

Mixed-Cultural Parentage and Intergenerational Influence on Consumption

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Contents

List of Tables.....	v
List of Figures	vi
Attestation of Authorship.....	vii
Acknowledgements	viii
Ethics.....	ix
Abstract	x
Chapter One Introduction.....	1
1.1 Motivation for Research	8
1.2 Expected Research Contribution.....	10
1.3 Organisation of Thesis	11
Chapter Two Literature Review.....	13
2.1 Culture.....	13
2.2 Mixed –Culture	18
2.3 Intergenerational Influence (IGI)	21
2.4 Attachment Theory.....	28
2.5 Social Identity	30
2.6 Materialism	33
2.7 Chapter Summary.....	36
Chapter Three Study One: Qualitative Research to Identify the Themes.....	37
3.1 Methodology	37

3.2 Sample Selection	38
3.3 Interviews	40
3.4 Data Analysis	41
3.4.1 Intergenerational Influence (IGI) comes from both parents.....	44
3.4.2 Strong IGI from mother.....	45
3.4.3 Cultural Choice	47
3.4.4 Thought on cultural choice.....	48
3.4.5 Creation of own culture within the family unit.....	49
3.4.6 Cultural influence from society / peers	50
3.4.7 Desire to pass on cultures to future generations.....	51
3.5 Chapter Summary.....	52
Chapter Four Conceptual Framework and Hypotheses	53
4.1 Hypotheses	58
4.2 Chapter Summary.....	68
Chapter Five Research Design for Study Two.....	70
5.1 Measurement of the variables	70
5.1.1 Social Identity with Parent's Ethnicity.....	71
5.1.2 Materialism.....	71
5.1.3 Attachment	72
5.1.4 Identification with Parents	73
5.1.5 Intergenerational Influence	73
5.2 Development of the Research Instrument	74
5.3 Respondents	75
5.4 Data Collection.....	75
5.5 Sampling Issues.....	75

5.6 Reliability	76
5.7 Validity	77
5.8 Face validity of the questionnaire	78
5.9 Response Bias	78
5.10 Chapter Summary	79
Chapter Six Data Analysis and Results	80
6.1 Measurement Properties (Validity and Reliability)	80
6.2 Exploratory Factor Analysis	81
6.3 Hypothesis Testing	88
6.4 Results	88
6.5 Chapter Summary	103
Chapter Seven Summary and Conclusions	104
7.1 Major Research Findings	106
7.2 Implications for Academia and Business	114
7.3 Limitations and Directions for Future Research	117
7.4 Conclusions	119
References	121
Appendix 1	135

List of Tables

Table 1.1 – Review of extant intergenerational influence literature	5
Table 3.1 – Qualitative Interview Respondents	39
Table 5.1 – Sample Characteristics of Respondents	76
Table 6.1– Exploratory Factor Analysis	81
Table 6.2 – Linear Regression Results	89

List of Figures

Figure 4.1 – Conceptual Model.....	58
Figure 6.1 – Anxious Attachment Style and Identity Overlap with Mother	94
Figure 6.2 – Living Situation and Perceived Similarity with Father	95
Figure 6.3 – Living Situation and Emulation of Father	95
Figure 6.4 – Avoidance Attachment Style and Emulation of Father	96
Figure 6.5 – Anxious Attachment Style and Emulation of Father	97
Figure 6.6 – Buying to Justify Hard work and Identity Overlap with Father	98
Figure 6.7 – Shopping to Feel Good and Identity Overlap with Father.....	98
Figure 6.8 – Eat, Drink and Be Merry and Identity overlap with Father	99
Figure 6.9 – Living Situation and Identity overlap with Father.....	100
Figure 6.10 – Anxious Attachment Style and Identity Overlap with Father	101
Figure 6.11 – Living Situation and Representative of Father’s Ethnicity.....	102
Figure 6.12 – Eat, Drink and Be Merry and Representative of Father’s Ethnicity	102
Figure 6.13 – Buying to Justify Hard work and Representative of Father’s Ethnicity .	103

Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Signed

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Ethics

Ethics approval from AUT University Ethics Committee (AUTEC) was granted on 08 July 2013, for a period of three years commencing 08 July 2013. The Ethics application reference number is 13/160.

Abstract

Studies on bicultural consumers are exploratory in nature at present, and none have yet addressed the impact of multi-cultural parentage on intergenerational influence (IGI). The research examines this gap in the extant literature. Looking at how consumption is learnt by children of parents from different cultural or ethnic backgrounds (i.e. bicultural by birth).

Using a mixed method approach, eight initial semi-structured interviews with children over the age of 20 who are bicultural by birth were conducted. Thematic analysis was utilised to discover 7 themes. These were: IGI comes from both parents; strong IGI from mother; cultural choice; thoughts on cultural influence; creation of own culture within the family unit; cultural influence from society/peers; desire to pass on culture to future generations. The themes were then used alongside the extant literature to develop the conceptual model.

The conceptual model proposed two constructs (social identity with ethnicity and identification with parent) would impact on strength of intergenerational normative and communicational influence from parents. These direct impacts would be moderated by attachment styles, materialism, living situation and demographics such as gender.

In study 2 the conceptual model was tested empirically using surveys. The appropriate statistical analysis was applied to test the direct hypotheses and moderating variables.

Findings showed mixed support for the proposed hypotheses. Representativeness of mother's ethnicity was found to have a negative impact on IGI from both mother and

father. Compared to representativeness of father's ethnicity, which was found to have a positive impact on IGI from both mother and father. Identity overlap with mother's ethnicity was found to have a positive impact on normative influence from mother and identity overlap with father's ethnicity had a negative impact on normative influence from mother. Dimensions of identification with parent were only found to have an impact in the case of identification with father.

The implications of this research identify the complexity of the impact of culture on intergenerational influence in bicultural consumers. Counterintuitive results from study two establish the necessity for more research into bicultural consumers.

Practically this means that marketers need to understand which constructs of social identity with ethnicity and identification with parents need to be activated to target intergenerational transfer of brands from generation to generation.

This study can be considered an important step in bridging the gap in knowledge on bicultural consumers and IGI. It establishes that social identity with ethnicity has an impact on strength of IGI, and that it doesn't behave in the same manner as current theories on IGI and mono-cultural consumers predict. It raises the awareness of how consumption behaviour in bicultural consumers is learnt differently. Which may be due to the impact of both the cultures in their family life as well as the impact of external forces such as peers and society. By focussing on intergenerational influence this research extends current knowledge of bicultural consumers.

Chapter One

Introduction

Demographics in countries are changing with increased migration across borders. Countries are becoming more multi-cultural as it becomes easier to move around the world and therefore we are seeing a growth in inter-marriage among cultures and consequently an increase in bicultural families. In the United States one in seven (14.3%) marriages in 2010 were between spouses of different cultures (S. N. N. Cross & Gilly, 2013c). New Zealand Statistics (*Quick Stats about Culture and Identity*, 2006) find that 10.4% of the population identifies with being of more than one culture or ethnicity, this is up from 9% in 2001. Further to this 66% of the 17,300 babies born in 2013 in New Zealand were registered as having Maori ethnicity and at least one other ethnicity, this figure is 50% for Pacifica babies, 29% for European babies and 31% for Asian babies registered as multi-cultural (Collins, 2014). The number of bicultural consumers is only set to grow in New Zealand with 69% of couples who listed as Maori in the 2013 census had partners with no Maori ethnicity. 46% of Pacific couples, 24% of Asian couples and 12% of European couples were in inter cultural relationships

(Collins, 2014). This highlights the growth rate of multicultural or bicultural individuals in New Zealand society. This growing rate of bicultural or multicultural consumers can be seen all over the world with growing migration and inter-ethnic relationships. It is therefore an important area that needs to be further researched in consumer behaviour literature. If marketers are to provide the best strategies and products for consumers they need to understand the changing dynamics in the demographics of their target markets.

In the extant literature it is well understood that culture plays an important role in defining an individual. Culture affects the values, beliefs and attitudes of a consumer (Craig & Douglas, 2006; Sojka & Tansuhaj, 1995) which in turn leads to differences in consumption behaviour and preferences. By understanding the differences in cultural behaviours and norms marketers have been able to adjust their marketing strategies and products to target markets effectively, this understanding sees the localisation of strategies designed to meet the needs of different countries' cultures.

However with growing migration, acculturation and biculturalism it is important to start understanding how this "melting pot" of cultures, is influencing the change in consumption behaviour.

The study of consumers who are bicultural by birth is a fairly new topic in consumer behaviour research. Most of the extant literature is exploratory in nature as marketers are starting to look at this growing segment of consumers (e.g. S. N. N. Cross & Gilly, 2013a, 2013b; S. N. N. Cross & Gilly, 2013c; Harrison & Thomas, 2013). With so many variations in cultures that might make up the bicultural consumer it is a very large

and varied topic to be explored. There are many factors to take in to consideration when researching culture and biculturalism including the mix of cultures in the consumer, the country they live in and the influence of each of their parents in explaining and teaching their cultures and cultural norms, beliefs and values to their children and their influence in socialising their child.

This research thesis attempts to further understand one area of bicultural consumers, which is intergenerational normative influence and communicational influence on consumption in a multi-cultural parent family, and how having two cultural influences in a consumer's life affects their consumption as a young adult. By understanding intergenerational influence, we can hopefully understand how cultural values are passed in a multi-cultural home and how this translates into consumer behaviour.

The concept of intergenerational influence is a well-studied topic in marketing. A lot of past research has looked at how consumers learn from their parents. This has mainly been studied from the perspective of consumer socialisation and the influence parents have in socialising their children as the family unit is seen as the largest influence on a child (Olsen, 1993). The reasoning for looking at intergenerational influence from a consumer socialisation viewpoint is often based around Ward's (1974) research and definition that consumer socialisation is how children acquire the skills, beliefs and knowledge to function in society and a consumer driven marketplace. Intergenerational influence is seen to include the transmission of information, attitudes, resources, beliefs, values and behaviours from parent to child (Heckler, Childers, & Arunachalem, 1989; Moore, Wilkie, & Lutz, 2002) and is therefore very similar to the skills acquired in consumer socialisation. Beliefs and values are core to an individual's culture or

ethnicity. Culture is the beliefs and values of members of a society (Ogden, Ogden, & Schau, 2004) and is therefore linked to intergenerational influence as culture forms the basis of the values and beliefs that are transferred from parent to child. Both these concepts are important in consumer behaviour research, because brands and products used in childhood within a family unit often are still used in adulthood (Olsen, 1995). Consumption behaviour is patterned after role models and the transfer of marketplace behaviour occurs naturally within everyday family life as children are socialised through interaction with their parents (Hsieh, Chiu, & Lin, 2006; Moore & Bowman, 2006; Moore, Wilkie, & Alder, 2001; Olsen, 1993).

Intergenerational influence is a topic well examined in the current literature (see table 1.1) however there is little focus on how the melding of two cultures in the home effects intergenerational influence. Current research has a tendency to focus on mother / daughter dyads because historically mothers have been seen as the core shoppers within households, especially with regard to everyday purchases such as groceries and household items (Mandrik, Fern, & Bao, 2004). This leaves a large gap in our current understanding of intergenerational influence, as it doesn't take into account the role fathers play in teaching their children consumption habits.

The extant research into intergenerational influence also has not focussed on bicultural or mixed-cultural consumers. What little aspects of culture that have been covered in the extant literature looks at cross-cultural comparisons between countries (see Childers & Rao, 1992).

Table 1.1 – Review of extant intergenerational influence literature

Author (s)	Sample / Empirical Study	Product / Product Category	Aspect of IGI	Key Findings
Moore-Shay & Lutz (1988)	49 Mother / Daughter dyads	Consumer Packaged Goods	Effectiveness of communication in brand preferences, choice rules and marketplace beliefs	Mothers and daughters are more likely to share brand preferences and shopping styles over marketplace beliefs. Intergenerational influence flows primarily from mother to daughter. Learning occurs through observation.
Heckler, Childers & Arunachalam (1989)	Study 1 – 123 Students Study 2 – 209 non-faculty university staff	Brand and store choice of 22 convenience products and 13 shopping products	Buying behaviour – not specifically related to an aspect of Brand Equity	Parental influence decreases as shopping experience increases. Intergenerational influence is moderated by factors such as age, income and education level.
Childers & Rao (1992)	196 US Families 149 Thai Families	Public and Privately consumed goods	Brand Preference	Peers were more influential in publicly consumer product choices. In Private products Intergenerational influence was greater than peer influence especially for private necessity products.
Olsen (1993)	Life history interviews with 50 children, parents and grandparents	General consumption behaviour	Brand loyalty	Consumption behaviour is patterned after role models and certain product loyalty is transferred between generations more than others
Shah & Mittal (1997)			Developing a theory on intergenerational influence	Literature review on intergenerational influence.

Author (s)	Sample / Empirical Study	Product / Product Category	Aspect of IGI	Key Findings
Webster & Wright (1999)	108 students, 23-27 years old	8 product types defined as high and low risk purchasing	Product choice	Strength of Family relationship is a predictor of Intergenerational influence and that perceived similarity, expertise and product classification moderate strength of family relationship and intergenerational influence
Moore, Wilkie & Alder (2001)	25 young adult women, mutli phased depth interviews	Grocery Shopping	General consumer behaviour.	Presents 19 factors relating to the formation of intergenerational effects on consumer behaviour. Transfer of marketplace behaviour occurs naturally within everyday life
Moore, Wilkie & Lutz (2002)	Study 1 – 102 mother / daughter dyads Study 2 – 25 young adult women	Consumer packaged goods	CBBE	Intergenerational influences some aspects and not others aspects of brand equity in Consumer packaged goods
Cotte & Wood (2004)	137 families, looking at sibling and parental influence	Innovative ness	Consumer Behaviour	Both parents and siblings have an influence on consumer behaviour however parental influence is stronger than that of siblings.
Mandrik, Fern & Bao (2004)	65 mother / daughter dyads	Not stated	Brand preference	ATSCI impacts intergenerational influence of brand preference but not consumption. simple agreement of intergenerational influence overstates the degree of agreement between mothers and daughters.

Author (s)	Sample / Empirical Study	Product / Product Category	Aspect of IGI	Key Findings
Mandrik, Fern & Bao (2005)	65 mother / daughter dyads	20 different product categories	Preference (price / quality) and Brand name / quality	Communication effectiveness is positively related to intergenerational agreement.
Bravo, Fraj & Martinez (2006)	246 respondents (Spain)	Clothes & Accessories and Food & Cleaning products	Consumption	Susceptibility to Intergenerational influence results in family awareness and family influence on consumption patterns.
Hsieh, Chiu & Lin (2006)	421 4 th – 6 th graders	Shoes	Brand attitude	Mothers with a concept-oriented communication style and fathers with a socio-oriented communication style are more likely to influence children's brand attitude.
Moore & Bowman (2006)	110 life history narratives	-	Peer vs. Familial influence on Consumer behaviour	Peers are involved as benchmarks against intergenerational influence, therefore there are joint parent and peer impacts on consumer behaviour
Bravo Gil, Fraj Andres & Martinez Salinas (2007)	360 18-35 year olds (Spain)	Milk, Toothpaste, Olive Oil	Brand Equity	Positive brand information from family effects formation of brand associations and awareness which leads to loyalty and overall brand equity
Bravo, Fraj & Martinez (2007)	30 young adults, in depth interviews	General Consumer Packaged Goods	CBBE	First to look at each dimension of CBBE. Defined each dimension in relation to CBBE. Exploratory research.
Bravo, Fraj & Montaner (2008)	349 Young Adults	3 consumer packaged goods	Associations, perceived quality and price premiums	Family may determine a willingness to pay a price premium. This is mediated by associations with childhood memories and perceptions of quality.

