

**Ethnic identity, consumer ethnocentrism, and purchase intentions  
among bi-cultural ethnic consumers: "Divided loyalties" or "dual allegiance"?**

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**ABSTRACT**

Consumer ethnocentrism has been studied extensively in international marketing in the context of one's country of residence. This paper investigates for the first time the notion of "*dual ethnocentrism*", which may be encountered among ethnic consumers who have an allegiance toward, or divided loyalties between, two countries: One with which they are ethnically linked, or "home", and one where they presently live and work, or "host". The study examines the relationship between ethnic identity, dual ethnocentrism, and purchase intentions among ethnic consumers, a market segment of growing importance in research and practice. The analysis focuses on differences in the respondents' home- and host-related ethnocentrism and finds that indeed ethnocentric feelings and their effects differ depending on the country of reference. In this light, the study suggests that ethnocentrism is a considerably more complex construct than previously thought, advances our understanding of ethnicity and ethnocentrism, and discusses the theoretical and managerial implications arising from dual ethnocentrism.

**KEYWORDS**

Ethnocentrism, Ethnic Identity, Ethnicity, Purchase Intentions, Country and Product Images

# **Ethnic identity, consumer ethnocentrism, and purchase intentions among bi-cultural ethnic consumers: “Divided loyalties” or “dual allegiance”?**

## **INTRODUCTION**

The effect of ethnicity on consumer attitudes and purchase intentions has been studied extensively in both psychology and marketing (e.g., Laroche, Chung, & Clarke, 1997; Swift, 1999; Burton, 2002; Ouellet, 2007; Papadopoulos, Laroche, Elliot, & Rojas-Méndez, 2008; Luedicke, 2011). For instance, ethnicity plays a critical role in predicting and explaining the consumer decision-making process (Podoshen, 2009); ethnic origin has been shown to be a strong predictor of a variety of consumer attitudes and behaviours (Laroche et al., 1997); and consumers sharing a similar ethnic background were found to display similar buying behaviours (Herche & Balasubramanian, 1994).

Individuals who migrate to foreign countries, or who are born to immigrant parents in a host country, are affiliated de facto, howsoever strongly or weakly, with two places that may or may not be aligned economically, politically, or culturally. Hence, it is possible that ethnic consumers may experience some kind of "dual allegiance", an affiliation with two countries at the same time. The fact that they may have divided loyalties between the country with which they are ethnically affiliated and their country of residence, which will be referred to for facility as the “home” and “host” countries, respectively, provides a unique opportunity to study various market-related behaviours and phenomena.

A prime case in point of the theoretical and practical relevance of this theme, which at the same time exposes a significant gap in past research in international marketing, can be found in the notion of ethnocentrism, or the belief in the intrinsic superiority of one’s own cultural or other group and the concomitant inferiority of others, which is known to affect consumer behaviour (Shimp & Sharma, 1987). Dmitrovic, Vida, and Reardon (2009) show that the more a consumer identifies with his/her own country, the higher his or her level of consumer ethnocentrism and

unwillingness to buy foreign-made products. This raises the salience of a key question: *Which* is an ethnic consumer's "own country"? Stated differently, *in relation to which country* might an ethnic consumer hold ethnocentric views? The country of ethnic affiliation or that of current citizenship or residence? The home or the host? Perhaps both, in some state of equilibrium? Or might ethnic consumers have divided loyalties between the two? More to the point, specifically in the context of international marketing: What might be the effects of "dual ethnocentrism" on marketplace behaviour, and, specifically, on consumers' willingness to buy products from either and/or both the home and host countries? It is these kinds of questions that past research has not addressed from the perspective of dual ethnocentrism and that the present study aims to examine.

More specifically, this study intends to examine i) the effect of ethnic identity on ethnocentric behaviour, and ii) the impact of dual ethnocentrism on purchase intentions, in relation to the two countries with which consumers are affiliated. The principal compelling element in this study, therefore, which comprises its main contribution, is consumers' identification with the notions of home and host countries in an ethnic context, and the forces that influence their relationship with places and their offerings.

The next section presents an overview of the theoretical underpinnings of ethnic identity and consumer ethnocentrism followed by the study's main hypotheses. Next, the research methodology is discussed, including research design, sampling process, operationalization of constructs, and fieldwork. The third section presents the data analysis and results, and the paper concludes with a discussion of the theoretical and managerial implications of the findings and directions for future research.

## **CONCEPTUAL FRAMEWORK AND DEVELOPMENT OF HYPOTHESES**

The primary constructs examined in this study are depicted in the conceptual framework shown in Figure 1. This section discusses the constructs in the framework, using the theoretical and

empirical links drawn from the literatures on ethnic identity and consumer ethnocentrism to elaborate on the notion of dual ethnocentrism and develop the study's hypotheses.

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Figure 1 about here

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### **Consumer Ethnicity and Ethnic Identity**

In broad terms, ethnicity refers to the ethnic group with which one identifies or is affiliated by virtue of one's personal or parental place of origin. Ethnic origin is considered a natural identification with the original ethnic group, that into which the individual is born (Pires & Stanton, 2000); a person's origin is a set demographic trait that does not vary in intensity and cannot be influenced by one's attitudes or behaviours. On the other hand, ethnic identity, or one's felt affiliation with an ethnic group, "can be of variable intensity over time, affecting group strength" (Pires, Stanton, & Cheek, 2003, p. 225). That is to say, ethnic identity is a dynamic dimension that can adapt, transform, or evolve (Lindridge, 2010).

Identities serve as behavioural guides for individuals, who are expected to interact with others and behave in a manner consistent with their view of self; as emphasized by Burke and Stets (2009, p. 118), "It is assumed that individuals as group members think alike and act alike. Thus, there is uniformity in thought and action in being a group member". The literature reveals ongoing debate regarding the similarities and differences between personal and social identity. The former is focused on personal attributes, abilities, and characteristics, whereas the latter refers to one's membership in various groups of which one or another may be more salient at any given time and exert a greater influence on individual behaviour (Ashforth & Mael, 1989).

