1

INTRODUCTION TO ETHNIC MARKETING

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1. Introduction

Growing population numbers, increasing purchasing power, and a heightened sense of ethnic pride among ethnic minority consumers across the globe represent significant marketing opportunities (Jamal 2003; Peñaloza 2007). Cultural and ethnic diversity in the marketplace affects and shapes social institutions. As examples, many educational institutions have developed diversity offices to accommodate a multicultural student body and staff, while up and coming chefs and mom and pop restaurateurs steadily incorporate ethnic foods into local cuisine. Ethnic diversity affects businesses by presenting opportunities in developing new markets for a variety of products and services, as well as challenges related to working with diverse workers and consumers.

The extent to which ethnic minority segments of a population integrate into a host society has been a major concern in the social sciences since their inception, and especially during the last seven decades. There is a growing demand for marketing strategies and theories that incorporate ethnicity, ethnic identity, and culture, and recent scholarly work has provided useful insights into ethnic consumers' responses to marketing efforts such as sales promotions, advertising and media, to name a few. Substantial work exists exploring the interplay of ethnicity, identity, consumption and marketing in focusing on major ethnic groups in North America and to some extent in the UK, Europe and Australia.

Ethnic marketing texts (e.g., Pires and Stanton in press) offer practical insights into the marketing opportunities arising out of cultural diversity. Other scholarly work discusses marketing strategies in a multi-ethnic environment (e.g., Cui 1997). A substantial body of work in marketing investigates the impact of migration and resettlement on the consumption experiences of immigrants (e.g., Hui, Kim, Laroche and Joy 1992). However, much of this work stands in isolation from each other. The current text aims to systematically link scholarly work published across different regions of the world, to outline a framework for ethnic marketing, and to serve as a reference point for consumer researchers, doctoral students and practitioners including marketers and policy makers.

2. Ethnic marketing in a globalized market economy

Ethnic marketing is an emerging field, and specific texts on the subject like Pires and Stanton (in press) highlight the importance of understanding the unique needs of ethnic minority consumers and developing resonant marketing strategies that meet their preferences. In such a context, marketers need to be aware of key issues relevant to ethnic minority people, such as ethnic identity and community, as they impact consumption. Such work goes beyond early concerns limited to the location and socio-demographic characteristics of ethnic peoples and the extent to which they differ from ethnic mainstream consumers.

The contemporary global market place is characterised by the simultaneous occurrence of global integration and persistent ethnic, racial, religious, and national difference (Cleveland, Laroche & Hallab 2012; Peñaloza and Gilly 1999). World-wide immigration patterns and domestic growth rates of recent decades have contributed towards the creation of large ethnic minority subcultures across the Western world (Jamal 2003). Ethnic marketing public policies are highly contested in the USA and Canada, as well as across Europe and Australia.

Regarding cultural diversity in the marketplace, it is important to appreciate how marketers and consumers are 'positioned within and traversing multiple cultural spheres' (Peñaloza and Gilly 1999, p.84). Co-operation between marketers and consumers, and across subcultures of consumers, is a cornerstone of social and economic development (Gentry et al. 1995). One way of enhancing such co-operation is to better understand how marketers, ethnic minority consumers and mainstream consumers interact with and adapt to one another. Such interactions and adaptations are complex, and extend well beyond the segmentation and targeting efforts of firms; as cities, tribes, and even nations use marketing techniques for their development (Comaroff and Comaroff 2009).

However, it remains true that some marketers retain narrow views of the workings of culture based on their own experience (Jamal 1997; Peñaloza 2007; Peñaloza and Gilly 1999). Whether it arises from a failure of imagination, a failure to reflect upon the cultural processes, interactions, and changes in their own lives and businesses, or a failure to realise that they, too, live in an 'other culture' from the perspective of others, this blindness is both the cause and effect of marketers' tendency to impose their own perspectives on other consumers as well as workers. Traditional approaches to the study of ethnic minority consumer behaviour have been oriented primarily as attempts to gain control over such behaviour in order to influence and direct it. This instrumentalism, while beneficial in terms of short term strategy, has stymied longer term strategic considerations and understandings of the interweaving of ethnicity and market development.