Author (s)	Sample / Empirical Study	Product / Product Category	Aspect of IGI	Key Findings
Mittal & Royne (2010)	265 young adults	Food, clothing, grooming and cleaning products	Family relationship quality and the modality of intergenerational influence	Passive learning by observation is the dominant mode of learning. Intergenerational influence is strong among families with a high family relationship quality than those with a low relationship quality.
Perez, Padgett & Burgers (2011)	300 mother / daughter dyads (Mexico)	13 consumer packaged goods	Brand preference	Intergenerational influence effects brand preference. Coincidence in family lifecycle stronger influence than time away from parents.

This leads to a gap in understanding the role culture plays in how a bicultural individual learns consumption from their parents. The aim of this thesis is to attempt to close that gap. Therefore extending current research into intergenerational influence on consumption into the arena of bicultural by birth consumers will further extend marketers current knowledge of how culture affects intergenerational influence on consumption.

1.1 Motivation for Research

Current research in consumer behaviour has shown that culture impacts the way consumers are influenced by familial or peer reference groups (Childers & Rao, 1992) and that culture reproduces itself through members of a group such as a family (Viswanathan, Childers, & Moore, 2000). Culture has been seen to influence consumption behaviour not just in the field of ethnic consumption (J. Xu, Shim, Lotz, & Almeida, 2004), but also for example in the justification of consumer choices (Briley,

Morris, & Simonson, 2000) and impulse buying (Kacen & Lee, 2002). It has been identified in the extant literature that understanding culture is very important to understanding consumer behaviour (Ogden et al., 2004).

Along with understanding culture, intergenerational influence is a very well studied topic in marketing and consumer behaviour literature. The current literature shows the importance of understanding how consumers acquire their consumption behaviour and marketplace knowledge from their parents (Carlson, Walsh, Laczniak, & Grossbart, 1994). Intergenerational influence literature discusses the passing of brands, preferences and brand equity from generation to generation (e.g. Bravo Gil et al., 2007; Bravo et al., 2007; Bravo et al., 2008; Moore et al., 2001; Moore et al., 2002; Moore-Shay & Lutz, 1988; Olsen, 1993, 1995).

It is well understood how intergenerational influence and culture are linked to consumption behaviour, however the research into this topic in the field of bicultural consumers has not yet been addressed. There is a start to look at the bicultural by birth consumer and understand how being multi-cultural influences consumption (e.g. S. N. N. Cross & Gilly, 2013a, 2013b, 2013c; Harrison & Thomas, 2013), yet the topic of bicultural consumers and intergenerational influence has yet to be studied.

Thus it is important to incorporate culture, intergenerational influence and bicultural consumers into consumption behaviour research. By understanding the growing market segment of bicultural consumers and further understanding how culture effects communication, will help to identify markets and segments and thus further define marketing strategies (Bakir, Rose, & Shoham, 2005).

1.2 Expected Research Contribution

As research into bicultural consumers is a fairly new topic in marketing literature, it is expected that this will be an important addition to the literature and be of significance to both marketing academics and practitioners in the areas of bicultural consumers and intergenerational influence.

For practitioners it highlights the importance of mixed cultural values for the bicultural consumer. This is a step in developing our understanding of bicultural individuals, and moves practitioners away from making assumptions that bicultural consumers learn in the same way as mono-cultural consumers. This means our understanding grows so that as marketers we do not marginalise this segment of society. As society changes, marketers need to understand these changes and adjust traditional views, strategies and theories to best meet the needs of consumers. Understanding the cultural and ethnic influence on intergenerational transfer, will help practitioners develop strategies that will allow brands and products to be passed through generations building stronger brand equity and longevity of brands.

For academics it opens up a new stream of research into how mixed-cultural parentage and intergenerational influence affects consumption behaviour, contributing to the current growing research in the area of bicultural consumers. This thesis contributes to current knowledge, by providing a conceptual framework and empirical results for how bicultural individual's identification with their parents and ethnic identity impacts intergenerational influence. This increases academics knowledge and understanding of

the impact of culture on IGI. Extending current theories that have only previously been tested cross culturally by applying them in a bicultural context.

This thesis uses a mixed methods technique to address the research question at hand. The use of mixed methods allows for deeper insights and to expand the scope of the study into new areas of research (Sandelowski, 2000). Because there is no current research into intergenerational influence and bicultural consumers, the use of study one to explore themes and ideas through semi-structured interviews allows for insight and information that can make a contribution to the development and design of a conceptual model and survey instrument (Sieber, 1973). The themes identified in study one, help to strengthen and provide a robust framework for use in study two (Sieber, 1973). The themes from the qualitative interviews were used to develop the concepts and framework (Greene, Caracelli, & Graham, 1989) of the proposed model in this thesis which examines how social identity with parent's ethnicity and identification with a parent affects the strength of intergenerational normative influence and communicational influence on consumption. Ethnic identification with a parent should lead to stronger intergenerational normative influence and communicational influence on consumption from that parent. The use of a mixed method technique adds to the contribution that this thesis makes to the growing stream of research into bicultural consumers, by giving a more indepth understanding of the concepts explored and the research question at hand.

1.3 Organisation of Thesis

This thesis consists of seven chapters. Chapter one provides an introduction to the research topic and field of study, as well as discussing the importance and objectives of

this work. Finally looking at the expected contributions of the research to both academics and practitioners. Chapter two gives an overview on the extant literature on the background topics, presenting an indepth look into current research in the field of marketing on culture, intergenerational influence, bicultural consumers as well as attachment theory and materialism. Chapter three presents study one, an exploratory qualitative study into the themes and concepts for developing a conceptual model. This chapter details the methodology and results of thematic analysis into eight semi-structured interviews with bicultural individuals. Chapter four builds on the themes and concepts highlighted in study one and the extant literature. Then develops a conceptual model and hypotheses for multicultural parentage and intergenerational influence on consumption. Chapter five details the research design, elaborating on the concepts and the measurement of the variables in the proposed framework. This chapter also looks at sampling, data collection and techniques for data analysis. Chapter six covers the data analysis and results of the research. Finally chapter seven presents a summary of the research, conclusions, limitations of the research, and future research topics that could further this field of study.

Chapter Two

Literature Review

This chapter provides a review of the relevant extant literature. First an overview of current literature on culture is discussed, followed by a discussion on multicultural or bicultural consumers. Third intergenerational influence is reviewed. Followed by an overview of attachment theory, social identity and finally extant literature on materialism is presented.

2.1 Culture

Culture is an important part of an individual's identity and it has been well covered in the extant literature on consumer behaviour. It is agreed that an individual's culture has a deep influence on their beliefs and identity, Craig and Douglas (2006) cite Tylor's (1881) definition of culture as the most widely accepted definition, which states culture is "that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society" (p.323). This is very similar to Sojka and Tansuhaj (1995) who after reviewing cross-cultural literature from 1970-1990 proposed that culture needs to be conceptually defined in

research as “a dynamic set of socially acquired behaviour patterns and meanings common to the members of a particular society or human group, including the key elements of language, artifacts, beliefs, and values” (p. 469). Ogden, Ogden and Schau go on to further delve deeper into culture and describe how an individual's ethnic identity is how an individual defines their own culture, they describe ethnic identity as “a self-designation which relays a person's commitment and strength of association to a particular group” (Ogden et al., 2004, p. 5).

Culture must be defined in all consumer behaviour research for it to be relevant, it is important to delineate the different levels of culture within research to have a greater understanding of its influences on consumer behaviour (Craig & Douglas, 2006; Ogden et al., 2004).

Individualism and Collectivism are the defining theories in current research on the effects of culture on consumer behaviour. This theory is well operationalized and forms the basis for much of the extant literature and “has been accepted in the literature as an important universal, or etic, pattern of cultural differences in behaviour” (Lee, 2000, p. 118). Western culture is individualistic whilst Eastern culture is collectivist or communal (Aaker & Maheswaran, 1997; Childers & Rao, 1992; Craig & Douglas, 2006; Kacen & Lee, 2002). Latin American, African and Southern European cultures are also collectivist in nature (Markus & Kitayama, 1991). Craig and Douglas (2006) divide culture into three further components: Language and Communication, Material Possessions and Values and Beliefs, (the intangible aspect of culture). These three components appear in both individualistic and collectivist cultures. Markus & Kitayama (1991) describe the differences between individualist and collectivist cultures

as seeing the self as either independent or interdependent. Persons from individualist cultures (independent) distinguish oneself from others through expression of one's own unique attributes. Reference groups play a role in self-evaluation in regards to social comparison. Values are higher regarding individuality and being unique, therefore motivational drives are focussed on differentiation, which leads to behaviour that is reflective of personal preferences and desires (Aaker & Maheswaran, 1997).

On the other hand collectivist (interdependent) individuals define themselves by connectedness to others in society (Markus & Kitayama, 1991). Collectivists moderate and control their actions and behaviours due to social norms and their cultural influences (Kacen & Lee, 2002), the values they express are emphasised by their relationships with others (Aaker & Maheswaran, 1997). Their motivational drives are therefore focussed on the need to be similar to others which influences their consumption preferences based on the preferences and needs of those close to them. Briley, Morris and Simonson (2000) found that the basis of the principles of consumer choice comes from cultural knowledge. Consumers from collectivist cultures tend to be more concerned with social norms and in-group similarities than those from individualistic cultures (Aaker & Maheswaran, 1997; Kacen & Lee, 2002; Lee, 2000). Kacen and Lee (2002) also found that across cultures purchasing behaviour is affected by social acceptance. Their research found that in both individualist and collectivist cultures, impulse buying positively correlates to social acceptance, demonstrating the positive correlation between culture and impulse buying, thus confirming that culture has a great influence on consumer behaviour and can act as a moderator on purchasing behaviour. Further to this Briley et. al. (2000) found that consumers activated a different set of decision criteria based on their culture when having to give a reason for

their purchase decisions. Their research looked at a consumer's willingness to compromise on a purchase when they had to explain the reasons for buying prior to making a final purchase decision. They discovered that based on cultural norms collectivist consumers were willing to compromise more for socially acceptable reasons than individualist consumers. This research suggests that decision making knowledge is embedded in culture (Briley et al., 2000).

Childers and Rao (1992) looked at the influence of reference groups across two cultures (Thai and American) to see whether familial or peer-based reference groups had a greater influence. Their premise was that when decisions were not influenced by a peer based reference group, consumers would be influenced by their families and where the consumer is from a collectivist culture the influence of their extended family would be greater.

These cultural differences regarding attitude and behaviour are relevant to the study of consumption. While broad constructs such as individualism and collectivism are important to understanding consumer behaviour they do not take into account the growing movement of cultures crossing geographical boundaries and how acculturation manifests itself in consumer behaviour. "As membership in a culture becomes increasingly transitional, unique elements are less clearly demarcated or distinctive" (Craig & Douglas, 2006, p. 338). Therefore to fully understand consumer purchasing decisions it is important to extend these theories to take into consideration the complexity and changing nature of culture on a consumer.

Markus and Kitayama (1991) go on to discuss how the interdependent self changes with social context due to the self-perception within the context of those around them. This is because the focus is often on those around them.

Within these two broad constructs of culture, individuals can be classified as either allocentric or idiocentric. These terms were developed by Triandis (as cited in Lee, 2000) to distinguish the constructs from a societal level and an individual level. Both idiocentric and allocentric consumers can exist within the same culture because the degree to which a consumer is idiocentric or allocentric is directly related to their self-concept. A study of idiocentrics and allocentrics within an individualist culture by Dutta-Bergman and Wells (2002) supported the concept that allocentrics and idiocentrics appear within the same culture and differ widely in terms of their lifestyles. Their study “suggests that individuals within cultures vary largely in their attitudes, opinions, and behaviours and idiocentric and allocentric predispositions play a central role in this variation” (p. 238).

This variation is even greater when individuals come from a mixed-cultural background. One can assume that there is a greater rate of cultural variances in individuals when there are multiple cultural influences in their lives, especially where these influences are both individualistic and collectivistic in nature. Understanding this difference in culture on consumption is a well-studied and important topic in the extant literature. However very little focus has been given to the mixed-cultural consumer. The next section reviews the current literature into the mixed-cultural consumer.

2.2 Mixed –Culture

Extant literature into mixed-cultural individuals refers to them as bi-cultural, multi-cultural and mixed-cultural individuals. However the majority of this research looks at consumers who are mixed-cultural by way of immigration (for example Kim, Yang, & Lee, 2009; Miramontez, Benet-Martinez, & Nguyen, 2008). Studies look at both individuals who have immigrated to a new country themselves or from those born to immigrant parents where both parents have come from the same country of origin. A lot of bicultural research into immigration has focused on Berry's (1980) acculturation framework which identifies four strategies of acculturation. Assimilation – when an individual relinquishes their cultural heritage and adopts the new culture; separation – this involves keeping ones' original cultural heritage; marginalization – where an individual distances themselves from both cultures; and finally integration – where an individuals maintains their cultural heritage and also adopts the cultural practices and identities of the new culture – this is what is often referred to as the bicultural consumer.

Further research looking into the cognitive implications of biculturalism found that when an individual identified with both cultures and could be considered integrated or bicultural on Berry's scale they were more likely to have greater integrative complexity. This integrative complexity is linked with being more effective at information searching, as well as being more creative and less susceptible to prejudice (Tadmor, Tetlock, & Peng, 2009). Integrative complexity and the behaviour of biculturals by way of immigration could potentially have the same effect in biculturals by way of birth.

When looking at biculturalism and consumer behaviour there are two main models used, these are the Cultural Frame-Switching (CFS) model and the Bicultural Identity

Integration (BII) model. CFS refers to when a consumer switches their cultural responses dependent on their location and cultural cues or surroundings (Craig & Douglas, 2006; Miramontez et al., 2008; Ogden et al., 2004). CFS has been tested across different cultural samples and demonstrated that individuals can adapt their cultural meaning fluidly between cultures depending on situation and context (see Benet-Martinez, Leu, Lee, & Morris, 2002).

However CFS has only been tested on bicultural consumers who are bicultural by way of immigration. This is the same with the other main model in bicultural research the Bicultural Identity Integration (BII) model. BII looks at the degree that a bicultural individual sees their ethnic identity as being integrated and compatible (high in BII) or not integrated and oppositional (low in BII) (Miramontez et al., 2008). The degree to which a consumer's ethnic identity is integrated and compatible is related to cultural frame switching and how cultural cues are adapted in behaviour. The adaption of these cultural cues and acculturation is directly related to consumer acculturation and consumption preferences (Ogden et al., 2004).

Having parents from two different cultures effects the ethnic and social identity of the consumer, and how this then influences their consumption behaviour needs to be further researched so that marketers are able to clearly target this segment of the market.

These models have not yet been applied to the bicultural consumer who is bicultural by way of mixed-cultural parentage. Research into bi-national families by Cross and Gilly (2013a) identified the growing rate of bi-national families and the importance that this has on consumption behaviour. They noted that the knowledge and exposure gained

within a bi-national family and the differing cultural backgrounds enhances consumption and can alter the way individuals consume. Further to their identification of the importance of understanding the bi-national family Cross and Gilly (2013c) have gone on to do a qualitative study looking at how bicultural individuals navigate the diversity within them. “An innate duality; tolerance of difference, understanding of multicultural complexities, appreciation of novelty and the ability to question the norms of society” (S. N. N. Cross & Gilly, 2013c, p. 71) was identified in bicultural individuals. This duality led to four themes identified as openness, splitness, outside the mainstream and badge of honor. These were four themes that participants identified with in their desire to fit in and yet be different as they worked with two identities within. Their paper gives a greater understanding to the importance of identity perceptions of the bicultural consumer if marketers are to understand consumption patterns. However it is only a start in understanding the consumer who is bicultural by birth.