The identity dimension of ethnicity has been the focus of much research. Ethnic identity has often been used to measure the social and psychological transformations of individuals (e.g., Hirschman, 1981; Webster, 1990; Laroche, Papadopoulos, Heslop, & Murali, 2005). The literature identifies a shared ancestry and/or history, language, religion, geographic region of

origin, a group's social networks, and of course value systems and culture, as some of the aspects of ethnic identity that may be of variable importance to different ethnic groups (Weinreich, 1988; Phinney, 1992). For instance, language is an important aspect of ethnic identity for French-Canadians, while elder-youth relationships play a major role in shaping Middle Eastern identities. Notwithstanding such differences, however, a sense of ethnic identification or group belonging is common across groups.

Phinney (1992) posits that ethnic identity can be examined for any group in terms of three dimensions: Self-identification, sense of belonging and attitudes toward one's own ethnic group, and ethnic behaviours and practices. The first dimension is an "ethnic label that one uses for oneself [and] a necessary precondition for ethnic identity" (Phinney, 1992, p. 158); individuals from mixed backgrounds can choose their ethnic label, since they can identify with multiple ethnic groups. The second dimension has been described as an individual's "inclusion in the social collectivity" by assuming a specific role (Pollini, 2005, p. 498); feelings of belonging to one's ethnic group are a key aspect of ethnic identity, and feeling proud about one's background and group membership can buttress one's sense of belonging. The third dimension emphasizes a person's involvement in social activities and participation in cultural events within one's group (Phinney, 1992). Importantly in the context of the present study, ethnic behaviours such as customs, traditions, and social interactions have also been considered in the literature as aspects of consumer acculturation. Drawing upon social identity theory in the context of mundane consumption, Kleine, Schultz Kleine, and Kernan (1993) have demonstrated that individuals are attracted to products that are consistent with, and that enable the enactment of, the various social identities which comprise their sense of self.

In addition, as emphasized by Friedman (1990), "The practice of identity encompasses a practice of consumption" (p. 18), and consumption can be viewed as "an act of self-identification"

(p. 3) and an “aspect of broader cultural strategies of self-definition and self-maintenance” (p. 5). Dmitrovic et al. (2009) further emphasize that in order to understand ethnic consumption behaviour, research needs to investigate the “growing impact of consumers’ national and ethnic identities on their consumption motivations” and “the complexity of consumers’ choice between locally produced goods and their imported alternatives” (p. 524). As distinct from *ethnic* identity, which emphasizes one's affiliation with an ethnic group (Pires et al., 2003), *national identification*, which refers to a connection with a specific *place* where individuals share a common set of rights and duties (He & Wang, 2015), and its impact on consumption behaviours, has also been studied extensively for groups ranging from Canadians and Chileans (Cleveland, Rojas-Méndez, Laroche, & Papadopoulos, 2016) to Japanese (Cleveland, Laroche, & Takahashi, 2015) and immigrants in general (Bardhi, Eckhardt, & Arnould, 2012).

Thus, in summary, identification with an ethnic group serves as a reference point to individual behaviour such that the latter reflects aspects of the former. In particular, research shows that identity, as reflected in self-identification, sense of group belonging, and ethnic practices, influences marketplace behaviour including consumption preferences for local versus foreign products.

### **Consumer Ethnocentrism**

Consumer ethnocentrism has been used in international marketing to explain unfavourable feelings toward foreign countries in general, and specifically toward their product offerings. Ethnocentric consumers tend to be overly patriotic and closed to foreign cultures (Cannon & Yaprak, 2002). Building on the original definition of ethnocentrism in sociology (Sumner, 1906), Shimp and Sharma (1987, p. 280) defined consumer ethnocentrism as “the universal proclivity for people to view their own group as the centre of the universe, to interpret other social units from the

perspective of their own group, and to reject persons who are culturally dissimilar while blindly accepting those who are culturally like themselves”.

Cleveland, Laroche, and Papadopoulos (2009) have stressed that, for ethnocentric consumers, “foreign or global brands represent not only an economic threat but also a cultural menace” (p. 121). Ethnocentric consumers view their ingroup highly, to the extent that they may overestimate the attributes of local products and underestimate those of foreign goods (Wang & Chen, 2004). The impact of ethnocentrism on product evaluations varies across product categories and behavioural contexts (Cleveland et al., 2009), and research shows that the less important the product category, the greater the degree of ethnocentrism associated with it (Chrysochoidis, Krystallis, & Perreas, 2007). Overall, from an ethnocentric viewpoint, the act of purchasing foreign made products may seem "immoral" and "unpatriotic" since it does not contribute to the local economy (Shimp & Sharma, 1987).

### **The Case of Dual Ethnocentrism**

Extant research on both of the above streams, ethnicity and ethnocentrism, has clearly contributed significantly to enhancing our understanding of consumers' marketplace behaviour. However, it is when the two areas are brought together, with a focus on ethnic consumers who are subject to the potential "dual allegiance" or "divided loyalty" phenomenon, where the logic that underscores past studies on ethnocentrism invites further research scrutiny.

Ethnocentrism theory posits that an ethnocentric consumer who lives and works in country A would prefer domestic products and have a dim view of *all* foreign ones; but if this were an *ethnic* consumer whose origin was in another country, K, would this dim view of foreign products extend to products specifically from K? Because if this consumer *also* felt ethnocentric in relation to his or her *country of ethnic affiliation*, then the equation might change: Perceptually, "domestic" products might include those from *both* A and K – in other words, this consumer would "reject all



foreign products except those from K". To further complicate matters, it is possible that an ethnic consumer may feel *more* strongly ethnocentric toward his or her *origin country* than to the *country of present residence*, that is to say, more toward the *home* than the *host* country, *in which case the pivot point for all judgments becomes country K, not A*. Needless to say, any scenario between these extremes is also entirely possible, and it is the examination of questions such as this that constitutes the prime rationale for, and contribution of, this study.

Verlegh (2007) has shown that the more a consumer identifies with his/her home country, the more positively biased he or she is in favor of domestic offerings, and Wang and Chen (2004), and Chryssochoidis et al. (2007) that ethnocentric consumers' positive view of their ingroup leads to an overestimation of local product qualities and an underestimation of foreign goods. Along similar lines, a precondition for consumers' ethnocentric feelings is self-identification with the home country – that is to say, identification with the ingroup (Dmitrovic et al.).