The rise of global markets and global consumer culture, the rapid diffusion of social media globally, and significant changes in lifestyle, global travel patterns and rates of international migration and mobility present significant opportunities as well as challenges in ethnic marketing.

3. Culture change

The issue of cultural difference, interaction, and change is at the heart of ethnic marketing research and practice. Building on the work of many researchers, including Askegaard, Arnould, Kjeldgaard (2005), Peñaloza (1994), and Wallendorf and Reilly (1983), Laroche & Jamal, this volume, provide an insightful analysis and discussion of models of cultural change. A common assumption in acculturation research in marketing is that as a result of prolonged contact and mutual influences between two or more cultures, cultural changes take place, and these changes occur at an individual and a group level.

However, in practice, substantial research focuses on changes that occur to a single cultural group, and in almost all cases this is an ethnic minority group. Further work is needed that incorporates multiple cultural groups at the same time and that includes mainstream consumers. Moreover, substantial differences exist in the way the term acculturation is conceptualized and applied in an ethnic marketing context. In most cases, acculturation is interpreted as one form of an adaptation to new cultural environment, and the paradigm of acculturation as adaption dominates current thinking and practice (e.g., Chirkov 2009). Laroche & Jamal build upon the work of Luedicke (2011) in calling for future research going beyond the bidimensional models of cultural change.

Recent models focused on identity (e.g., Askegaard, et. al. 2005) broadened acculturation to incorporate three sets of institutional acculturation forces and agents: the first is aligned with

a heritage culture, the second is aligned with a receiving culture, and the third is aligned with a global consumer culture. The three agents and forces stand in a co-productive yet competing relation to each other as they inform the four identity positions of hyperculture, assimilation, integration and pendulum.

The models acknowledge fluid movement between identity positions and such movement can take various forms, as the ethnic minority consumers express and experience 'situational ethnicity' (Deshpande, et al. 1986), 'culture swapping' (Oswald 1999), an 'oscillating pendulum' (Askegaard et al. 2005) and 'frame switching' (Luna et al. 2008). Thus, as highlighted by Laroche & Jamal (this volume), ethnic marketers need to note that there is considerable diversity within ethnic minority groups and that people may take on multiple identity positions over the course of their lives. As their sentiments and concerns alter in specific contexts, ethnic minority consumers reinterpret and redefine the boundaries of the groups within which they exist (Jamal 1997). Discursive outcomes such as assimilation, integration, rejection and deculturation, as described by Berry (1980) may manifest; however, rather than viewing these conditions separately or independently from the each other, it is important to note their constant interplay.

As highlighted by Laroche & Jamal (this volume), there remains a need for ethnic marketing researchers to go beyond the current conceptualizations of identity formation, acculturation and intergroup relations in considering the coexistence of two or more cultures. The distinction between acculturation processes and identity positions as outcomes, while useful in demarcating the scope of particular investigations, results in limited understandings of ethnicity overall (Jamal 1997). The idea of an outcome, as the product of a prior process, can only assume substance if the frame of observation is frozen in time (e.g., Chapman 1995) or is generalized across multiple observations. All societies and market institutions are, in some sense, constantly in a process of cultural change, and such changes are usefully examined with attention to internal and external forces and elements. As experienced by ethnic minority consumers, such notions of change may be understood in terms of co-constructive and competing models of time, space, being, having, and consuming (Askegaard et al. 2005).

Scholarly acculturation work often studies various domains of cultural change like food, dress and language choices, which represent important symbolic systems (Barth 1969). Much further work is needed in other symbolic areas such as fashion, media and music consumption. Food, dress and language choices symbolise the manner in which consumers view and define themselves and others as insiders and outsiders (Douglas 1975). The ethnographic study of immigrant consumption necessarily touches upon broader questions regarding the interplay of culture and consumption more generally in appreciating the complex nature of cultural change (Peñaloza 1994; Jamal 2003).