Individuals who are bicultural by way of parentage might have one or both cultural influences in their upbringing and may live in the society of one of those cultures or live in a completely different culture. Acculturation levels and the culture of the society that they live in will affect their consumer behaviour. Consequently multiple cultural influences can affect the behaviour of the multi or bicultural individual.

Intergenerational influence is the term for how we learn behaviour from our parents; most consumption behaviour is learnt this way. Intergenerational influence is linked to ethnicity and culture as this is where beliefs and values are learnt and passed down through generations (Woehrer, 1982). As discussed earlier culture is a significant

contributing influence in behaviour, with changing cultural dynamics in a household, cultural diversity is changing the traditional consumption roles within a home (S. Cross, 2007). With these changing dynamics in the household it can be said that being multi-cultural modifies the intergenerational influence on consumption and it is therefore an important topic to study. The following section reviews the extant literature on intergenerational influence.

2.3 Intergenerational Influence (IGI)

The extant literature on intergenerational influence (IGI) paints a broad picture on how parents pass consumer behaviour on to their children. This is linked to the socialization of children as the greatest influence on a child's socialization is from the family unit (Olsen, 1993). IGI includes the transmission of information, attitudes, beliefs, resources and behaviours from parents to children (Heckler et al., 1989; Moore et al., 2002). Studies by Mandrik, Fern & Bao (2005) and Hsieh, Chiu & Lin (2006) show that communication effectiveness is key to positive transfer of IGI in brand preference and attitude.

Moore, Wilkie and Lutz (2002) article "Passing the Torch: Intergenerational Influences as a Source of Brand Equity" is an influential article on the concept of intergenerational influence on brand equity. Their premise is that brand meaning is key to creating equity and that IGI is a force that can create such meaning and therefore is important for maintaining longevity of brand equity. This IGI is also associated with the hierarchy of effects model in how consumers make purchasing decisions (Moore et al., 2002). The brands that are used in childhood and within a family often still get used in adulthood, these relationships with brands develop as a child develops and socialises, therefore

parental influence and interaction has long term effects on brand preferences and consumer behaviour overall (Hsieh et al., 2006; Moore & Bowman, 2006).

Theories discussed in the extant literature relate to the positive effect of IGI on the various factors of consumer behaviour such as awareness, associations, attitude and perceived quality of brands (Bravo Gil et al., 2007; Hsieh et al., 2006; Perez et al., 2011). Bravo Gil et al. (2007) have developed a model regarding the effects of intergenerational influence on brand equity which shows that information from marketing actions and information from family both affect the dimensions of brand equity which in turn leads to stronger brand equity. In testing their model they found that positive information relating to a brand provided by parents to young adults through observation has an important influential effect (Bravo Gil et al., 2007).

In their exploratory essay towards a theory on IGI Shah & Mittal (1997) discuss how using the theory of consumer socialisation as an interchangeable term for IGI can lead to limitations in developing an accurate theory for intergenerational influence. They state three main differences between consumer socialisation and IGI that need to be taken into account when studying IGI. These three differences are that

- 1) consumer socialisation occurs through influences other than parents such as peers, schools, media and marketing compared to intergenerational influence, which is the influence of parent to child.
- 2) the current studies in consumer behaviour have limited research into consumer socialisation within the family for the influence of parents to children, and that intergenerational influence can in fact flow in the reverse from children to parents where as consumer socialisation does not.

- 3) consumer socialisation begins when a child first starts learning and has little of their own reasoning or independent decision making skills, compared to intergenerational influence which begins when children gain more independent consumer skills (Shah & Mittal, 1997).

Thus they are weary to use consumer socialisation as a base theory for the effects of IGI on consumer preferences.

However Bravo Gil et. al. (2007) concluded that positive information provided by the family regarding brand awareness, associations and quality leads to brand loyalty and that this positively relates to the transfer of brand equity intergenerationally. Their research shows that most of this information is transferred to the children from the parent by mere observation, suggesting that IGI occurs early in a child's life, when they start learning. Mittal & Royne (2010) support this view that passive influence is stronger in intergenerational transfer, and is mainly seen as occurring from observation only. Whilst they also consider role modelling as passive learning from the parents' side it is seen as more high involvement from the child's perspective as they have to model themselves on their parent, compared to observation, which is done without being aware of it happening. This loyalty is often formed by habit, familiarity and inertia to switch brands (Bravo et al., 2007).

Further to this Bravo et al. (2007) found that these passive transfers of brand loyalty are moderated over time by the role of the consumer. For example becoming a new mother can mean that products a consumer has not used in the past now become part of their purchasing habits and this brand loyalty can come from intergenerational influence as

they now purchase what their parents used. This was also seen by Moore et al. (2002) who found that family dynamics over time alter intergenerational influence and that living situations, peer pressure and new products and brands can moderate the sustainability of brand loyalty originally passed down from parent to child.

Awareness of brands has been a fairly well covered topic in IGI research. There have been multiple studies that use congruency of brand names between parents and children to judge the effects of IGI. Perez et. al. (2011), Moore et. al (2002), and Heckler et. al. (1989) all have used scales asking if children purchase the same brands or can name the same brands as their parents to test for IGI and brand awareness. Their studies show that generally children are aware of what brands their parents purchase especially in consumer packaged goods. This awareness of brands purchased or used by parents' places them in the child's consideration set when evaluating purchase choices (Moore et al., 2002).

Brand awareness is moderated by such factors as other reference groups (Childers & Rao, 1992) as well as advertising and marketing strategies. Therefore it can be hard to directly ascertain how much of brand awareness comes from IGI. The importance of brand awareness in regards to IGI as a component of brand equity is how it influences the hierarchy of effects when purchasing, and how this awareness is related to the influence of brand associations and brand awareness from parents (Moore et al., 2002).

There are both normative and informational influences passed from parents to children in regards to consumption behaviour (Bravo et al., 2008). Normative influences are related to a consumers self-concept and what they think others think of them compared

to informational influences which are in regards to specific information regarding a product or brand (Calder & Burnkrant, 1977; Park & Lessig, 1977).

Informational influences passed from parents to children have a positive effect on forming positive brand associations (Bravo et al., 2008). This is because parents can be seen as a source of expertise in regards to brand choices and this information can then be used as a time saving heuristic in the decision making process (Heckler et al., 1989). Heckler et. al. (1989) found that these brand associations and informational influences from parent to child was greater in convenience and negative goods. This compares to Webster and Wright (1999) who found that there was no difference in IGI and the strength of family relationship in both convenience and shopping groups. But rather that consumers have a stronger IGI on purchasing when expertise is not relevant.

The IGI of positive brand associations was found to be important by Bravo et. al. (2008) as this leads young consumers to a willingness to pay a price premium, often because these associations are linked to childhood memories of the brand and perceptions of brand quality. It is however important to note that this study by Bravo et. al. (2008) only looked at three consumer packaged goods, so the relevance of these associations on paying a price premium may differ depending on the product category and breadth of brands available within the category.

Traditionally IGI literature looks at mother/daughter dyads (see Carlson, Grossbart, & Walsh, 1990; Carlson et al., 1994; Gavish, Shoham, & Ruvio, 2010; Mandrik et al., 2004, 2005; Martin, 2009; Minahan & Huddleston, 2010; Moen, Erickson, & Dempster-McClain, 1997; Moore-Shay & Lutz, 1988; Neeley & Coffey, 2007; Perez et al., 2011;

Tinson, Nancarrow, & Brace, 2008), this is because previous consumer socialisation research shows that the mother is the primary influence in the home, and that socialisation of children often falls to the mother especially in regards to the purchase of household goods. However if marketers are to understand the bicultural consumer there needs to be research into IGI from both parents. This will help to understand the cultural influences passed intergenerationally in the multicultural family unit. Perez, Padgett & Burgers (2011) identified this as an area of future research when studying IGI on brand preferences and asked the question “How does IGI work in families with mixed parentage representing multiple international markets?” (p. 11). This question has yet to be addressed in IGI literature.

Whilst IGI and bicultural consumers have not yet been addressed, there are studies that look at the affect of culture and IGI. This stems from psychology literature and the understanding of intergenerational cultural transmission which looks to explain how cultural beliefs and norms are passed through the generations (Schonpflug, 2001). Culture affects an individual’s consumption, Sekhon (2007) showed how Indian families in the United Kingdom had a great cultural influence on their children’s behaviour even with the moderating influence of the British culture. Highlighting the influence that parents have intergenerationally on their children’s social identity and consumption.

The way in which parents raise their children is related directly to the child’s socialisation and learned behaviours. This transmission of behaviour and values is linked to culture and parental style. Different ethnic groups have different goals, values and beliefs that guide how they parent and therefore the transmission of these values

(Suizzo, 2007). Consistency in attitudes leads to stronger intergenerational transmission of values and beliefs (Schonpflug, 2001), therefore if an individual's culture is aligned with one parent more than the other this could moderate IGI. Schonpflug (2001) identified in his study into transmission of cultural values that collectivistic cultures are subject to parent to child transmission more than individualistic cultures in father-son dyads, this same idea could therefore be transferred to consumption values.

Hsieh et. al. (2006) showed how culture affects parental style and therefore IGI on consumption. Their study showed that brand attitude comes from parental influence and that this influence is affected by parental style of communication (either socio-oriented or concept-oriented communication). Socio-oriented communication styles are seen more in collectivist cultures and concept-oriented communication is usually more associated with individualist cultural parental styles (Rose, Bush, & Kahle, 1998)

Lesser and Thumurluri (1997) identify three parental styles – hostile, loving and authoritative. They base these three styles on the 1964 theories of Becker and the 1988 theories of Carlson and Grossbart. Carlson, Grossbart & Stuenkel (1992) describe these styles as authoritarian: hostile, supremacy of parent; authoritative: balance of responsibilities, encourage children to act maturely and take opportunities; and permissive: lenient, warm, affirmative, which they demonstrate are related to how an individual learns consumption and highlights a link between materialism and attachment/parenting style.

Lesser and Thumurluri's (1997) study demonstrates that the different styles affect how adult consumers react to the shopping environment and their motivation to shop.

These three styles are similar to the styles theorised in attachment theory. Attachment theory suggests that how attached an individual is to their parents or caregivers impacts their behaviour including consumption behaviour (Epp & Price, 2008). The following section reviews the current literature on attachment theory specifically in relation to consumption behaviour.

2.4 Attachment Theory

If as marketers we are to fully understand how attachment theory affects an individual's consumer behaviour, then more study needs to be done. This thesis attempts to incorporate attachment styles based on Bowlby's (1930's) core theory into a deeper understanding of intergenerational transfer of consumption. By including attachment theory this study hopes to further strengthen the effect of parental styles on learning and the shaping of adult consumption preferences and behaviour.

The incorporation of attachment theory and parental styles into the study of those with mixed cultural parentage will give marketers a greater understanding of the influences on a young consumer that form their adult consumption behaviour. Thus allowing for marketers to adopt and adjust long-term marketing strategies to create products and brands, which are passed from generation to generation even as cultural boundaries become blurred and new combined cultures are created.

Attachment theory provides a framework for understanding the formation of the bond between children and caregivers. It can explain how social experience forms behaviour and relationship styles in consumers (Epp & Price, 2008). Research into attachment

theory suggests that whilst attachment theory was first developed around a child's attachment to their caregiver (usually the mother) it does form the basis for their attachment to items or people in their adult life. Attachment theory was first developed by John Bowlby in the 1930's and expanded on in his work with Mary Ainsworth in the 1950's (Bretherton, 1992). Attachment theory describes three types of attachment, these are secure, anxious and avoidance (J. C. Turner, 1975), each of which can affect a consumer's social identity and their interaction with their parents, and therefore their intergenerational learning. Bretherton (1992) in her literature review of attachment theory goes on to describe how Adult Attachment Interviews were done to see if attachment theory patterns could be seen in adult behavioural patterns. She discusses the three patterns identified in adult attachment interviews that corresponded to the attachment theory's patterns in children; these were autonomous-secure; preoccupied and dismissing. Most work into adult attachment theory looks at how these patterns of attachment effect romantic relationships (e.g. Hazan & Shaver, 1987) rather than how these formed attachment patterns effect the way we learn from our parents in regards to intergenerational influence. However some research by Lesser & Thumurluri (1997) has shown a link between a hostile parental influence and an anxious personality type of attachment, which leads to a positive association with store atmosphere effects. Thus showing that attachment theory has a relation to consumption behaviour.

The reason for including attachment theory into the building of this research is to try and understand the greater role of intergenerational influence around mixed-cultural families. How an individual attaches to their caregiver can be impacted by the culture they are raised in, and when there are two different cultures within one family unit, this attachment to the caregiver can vary greatly. Especially if the two cultures are

dramatically different in regards to the raising of children. Understanding the attachment patterns of the consumer can potentially help marketers to understand how culture impacts the attachment pattern and this in turn leads to what is learnt intergenerationally.

Attachment to a parent can also be seen to effect relationships through its influence in the development of self-identity and social identity. Therefore it is important to understand the relationship with self-identity and how this impacts behaviour, previous research has shown that attachment theory and self-identity have an influence on a consumers reaction to brand personality (Swaminathan, Stilley, & Ahluwalia, 2009). The following section reviews the literature on social identity.

2.5 Social Identity

Social Identity is linked to parental style and attachment theory. How an individual learns their social identity comes from the way they were socialised as children by their parents. This is directly related to attachment theory, an individual will be either secure, anxious or avoidant in their behaviour based on the way their parents raised them (Epp & Price, 2008). This social identity forms the basis for how individuals portray themselves in society and interact with others. This in turn influences their consumption behaviour (Swaminathan et al., 2009).

It has been shown in research that social identity is linked to an individual's culture, what can be seen as societal or cultural norms define our social behaviour. In western cultures where the focus is on individualism our social behaviour is often about standing out from the crowd and being an individual. This compares to collectivist or

eastern cultures where being the same as others and your role in society compared to others is deemed more important. This can especially be seen in the role that reference groups play on social identity of consumers. Whether a consumer is more susceptible to peer or a familial reference group is determined by their social identity and often formed from what is more important in their culture. Childers and Rao (1992) looked at how consumers in Thailand and America were influenced by family versus peers on private and public goods and found that cultural upbringing was related to whom was more influential as a reference group for consumption but that this was moderated by context which influenced the social identity the consumer was portraying at the time.

This indicates that culture has a great influence on the formation of social identity.

Self-categorization theory describes similar formations of self in relation to the different forms of perception and behaviour that an individual is informed of through groups they belong to or associate with (Verkuyten & Pouliasi, 2006). This sense of belonging has a great effect on our social identity and bicultural individuals may find it hard to define their self-identity as well as their social identity. This is due to the fact that they do not fit as such within a cultural group. By being bicultural by birth it means the individual is often only a group of one (or more if they have siblings) because their biculturalism is unique to their family unit (S. N. N. Cross & Gilly, 2013c).

For example research by Calder and Burnkrant (1977), Bush and Smith (1999), Donthu and Cherian (1994), Escalas and Bettman (2003, 2005) and Moschis and Churchill (1978) all show that social identity is effected by consumer socialisation, and as the most influential factor on how consumers are socialised is their parents, it is therefore directly related to intergenerational influence. However there is a significant gap in the

literature in regards to how consumers are socialised by their parents when there is multiple cultures in the home. Current research on socialisation takes in to account cultures mixing by way of immigration and acculturation but do not look at those born into mixed-cultural families. Verkuyten and Pouliasi's (2006) study into Greek individuals living in the Netherlands suggests that in studying bicultural consumers it is important to include both cultural knowledge and self-identity in research. This is because group identification and cultural norms or ideas can affect an individual's attitudes, self-perceptions and therefore their self-identity and social identity, thus it's important to not focus on one over the other but rather how they work together to influence a consumers behaviour.