Taking this line of thought to its logical conclusion, consumers' ethnicity is likely to influence their ethnocentric views and affect their purchase behaviour. And since ethnic identity is commonly associated with one's country of origin, it is expected to have a positive impact on ethnocentric feelings in relation to the home country. On the other hand, the impact of ethnic identity on ethnocentrism in relation to the *host* country is less clear and has not been empirically observed. Brewer (1999) found that positive views of home may extend to other friendly countries, and Zeugner-Roth, Zabkar, and Diamantopoulos (2015) extended this notion by stating that foreign countries that share a pleasant relationship with home “could be viewed with indifference, sympathy, or even admiration as long as the ingroup is not threatened” (p. 33). Following this reasoning, since the host country is expected to be viewed positively and admired as the groups' country of residence or second home, ethnic identification with the home country is expected to have a positive impact on ethnocentric feelings toward the host country.

The preceding discussion leads to the following two hypotheses regarding the impact of ethnic identity on home and host ethnocentrism.

H1 A consumer's ethnic identity will have a positive impact on his/her home-country ethnocentrism.

H2 A consumer's ethnic identity will have a positive impact on his/her host-country ethnocentrism.

As noted by Sharma, Shimp, and Shin (1995), consumer ethnocentrism can be described according to three characteristics: It flows from a person's positive affect toward his/her country, coupled with concern over potential economic damage to it as a result of imports; it incorporates an unwillingness to buy foreign goods, and consumers with strong ethnocentric tendencies perceive the issue as a "moral problem" and not just one of economics; and "it refers to a personal level of prejudice against imports" (p. 27). Additionally, Herche (1994) has shown that ethnocentric tendencies explain more variance in purchase behaviour and thus are a stronger predictor of (lower) import buying, and Wang and Chen (2004) that the effects of ethnocentrism are stronger against imports from countries that are less developed than one's own. Klein (2002) also noted that consumer ethnocentrism influences both product judgments and willingness to buy, and that the stronger the ethnocentric feelings toward home, the greater the unwillingness to buy imported goods regardless of their extrinsic or intrinsic features.

Building on this logic, the following hypotheses address the relationship between consumer ethnocentrism and likelihood to purchase local vs. foreign products *but reflect a substantive departure from past studies*: The effect of ethnocentrism on purchase intent is examined in relation to *both* the "home" and the "host" countries with which ethnic consumers are affiliated.

H3a Consumers with higher levels of ethnocentrism related to the *home* country will have a greater likelihood to purchase products affiliated with that country.

H3b Consumers with higher levels of ethnocentrism related to the *home* country will have a lesser likelihood to purchase products affiliated with the *host* country.

H4a Consumers with higher levels of ethnocentrism related to the *host* country will have a greater likelihood to purchase products affiliated with that country.

H4b Consumers with higher levels of ethnocentrism related to the *host* country will have a lesser likelihood to purchase products affiliated with the *home* country.

## **METHOD**

This section outlines the approach to the design of the study including the sample, the choice of places of association, the operationalization of key constructs, the sampling framework and procedures, the data collection instrument and fieldwork, and the data collection outcomes.

### **Sampling Population and Places of Association**

This research was conceptualized as a study of the Egyptian Canadian ethnic group to test the potential effects of ethnic identity and ethnocentrism on purchase predispositions toward products from Egypt, the ethnically-linked "home", and Canada, the "host" country of present affiliation. To satisfy the study's objectives, this sampling frame was selected in order to enable examination of an ethnic group known to have a strong affiliation with its home and host countries, one where the economic, cultural, and geographic differences between its two countries of reference are pronounced, and one that would be large enough to provide a sample of sufficient size and to warrant research that would be relevant not only to theory but also to practice. Egyptian Canadians maintain strong emotional bonds to both Egypt and Canada and constitute the second largest Arab ethnic group in Canada, exceeded only by Arab immigrants of Lebanese origin (Abu-Laban, 2008). In line with past research practice and suggestions, to qualify for the study respondents had

to be either citizens or permanent residents of Canada (Zagefka, 2009) and participants were asked to self-identify as to whether they consider themselves a member of the target ethnic group (e.g., Lindridge, 2010).

### **Operationalization of Key Constructs**

Measures for the main constructs of interest, namely ethnic identity, ethnocentrism, and product preferences, were drawn from broadly accepted scales that have been developed and tested in earlier research using 7-point Likert scales (1 = Strongly Disagree, 7 = Strongly Agree).

*Ethnic Identity (EID)*. Research on ethnicity is voluminous but has not reached a widely agreed upon definition of the construct (Jafari & Visconti, 2015), ethnic identity has often been confused with ethnic origin or race, and most existing ethnic identity measures have focused on ethnic behaviours specific to particular ethnic groups, leading Phinney (1992) to observe that this approach “limits the ability to draw general conclusions about ethnic identity” (p. 159). In this light, to measure the respondents' ethnic identity in relation to their home country, the study used the nine-item Identification with and Desire to Maintain ethnic Culture (IDMC) scale, adapted from Cleveland, Papadopoulos, and Laroche (2011). The scale was found to be robust and is designed to measure ethnic identity by assessing one's sense of belongingness, affirmation, and attitudes toward one's ethnic group, and the importance one attaches to his/her ethnic culture, and so it was deemed highly relevant for the present study in light of the components of ethnic identity that were identified in the preceding review of the literature.

*Consumer Ethnocentrism (CET)*. The Consumer Ethnocentric Tendencies Scale (CET scale) was constructed by Shimp and Sharma (1987), has been validated across many contexts (e.g., Klein, Ettenson, & Krishnan, 2006), has been shown to be culture-neutral (Herche, 1994), and is the most commonly used scale for measuring consumer ethnocentrism in international marketing. The length of the original CET scale, which consisted of 17 items, and the fact that many of the items

were highly intercorrelated, has led many researchers to develop and use subsets consisting of fewer items which have been shown to work as well as the original full instrument. The four-item subset of the original CET scale, which has been tested and validated in several studies (e.g., Klein, 2002; Cleveland et al., 2009), was selected for use in the present study.