Since the 1960s, immigrants from Latin America, Asia, Africa, the Caribbean and the Middle East have settled in North America, Western Europe and Australia. There are tremendous differences in the level of development and infrastructure of these nations, as well as different standards of living for individual migrants and their families. While somewhat problematic in potentially overemphasizing differences between nations and underemphasizing similarities between them (Nakata 2009), classifying societies as individualist or collectivist continues to be a common practice in ethnic marketing research. Schwartz et al. (2010) attempts to understand the tensions between migrant groups and the societies that receive them in terms of differences in their values as approximated by characterizing the nations of the migrants and the hosts as collectivist or individualist.

Also in this volume, Yang explains how different social goals impact cultural change. Specifically, the author suggests that socialization goal toward collectivism drives people in the Eastern culture of China to exhibit high-context communication patterns, in comparison with the socialization goal towards individualism in Western culture of the USA that brings

about low-context styles of communication. Yang relates differences between the concept- and socially-oriented parental styles to the susceptibility of adolescents to peer influence. Furthermore, the author notes differences in authoritative, authoritarian, and permissive parental styles across the two cultures. Whereas people from the U.S. consider authoritative parenting to be the most effective style for socialization, people from China report the authoritarian style to be the appropriate means of regulating children's behaviour. Research implications support Laroche et al. (2007) in considering acculturative consistency within generations as a relevant factor in understanding family decision-making processes among ethnic minority cultures, while ethnic marketing implications advise the need to use culturally relevant symbols such as authority figures and elders in marketing communications targeting Eastern cultures.

A phenomenon largely under researched in ethnic marketing is category disturbance. Cultural categories are theoretical concepts which are specific to each culture and are acted out in daily life. As Chapman (1992) observed, 'the meeting of different cultures is a sustained experience of classificatory disturbance' (p.158). The social anthropological literature is rich in detailing the moral importance that social groups attach to maintaining the integrity of their systems of classification (Evans-Pritchard 1956; Lienhardt 1961). Differences in social classification can generate perceptual barriers and impact social relations within multicultural environments (Jamal and Chapman 2000, 1997). In the context of the coming together of multiple cultures with varying values and classificatory systems, acculturation can be understood by investigating the structure and direction of the classificatory features which impact consumption (Applebaum 1996; McCracken 1986). A domain relevant to investigating such categories in consumption is the internet.

The Internet has accelerated globalization processes (Angelides 1997), enabling marketers to better tailor their marketing communication programs by developing of culturally congruent websites (Luna et al. 2002). In this context, Bartikowski, this volume, discusses ethnic minority consumers' responses to the Web. Demographic factors, socio-economic status and generational differences within ethnic minority groups account for the digital divide between the mainstream and ethnic minority consumers. The author finds that ethnic minority consumers are adapting social media, mobile devices (e.g., smart phones) and mobile applications more quickly than their mainstream counterparts. The strength of cultural identification appears to play a dominant role in explaining how ethnic minorities respond to marketing communications. His recommendation to ethnic marketers is to make efforts to identify those who care about their ethnic identity and position their communications efforts accordingly. Ethnic marketers can improve the effectiveness of their marketing communication efforts by developing websites that are culturally congruent.

4. Here, there and everywhere: Identity, space and ethnic Entrepreneurship

In emphasizing the relational dimensions of ethnic identity, Tonkin, Chapman, and McDonald (1989) note that "a group or an individual has no one identity, but a variety (a potentially very large variety) of possibilities, that only incompletely or partially overlap in social time and social space" (p.17). The term 'ethnic' can be used to describe any social group (be a minority or a majority group) and the notions of ethnic identity and ethnicity exist in a context of oppositions and relativities (Tajfel 1981; Jamal 1997). Most of the prior work discusses ethnic minority consumers' identity positions in the context of meeting of one's heritage and receiving cultures. Built into such conceptualizations is the notion of space involving a contrast between here (new country) and there (back home). The essays in this section detail how ethnic identity, space and entrepreneurial activities are intertwined.