Social identity is created by how an individual portrays themselves to their peers, suggesting that society has an impact on a consumer's self-identity. Belk (2001, p. 4) states that "having the things that admired peers have may help us and our children feel better about ourselves" illustrating the impact of peers on social and self-identity and also suggesting that materialism plays a role in how one defines their identity. Belk (1985) also identified the construct of materialism being linked to identity in his paper *Materialism: Trait Aspects of Living in the Material World*. Further to this Flouri (1999) emphasizes the role that consumer socialization plays in developing materialistic attitudes and behaviours in consumers, so with parents considered one of the strongest socializer in behaviour then materialistic traits can be seen to be learnt in the home. Therefore if we are to consider the role of social identity and self-identity within intergenerational learning we must also incorporate how consumers are affected by materialistic traits, and if materialism moderates behaviour.

The next section will review the extant literature into materialism.

2.6 Materialism

Materialism can be defined as a way to seek happiness through consumption (Ger & Belk, 1996). Belk (1985) identifies three dimensions of materialism – possessiveness, non-generosity and envy. This compares to Richins and Dawson (1992) who view materialism as when a consumer sees material attainment as core to their life and the possessions obtained as being key to their happiness. Generally materialism is often associated with consumer cultures which are usually individualistic cultures (Belk, 1985), though this is seen to be changing with the rise in materialism and conspicuous consumption in countries such as China (Eastman, Fredenbergr, Campbell, & Calvert, 1997; Podoshen, Li, & Zhang, 2011). Ger and Belk (1996) identify that materialistic behaviour is not in fact a trait of those consumers from the west. Their qualitative study in 12 countries to explore materialism identified that both individualistic and collectivistic cultures can be materialistic in nature. This suggests that materialism is related more to social identity than to culture. Their study suggests that changes in society and economic and political upheaval can in fact drive materialistic behaviour and significant changes in consumption patterns of consumers. However further study would need to be conducted to identify exactly how materialism is impacted by culture. Further to this Richins and Dawson (1992) identify that materialism is often a useful measureable variable for comparing cultures and that research at the individual level may provide understanding of “the roots of materialism at a cultural level” (p. 303).

Podoshen et. al. (2011) found in their comparison of Chinese and American consumers that materialism is changing and growing in Chinese society as access to the global marketplace becomes easier in Asia. Ger and Belk (1996) also identify that materialism is changing in all cultures as society modernises and changes. This point is further

illustrated by the work of Podoshen and Andrzejewski (2012) who describe how materialism is becoming a worldwide phenomenon as societies and cultures become more capitalistic.

The importance of how being materialistic impacts consumption is summed up in Podoshen and Andrzejewski's (2012) study which demonstrated the positive correlation between materialism and brand loyalty. If the aim of marketers is for consumers to be brand loyal and materialism drives more loyalty to brands, then understanding the effect of materialism as a moderator of IGI on consumption is an important topic.

In their review of Inglehart, Belk and Richin's definitions of materialism, Ahuvia and Wong (2002) discuss how both personal values materialism (Richin's definition) and personality materialism (Belk's definition) are both learnt through socialisation. As the greatest socialisation influence on children is their parents, materialism can be seen to be learnt intergenerationally.

Ahuvia and Wong (2002) go on to suggest that their study starts to show a link between materialism and attachment theory. This being that formative relationships in childhood define and form the basis for adult relationships, which is similar to developmental feelings regarding security which can be the basis for an individual's relationship with objects, they describe this in their study as "felt formative insecurity becomes the blueprint for adult personality materialism" (p. 401). However this is only a speculation at the end of their research that would need to be further explored and validated, but it does illustrate the link between socialisation and intergenerational influence on our consumption as adults.

Podoshen et. al. (2011) discuss how changing societal values of young Chinese is changing their materialistic tendencies, and materialism is growing in China because of this. This raises the question of how this will change the Confucian values of Chinese society in the future when these young adults have their own children and pass on their more materialistic tendencies to their offspring. The idea of changing societal values affecting cultures can also be linked to the way cultures are changing with intercultural marriage and offspring, which leads to individuals with two cultural influences on upbringing. These individuals may internalise two cultures or in turn actually create new cultural definitions as they blend aspects of each culture into their behavioural traits.

Materialism is often seen as being a bad trait to have, and can appear in situations where positive reinforcement (such as that received from parents) is missing or inadequate (Rindfleisch, Burroughs, & Denton, 1997). They do acknowledge however that materialism can also be seen as a normative value and can help necessitate successful functional interactions in society such as helping consumers through difficult times such as dealing with stress (Rindfleisch et al., 1997). Whilst Rindfleisch et. al.'s (1997) study looks at disrupted family structure on materialism their findings show that family structure is related to levels of materialism, this could potentially indicate that family structure that involves more than one culture especially where the cultures differ greatly in traditional values may influence materialistic traits in consumers and therefore impact on IGI.

2.7 Chapter Summary

Chapter two has provided a review of the relevant literature into the various constructs that are used in the development of this thesis. The constructs discussed in this chapter will be explored further in study one, prior to proposing a conceptual model that explains the effects of social identity with parent's ethnicity and identification with parents on the strength of intergenerational normative influence and communicational influence on consumption. Chapter three discusses study one, which is qualitative in nature to explore the themes further prior to developing a conceptual model.

Chapter Three

Study One: Qualitative Research to Identify the Themes

Based on the literature reviewed and discussed in chapter two, this chapter presents study one. Which is an exploratory qualitative study to further understand the key concepts and drivers discussed previously. Firstly chapter three discusses the methodology and design of study one, before concluding with the results and themes that emerged from the study.

3.1 Methodology

Because there is no extant literature on intergenerational influence and bicultural consumers, the intention of study one is to further understand the key concepts and drivers discussed in the literature review so that a conceptual model could be developed. To understand these concepts further this requires an interpretive understanding of the viewpoint of bicultural individuals, therefore a qualitative research study was decided as the best approach (Myers, 2010). Qualitative research and the use of semi-structured

interviews allow for the exploration and flexibility to delve into the consumers perceptions, thoughts and realities, this method is suitable for gaining new insights into ideas that have not previously been explored (Bravo et al., 2007).

Semi-structured interviews were used as they involve the use of some pre-decided questions based on the research question at hand and the extant literature, but allow for new questions to emerge based on the direction of the discussion and the ideas raised by the respondent (Bryman & Bell, 2011). There is however consistency across interviews, as each interview starts with a similar set of questions (Myers, 2010) even though the process is flexible and allows for detailed answers from the participant that flows in the direction the interviewee takes (Bryman & Bell, 2011).

3.2 Sample Selection

The respondents for study one were a convenience sample found using snowballing through acquaintances of the researcher. The researcher herself is of mixed-cultural background and therefore over time has become acquaintances with other bicultural individuals. To ensure validity of the results only acquaintances were approached, whilst close friends and family met the required criteria of being bicultural and over the age of twenty, they were not approached due to ethical conflicts that might have emerged.

It was decided that respondents should be over the age of twenty, as intergenerational influence occurs when individuals start making their own consumption choices and have independent decision making skills (Shah & Mittal, 1997), and those over the age of twenty fit this criteria. This is common practice in the previous literature as the goal

is to study the impact of mixed cultural parentage on the consumption preferences of the young adult consumer (Bravo et al., 2008; Heckler et al., 1989).

Snowballing was used because the requirements of the respondents were so specific that there was no other way to find respondents (Bryman & Bell, 2011). Table 3.1 shows a breakdown of the respondents. Both male and female respondents were interviewed, the respondents were primarily female, this was because the researcher was female and therefore had more female acquaintances that met the specified criteria and were willing to participate in study one. Rocha (2010) also noted in her study on mixed ethnic individuals that gender imbalance of respondents is often seen in studies due to women being more willing to participate in research of a more personal nature such as ethnicity.

Table 3.1 – Qualitative Interview Respondents

Respondent	Age	Mother's Ethnicity	Father's Ethnicity	Respondent's Ethnicity	Gender
1	31	New Zealand European	Indian	New Zealand European	Female
2	30	Maori Chinese	Caucasian	Maori Chinese Caucasian	Female
3	37	Javanese	Kiwi	Eurasian	Male
4	32	Kiwi (South American)	Australian	Kiwi	Female
5	31	Maori	Samoan	New Zealand – Half Maori, Half Samoan	Male
6	23	New Zealand European	New Zealand Maori	New Zealand Maori	Female
7	33	American British	Norwegian	New Zealander	Female
8	34	English	Scottish	English	Female

The ethnicities described in this table are written as the respondents described them in their own words. This meant that there was a mix of the way in which ethnicities that

could potentially be categorised as the same were described, for example Maori and New Zealand Maori.

3.3 Interviews

At the start of each interview respondents were advised of the nature of the study in progress, the research background and the purpose. Each participant was first asked the ethnicity or culture of each parent and then what ethnicity they felt they were. Because ethnicity is a subjective measure based on an individual's commitment and strength of association with a cultural group, the assumption is that ethnic self-identity shows the individuals internal beliefs and values of their cultural reality (Ogden et al., 2004). This allowed the researcher to see what influences the participants felt they embodied in regards to culture and ethnicity from their parents.

Each interview lasted approximately 60 minutes and was recorded and then transcribed by the researcher. Interviews were stopped after the eighth interview because theoretical saturation was reached. Theoretical saturation is when no further data is being found and the researcher can develop the overarching themes from the data (Coyne, 1997; Francis et al., 2010; Guest, Bunce, & Johnson, 2006). Theoretical saturation was reached after the seventh interview, however to confirm no new themes were emerging an eighth interview was conducted.

Whilst the data set for study one is small, this is not necessarily a limitation. Guest et al. (2006) in their review of different criteria for determining sample size explore guidelines that discuss sample sizes ranging from 6 participants through to 200 participants. They concluded that theoretical or thematic saturation is likely to be

reached earlier when looking at overarching or broad themes rather than fine detailed themes, leading to a smaller sample set. As study one is an introductory study to gain and develop insights and concepts it is only looking at overarching themes, therefore allowing for theoretical saturation to be reached after eight interviews.

3.4 Data Analysis

The analysis of the qualitative data was conducted using an inductive approach to identify relevant themes. This methodological approach is known as thematic analysis, which is when themes are drawn out of the collected data so that theories and concepts emerge and patterns within the data are reported that are related to the research question at hand (Boyatzis, 1998; Braun & Clarke, 2006; Fereday & Muir-Cochrane, 2006).

Thematic analysis involves reading the transcribed data for themes and looking for the patterns that emerge within the data allowing for categories to be created for analysis (Fereday & Muir-Cochrane, 2006).

Whilst thematic analysis is often used there is no clear agreement to the process for conducting analysis and therefore it is often not explicitly named as a method of analysis due to the fact that it does not appear to be a “branded” method (Braun & Clarke, 2006). However thematic analysis is a valid way to examine data, because it is not set to any pre-existing theoretical framework it works to showcase reality and the viewpoint of the respondent (Boyatzis, 1998; Braun & Clarke, 2006).

Braun and Clarke (2006) propose a six-phase process for conducting thematic analysis. These phases consist of firstly familiarising yourself with your data through transcribing, reading and re-reading the data. Once familiar they propose generating

initial codes and collating data relevant to each code (phase two). Phase three involves searching for themes and collating the codes generated in step two into themes. Phase four is to review the themes, check they work in relation to the coded extracts in phase two and then to generate a thematic map of the analysis. Phase five is to refine, review and generate clear definitions and names for each theme. At this stage themes can be grouped together, and themes that are seen to be weak can be discarded. Finally the production of the report, the analysis of the themes and how they relate back to the research question and the extant literature takes place in phase six.

The thematic analysis approach used in this study was a hybrid approach combining the six step approach of Braun and Clarke (2006) and Xu and Yang's (2010) four step approach.

The familiarisation of the data was done by the researcher through the transcription of the recorded interviews, and reading of the data a few times. Once this initial familiarisation was complete a three step coding process based on Xu and Yang's (2010) four step process was used. However due to there not being the same quantity of data as in Xu and Yang's (2010) study, the third step of sub-classes was removed as it was seen to not be relevant due to the small size of the data set in this study. This left a three step coding process for thematic analysis. This three step coding process is similar to phases 2, 3, 4 and 5 of Braun and Clarke's (2006) guidelines, except that phases 4 and 5 were combined into one step due to the small data set. These steps were, step one the preparation of the events or items; step two the coding of the data into major dimensions; and finally to review, refine and consolidate the themes (S. Xu & Yang, 2010).

Step One: Preparation of events or items

An initial reading of the interview transcripts was conducted to find key statements and items that were relevant to the overall research question about intergenerational influence in bicultural consumers. These key statements were extracted from the transcripts so that they could be coded in step two into varying themes and ideas that were considered important.

Step Two: Coding of major dimensions

The key statements extracted in step one, were grouped into similar themes and ideas. Statements that applied to themes or ideas that were not deemed relevant to the research at hand were removed at this stage. The grouping of key statements into similar themes, created 21 major dimensions. 21 themes is considered a large number of themes to attempt to develop a conceptual model from, therefore the third step in the process was to refine the themes even further.

Step Three: Refinement

Step three involves refining the 21 identified major dimensions into themes that are conceptually similar. Certain themes appear to be repetitious or redundant and therefore will benefit from being consolidated and refined into a more manageable number of concepts. This also helps to remove any themes that are deemed to not be relevant to the research question at hand.

Following this three step process there were seven final themes identified in the qualitative data. These themes were:

1. Intergenerational Influence (IGI) comes from both parents
2. Strong IGI from mother
3. Cultural Choice
4. Thought on cultural influence
5. Creation of own culture within the family unit
6. Cultural influence from society/peers
7. Desire to pass on culture to future generations

3.4.1 Intergenerational Influence (IGI) comes from both parents

The first theme identified in the data was that both parents played a role in intergenerational learning, and understanding. There was an influence from both parents in the respondents lives, the respondents identified that the influences from each parent were different, but still significant to them.

“Both of them but in different ways, mum to do with the fluffy family stuff. But dad to do with the practical side of things so if I was to think of like savings and spending’s and buying a house that’s dad’s voice” – Respondent 1

“I’d just you know all I’d say is my parents influence on my life is massive it’s unmeasurable and I see them both in me so often I’d say something and be like oh my god that’s what my dad would say to me I can’t believe I said that and things like that which is lovely really”. – Respondent 8

This is supported to some degree in the extant literature; there is some discussion about the influence of father’s on purchasing such as insurance and cars (Mandrik et al., 2005; Olsen, 1995), however most intergenerational influence literature focuses on

mother/daughter dyads. This has been because mothers are seen as the key socialisation agent in a family (Carlson et al., 1990; Carlson et al., 1994; Neeley & Coffey, 2007). Therefore the impact of both parents on intergenerational influence would need further investigation, as the role of the father is not well covered in the extant literature.

The respondents also identified how this influence from both parents came from the influence that each parent had on each other

“Umm well I think I tend to go to my dad for advice for that sort of thing, but my mum has influenced my dad to sort of have the motivation to save money” –

Respondent 3

“She’s liberal because of my Dad, she had to loosen up because of dad, because dad is very liberal, she wouldn’t have been able to survive being uptight”. –

Respondent 2

This shows the impact that the family has on each other as a unit, and that the parents influence each other, which in turn influences the children. S. N. N. Cross and Gilly (2013b) discuss the impact of give and take in bicultural families as two cultures are blended and manifested in consumption preferences within the home. Thus highlighting the impact that each member of a bicultural family has on each other. This multi-faceted influence therefore might impact on the strength of intergenerational influence from one parent over the other, but would need further investigation.