*Likelihood to Purchase (LTP)*. Measures for consumers' purchase predispositions toward products from various countries are among the most standard variables in country of origin and product-country image research, which studies the effects of country images on buyer behaviour, including, specifically, in studies of ethnocentrism. A large variety of scales that share both similarities and differences have been proposed over time (e.g., Klein, Ettenson, & Morris, 1998; Ouellet, 2007). This study used the measures that have been developed and tested by Papadopoulos, Heslop, and Ikon Research Group (2000), which have also been used and validated in several studies since (e.g., Knight & Calantone, 2000; Heslop et al., 2004; Papadopoulos et al., 2008). Drawing from these studies, the dependent variable, Likelihood to Purchase (LTP), was measured using two items, "willingness to buy" and "willingness to try".

### **Fieldwork and Sampling Outcomes**

The data was collected through a structured, self-administered questionnaire. The study examined a purposive but systematically developed sample from the Egyptian Canadian community in two major metropolitan areas in Canada. Identifying a sample representative of the current population was facilitated by the presence of reliable lists documenting group affiliation, such as those of the cities' local cultural associations, the student associations of the local universities, and several other databases and community lists in the sampled cities. Participants were selected via a mixed method procedure, which incorporated both random sampling and a systematic selection of self-identified Egyptian Canadians and aimed to mirror the population as closely as was feasible. To maximize flexibility for respondents, increase the probability of reaching out to a more diverse and

representative sample of the targeted ethnic consumers, and help enhance response rates, the questionnaire was made available in identical online and hard copy versions.

Following data cleaning, a total usable sample comprising 308 respondents was obtained, representing a 29.2% overall response rate. The sample included almost equal proportions of female (54%) and male (46%) respondents, and 80% were in the 20-49 age range, reflecting good gender and age distributions. A noticeable majority of the participants (85%) were college or university graduates, in line with the Arab population of Canada which is "twice as likely as other Canadians to have a university degree" (Statistics Canada, 2007). The large representation of educated consumers is very common in international marketing research, since the most educated individuals are the ones who tend to reply to such studies. Past research in fact shows that highly educated respondents are more likely to respond to surveys of this kind and represent opinion leaders, which is "a desirable quality since they influence the views of others in the mass market and are therefore of particular interest to international marketers" (Cleveland et al., 2011, p. 250).

## **DATA ANALYSIS AND RESULTS**

The main part of the analysis consisted of testing for the research hypotheses using Structural Equation Modelling (SEM; Amos v. 22). The SEM results pointed to potentially intriguing response differences and similarities that might shed further light to the "dual ethnocentrism" story that is the focus of this study, leading us to undertake additional post hoc analyses (Howell, 2012) to examine potential variations using Multiple Analysis of Variance (MANOVA; SPSS v. 22).

### **Hypothesis Testing**

Table 1 reports factor loadings, variances, and reliability measures of the latent variables used. In our initial analyses of the data, we examined the convergent and discriminant validity of scales using confirmatory factor analysis (CFA). With regard to convergent validity, all the observed variables load significantly onto the factors they represent. All constructs in the study satisfy the

required criteria, namely a minimum of 0.5 for the AVE (average variance extracted) value of each of the latent variables (Fornell & Larcker, 1981) and AVE estimates that are "greater than the squared correlation estimate" (Hair, Black, Babin, Anderson, & Tatham, 2006, p. 778). In addition, the scale reliabilities were assessed by Cronbach's alpha ( $\alpha$ ) and ranged from 0.91 to 0.95, well above the 0.70 minimum cutoff, indicating satisfactory internal consistency.

Furthermore, the total variance explained in the model for each dependent variable, as shown in Table 1, varied significantly. Ethnic identity had a larger impact in explaining the variance of consumer ethnocentrism toward the home country ( $S^2 = 0.09$ ) than it had toward the host country ( $S^2 = 0.02$ ). The combined effect of both CET scales explained 5% and 22% of the variances for LTP from Egypt and Canada, respectively.

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Table 1 about here

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We next examined the goodness of fit indices for the model (PGFI=0.64; RMSEA=0.86; CFI=0.86; GFI=0.81). The PGFI indicates good fit from the observed data, consistent with the threshold of "parsimonious-fit indices in the 0.50s" (Byrne, 2001, p. 82), while the RMSEA is slightly above and the CFI and GFI slightly below the commonly indicated thresholds. The RMSEA is considered one of the most informative criteria for examining how well the hypothesized model fits the observed data (Byrne, 2001; Bagozzi & Yi, 2012), and the index value here suggests reasonable error of approximation (Byrne, 2001; Kline, 2005). The CFI difference may be explained by its tendency to fit more complex models better than parsimonious ones (Bagozzi & Yi, 2012), while assessments of the GFI have been characterized by disagreements over the appropriate cut-off criteria and its sensitivity to sample size (Bagozzi & Yi, 2012). Overall, as argued by Hooper, Coughlan, and Mullen (2008, p. 57), "allowing model fit to drive the research process moves away from the original, theory-testing purpose of structural equation

modeling” – and, as noted by Mulaik et al. (1989, p. 443), “goodness-of-fit indices do not assess all aspects of a model’s appropriateness for data”. Therefore, taking all measures and criteria into account suggests a reasonably adequate model fit in this case and, by extension, an appropriate test for the theory used to develop the model (Figure 2).

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Figure 2 about here

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As posited in H1 and H2, ethnic identity (EID) is expected to influence consumers’ ethnocentric feelings (CET). Based on the SEM outcomes (Figure 2 and Table 2), EID showed a positive significant effect on CET toward the home country, Egypt ( $\beta = 0.30$ ). This is in line with our first hypothesis, which postulates that the stronger a consumer's ethnic identity, the higher the level of his/her ethnocentrism toward the home country. The findings also show a positive effect of EID on CET toward the host country ( $\beta = 0.14$ ), supporting H2, which predicted a significant positive relationship.

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Table 2 about here

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H3 and H4 refer to the potential effects of CET on the likelihood to purchase (LTP) products from the home and host countries. The results for H3, which deals with ethnocentrism related to the *home* country, show that CET toward Egypt (CET-EG) had a significant influence on LTP for products from both the home and host countries. CET-EG had a significant positive impact on LTP for products from Egypt ( $\beta = 0.23$ ), in line with H3a, while it showed a negative significant impact on LTP for products from Canada ( $\beta = -0.36$ ), supporting H3b. This provides full support for both parts of H3.