Visconti, this volume, emphasizes that identities of ethnic and mainstream consumers confront each other in specific spaces that resonate with physical, geopolitical, cultural, social,

ideological and political dimensions. His research extends previous research on ethnicity and acculturation that has addressed the role of space in the context of a contrast between original and destination countries by expanding upon spatial metaphors and thus elaborating the rich and varied multicultural nature of everyday experience. Visconti elaborates how ethnic minorities use local, regional and supranational articulations of physical space in creating more nuanced and richer ethnic identities, how they compare, reinforce, and modify the ethnic stereotypes that others impose on them, and how they become part of a nation in using its social services and in contributing to its cultural life. In viewing acculturation phenomena from the lens of physical, cultural and social spaces, Visconti suggests new research directions in investigating the acculturating experiences of both ethnic minority and mainstream groups and considering more comprehensive social exchanges involving multiple countries and contexts. By incorporating spatial metaphors, his work helps advance ethnic marketing and transformative research and public policy.

Visconti's chapter, like many of the chapters in this book, build upon previous studies that consider consumption to be a personal, social, and material process that constitutes identity and that serves as the terrain for cultural expression. Consumption itself becomes a space (Visconti, this volume) where ethnic consumers experience the joys and pleasures of cultural familiarities and the challenges and discomforts of differences. In ways parallel to theoretical understandings of interpretations and meanings in the consumption of physical goods (Douglas and Isherwood 1980), the essential feature of space appears to be consumers' capacity to make linguistic and poetic sense. Thus, space is very good for thinking through the contexts, meetings, and identity and community constructions of multiple cultures. Space is both visible in the physical sense and invisible in the social, cultural and ideological sense as vital parts of culture and as the arena in which ethnicity and ethnic identity are forged and contested.

The steady rise in ethnic minority populations and their spending power provide significant entrepreneurial opportunities (Jamal 2005; Ram 1994). Previous work by Wamwara-Mbugua (2008) discusses the acculturation experiences of Kenyan immigrants using the metaphor of 'an entrenched African-American subculture' within a U.S. majority culture. Jamal (2003) noted that small and medium sized ethnic minority enterprises, ethnic media, religious and cultural centres act as acculturating agents facilitating ethnic identity formulation. Abid et al. (this volume), contribute to this previous work by emphasizing the social innovations and economic and social contributions to ethnic community of ethnic entrepreneurs. These authors explain the importance of social capital in building and bridging economic relations and consider social innovation as an ethno-marketing strategy for social and economic development and prosperity. The growth of ethnic entrepreneurs moves in the opposite direction from the global consolidation of capital, and thus provides an important source of dynamism in ethnic communities. Their work echoes earlier work that considers ethnic minorities not only as consumers but also as producers (e.g., Peñaloza and Gilly 1999). The authors call for benchmarking the socially innovative features of ethnic entrepreneurship for developing and implementing innovative ethnic marketing strategies.

Also regarding entrepreneurship, Ojo et al. (this volume) track tensions and movements in the UK ethnic marketing landscape, as transnational activities, cross-border flows and the diffusion of ethnic minority entrepreneurship into the mainstream marketplace blur the boundaries among various ethnic groups. Prior research has attributed the growth limits of extended family ethnic minority businesses to family size and trust. The authors suggest that things may change when the younger generation takes control of these businesses. They elaborate additional dimensions of family-owned enterprises, including breaking out of ethnic enclaves, business positioning, and the role of entrepreneurial, symbolic and cultural capital and trust in ethnic entrepreneurship. The authors provide implications for future research that

contextualize and add more nuanced understandings to dynamics of trust among ethnic entrepreneurs.

In a related domain, Ruvalcaba and Venkatesh (this volume) investigate internet-technology adoption among Hispanic small businesses in the USA. Using an ethno-consumerist and ethno-marketing approach to understanding the motivation and barriers to technology usage, they identify cultural factors such as the tendency to stay connected with the community, the need for personal interaction, the lack of trust towards internet technology, and risk aversiveness. Their findings identify a culture-based preference among Hispanic entrepreneurs for having a physical space instead of a virtual one, and stress the importance of developing, maintaining and nurturing interpersonal relations with Hispanic clients. The perception that patterns of social relations within the Hispanic community are at risk triggers potential users' reluctance to use internet-technology. To overcome this reluctance, the authors suggest enhancing the overall value proposition of technology products so that it resonates with Hispanic businesses, and assisting and empowering Hispanic entrepreneurs to utilise the cultural/social capital of the community in their businesses.