3.4.2 Strong IGI from mother

This theme deals with how all the respondents felt they had learnt a lot from their mothers, there was definitely a strong maternal influence in their lives even though they

did not necessarily identify culturally with their mothers. As illustrated by respondent 4, who discusses what she learnt from her mother.

“Oh yeah, yeah, yeah mum, yeah totally yeah yeah and I think from mum’s side umm she you know she probably was quite good at teaching us to find a bargain” - Respondent 4

For the female respondents there was a strong emphasis on being similar to their mothers for example respondent 1 described herself as similar to her mother

“we’re both nurturers and givers we like to look after other people”

Where the “we’re” refers to talking about herself and her mother.

She further identified how being similar to her mother led to consumption patterns that were the same

“um, I drink the same tea as she does and I guess that’s cause that’s the tea I was exposed to and for a very long time I drank lite blue milk because mum always got lite blue milk, I mean I don’t really know what kind of milk I like personally but I always buy lite blue or lite green milk cause that’s what she had. So there are a few things like that that I guess I’m swayed by what she had.”

Respondent 8 actually identifies with wanting to be like her mother and describes the importance of her mother’s values as

“Because I agree with them because I want to be like the person that my mum was.”

The extant literature shows that perceived similarity leads to a stronger influence (Webster & Wright, 1999). Consumer socialisation theory also posits that the mother is

the key socialisation agent in a home because, historically, the mother is the main caregiver in a home (Carlson et al., 1990; Carlson et al., 1994; Neeley & Coffey, 2007), therefore the maternal influence seen here, is as expected based on the extant literature.

3.4.3 Cultural Choice

The third theme identified in the data was cultural choice. This theme relates to how each respondent appeared to make a choice about their cultural identity. It wasn't something that was necessarily chosen for them by either of their parents, but rather what they chose to identify with. This highlights how culture can be a decision that an individual makes about life and the influences that are important to them. Ogden et al. (2004) describe this as ethnic identity, which they classify as the self-designation a person shows to a particular cultural group. Zmud and Arce (1992) describe the idea of ethnicity and culture to a person as not just who you are but also how you feel and that it is a complex state influenced by different situations. This was clearly seen in the responses of respondent 7 who identified that their cultural identity choice was not related to the ethnicity of either of their parents, but rather to the place they felt was home. Respondent 7 identified as being a New Zealander and explained this as:

“Um I’ve been in New Zealand now for 8 years and it’s probably the first place in my whole life that I would classify as home. Cause I don’t feel Norwegian and I don’t feel British American”.

They further went on to describe how their cultural history was still important to them, but how home was the culture they chose

“Um I’ve never felt close to either you know I’ve never really felt Norwegian and even though I’ll never give up my Norwegian citizenship and my

Norwegian passport cause Norway doesn't allow you to be a dual citizen um because I'll never give up that because I don't feel Norwegian I will never give that up I don't feel English even though I speak English all the time and that's where I spent most of my life and I guess that's why I think living here I don't feel I miss home because New Zealand is home to me"

Respondent 6 described how they were a New Zealand Maori, but their influence was European

Interviewer: "So culturally you would say you identify as being Maori?"

Respondent: "yeah"

Interviewer: "but influence wise you identify more with....."

Respondent: "European"

Highlighting the choice of culture rather than it coming from their parental influence. Yet whilst culture appeared to be an individual choice the fourth theme identified had a lot to do with how respondents had never really thought about how culture influenced their lives.

3.4.4 Thought on cultural choice

When asked about the cultural influences in their lives, respondents hadn't given it a lot of thought, the data showed that they had chosen a cultural identity but how that culture influenced them was not a conscious thought process for them. For example respondent 4 identified it as

"It's just how we behave as a family"

or respondent 6 who talked about strong European influences but identified as Maori

“I guess it’s been predominantly influenced by the European side but, yeah, it’s never been an issue umm”

and respondent 2 who when asked about cultural influences on taste described it as

“Not really it’s just the taste that I grew up with so it’s the taste that I like, so it’s the brands that I buy”

These statements indicate that the respondents had not thought too much about how the cultures in their families impacted their consumption decisions or tastes. So whilst it can be seen that cultural values define groups and effect consumption behaviour (Kara & Kara, 1996) it might not be clear to the actual individuals how these values impact on their tastes, preferences or consumption behaviours.

3.4.5 Creation of own culture within the family unit

Whilst the respondent’s had not thought a lot about their cultural influences they had all chosen a cultural or ethnic identity that came from influences in their life. One of the key influences appeared to be a creation of their own culture within their family unit. That the way they did things as a family was important to them, and they had created their own culture influenced by the multiple cultures in their home.

Respondent 2 described this as:

“So it was more of I don’t know we just did our own little thing, can’t really pick one to follow”

Respondent 4 who described the importance of just surrendering to their family way

“we’re like yea you’ve got to surrender if you’re married to or like with one of the women in our family sort of thing and um it’s kind of like that cause our family’s like this force”

This creation of a culture of “one” was also seen in research by (S. N. N. Cross & Gilly, 2013c) who identified that bicultural consumers were unlikely to have anyone with the same “in-group” as them outside of siblings, due to the fact that each bicultural family had a different cultural makeup. This is a new concept in bicultural research and hasn’t been discussed much in extant literature, but is a theme that deserves further research and exploration.

3.4.6 Cultural influence from society / peers

Respondents identified how society and peers had an influence on their culture. This theme highlighted the influence of those around an individual on their cultural identity, this influence was manifested through their social identity and impacted the strength of their cultural influences.

“Majority of my friends are Caucasian I don’t have that many Maori friends and I don’t think I have any Chinese friends, so” – Respondent 2

“If anything it’s probably sort of international cultures and um what is it umm yeah I was probably influenced quite a lot by my friends growing up in Singapore kind of thing” – Respondent 3

The concept of influence from reference groups is seen in the extant literature. For example Childers and Rao (1992) found differences in influence when they studied familial versus peer influence on public and private consumption and Park and Lessig (1977) describe the impact of reference group influence differing between housewives and students. In regards to ethnicity the impact of society is seen through acculturation levels which influence behaviour, the more acculturated a consumer is the more similar they are to the dominant culture and the greater the impact society has on the individual (Kara & Kara, 1996; Ogden et al., 2004; Webster, 1997).

3.4.7 Desire to pass on cultures to future generations

It was apparent in the data that being bicultural was important to the respondents, they were all proud of their heritage and this came through in their desire to pass on to future generations their multiple cultural influences.

“I think it would be important for them even just out of curiosity of about knowing you know who we are and where we come from” – Respondent 1

“So if I did have kids I’d sort of want them to know about other cultures as well” – Respondent 3

For respondent 8 who is getting married to a partner from a different culture, this multi-cultural mix was really important to them.

“Well I think it’s wonderful I think our kids are going to have a real mixed pool of culture and gene pool to draw on you know I think that’s really wonderful. I think that that’s my liberalism in me I suppose I think that the more the mix the better you know as long as you keep and remember and understand all the cultures I think it’s wonderful.”

This theme of carrying on cultures through generations highlights the importance of the study of intergenerational influence. If marketers can understand how mixed-culture impacts intergenerational influence it can help them to target strategies for ensuring this intergenerational influence continues in future generations.

3.5 Chapter Summary

Study one has highlighted seven key themes about mixed culture and intergenerational influence. When examined with the extant literature the themes can be incorporated into the development of a conceptual model, to further explore the impact of mixed cultural parentage on intergenerational influence. Key to the conceptual model is the need to understand the difference between ethnic or cultural drivers in IGI and parental identification drivers in IGI. In developing the conceptual model for study two; the influence of social identity with ethnicity as well as identification with parent needs to be included to see how this affects the strength of intergenerational communicative and normative influence.

Chapter Four

Conceptual Framework and Hypotheses

Based on the extant literature presented previously and the themes that emerged from study one, this section discusses the conceptual framework developed for this thesis.

To fully understand attachment with culture and social identity the different aspects of culture needed to be understood. The main theory regarding cultural influence on consumption, divides culture into two broad categories. These are collectivist and individualist. Collectivist cultures are often thought of as being Eastern cultures (Aaker & Maheswaran, 1997; Markus & Kitayama, 1991; Yuki, 2003) and their values focus on the family unit. What is important to the group is important to the individual. This is in comparison to individualistic cultures that are seen to form their social identity around their own wants and needs, rather than the desires of the group (Aaker & Maheswaran, 1997; Childers & Rao, 1992; Craig & Douglas, 2006).

Aaker and Maheswaren (1997) describe this as being a difference in their core values, individualism is focussed on being separate compared to collectivism where the individual focuses more on relationships with others and being connected. This means that the role others play in your relationships is different, for individualistic cultures the role others play is of evaluation, it is about standards of social comparison and appraising yourself against others. Collectivists define themselves based on their relationships and this impacts on personal preferences (Aaker & Maheswaran, 1997). Illustrating how culture has a distinct influence on social identity and development. Therefore if culture plays such a strong role in the definition of our social identity it will have a considerable effect on how an individual learns and is socialised by their parents.

The core motivational drives in the two different aspects of culture mean that individualists focus on differentiation and the need to be unique whereas collectivists focus on being similar to others and a greater need to blend in (Aaker & Maheswaran, 1997).

All these aspects of culture play a large part in defining our social identity. Turner and Oakes (1986) describe social identity as when “people are motivated to seek positive social identity by comparing in-groups favourably with out-groups” (p. 240). Turner and Oakes (1986) go on to describe how identity and the concept of self is constructed of three levels: Self Categorization as a human, In-group – Out-group categorizations and Personal self-categorizations. The first is based on the difference between species, the second as to how the self is construed in terms of reference groups including race, nationality, culture, occupation etc. and finally the third categorization relates to one’s individual uniqueness within one’s in-group reference groups.

Reference groups along with culture therefore play a large role in an individual's categorization of their social identity. Family is often seen as the principal reference group in an individual's formative years, as this is where most of their socialisation is learnt (Bravo Gil et al., 2007; Carlson et al., 1992; Carlson et al., 1990; Carlson et al., 1994). Childers and Rao (1992) identify how culture plays a large influence in an individual's susceptibility to reference group influence, especially in relation to individualism versus collectivism. This compares to Escalas and Bettman (2003) who argue that reference groups are a component of your culture, reflecting social ties, familial ties and cultural ties.

Group behaviour within a reference group is linked to the culture you come from. This is especially true in regards to familial versus peer reference groups (Yuki, 2003) and which has the strongest influence on an individual. Collectivist cultures traditionally categorize themselves with the need to fit in, and parents are the first influence on an individual so often the strongest need to fit in with one's family is paramount. This desire to be seen as part of the in-group plays a large part on an individual's social identity. Yuki (2003) describes the members of a group as being similar to one another and therefore more homogeneous, this is more true for collectivist cultures. It is this level of in-group loyalty and desire for in-group identity that is the key difference between collectivist and individualists values (Triandis, 1996; Triandis, Leung, Villareal, & Clack, 1985; Yuki, 2003).

Triandis (1996) suggests that collectivists subordinate their personal goals and desires for that of the groups wishes, in regards to intergenerational influence this would infer

that an individual would subordinate their desires for the influence and desires of their parents. This is evident in Yuki's (2003) discussion on how East Asian's (a collectivist culture) "cognitive representations of self, the self is personally connected with other members of the in group" (p. 168).

Collectivist cultures from the east especially are based on Confucian beliefs. In regards to relationships Confucius stated that assessing the role of oneself in a relationship is an important first step so that the appropriate behaviour could be selected. It was also felt that in groups individuals are often more attached to the group than to individual members in the group. This is thought of as a form of common identity (Yuki, 2003). Traditionally family can be thought of as a common identity. However the creation of bicultural families can alter this concept of common identities. At least in the formative stages when two cultures are coming together to form their own familial in-group.

One of the key factors that makes in-group common identity so strong in collectivist cultures is the belief in in-group monitoring. In regards to IGI this suggests that within a family unit parents will monitor the behaviour of their children, implying that their influence will be stronger than the IGI from parents in an individualistic culture where monitoring of behaviour is not such a key factor to in-group membership of the family unit.

Whichever view you take it is evident in the current literature that social identity and culture are linked. Therefore it is important to incorporate social identity through culture and overlap with an individual's parents' culture within the theoretical model developed.

Most IGI studies have focussed on the mother as the strongest influence in a child's life as they are the major socialisation agent in the family (Carlson et al., 1990; Carlson et al., 1994). However this view is not necessarily in line with cultural theories that say cultural identification has a strong impact on an individual's core values and beliefs, which impacts an individual's decision making and thus consumer behaviour. Therefore if cultural identification is stronger with a father in a family unit, it would be prudent to say that the father potentially has a stronger impact on IGI on consumption.

Shah and Mittal (1997) theory of IGI proposed that perceived similarity leads to stronger IGI when there is a strong family relationship. This theory forms the basis of the conceptual model developed in this thesis, where strong family relationship is interpreted by social identity with parent's ethnicity. This separates out the study of IGI into looking at the influence of each parent in the relationship rather than parents as a collective unit.

This led to the development of the model below (Figure 4.1), which was based on the idea that an individual's social identity with their parent's ethnicity and identification with their parents led to intergenerational normative influence and communicational influence on consumption. The strength of this IGI was moderated by how attached they were to their parents, whether they were materialistic in nature, their gender and if they still lived at home with their parents. The strength of IGI leads to an individual's consumption being similar to their parents.

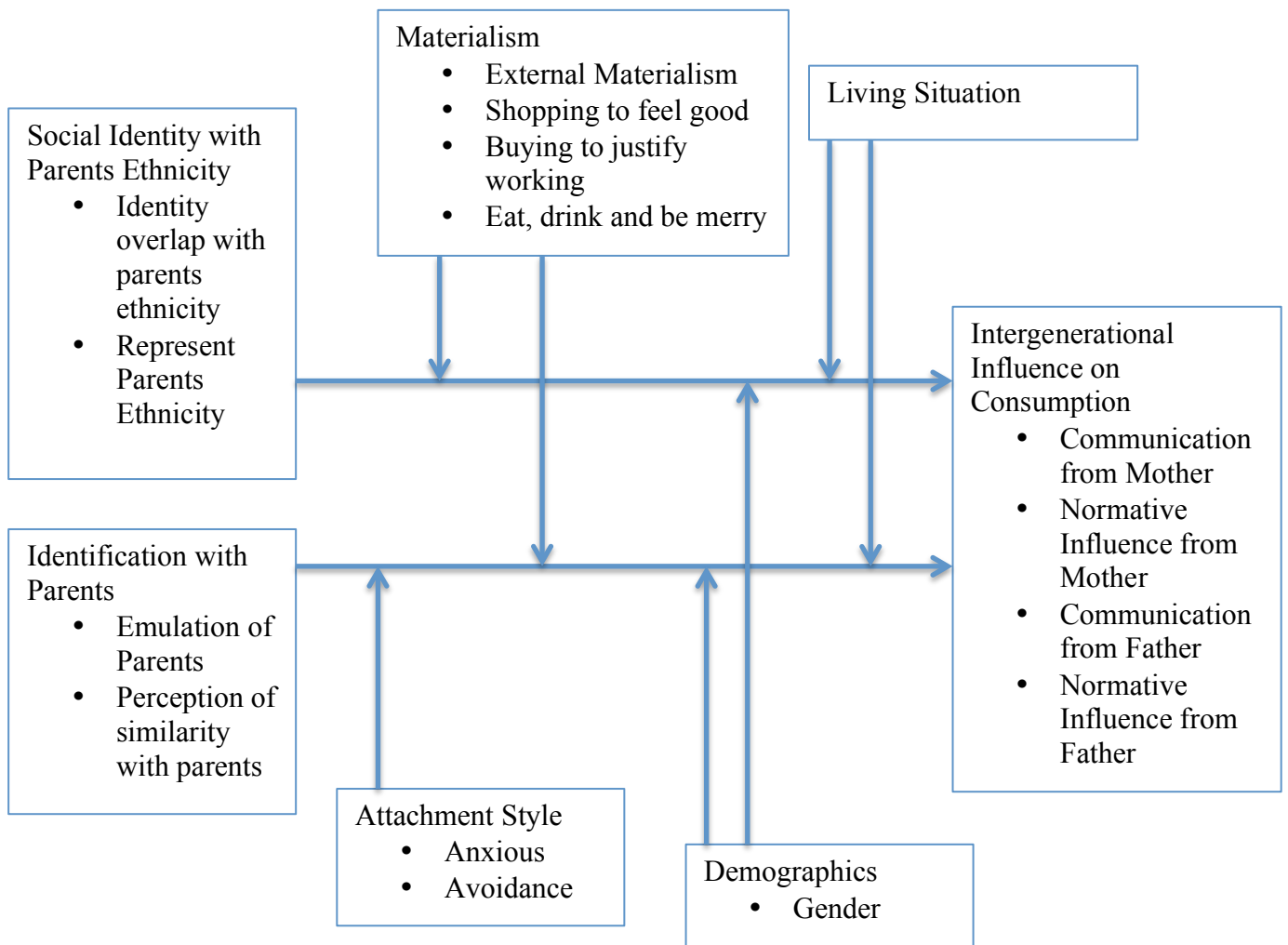


Figure 4.1 – Conceptual Model

4.1 Hypotheses

Based on the extant literature and qualitative interviews the following hypotheses as depicted in Figure 4.1 have been developed.

