<td>Affinity</td>
<td>Affiliative ethnics</td>
<td>Individuals who enact a culture that is unconnected to their ethnic ancestry through knowledge, regular consumption and customs, ‘until that individual regards herself, and may be regarded by others, as an affiliate of a particular ethnic group’ (Jimenez 2010:1757)</td>
<td>Francophiles, anglophiles</td>
</tr>
<tr>
<td>Historical preconditions</td>
<td>Indigenous people</td>
<td>Descendants of historically native, aboriginal population that became dominated by other arriving cultures through conquest, colonisation, occupation or settlement (United Nations, n.d.)</td>
<td>Native Americans, Australian Aborigines</td>
</tr>
</tbody>
</table>