Their work raises important lessons for ethnic marketers. For example, the ethno-consumerist and ethno-marketing approaches can provide deeper insights into the cultural dynamics underpinning business practices. In researching ethnic business practices it is important to make explicit social relationships of various kinds, such as the value of business practices in the family and the community, and the organization of time and space. Further, ethnoconsumerist and ethnomarketing approaches assist market researchers in attending to the specific meanings and rituals in business culture and to the culturally constituted nature of market behaviour (McCraken 1986). Implicit in such an approach is an effort to understand the entirety of the business system as manifest in the lived practices through which individuals attribute sense and meaning to artefacts and activities. Because efforts to understand a different culture are always partial (Clifford and Marcus 1986), researchers' pursuit of holistic analysis and cultural understanding is of tremendous value.

5. Globalization, religion and materialism

The rapid and widespread movement of people, capital, and products and services is impacting ethnic consumers across the globe. The integration of multiple heritage and receiving cultures with multiple consumer cultures globally in markets impacts ethnic minority identity formation and re-formulation (Askegaard et al. 2005). Religion is a significant marker of ethnic identity in the global marketplace. Recent ethnic consumer research suggests differences between ethnic minority consumers with high levels of religiosity as compared to those with low levels of religiosity (Jamal and Sharifuddin 2014), with implications regarding materialism (Cleveland & Chang 2009), cultural identity (Lindridge, 2005) consumption (Sood & Nasu 1995), and power in the marketplace (Jamal 1997). Izberk-Bilgin (this volume) examines the myriad ways in which transnational flows of people, capital, products and services, and ideas inform ethnicity and religion in people's consumption and connections to brands. She elaborates the conflation of ethnicity and religion in ethnic marketing research, and explains the divergent trends towards and away from religion in consumption and markets. Distinguishing between consumer activism, ethno-religious ideologies, faith based markets and marketing, the author highlights the convergent efforts of consumers, religious organizations, cultural intermediaries, and government in altering the importance of religion in consumption. Her findings are particularly significant given the ever larger numbers of migrant workers, tourists, expatriates, refugees and students who cross borders, and in the process of doing so, encounter and react to what they perceive to be cultural threats and opportunities, and thus contribute to a heightened sense globally of the 'religiously other.' In closing Izberk-Bilgin

maps future research directions at the intersection of religion, identity, and social relations in exploring how markets and consumption facilitate people's pursuit of personal meaning and spiritual transcendence.

Cleveland (this volume) provides a comprehensive account of the extent to which ethnicity combines with acculturation to advance materialistic values across different cultures and consumption contexts. The rise of global mass media; significant advancements in technology, including the widespread adoption of internet and social media; tourism; cosmopolitanism; English language usage; and an openness to global consumer culture all act as agents of change impacting ethnic minority consumers' predispositions to adapt to other cultures and traditions and gain a materialist orientation. Yet at the same time, divergent counter trends also gain momentum, such that ethnic minority consumers reassert ethnic and religious identities and consumption practices. Ethnic marketers face the challenge of employing themes associated with materialism, such as achievement, success, abundance, status and glamour, while reinforcing ethnic and cultural identities. The author closes with a timely call for anthropological perspectives in research on materialism across cultures.