Craig & Douglas (2006) divide culture into three main components – Language and communication, material possessions and values and beliefs. Culture therefore forms an important part of your social identity defining your values and beliefs, which lead to your attitudes and behaviours (Lee, 2000). Briley et. al. (2000) state that the basis of

principles a consumer uses to make decisions comes from cultural knowledge. Based on this, Shah and Mittal's (1997) theory of IGI and that an individual's values and beliefs are based on culture and what is learnt from their culture it would be prudent to say that social identity with a parent's ethnicity and identification with a parent would lead to stronger IGI. Leading to the development of hypotheses H1, H2, H3 and H4

H1: All the dimensions of social identity with father's ethnicity (ethnic identity overlap, representativeness of ethnicity) will have a direct positive impact on intergenerational normative influence from father

H2: All the dimensions of social identity with father's ethnicity (ethnic identity overlap, representativeness of ethnicity) will have a direct positive impact on intergenerational communication from father

H3: All the dimensions of social identity with mother's ethnicity (ethnic identity overlap, representativeness of ethnicity) will have a direct positive impact on intergenerational normative influence from mother

H4: All the dimensions of social identity with mother's ethnicity (ethnic identity overlap, representativeness of ethnicity) will have a direct positive impact on intergenerational communication from mother

The dimensions of social identity with father's ethnicity will only be moderated by whether the respondent lives with their parents still (H1A, H2A). As it is proposed that living away from home reduces the strength of IGI (Perez et al., 2011).

H1A: Living with your parents will moderate the effect of social identity with ethnicity on the impact of intergenerational normative influence from father

H2A: Living with your parents will moderate the effect of social identity with ethnicity on the impact of intergenerational communication from father

Because the mother is seen as the stronger socialising agent in a family irrespective of ethnicity (Carlson et al., 1990; Carlson et al., 1994; Moore et al., 2002; Neeley & Coffey, 2007) intergenerational transfer from her will be moderated by more factors. Normative influence and communication from the respondent's mother will also be moderated by if the respondent lives at home, as being around either parent leads to a more consistent influence in their lives (H3A, H4A).

H3A: Living with your parents will moderate the effect of social identity with ethnicity on the impact of intergenerational normative influence from mother

H4A: Living with your parents will moderate the effect of social identity with ethnicity on the impact of intergenerational communication from mother

Of the attachment styles discussed in the extant literature only avoidance and anxious attachment are seen to moderate the strength of intergenerational transfer from the mother. This is because as the mother is the strongest socialisation agent attachment to them is stronger. It has been identified in current studies that anxious and avoidance attachment styles moderate consumer behaviour especially in regards to brand

personality (Swaminathan et al., 2009). It could therefore be predicted that these two attachment styles will moderate the strength of intergenerational transfer on consumption in regards to ethnic identity with a parent. Therefore if an individual is anxious or avoidant they are more likely to be influenced by their mother's opinion (hypotheses H3B, H3C, H4B, H4C).

H3B: Avoidance attachment style will moderate the effect of social identity with ethnicity on the impact of intergenerational normative influence from mother

H3C: Anxious attachment style will moderate the effect of social identity with ethnicity on the impact of intergenerational normative influence from mother

H4B: Avoidance attachment style will moderate the effect of social identity with ethnicity on the impact of intergenerational communication from mother

H4C: Anxious attachment style will moderate the effect of social identity with ethnicity on the impact of intergenerational communication from mother

Materialistic traits can also be seen to moderate consumer behaviour (Ahuvia & Wong, 2002; Belk, 1985), which in turn can moderate the strength of intergenerational transfer on consumption. The reason this moderator is only applied to mothers, is because mothers as mentioned above are the key socialisation agent in the household generally, and materialism has been identified as being related to family structure and learning's (Rindfleisch et al., 1997) (see H3D, H4D).

H3D: Materialism constructs (shopping to feel good, external materialism, buying to justify hard work) will moderate the effect of social identity with ethnicity on the impact of intergenerational normative influence from mother

H4D: Materialism constructs (shopping to feel good, external materialism, buying to justify hard work, eat drink & be merry) will moderate the effect of social identity with ethnicity on the impact of intergenerational communication from mother

Finally it is predicted that gender will moderate the impact of ethnic identification with mother on consumption behaviour. This hypothesis is developed based on there being more of an alignment between mothers and daughters (Moen et al., 1997; Moore-Shay & Lutz, 1988) than between mothers and sons (H3E, H4E).

H3E: Gender will moderate the effect of social identity with ethnicity on the impact of intergenerational normative influence from mother

H4E: Gender will moderate the effect of social identity with ethnicity on the impact of intergenerational communication from mother

Identification with parents looks at how an individual's identity is formed from how much they emulate and perceive themselves to be similar to their parents. The construct of identification with parents is important because culture, self-identity and social identity are linked in the extant literature (e.g. Yuki, 2003). Identity is based around an individuals in and out groups, and often the family is a key in group influence on a

consumer, so how one identifies with each parent, shows the influence that the parent has as a reference group. With culture being so linked to the strength of influence of these reference groups it is important to not only look at social identity with parent's ethnicity but also identification with parents. Therefore the following hypotheses are proposed around how strength of identity with each parent leads to strength of intergenerational influence on consumption. It is proposed that identification with each parent will have a positive impact on intergenerational transfer from that parent (H5, H6, H7, H8).

H5: All the dimensions of identification with father (emulation and perceived similarity) will have a direct positive impact on intergenerational normative influence from father

H6: All the dimensions of identification with father (emulation and perceived similarity) will have a direct positive impact on intergenerational communication from father

H7: All the dimensions of identification with mother (emulation and perceived similarity) will have a direct positive impact on intergenerational normative influence from mother

H8: All the dimensions of identification with mother (emulation and perceived similarity) will have a direct positive impact on intergenerational communication from mother

As per the first four hypotheses it is proposed that living with parents (H5A, H6A, H7A, H8A) will again moderate the impact.

H5A: Living with your parents will moderate the effect of identification with father on the impact of intergenerational normative influence from father

H6A: Living with your parents will moderate the effect of identification with father on the impact of intergenerational communication from father

H7A: Living with your parents will moderate the effect of identification with mother on the impact of intergenerational normative influence from mother

H8A: Living with your parents will moderate the effect of identification with mother on the impact of intergenerational communication from mother

However with identity it is proposed that avoidance and anxious attachment styles will moderate intergenerational normative influence and communication from both mother and father. This is because identity and development is more closely linked with attachment styles than social identity with ethnicity is. Attachment is not influenced by culture in the extant literature therefore; it will have more of an impact on identification with parents than social identity with ethnicity (H5B, H5C, H6B, H6C, H7B, H7C, H8B, H8C).

H5B: Avoidance attachment style will moderate the effect of identification with father on the impact of intergenerational normative influence from father

H5C: Anxious attachment style will moderate the effect of identification with father on the impact of intergenerational normative influence from father

H6B: Avoidance attachment style will moderate the effect of identification with father on the impact of intergenerational communication from father

H6C: Anxious attachment style will moderate the effect of identification with father on the impact of intergenerational communication from father

H7B: Avoidance attachment style will moderate the effect of identification with mother on the impact of intergenerational normative influence from mother

H7C: Anxious attachment style will moderate the effect of identification with mother on the impact of intergenerational normative influence from mother

H8B: Avoidance attachment style will moderate the effect of identification with mother on the impact of intergenerational communication from mother

H8C: Anxious attachment style will moderate the effect of identification with mother on the impact of intergenerational communication from mother

For the same reasons discussed earlier materialism and gender will moderate strength of intergenerational transfer (H6D, H7D, H8D, H8E).

H6D: Gender will moderate the effect of identification with father on the impact of intergenerational communication from father

H7D: Materialism constructs (shopping to feel good, external materialism, buying to justify hard work) will moderate the effect of identification with mother on the impact of intergenerational normative influence from mother

H8D: Materialism constructs (shopping to feel good, external materialism, buying to justify hard work) will moderate the effect of identification with mother on the impact of intergenerational normative influence from mother

H8E: Gender will moderate the effect of identification with mother on the impact of intergenerational normative influence from mother

Finally it is predicted that there will be some negative effects on intergenerational transfer. These are seen where identifying with one parent will negatively impact the normative influence or communication from the other parent (H9, H10, H11, H12).

H9: Social identity with father's ethnicity (identity overlap, representative of father's ethnicity) will have a negative impact on intergenerational normative influence from mother

H10: Social identity with father's ethnicity (identity overlap, representative of father's ethnicity) will have a negative impact on intergenerational communication from mother

H11: Social identity with mother's ethnicity (identity overlap, representative of mother's ethnicity) will have a negative impact on intergenerational normative influence from father

H12: Social identity with mother's ethnicity (identity overlap, representative of mother's ethnicity) will have a negative impact on intergenerational communication from father

For hypotheses H9 – H12, it is predicted that materialism and living situation will moderate the strength of intergenerational transfer. These moderating factors are based on the same assumptions discussed above and in the literature review in regards to materialism and the influence it plays on an individual's social identity with their respective parent. Therefore the following hypotheses are proposed.

H9A: Materialism constructs (external materialism, buying to justify hard work and shopping to feel good) will moderate the negative impact of social identity with father's ethnicity on intergenerational normative influence from mother

H9B: Living with your parents will moderate the negative impact of social identity with father's ethnicity on intergenerational normative influence from mother

H10A: Materialism constructs (external materialism, buying to justify hard work and shopping to feel good) will moderate the negative impact of social identity with father's ethnicity on intergenerational communication from mother

H10B: Living with your parents will moderate the negative impact of social identity with father's ethnicity on intergenerational communication from mother

H11A: Materialism constructs (external materialism, buying to justify hard work and shopping to feel good) will moderate the negative impact of social identity with mother's ethnicity on intergenerational normative influence from father

H11B: Living with your parents will moderate the negative impact of social identity with mother's ethnicity on intergenerational normative influence from father

H12A: Materialism constructs (external materialism, buying to justify hard work and shopping to feel good) will moderate the negative impact of social identity with mother's ethnicity on intergenerational communication from father

H12B: Living with your parents will moderate the negative impact of social identity with mother's ethnicity on intergenerational communication from father

4.2 Chapter Summary

A proposed model of the impact of social identity with ethnicity and identification with parents and the strength of IGI has been proposed in this chapter. Hypotheses have

been outlined that conceptualise the role of each construct in the model to understand the relationships they play. The proposed model will be empirically tested and analysed in the following chapter.

Chapter Five

Research Design for Study Two

This chapter provides an explanation of the methodology used in testing the conceptual model and hypotheses on mixed cultural parentage on intergenerational influence and consumption proposed in the previous chapter. Included is a brief discussion of the operationalization of the constructs, the development of the survey based on current scales in the extant literature, face validity of the research instrument, sampling, data collection, reliability and validity.

5.1 Measurement of the variables

All measures used in the questionnaire designed for this thesis come from the extant literature. These measures have been tested and validated by previous empirical research. The following section gives an overview of the scales incorporated in the final questionnaire (see appendix 1 for a full copy of the questionnaire) to test the various constructs in the proposed model.

5.1.1 Social Identity with Parent's Ethnicity

Social identity with parent's ethnicity has been conceptualised as the degree to which an individual's social identity overlaps with the ethnic identity of their parents. To measure this a scale was adapted from a study by Bagozzi and Lee (2002) that looked at social influence on attitudes. This scale was used because they used social identity to see the strength of influence of a social group. This study found that social identity impacts attitude and subjective norms, and that actions driven by these attitudes need to be interpreted in the context of cultural norms. Highlighting the impact of culture and social identity within a group on behaviour. This scale was tested using chi square tests, route mean square error of approximation (RMSEA), the nonnormed fit index (NNFI) and the comparative fit index (CFI). Fit was indicated by non-significant chi square tests, RMSEA values of less than or equal to .08 and NNFI and CFI values equal to or greater than .90 (Bagozzi & Lee, 2002).

The first item used an image of circles overlapping to show the degree of overlap the respondent had with each of their parent's ethnic identity. Following that the remaining questions in this section used a 7 point Likert-type scale where respondents rated the degree of similarity of their social identity to that of each of their parent's ethnicity.

5.1.2 Materialism

Section two of the questionnaire looks at materialism and anti-materialistic behaviours in the respondent. The questions related to materialism are asked on a 7 point Likert-type scale from 'does not describe me at all' through to 'describes me very well' and was specifically developed for this study with the help of Prof. Bagozzi's earlier work.

The questions range in type from “I tend to evaluate others by the things they buy and own”, “I admire people who own expensive homes, cars and clothes” through to anti-materialism type questions such as “I believe that I should limit my consumption of unnecessary things, so that there is less pollution, greater sustainability and more time for aesthetic, spiritual, intellectual and pro-social (e.g. volunteering, interactions with family members and friends) activities”. This scale was developed specifically to address both materialism and anti-materialism which has been attributed to cultural and ethnic beliefs and values.

5.1.3 Attachment

Attachment style was measured using an adapted version of the attachment scale from Hazan and Shaver (1987). Hazan and Shaver (1987) used attachment theory to create a framework to explain love, loneliness and grief, based on the idea that attachment style is developed in childhood and continues to impact adult life. Their study confirmed that attachment style developed in childhood, impacted relationships in adulthood. Showing the importance of attachment styles in developing adult behaviours. It is therefore relevant to apply an adapted version of this scale in this thesis, as it will allow for a greater understanding of childhood development and the impact of attachment on IGI. This scale is divided into two sections, Style A and Style B. The respondents were unaware as to which style of attachment each set of questions related to, so they were not biased in their answers. Style A questions were related to anxious personality type and style B to avoidance as per attachment theory. Each style had questions measured on a 7 point Likert-type scale from ‘does not describe me at all’ to ‘describes me very well’.