On the other hand, the results show that while CET toward Canada (CET-CA) had a significant positive impact on LTP for Canadian products ( $\beta = 0.32$ ), thus supporting H4a, there was no impact from host-country ethnocentrism on LTP for products from Egypt. Therefore, H4b is not supported.



In light of the model results, it appears that the CET effect on LTP did not work for the host country in the same way that it did for the home country: CET toward home influenced LTP for both home and host, whereas CET toward the host influenced LTP only for the host. Overall, then, the findings support the hypothesized structure of relationships with one exception. This pattern of results provides interesting and intriguing insights into ethnic consumers' place-related decision-making that will be discussed in the concluding section.

### **Variations in Ethnic Identity and Ethnocentrism**

As noted above, additional post hoc analyses were undertaken using MANOVA to test for potential variations in responses. These focused on two types of differences, with an alpha level for significance adjusted to 0.001 in all cases (Stevens, 2002):

- (a) *within*-subjects differences in ethnocentrism toward the home and host countries; and
- (b) *between*-subjects variations in ethnic identity and ethnocentrism that might be driven by demographic factors.

Concerning the repeated measures MANOVA for (a) above, the SEM results reported earlier showed that EID had a positive significant effect on CET toward both Egypt and Canada. This led to an expectation that the subjects' ethnocentric feelings might not differ significantly with respect to the home and host countries. The post-hoc comparison of the CET scores (Table 3) bore this out as the results were neither particularly strong nor particularly weak for either country. This is a highly interesting finding that is not encountered in earlier studies on ethnocentrism: It appears that one may be *ethnocentric in relation to two countries at the same time*, that *the level of ethnocentrism toward both countries can be essentially the same*, and, one may speculate, that *allegiance to two countries at the same time may temper the ethnocentric feelings toward either*.

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Table 3 about here

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Turning to the between-subjects analysis, past research has found highly variable and often contradictory results in the relationship between demographics and the variables of interest here (e.g., Chryssochoidis et al., 2007). In this study, a series of between-subjects analyses was carried out to look for potential variations in terms of the respondents' age, gender, length of stay in the host country, and place of birth (i.e., ethnic origin), which might also have led to revisiting the main model using these characteristics as moderators. However, and perhaps not surprisingly in light of the findings in earlier studies, no significant differences were found in relation to any of these variables except for the latter, i.e., ethnic origin. Education was also considered but, especially given the lack of variance in this variable, did not produce any differences either.

To consider the effect of ethnic origin on the key study constructs, ethnic identity and consumer ethnocentrism, Egypt-born and Canada-born subjects within the sample were contrasted against each other. The proportion of Canada-born respondents was small, at 12% of the total (n=36) compared to those born in Egypt (n=235, 76%), with the remaining 12% having been born elsewhere; this distribution is fully in line with the population statistics for Egyptian Canadians, who are a very recent immigrant group to Canada, at, respectively, 17%, 70%, and 13% (Statistics Canada, 2011). Nevertheless, drawing on Cohen (1988) and Ramsey and Ramsey (2013) and using the G\*Power Index (Faul, Erdfelder, Buchner, & Lang, 2013), the sub-samples and total sample for this analysis were shown to be adequate for 80% power and .8 effect size. Therefore, given an appropriate sample and the importance of the issue itself, it was decided to proceed with this analysis: As noted earlier, ethnic origin is an immutable aspect of ethnicity but has been found to influence consumer behaviour in the context of country image effects (Amine & Shin, 2002) and a variety of other consumer attitudes and behaviours (Laroche, Kim, Hui, & Joy, 1996; Laroche et al., 1997).

The results of this analysis (Tables 4 and 5) lead to a number of noteworthy observations. In Table 4, *eight of the nine ethnic identity measures showed significant differences between the two groups* and only one (desirability of acquiring ethnic family values) did not, pointing to a firm link between EID and place of birth. On the other hand, the outcomes in Table 5 show the reverse: With only one exception (higher mean by Egypt-born respondents on "a real Egyptian should buy Egyptian products"), there were *no significant differences between the respondents by place of birth on any of the ethnocentrism variables*. Importantly, this finding provides a possible explanation to the lack of significance in the main model on the relationship between CET-EG and LTP for Canadian products. If anything, the lack of significant differences in ethnocentric feelings toward either country would seem to buttress the speculation made above, that a feeling of dual allegiance may be suppressing sharp differences in ethnocentrism toward the two.

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Table 4 about here

Table 5 about here

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## **CONCLUSIONS, IMPLICATIONS, AND FUTURE RESEARCH**

The primary benefit of this research is the examination of the dynamic and complex place-related behavioural relationships based on ethnic consumers' association with both their ethnic origin and their place of residence. To the best of our knowledge, the current study is the first to examine the relationship between ethnicity and ethnocentrism in the context of ethnic consumers' *dual* affiliation to *both* home and host countries.

The results of the SEM analysis showed that the ethnocentrism scale explained more variance in LTP from Canada than it did from Egypt, one of several findings pointing to the importance of dual ethnocentrism as a potentially influencing factor on ethnic consumers' purchase behaviour in the host markets. More generally, the SEM outcomes provide support for five of the six hypotheses. Ethnic group members who showed a strong ethnic identity turned out to *possess*

*dual ethnocentric feelings* toward "home" and "host" countries (H1 and H2). On the one hand, the influence of ethnic identity toward the home country is rooted in the study's conceptualization of ethnic identity as the connection with one's cultural heritage, that is to say, one's identification with unique values, customs, and history. Hence it is expected that ethnic identity would have a strong positive impact on consumers' ethnocentric feelings toward the home country. On the other hand, as suggested earlier, the favourable view of the host country as a second home contributed to the positive impact of ethnic identity on the respondents' ethnocentric feelings.