6. Marketing, market segmentation and targeting

Ethnic difference is a basic consideration in market segmentation, and targeting. Zuniga and Torres, this volume, analyse demographic and lifestyle features of Hispanics, African-Americans and Asian Americans in the USA and point to distinctions in education, technology usage, health care and economic and political activities through which the three groups experience and cope with the forces of acculturation. Hispanics tend to avoid pan-ethnic labels like Hispanic and instead use family origin to identify themselves. They tend to have positive perceptions of the U.S. and view learning English as a pathway to success. Self-reported high levels of brand loyalty characterize them as a valuable market for companies. Political affiliation continues to strongly support Democratic political candidates, as 71% of Hispanics voted for Barack Obama in 2012. African-American consumers continue to grow in numbers and economic power. Those who strongly identify with African culture prefer ads featuring African-American models, and these models appear fairly prominently in TV and print advertising, especially in specialized media. Asian-Americans represent a diverse group in terms of country of origin. Japanese-Americans are more likely to attend to English language media than Chinese-, Vietnamese- and Korean Americans, who preference their native languages. Most Asians are brand loyal but look for high quality brands at reasonable prices. The significant growth of ethnic diversity, combined with growing affluence and purchasing power, active political participation and engagement, and greater use of new technologies in the US offers substantial opportunities, while challenges remain in targeting and segmenting various minority groups in the diverse nature of ethnic groups and their use and preference for different languages.

Sekhon, this volume, explores the links among ethnicity, identity, and consumption in addressing the bicultural self and identity in the in consumption decision making of ethnic minority consumers. While acknowledging generational differences, the author suggests that ethnic minority consumers tend to experience multiple and fluid identities, and that consumption patterns, acculturation levels, and self-relevant experiences help explain identity formation. She argues that ethnic minority consumer decision making is a complex, diverse, and nonlinear process impacted by globalization, transnationalism, and interactivity in the marketplace. Sekhon's work is consistent with recent acculturation work in marketing that considers the impact of macro and micro level factors on identity formation and the construction of ethnicity in consumption decision making.

In another work in this volume, Alam laments the dearth of marketing efforts targeting religious minorities with financial services. The author makes a case for multinational banks

to enter the niche ethnic area of Islamic banking and finance with specially targeted services, and warns that ethnic minority customers tend to be quite analytical and critical, and may have higher than normal expectations for financial service providers. He further advises bank marketers to engage with ethnic minority customers, particularly those with strong ties in respective communities, at the very early stages in developing and tailoring their services and then later in helping disseminate financial knowledge using their own expertise and social networks.

Also important is attending to the variation within subcultures. The study of consumers at subcultural levels poses valuable opportunities to better understand patterns of class, status, and ethnicity. Lindridge, this volume, discusses the key problems underpinning traditional approaches to segmenting ethnic minority markets. He notes that early applications of market segmentation by marketers at the turn of the century encouraged assimilation, whereas later efforts from the 1970s onward emphasized the unique needs of ethnic groups in segmenting markets. He cites the example of Proctor and Gamble targeting promotions for its hugely popular Gain detergent brand to African-American and Latino market segments in the US. His analysis highlights problems in the use of segmentation criteria requiring minimal within-group differences and maximal between-group differences. His discussion elaborates the shortcomings of demographic, geographic, psychographic and behaviouristic measures and the strengths of acculturation measures in segmenting markets and targeting consumers based on ethnicity.

Elliot et al., (this volume) present the case of transcultural consumers who seek to embrace diversity and move beyond the confines of their own cultures by attending cultural festivals and purchasing art. Such consumers view cultural artefacts as opportunities to adapt and transform their personal and collective selves and rework their multiple, nested, and elective identities. The authors argue for an approach to marketing ethnicity that considers consumption as integral to the construction of a transcultural identity. Citing the case of ethnic artists as cultural producers and visitors to the neighbourhood festival as transcultural consumers, the authors make a strong case for marketers to develop strategies that are inclusive of multiple cultural groups. Such scholarly work is emblematic of the significant opportunities in marketing research investigating the role of agency and subjectivity in the production and consumption of ethnicity.

7. Advertising

Yoo and Lee, this volume, explore ethnic consumers' responses to multicultural advertising using a range of theories including identification (Kelman 1961), distinctiveness (McGuire 1984), in-group biasness (Brewer 1979), accommodation, and polarized appraisal (Linville 1982) theories. Overall, those who reported strong sentiments about their ethnicity and identity tended to prefer advertisements that are congruent with their culture and behaviour, and feature ethnically similar models. Further, ethnic minority consumers appreciate ads that show sensitivity to their culture, and demonstrate higher levels of trust for culturally sensitive advertising messages.