5.1.4 Identification with Parents

Identification with parents is measured using a 14 item scale developed by Berenson, Crawford, Cohen and Brook (2005). The scale measures the degree to which the respondent admired, emulated and perceived himself or herself to be similar to their mother or their father in regards to certain roles, and personal qualities such as moral character. Berenson et. al. (2005) found that identification with parents impacts on self-esteem and development in young adults. Their study showed that identification with parents' impacts on an individual's socialisation and development. This identification can also impact on IGI as a form of consumer socialisation. Therefore this scale measures identification with parents and is relevant to this thesis in measuring how identification with parents impacts on IGI. Each question was a 5 point Likert-type scale rating from 'not at all' through to 'very much'. Berenson et al. (2005) tested the scale and found it had high internal consistency with alpha values of .94 for identification with fathers and .92 for identification with mothers.

5.1.5 Intergenerational Influence

Intergenerational Influence (IGI) is conceptualised as behaviour passed from parent to child intergenerationally. Most research in IGI uses agreement between parent and child as evidence of IGI. Whilst this shows some degree of IGI there is no explanation for the statistical construct. Therefore, Viswanathan et al. (2000) developed the IGEN (Intergenerational Influence) scale to measure IGI with a statistical explanation. The scale also measures using only the responses of the child allowing for accurate measurement of IGI based on the child's learning's. Because this theses was only looking at IGI from the perspective of the bicultural individual in the family (the child) it was decided to adjust this scale to ask about each parent individual as it does not rely

on agreement between parent and child. Therefore it could be applied to consumption behaviour in general rather than specific shopping behaviour as in agreement measures for IGI. The IGEN scale developed by Viswanathan et al. (2000) deals with the communication and normative influence that the respondent may have on their purchasing behaviour from their mother and father. Each statement is followed by two questions; the first pertains to whether the respondent's mother or father has communicated in some way the basic idea behind the statement. The second question deals with how much they were influenced by their mother or father's opinions. The respondent then rates each parent on a 7 point Likert-type scale from '1-very poorly' to '7-very well' on how they communicated with or influenced them on each statement. Respondents were asked specifically to answer about both their mother and father to understand the bicultural influences. Viswanathan et al. (2000) used confirmatory factor analysis to test for the degree of fit for their proposed model. This was found to be of an acceptable level. Convergent and Nomological validity were both found to be of acceptable levels across 3 studies, showing that the developed model and scale were accurate in measuring intergenerational influence.

5.2 Development of the Research Instrument

The questionnaire was designed using the above-mentioned measures, a full copy of which is in appendix 1. Along with the measures described above, respondents were also asked general demographic questions such as their gender and current living situation to see if any of these variables moderate the results.

5.3 Respondents

Intergenerational influence occurs when consumers start making their own consumption choices and have independent decision making skills (Shah & Mittal, 1997). Therefore data was collected from those over the age of 20, as they will be making independent choices. This is common practice in the previous literature as the goal is to study the impact of mixed-cultural parentage on the consumption preferences of the young adult consumer (Bravo et al., 2008; Heckler et al., 1989).

5.4 Data Collection

The initial set of respondents approached to complete the questionnaire were acquaintances of the researcher. They were then requested to snowball to acquaintances and friends of theirs who have mixed-cultural parentage. The researcher is from a mixed-cultural background and over time has become acquainted with others from a mixed cultural background, many of whom agreed to snowball the questionnaire to other suitable acquaintances. Owing to the specific characteristics needed, snowballing was used to form the sample as there was no other way to find respondents who met the requirements of the study (Bryman & Bell, 2011). To ensure there were no ethical issues only acquaintances of the researcher were approached, close friends and family were not invited to participate. Respondents were approached with both paper questionnaires as well as an online version. Both versions of the questionnaire were laid out identically and contained the questions in the same order.

5.5 Sample

Over 500 questionnaires were passed out through acquaintances of the researcher and snowballed out to acquaintances of theirs. However due to the specific nature of the

study the response rate was not as high as initially hoped for. Of the 500 questionnaires distributed, 150 were returned. However of that 150 some were missing data and therefore had to be eliminated from the analysis, after eliminating the questionnaires that could not be used, there were 88 useable responses to analyse. A breakdown of respondents can be seen in Table 5.1.

Table 5.1 – Sample Characteristics of Respondents

		Frequency	%
Gender	Male	19	22%
	Female	56	64%
	Didn't Answer	13	15%
Age	<25 years	21	24%
	25-30 years	13	15%
	31-35 years	14	16%
	36-40 years	9	10%
	41-50 years	9	10%
	> 50 years	5	6%
	Didn't answer	17	19%
Living Situation	At home	23	26%
	Away from home	51	58%
	Didn't answer	14	16%

5.6 Reliability

Reliability of the questionnaire is tested by the extent to which the measures produce the same results on repeated trials. Whilst reliability would be best assessed by a test-

retest method (the same measurement is made of the same respondents at two different times, yielding the same result), this method is not always practicable. Therefore internal consistency is a more commonly used approach to test for reliability. This approach uses high inter-item correlation to suggest that all items are measuring the same construct. The internal consistency of the measures is generally tested by coefficient alpha values and item-to-total correlation (Cronbach, 1951). Item-to-total correlation is the correlation between the total score of the scale and each item. If the scale is reliable, all items correlate with the total. Sample size can impact the value of the correlation, smaller correlation coefficients are acceptable in bigger sample sizes. However in general, a value of item-to-total correlation of less than 0.3 suggests that the item in question does not correlate very well with the scale. The reliability of the scales is also tested using Cronbach alpha coefficient at a cut off of 0.70 (Nunnally, 1978).

5.7 Validity

Validity testing is concerned with ensuring the items measure what they are intended to measure. Face validity is assessed by experts, who read the measures and decide the readability of the instrument measures and confirm that they do indeed measure what is expected. It is good practice to ensure face validity is tested either formally or informally (Kidder & Judd, 1986). Although the measures used in this research come from extant literature and have been tested empirically previously, face validity was still used as the context of this study is different from previous research that have employed these scales. Further to this scale assessment was done using exploratory factor analysis (EFA), this technique is useful to identify underlying dimensions within a construct (Spector, 1992). It was expected that the various constructs would have the same

dimensions as all the measures in this research have been developed and tested in previous studies. EFA was carried out using SPSS 20.0.

5.8 Face validity of the questionnaire

Even though all measures were taken from the extant literature and therefore tested and validated by previous empirical research, face validity of the questionnaire was employed to test for readability and understanding. Academic experts were used to ensure that the questionnaire read logically and the constructs being investigated were understood. Once academic experts had reviewed the questionnaire, it was also reviewed by peers of the researcher, who are practitioners in marketing, for readability and understanding from a non-academic point of view. Every item was checked to ensure it was readable and the respondent understood the correct meaning. Modifications were made as needed without affecting the intended meaning of the question to ensure the respondent understood all questions.

5.9 Response Bias

Response bias can occur when respondents answer the questionnaire in a way they feel is socially acceptable and is often driven by a need for approval in their answers (Randall & Fernandes, 1991). The likelihood of response bias to social desirability depends on the social value of the scale items used (Van de Mortel, 2008). Whilst social desirability response bias can never be eliminated completely in a self-report survey, every effort was taken to minimise response bias. Social desirability was minimised as much as possible by the survey being anonymous, so the respondents answers would not be attributed to themselves specifically and instructions were given on being as open and honest as possible in regards to answers, so there is no right or

wrong answer (Podsakoff, MacKenzie, Lee, & Podsakoff, 2003). Social desirability response bias was also reduced by the method of data collection, by using snowballing to find respondents, there was another layer of anonymity between the respondent and the researcher. Therefore there was less likelihood of the respondent providing socially desirable answers, as they did not know who the researcher was personally.

Another method employed to reduce response bias was the dividing of the questionnaire into different sections, and separating out the questions about ethnicity and identification from those on IGI. This method involves temporal, psychological and methodological separation of the different measurements, which involves separating parts of the questionnaire and allowing the reduction of bias in the retrieval stage by eliminating the saliency of any previous answers. It also reduces the respondents motivation to use earlier answers to complete the gaps in their responses by allowing previously recalled answers to leave the short term memory of the respondent (Podsakoff et al., 2003).

5.10 Chapter Summary

Chapter five presents a brief description of the operationalization and measurement of the various constructs in the proposed conceptual model. The scales used in the final questionnaire and their reliability have been described. Face validity, reliability and validity of the questionnaire and an overview of the questionnaire's respondents are also presented in this chapter.

Chapter Six

Data Analysis and Results

This chapter discusses the results and the analysis of the data collected from the quantitative survey. The survey was carried out between June and October 2013. First validity and reliability of the measures is discussed, followed by exploratory factor analysis. Finally the chapter discusses hypotheses testing and then the results of the data analysis.

6.1 Measurement Properties (Validity and Reliability)

To support reliability each scale was tested using item-to-total correlation and Cronbach's alpha. Cronbach's alpha values and item-to-total correlation values were used to measure the internal consistency of the scales as recommended by Churchill (1979) because a low coefficient alpha would indicate that the item performs poorly in capturing the construct it is trying to measure. Table 6.1 shows the Mean, Standard Deviation and the item-to-total correlation for each measurement item. The item-to-total correlation and the Cronbach's alpha values for all the measurement items

exceeded the commonly accepted standard of 0.3 and 0.7 to show good internal consistency (Spector, 1992).

6.2 Exploratory Factor Analysis

To test the validity of each measure, exploratory factor analysis was conducted using SPSS 20.0. All items for each measure were factor analysed together to test both the discriminant and convergent validity of the measures. This was done with principle component analysis using promax rotation. Promax rotation is an oblique rotation method that provides estimates of the correlations that are quite close to zero to produce solutions with correlated factors, this is in comparison to orthogonal rotation methods, which constrain factors to be uncorrelated. Oblique rotation methods such as Promax rotation provide more realistic and accurate measures of how the constructs are likely to be related (Fabrigar, Wegener, MacCallum, & Strahan, 1999) and therefore was used in this study. The factor loadings found represent the correlation between the construct and the items, the amount of variance accounted for by a factor is represented by Eigen values (Henson & Roberts, 2006)

Table 6.1– Exploratory Factor Analysis

Scale	Items	Mean	Std Deviation	Items to total correlation
Social Identity with Mothers Ethnicity – Identity Overlap	SIPE1M	4.77	1.884	.719
	SIPE2M	4.04	1.759	.687
	SIPE3M	4.88	1.820	.667
	SIPE4M	5.38	1.700	.686
Social Identity with Mothers Ethnicity - Representative	SIPE5M	3.95	2.505	.890
	SIPE6M	3.45	2.634	.900
	SIPE7M	3.37	2.581	.914
	SIPE8M	4.34	2.402	.878
Social Identity with Fathers Ethnicity –Identity Overlap	SIPE1F	4.27	1.752	.696
	SIPE2F	3.77	1.578	.788
	SIPE3F	4.48	1.879	.724
	SIPE4F	5.29	1.669	.637

Scale	Items	Mean	Std Deviation	Items to total correlation
Social Identity with Fathers Ethnicity - Representative	SIPE5F	3.37	2.656	.971
	SIPE6F	3.02	2.683	.968
	SIPE7F	2.92	2.594	.959
	SIPE8F	3.56	2.596	.935
Materialism – Externally Orientated	M1	2.68	1.534	.643
	M2	2.89	1.887	.701
	M3	2.21	1.482	.754
	M4	2.45	1.544	.752
	M5	2.92	1.581	.631
	M6	2.78	1.845	.826
	M7	2.47	1.685	.711
	M8	3.71	1.853	.616
	M9	3.41	1.812	.652
Materialism – Shopping to feel good	M10	3.47	2.043	.681
	M11	3.96	1.870	.859
	M12	4.19	1.861	.833
	M13	3.99	1.871	.831
Materialism – Buying to justify hard work	M14	4.40	1.666	.740
	M15	5.01	1.471	.778
	M16	4.23	1.793	.775
Materialism – Eat, drink and be merry	M17	3.32	1.984	.653
	M18	3.57	1.788	.459
	M19	3.89	1.776	.490
Anti-Materialism	M20	3.94	1.757	.600
	M21	4.05	1.839	.747
	M22	4.25	1.951	.544
Attachment – Style A: Anxious	ASA1	3.11	1.670	.619
	ASA2	1.87	1.279	.723
	ASA3	2.68	1.651	.719
	ASA4	2.84	1.774	.753
	ASA5	2.21	1.379	.693
	ASA6	2.09	1.507	.575
Attachment – Style B: Avoidance	ASB1	2.56	1.831	.690
	ASB2	2.71	1.777	.822
	ASB3	2.68	1.765	.860
	ASB4	2.97	1.833	.843
	ASB5	3.90	1.837	.663
Identification with Mother - Emulation	IWP1M	3.42	1.414	.785
	IWP2M	2.97	1.499	.773
	IWP3M	3.11	1.476	.536
	IWP4M	3.70	1.362	.776
Identification with mother – Perceived similarity	IWP5M	3.36	1.151	.644
	IWP6M	3.04	1.178	.753
	IWP7M	3.38	1.165	.731
Identification with father - emulation	IWP1F	2.97	1.404	.824
	IWP2F	2.54	1.367	.747
	IWP3F	3.32	1.425	.474
	IWP4F	3.42	1.405	.711

Scale	Items	Mean	Std Deviation	Items to total correlation
Identification with father – perceived similarity	IWP5F	3.31	1.209	.658
	IWP6F	3.01	1.243	.754
	IWP7F	3.15	1.207	.725
Intergenerational Influence – Communication from Mother	CIGI1M	4.78	2.076	.560
	CIGI3M	4.85	1.773	.665
	CIGI5M	4.74	1.647	.674
	CIGI7M	4.77	1.740	.797
	CIGI9M	4.45	1.761	.790
	CIGI11M	4.42	1.783	.751
	CIGI13M	3.78	1.599	.647
	CIGI15M	4.01	1.575	.728
	CIGI17M	4.84	1.680	.689
	CIGI19M	4.43	1.622	.612
Intergenerational Influence – Communication from father	CIGI1F	4.78	1.981	.461
	CIGI3F	4.41	1.908	.655
	CIGI5F	4.45	1.896	.695
	CIGI7F	4.24	1.908	.749
	CIGI9F	4.05	1.638	.729
	CIGI11F	4.14	1.823	.686
	CIGI13F	3.77	1.601	.620
	CIGI15F	3.77	1.609	.662
	CIGI17F	4.47	1.698	.618
	CIGI19F	4.45	1.606	.596
Intergenerational influence – normative influence from mother	IGI2M	4.97	1.846	.500
	IGI4M	4.71	1.827	.764
	IGI6M	4.60	1.750	.740
	IGI8M	4.56	1.751	.823
	IGI10M	4.24	1.682	.775
	IGI12M	4.19	1.773	.803
	IGI14M	3.61	1.579	.612
	IGI16M	3.86	1.559	.646
	IGI18M	4.50	1.728	.742
	IGI20M	4.35	1.637	.656
Intergenerational influence – normative influence from father	IGI2F	4.79	1.876	.348
	IGI4F	4.21	1.838	.664
	IGI6F	4.40	1.725	.709
	IGI8F	3.92	1.758	.744
	IGI10F	3.65	1.426	.716
	IGI12F	3.76	1.691	.681
	IGI14F	3.60	1.553	.580
	IGI16F	3.83	1.520	.642
	IGI18F	4.29	1.715	.719
	IGI20F	4.36	1.638	.631

Eigen values greater than 1 are considered significant in exploratory factor analysis

(Henson & Roberts, 2006). Exploratory factor analysis helped in verifying if any items

that were lowering the validity of the scale through cross loading. The items of each scale loaded on a single dimension as hypothesised. This indicates the convergent and discriminant validity of each scale used. The following section gives the factor analysis details for each variable.

Social Identity with Mother's ethnicity – Identity Overlap: EFA results show that social identity with mother's ethnicity – Identity overlap is explained by a single factor. The four items loaded on this factor with factor loadings ranging from 0.68 – 0.85. The reliability indicated by Cronbach alpha for this scale was 0.85 and the variance explained by the factor was 58.39%.