Even though ethnocentrism in relation to the home versus host countries did not vary significantly, ethnocentric feelings about "home" had the hypothesized effect on the likelihood to purchase products from the home (positive) and host (negative) countries, thus supporting H3<sub>a</sub> and H3<sub>b</sub>, respectively. It would appear that, in line with ethnocentrism theory, ethnic consumers' preference for home country products contributes to guilty feelings toward purchasing products associated with the host country. On the other hand, while ethnocentrism related to the host country also had a positive influence on LTP for its products (H4<sub>b</sub>), the reverse hypothesis, that host-directed ethnocentrism would impact LTP negatively for home-country products, was not supported (H4<sub>a</sub>). The implication here is noteworthy: *"Love of home" overrides "ethnocentrism to host"*. Respondents may feel strongly positive toward Canada, enough to show a preference for Canadian products – *but not enough to think ill of those from Egypt*.

Ethnic consumers born in Egypt showed higher levels of ethnic identification with it as the home country than their counterparts who were born in Canada. In other words, the fixed dimension of ethnicity, ethnic origin, may influence ethnic identity, the dynamic dimension, and the effect of the former on ethnic identity needs to be further examined across various ethnic groups. Further, Egypt-born subjects showed higher levels of agreement with "real Egyptians should buy Egyptian products" than those born in Canada – that is, the fact that ethnic consumers

have a dual allegiance contributes to mixed opinions as to what a “real” Egyptian might do.

The above finding raises a couple of additional issues worth considering. In one sense it demonstrates the notion of ‘hybridity’ and the dialogical self, in that acculturation involves individuals associated with dual social, cultural, and/or ethnic affinities attempting to reconcile their multiple and often conflicting identities by negotiating “their hybrid sense of self” (Bhatia & Ram, 2004). On the other hand, Stelzl and Seligman (2009) stress that it is also possible that individuals embodying dual ethnic identities may “shed” one value system and adopt the other, either entirely or in part. In consequence, marketing managers should be aware of how affiliation with home can have a negative effect on consumers’ purchase intentions toward the host country.

Further, another line of research shows that higher levels of ethnocentrism have been found more in collectivist societies than individualistic ones (Sharma et al., 1995; Kotler & Gertner, 2002). This study’s ethnic group identifies with a hybrid cultural heritage affiliated with collectivist (Egypt) and individualistic (Canada) societies: The two countries' scores on Hofstede’s Individualism dimension of culture are, respectively, 25 and 80 (Hofstede Center, 2015). Whether or not the collectivism-individualism dimension contributes to a significant variation in ethnocentric levels across cross-cultural samples, thereby also affecting purchase intentions differentially amongst immigrant groups who identify with both home and host societies, calls for more examination.

An additional important consideration is that the study's findings pose a substantive challenge to the distinction between "ethnic identity" and "national identification", as these are traditionally defined mostly in terms of, respectively, emotional and subjective (culture, affinity, sense of belonging, "what one feels one *is*"), versus cognitive and objective terms (rights and obligations, "where one currently lives and works"). This challenge may take one or more of at least four different directions:

(a) First, the findings suggest that there is considerable emotion and subjectivity in identifying with a particular *nation*, even if that is "only" the current nation of residence rather than one's *ethnic* "home". Conversely, the fact that ethnic origin produced significant variations in ethnic identity, but not so in ethnocentrism, suggests that a "hard" demographic characteristic (place of birth) may engender conflicting "dual allegiance" feelings and may, therefore, be more influential than was previously thought. Therefore, the components and antecedents of ethnocentrism as related to home versus host may be more similar or more different than might be thought, calling for new research to explore them.

(b) Traditional ethnocentrism research anchors the construct in one's current place of residence, ignoring the respondents' ethnicity and therefore without reference to competing allegiances; in other words, its operating assumption is that every respondent shares the same idea as to where "home" is – which this study shows is just not the case. Ethnicity, then, might be profitably included in future ethnocentrism studies and may yield new insights in how the construct is understood.

(c) In selecting Egypt and Canada for this study we deliberately chose countries that are very different from each other. But how might the "dual ethnocentrism" notion change if the countries were quite similar and broadly aligned in most respects, such as any two of the U.S., UK, Canada, Australia, and/or New Zealand? Might the home-to-host differences be similar to, or *less* pronounced, or even, since research results cannot be anticipated, *more* pronounced, than those found in the present research?

(d) Finally, and perhaps most importantly, it is conceivable that the home and host countries may be aligned in some ways in the ethnic consumer's mind but not in others. For instance, their views of third countries may be very different and thus may invoke very different ethnocentric feelings. Taking Argentina and Chile as a case in point, Canada is similarly friendly

to both, and an immigrant from, say, Somalia may have little reason to differentiate between them. However, the long-standing border disputes between those two countries may lead a *Chilean* immigrant to Canada to express his/her ethnocentrism *very differently* depending on whether the reference point is Canada or Chile. This raises the question, posed early-on in this paper, as to whether the notion of broad ethnocentrism ("my country is better than any other") might be modified in such cases to include exceptions and adjustments in one or both ways: For instance, exempting the ethnic consumer's home from the broad ethnocentric feeling ("my country is better than any other except K"), and even rising to the level of country-specific animosity for certain countries ("my home, K, and host, A, are better than all others, and in fact I dislike X above all else").

As can be seen from the above, the study's findings suggest that the entire notion of ethnocentrism would benefit if it were *revisited and re-examined from the ground up* under the lens of *dual* ethnicity. In fact, the study's limitations point to a rich stream of research for potential future studies. First, generalizability in this case is somewhat limited, primarily because the sample comprised a single ethnic group and relational context. Replications in different contexts can help to validate, augment, or question the understanding of ethnocentrism among ethnic consumers with a potential dual allegiance. As well, notwithstanding the insights provided by the results, the variance explained by the model was quite low. This can be partially explained by the novelty of our conceptual framework and the complex nature of ethnic consumers' interactions with places, products, and people, which involve a wider range of socio-cultural and marketing constructs than the current research was able to include. In this light, future studies are needed to refine and extend the ethnocentrism construct in its dual form, explore its antecedents, and further develop a deeper understanding of the attitudinal predispositions and likelihood to purchase on the part of bi-cultural consumers.