Chavez' (this volume) attention to the need for cultural reflexivity in advertising practice and research is a timely one. Unbalanced representations of ethnicity in the marketplace create challenges for advertisers, their clients, consumers, and society. The author speaks of particular challenges related to misrepresentations, faulty assumptions, and personal and organizational interests between cultural producers, consumers, and intermediaries. He elaborates the cultural homogeneity that results from the increased institutional concentration in advertising agencies, client appeasements, and the professional ambitions of advertising executives. Ethnic marketers' tendency to invest authority in cultural intermediaries, in this case advertising agencies, can be self-defeating when they devalue the very cultural knowledge and expertise

they seek. It is important to recognize that cultural knowledge construction in advertising is an inter-subjective process incorporating various subjectivities with differences in power. Implications from this work point to subtle cultural, personal and organizational barriers inhibiting the performance of advertising professionals and the ability of brand managers to accept the expertise of the cultural intermediaries they hire to learn about ethnic consumers. Chavez recommends that advertisers and marketers reflect upon and overcome their organizational biases in producing, circulating, and disseminating cultural knowledge about ethnic minority consumers.

Khairullah and Khairullah, this volume, find cultural differences in how ethnic consumers perceive advertisements. In six studies of Asian-Indian Americans originating from India the authors noted that these consumers are among the wealthiest and highly educated ethnic segment in the US, and include diverse religious, cultural and regional backgrounds. Those with low levels of acculturation report a preference for advertisements with Indian models over those with American models, although such preferences decrease as level of acculturation increases. The authors conclude that level of acculturation can guide firms in segmenting and targeting Indian-American consumers.

8. Ethical and public policy in ethnic marketing

Ethnic minorities are a visible part of consumer culture in major cosmopolitan cities around the globe, triggering the need to apply a policy of fairness and equal opportunity for everyone. Indeed, there exist significant opportunities for making inroads into ethnic minority market segments for those who integrate ethics into their marketing strategy. Pires and Stanton (this volume) provide a comprehensive overview of ethical concerns regarding the way ethnicity is approached and integrated into marketing practices, including the social exclusion and loss of self-esteem by ethnic minority consumers that result from marketers' failure to address specific cultural needs and wants. Reinforcement of stereotypes, incorrect ascriptions to communities, and race-based discrimination are additional ethical issues arising in ethnic market targeting efforts, and these issues are rendered increasingly important and complex in contributing to a 'digital divide' in access to information technology globally. The authors conclude by developing a comprehensive ethical assessment framework for firms to implement ethical ethnic marketing efforts.

In closing the book, Peñaloza (this volume) builds upon several of the previous chapters in discussing contemporary opportunities and challenges in public policy. She points to a growing trend towards greater awareness and sensitivity of ethnicity as a valid part of society and not just private life and emphasizes that ethnic minority consumers actively co-create value in marketing exchanges as both consumers and producers. In contributing insights to public policy regarding ethnic marketing, she highlights the inherently social and relational nature of cultural identity and ethnicity and the different positioning of ethnic groups in terms of access to resources and power structures. Citing the discussion of social plurality and difference in the social sciences, she recommends that public policy workers suspend their belief in their ability to truly know another as the means of attaining the goals of dialogic and more effective forms of communication. She further discusses the legacy of postcolonial relations in developing markets across the globe, and points to the growing realization among ethnic consumers that market activity can be harnessed for community development and the need for unifying public policy that serves the national mandates of fair and equal treatment. For public policy, ethnic differences and the reproduction of unequal power in the marketplace remain at the top of the many issues requiring remedy and corrective action. Recommendations for public policy development and implementation point to the importance of positioning ethnic groups, and not just individual members, as valuable entities in their own right, worthy of recognition and

address as agents, and to the necessity of treating ethnic groups and people as equal participants in relation to others in the marketplace and in society.

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