Furthermore, the small sample size of Canada- versus Egypt-born respondents, while reflective of the corresponding population and adequate for the analysis performed here, suggests that future research among other ethnic groups with different demographic characteristics may require additional analyses that add further insight to the "story" of what dual ethnocentrism means and its influence on behaviour. Finally, this study used "global" instead of product-specific measures, in line with the majority of research in this field and the findings of past studies that global and product-specific measures tend to be aligned (e.g., Klein et al., 1998; Laroche et al., 2005; Ouellet, 2007). Nevertheless, further research can certainly contribute to a better understanding of the issues at hand by distinguishing between product categories and by accounting for the actual "origin" of products, which many involve components from different countries.

To sum up, the findings suggest that the study's main purpose, to explore whether there is merit to considering the notion of dual ethnocentrism, has been served, with a clear answer on the affirmative which points to a fruitful area for future research. Such research can further the current theoretical understanding of ethnic consumers' behaviour toward their home versus host countries, while at the same time the strong appeal of home products to ethnic consumers calls for a more proactive approach on the part of practitioners aimed at countering any of its possible negative effects. Ethnic consumers represent an important market segment not only in traditionally multicultural countries (e.g., Canada, Australia) but also in France, Holland, and other countries where growing immigration is rapidly changing population demographics, and our findings suggest that their views toward their "home" and "host" countries have both similarities and differences that need to be better understood. In particular, marketers in multicultural societies need to assess the most effective policies to enhance identification with, and one's pride to own,



"domestic" products from either the home or host country, thus engendering benefits for both themselves and the consumers they serve.

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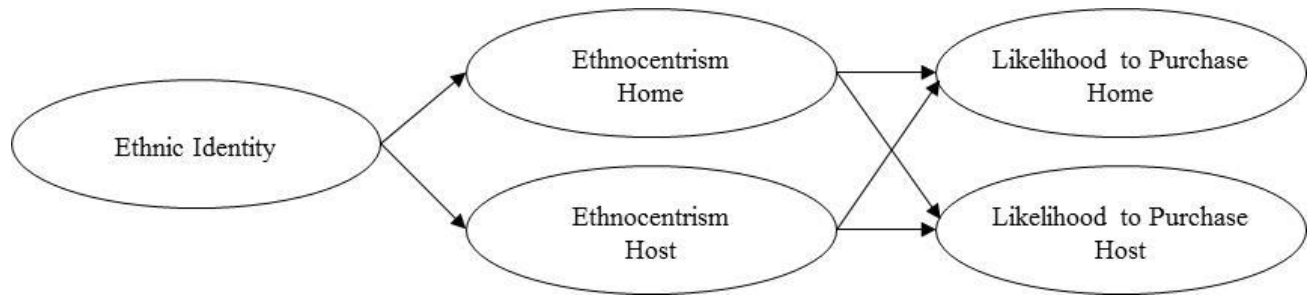
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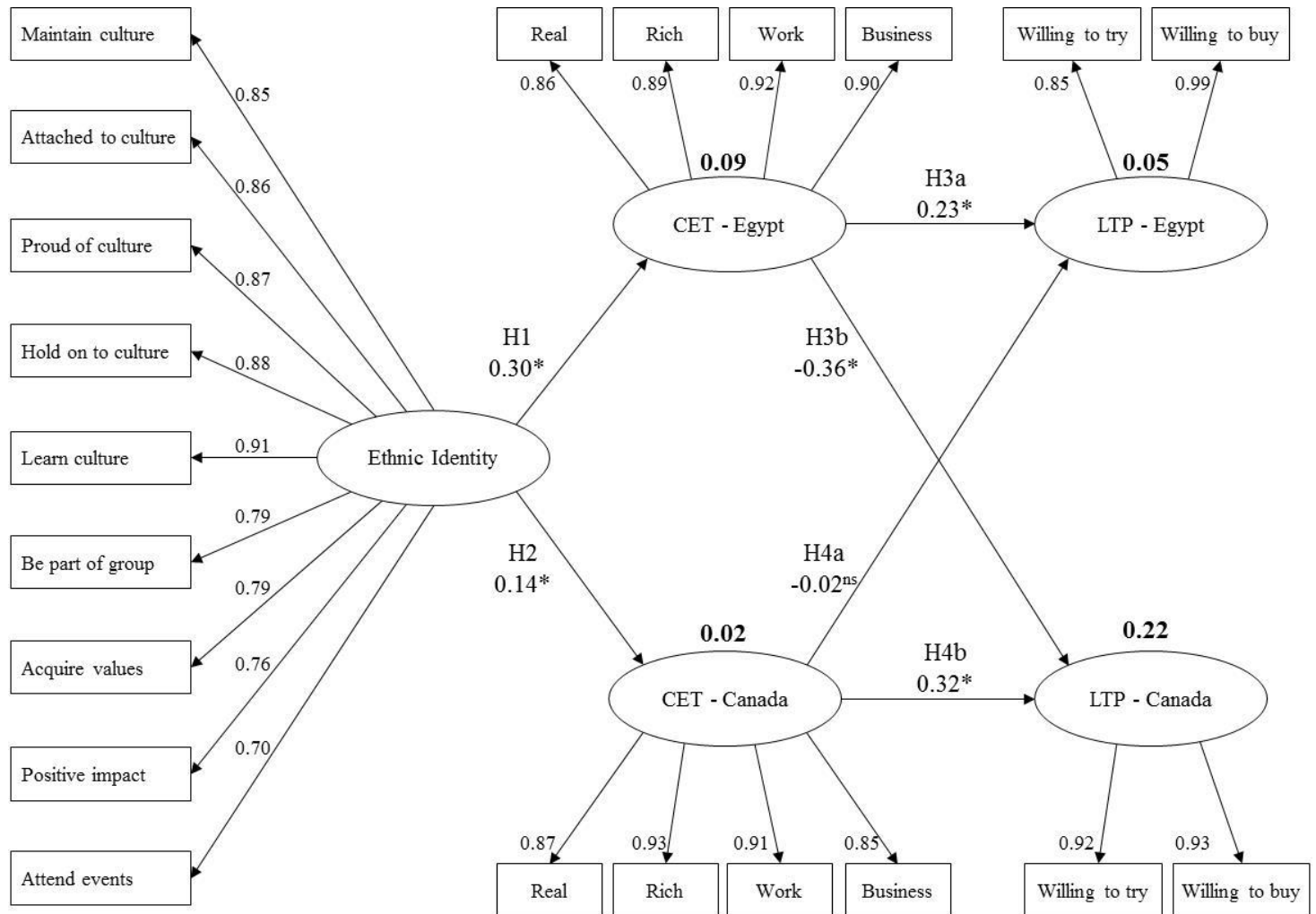
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**Figure 1. Conceptual Framework**



**Figure 2. Structural Model**



Legend:

The total variance for each dependent variable is highlighted in bold.

\* and <sup>ns</sup> : Statistically significant (p<0.05) and non-significant relationships

**Table 1. Factor Loadings, Variances, and Reliabilities**

<b>Construct</b>	<b>Factor Loading</b>	<b>AVE</b>	<b><math>\alpha</math></b>	<b>Variance Measured</b>
<b>EID</b>		0.68	0.95	
It is very important to maintain my EG culture	0.85			
I am very attached to all aspects of my EG culture	0.86			
I am very proud to identify with my EG culture	0.87			
It is important to hold on to my EG culture	0.88			
It is very important for children to learn EG culture	0.91			
I feel very much a part of the EG culture	0.79			
The acquisition of EG family values is desirable	0.79			
The EG culture has the most positive impact on my life	0.76			
Participating in EG holidays is very important	0.70			
<b>CET_EGYPT</b>		0.78	0.94	0.09
Buying foreign puts workers out of work	0.86			
Real EG should buy EG products	0.89			
Buy EG, don't let others get rich off us	0.92			
EG shouldn't buy foreign, it hurts business	0.90			
<b>CET_CANADA</b>		0.79	0.94	0.02
Buying foreign puts workers out of work	0.87			
Real CA should buy CA products	0.93			
Buy CA, don't let others get rich off us	0.91			
CA shouldn't buy foreign, it hurts business	0.85			
<b>LTP_EGYPT</b>		0.85	0.92	0.05
I am willing to try EG products	0.85			
I am willing to buy EG products	0.99			
<b>LTP_CANADA</b>		0.86	0.91	0.22
I am willing to try CA products	0.92			
I am willing to buy CA products	0.93			
EG/CA: Egypt/Canada				

**Table 2. SEM Outcomes**

Hypotheses	Construct Path	Hypothesized Direction	Outcomes	
			beta*	H Support
H <sub>1</sub>	EID → CET-EG	Positive	<b>0.30</b>	yes
H <sub>2</sub>	EID → CET-CA	Positive	<b>0.14</b>	yes
H <sub>3a</sub>	CET-EG → LTP-EG	Positive	<b>0.23</b>	yes
H <sub>3b</sub>	CET-EG → LTP-CA	Negative	<b>-0.36</b>	yes
H <sub>4a</sub>	CET-CA → LTP-EG	Negative	-0.02	no
H <sub>4b</sub>	CET-CA → LTP-CA	Positive	<b>0.32</b>	yes

EG/CA: Egypt/Canada

\* Where significant ( $p < 0.05$ ) relationships exist, the  $\beta$ s are in bold.

**Table 3. "Dual Ethnocentrism" toward Home and Host Countries**

<b>Variables</b>	<b>Ethnocentrism toward *</b>		<b>F-value (4, 303)</b>	<b>Sig.**</b>
	<b>Egypt</b>	<b>Canada</b>		
Buying foreign puts workers out of work	3.7	3.6	2.16	ns
Real EG/CA should buy EG/CA products	3.7	3.7	0.04	ns
Buy EG/CA, don't let others get rich off us	4.2	4.0	3.13	ns
EG/CA shouldn't buy foreign, it hurts business	3.8	3.6	5.13	ns

EG/CA: Egypt/Canada

\* Means from Likert scale, 1 = Strongly Disagree, 7 = Strongly Agree

\*\* Based on repeated measures (within subjects) MANOVA at the 0.001 level.

**Table 4. Place of Birth and Ethnic Identity**

Ethnic Identity Variables	Ethnic origin (born in) *		F-value (2, 303)	Sig.**
	Egypt	Canada		
It is very important to maintain my EG culture	<u>6.0</u>	4.4	20.42	sig
I am very attached to all aspects of my EG culture	<u>5.4</u>	3.5	22.05	sig
I am very proud to identify with my EG culture	<u>5.6</u>	4.4	9.62	sig
It is important to hold on to my EG culture	<u>5.6</u>	4.4	10.25	sig
It is very important for children to learn EG culture	<u>5.7</u>	4.4	9.95	sig
I feel very much a part of the EG culture	<u>5.4</u>	3.7	16.85	sig
The acquisition of EG family values is desirable	5.6	4.8	6.81	ns
The EG culture has the most positive impact on my life	<u>4.9</u>	3.4	17.31	sig
Participating in EG holidays is very important	<u>4.7</u>	2.6	25.92	sig

EG/CA: Egypt/Canada

\* Means from Likert scale, 1 = Strongly Disagree, 7 = Strongly Agree

\*\* Based on between-subjects MANOVA at the 0.001 level; the underlined mean in each pair is significantly higher.

**Table 5. Place of Birth and Consumer Ethnocentrism**

Ethnocentrism Variables	Ethnic origin (born in) *		F-value (2, 305)	Sig.**
	Egypt	Canada		
<b>CET - CA</b>				
Buying foreign products puts workers out of work	3.2	3.8	1.46	ns
Real CA should buy CA products	2.9	3.8	3.69	ns
Buy CA, do not let others get rich off us	3.5	4.1	1.98	ns
CA should not buy foreign, it hurts business	3.0	3.7	2.39	ns
<b>CET - EG</b>				
Buying foreign products puts workers out of work	3.8	3.0	3.78	ns
Real EG should buy EG products	<u>3.9</u>	2.4	10.46	sig
Buy EG, do not let others get rich off us	4.3	3.7	1.41	ns
EG should not buy foreign, it hurts business	4.0	3.1	3.32	ns

EG/CA: Egypt/Canada

\* Means from Likert scale, 1 = Strongly Disagree, 7 = Strongly Agree

\*\* Based on between-subjects MANOVA at the 0.001 level; the underlined mean in the sole significant difference is higher.