Social Identity with Mother's ethnicity – Representativeness: EFA results show that social identity with mother's ethnicity – representativeness is explained by a single factor. The four items loaded on this factor with factor loadings ranging from 0.79 – 1.00. The reliability indicated by Cronbach alpha for this scale was 0.96 and the variance explained by the factor was 81.29%.

Social Identity with Father's ethnicity – Identity Overlap: EFA results show that social identity with father's ethnicity – identity overlap is explained by a single factor. The four items loaded on this factor with factor loadings ranging from 0.64 – 0.92. The reliability indicated by Cronbach alpha for this scale was 0.86 and the variance explained by the factor was 61.53%.

Social Identity with Father's ethnicity – Representativeness: EFA results show that social identity with father's ethnicity – representativeness is explained by a single

factor. The four items loaded on this factor with factor loadings ranging from 0.91 – 1.00. The reliability indicated by Cronbach alpha for this scale was 0.98 and the variance explained by the factor was 92.64%

Materialism – Externally Oriented: EFA results show that materialism – externally oriented is explained by a single factor. The nine items loaded on this factor with factor loadings ranging from 0.65 - 0.80. The reliability indicated by Cronbach alpha for this scale was 0.91 and the variance explained by the factor was 54.50%.

Materialism – Shopping to feel good: EFA results show that materialism – shopping to feel good is explained by a single factor. The four items loaded on this factor with factor loadings ranging from 0.70 – 0.92. The reliability indicated by Cronbach alpha for this scale was 0.91 and the variance explained by the factor was 73.20%.

Materialism – Buying to justify hard work: EFA results show that materialism – buying to justify hard work is explained by a single factor. The three items loaded on this factor with factor loadings ranging from 0.80 – 0.86. The reliability indicated by Cronbach alpha for this scale was 0.87 and the variance explained by the factor was 70.70%.

Materialism – eat, drink and be merry: EFA results show that materialism – eat, drink and be merry is explained by a single factor. The three items loaded on this factor with factor loadings ranging from 0.52 – 0.97. The reliability indicated by Cronbach alpha for this scale was 0.71 and the variance explained by the factor was 50.99%.

Anti-Materialism: EFA results show that anti-materialism is explained by a single factor. The three items loaded on this factor with factor loadings ranging from 0.59 – 0.99. The reliability indicated by Cronbach alpha for this scale was 0.77 and the variance explained by the factor was 59.64%.

Attachment Style A – Anxious: EFA results show that attachment style A – anxious is explained by a single factor. The six items loaded on this factor with factor loadings ranging from 0.62 – 0.80. The reliability indicated by Cronbach alpha for this scale was 0.87 and the variance explained by the factor was 54.72%.

Attachment Style B – Avoidance: EFA results show that attachment style B – avoidance is explained by a single factor. The five items loaded on this factor with factor loadings ranging from 0.68 – 0.94. The reliability indicated by Cronbach alpha for this scale was 0.91 and the variance explained by the factor was 67.91%.

Identification with Mother – Emulation: EFA results show that identification with mother – emulation is explained by a single factor. The four items loaded on this factor with factor loadings ranging from 0.56 – 0.88. The reliability indicated by Cronbach alpha for this scale was 0.86 and the variance explained by the factor was 63.94%.

Identification with Mother – Perceived Similarity: EFA results show that identification with mother- perceived similarity is explained by a single factor. The three items loaded on this factor with factor loadings ranging from 0.83 – 0.87. The reliability indicated by Cronbach alpha for this scale was 0.84 and the variance explained by the factor was 64.92%.

Identification with Father – Emulation: EFA results show that identification with father – emulation is explained by a single factor. The four items loaded on this factor with factor loadings ranging from 0.51 – 0.94. The reliability indicated by Cronbach alpha for this scale was 0.85 and the variance explained by the factor was 61.61%.

Identification with Father – Perceived Similarity: EFA results show that identification with father – perceived similarity is explained by a single factor. The three items loaded on this factor with factor loadings ranging from 0.82 – 0.87. The reliability indicated by Cronbach alpha for this scale was 0.85 and the variance explained by the factor was 65.13%.

Intergenerational Communication from Mother: EFA results show that intergenerational communication from mother is explained by a single factor. The ten items loaded on this factor with factor loadings ranging from 0.58 – 0.86. The reliability indicated by Cronbach alpha for this scale was 0.92 and the variance explained was 53.12%.

Intergenerational Communication from Father: EFA results show that intergenerational communication from father is explained by a single factor. The ten items loaded on this factor with factor loadings ranging from 0.50 – 0.77. The reliability indicated by Cronbach alpha for this scale was 0.90 and the variance explained was 48.92%.

Intergenerational Normative Influence from Mother: EFA results show that intergenerational normative influence from mother is explained by a single factor. The ten items loaded on this factor with factor loadings ranging from 0.49 – 0.89. The reliability indicated by Cronbach alpha from this scale was 0.92 and the variance explained was 55.25%.

Intergenerational Normative Influence from Father: EFA results show that intergenerational normative influence from father is explained by a single factor. The ten items loaded on this factor with factor loadings ranging from 0.39 – 0.82. The reliability indicated by Cronbach alpha from this scale was 0.89 and the variance explained was 48.69%.

6.3 Hypothesis Testing

The main effect hypotheses were tested using OLS, to see the relationship between the independent and dependent variables. The moderating hypotheses were tested using the PROCESS model for moderation analysis developed by Andrew F. Hayes (Field, 2013). This was used to show the interaction effect of the moderators between the independent and dependent variables.

6.4 Results

Table 6.2 presents the results of the linear regression analysis for the direct relationships between the independent variables (social identity with parent's ethnicity and identification with parents) and the four dependent variables (intergenerational communication from father, intergenerational normative influence from father,

intergenerational communication from mother and intergenerational normative influence from mother).

Table 6.2 – Linear Regression Results

Independent Variable	Dependent Variable	Unstandardized β Coefficients	Std. Error	Significance Level
REpPIDM	CIGENM	-0.37	0.17	0.038
REpPIDF	CIGENM	0.35	1.42	0.019
IDOLPM	IGENM	0.35	0.17	0.045
IDOLPF	IGENM	-0.34	0.16	0.041
REpPIDM	IGENM	-0.57	0.19	0.005
RepPIDF	IGENM	0.60	0.16	0.001
REpPIDM	CIGENF	-0.40	0.19	0.040
REpPIDF	CIGENF	0.43	0.16	0.010
REpPIDM	IGENF	-0.47	0.18	0.014
REpPIDF	IGENF	0.50	0.15	0.003
EMULF	IGENF	-0.96	0.45	0.041
PERCEF	IGENF	0.49	0.23	0.041

REpPIDM = Representative of Mother's ethnicity; REpPIDF = Representative of Father's ethnicity; IDOLPM = Social identity with ethnicity overlap with Mother; IDOLPF = Social identity with ethnicity overlap with Father; EMULF = Emulation of Father; PERCEF = Perceived overlap of identity with Father; CIGENM = Intergenerational Communication from Mother; IGENM = Intergenerational Normative Influence from Mother; CIGENF = Intergenerational Communication from Father; IGENF = Intergenerational Normative Influence from Father.

The OLS shows the following hypotheses were supported. For Hypotheses 1 and 2, social identity with father's ethnicity was found to have mixed support for positive impact on intergenerational transfer. It was found that being a representative of your father's ethnicity only had a positive impact on intergenerational normative influence from your father ($\beta=0.499$, $p\leq0.01$) and also a positive impact on intergenerational communication from your father ($\beta =0.428$, $p\leq0.01$). However the other dimension of social identity with father's ethnicity (ethnic identity overlap) was not found to have a positive impact on intergenerational influence or communication from father.

Hypothesis 3 was found to have mixed support; ethnic identity overlap was the only dimension of social identity with mother's ethnicity that was found to have a positive impact on intergenerational normative influence from mother ($\beta = 0.354$, $p \leq 0.05$).

Hypothesis 4 which dealt with intergenerational communication was not found to be supported at all. However hypotheses 3 and 4 produced a counter-intuitive result where being a representative of your mother's ethnicity was actually found to have a negative impact on intergenerational normative influence ($\beta = -0.573$, $p \leq 0.01$) and communication ($\beta = -0.369$, $p \leq 0.05$) from your mother. If we are to reflect and think deeply about this result it is possible that children with high similarity in ethnicity to their mother, compensate by listening more to their father. However if we look at the results of our other hypotheses further we see this is not the case as hypotheses 11 and 12 have mixed support. The results show that being a representative of your mother's ethnicity also has a negative impact on intergenerational normative influence ($\beta = -0.468$, $p \leq 0.05$) and intergenerational communication ($\beta = -0.405$, $p \leq 0.05$) from your father.

Therefore if we are to look at these results together it shows that being a representative of your mother's ethnicity has a negative impact on intergenerational normative influence and communication from both parents. These results will need further investigation to find out why this happens, but it could be explained by the role of external forces on the development of social identity (Yeh & Huang, 1996). The cultures of peers and other reference groups influencing the respondent, might have a greater impact on consumptive behaviour which leads to less intergenerational transfer

from parents (Childers & Rao, 1992). The results could also potentially be explained by the fact that ethnic identity is not always a stable identity (Ogden et al., 2004; Stephan & Stephan, 1989) and that the respondent could actually feel they are representative of both parents ethnicities (Stephan & Stephan, 1989) and therefore the intergenerational transfer from either parent is not related to their ethnic identity. Further to this J. Xu et al. (2004) discuss how acculturation level of parents can have a negative influence on ethnic consumption, so this is a possible avenue for further explanation in to why being a representative of your mother's ethnicity leads to a negative impact on intergenerational normative influence and consumption from both parents.

Hypothesis 5 was found to have mixed support, in that the dimension of perceived similarity with father's identity was found to have a positive impact on intergenerational normative influence from father ($\beta = 0.491$, $p \leq 0.05$). However there was also a counter-intuitive result in this hypothesis as well where the dimension of emulation (where a respondent emulates their father) was actually found to have a negative impact on intergenerational normative influence ($\beta = -0.956$, $p \leq 0.05$). This counter-intuitive result could be explained by the fact that because the child is already emulating their father they don't necessarily see the influence that their parent is giving them. There is the potential that because they already see themselves as equal to the parent they listen more to the other parent, and are compensating for this emulation with the other parent (Backman & Dixon, 1992). Whilst compensatory theory is often looked at from the aspect of compensating for a loss or failure (Heckhausen, Wrosch, & Schulz, 2010), there is the potential for compensatory theory to be applied in the domain of consumption behaviour, this would need further research. Finally this result may also just be explained by traditional consumer socialisation theory, which looks at the

mother to be the greater socialisation agent in the home, and therefore will always have a stronger socialisation and intergenerational influence on consumption (Carlson et al., 1990; Carlson et al., 1994; Neeley & Coffey, 2007).

Hypotheses 6, 7 and 8 were all not supported. The reasons for this would need further investigation, but could be related to the role of external forces such as peers and society on the development of identity (Yeh & Huang, 1996). Identity is developed by many influences on an individual. Reference groups play a huge role in both normative and informational influence in the development of identity (Burnkrant & Cousineau, 1975). These reference groups that impact identity can be familial or from peers and society, the strength of each reference group in the development of social identity and self-identity can differ depending on the culture of the individual (Childers & Rao, 1992) and the stage they are at in their life. The strength of influence from society or peers can also be impacted by the type of consumption (Escalas & Bettman, 2003). To further understand why hypotheses 6, 7 and 8 were not supported research into the effect of society and peers on social identity compared to the effect of parents would need to be done in the context of intergenerational influence.

Hypothesis 9 had mixed support, social identity overlap with your father's ethnicity leads to a negative impact on intergenerational normative influence from mother ($\beta = -0.337, p \leq 0.05$). However being a representative of your father's ethnicity leads to a positive impact on intergenerational normative influence ($\beta = 0.350, p \leq 0.05$) and intergenerational communication ($\beta = 0.595, p \leq 0.001$) from your mother, which is counter-intuitive to hypotheses 9 and 10. However on reflection the result could be explained by the fact that traditionally the mother is the stronger socialisation agent in a

home environment and therefore has more of an influence intergenerationally (Minahan & Huddleston, 2010; Moore et al., 2002).

It can be seen from the OLS analysis that some hypotheses had mixed support and others were not supported or counter-intuitive in the result. These hypotheses would need further exploration to understand the counter-intuitive results.

To investigate the moderators on the hypotheses that were supported, PROCESS models were employed.

Hypothesis 1 had mixed support, H1A was not supported, i.e., living with parents did not moderate the effect of ethnic identity on the impact of intergenerational influence from father. This was the same for hypotheses 2 that was also only partially supported, H2A was not supported, i.e., living with parents did not moderate the effect.

Hypothesis 3 had mixed support and ethnic identity overlap with mother was seen to have a direct positive impact on intergeneration normative influence from mother. H3A, H3B, H3D and H3E were all not supported hypotheses. However H3C was supported, moderation is shown by a significant interaction, $\beta = 0.36$, 95% *CI* [0.101, 0.624], $t = 2.829$, $p < 0.005$, anxious attachment style was seen to moderate the effect of ethnic identity overlap on the impact of intergenerational normative influence from mother. Figure 6.1 illustrates the moderation effect.

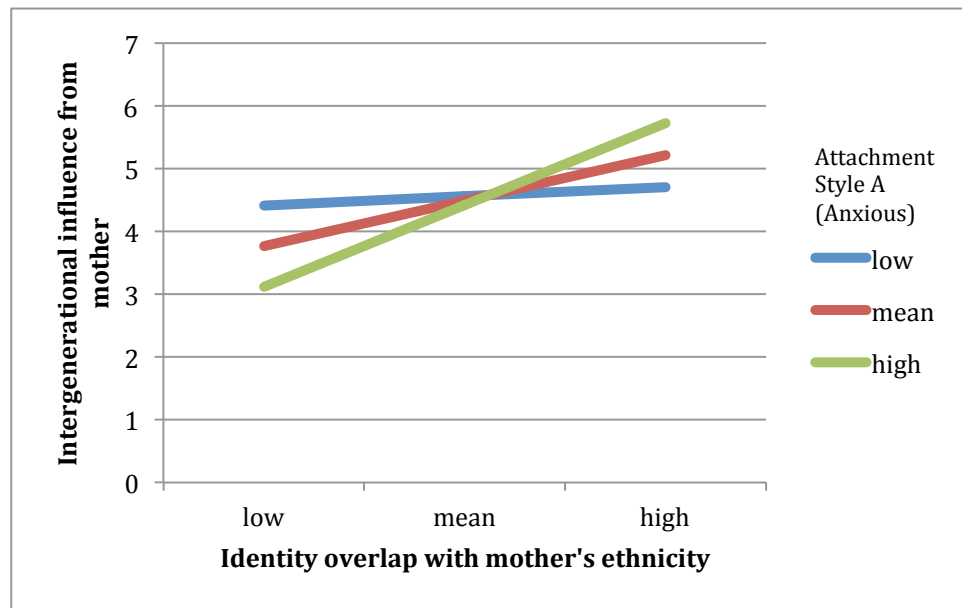


Figure 6.1 – Anxious Attachment Style and Identity Overlap with Mother

Hypothesis 4 was not supported; therefore H4A, H4B, H4C, H4D and H4E were not supported.

Hypothesis 5 also had mixed support, the dimensions of emulation and perceived similarity with father had a direct positive impact on normative influence intergenerationally from father. Hypothesis 5A was supported for both these dimensions. For the dimension of perceived similarity with father, moderation is shown by a significant interaction, $\beta = -0.91$, 95% *CI* [0.037, 0.445], $t=2.400$, $p<0.05$. Figure 6.2 illustrates the interaction effect.

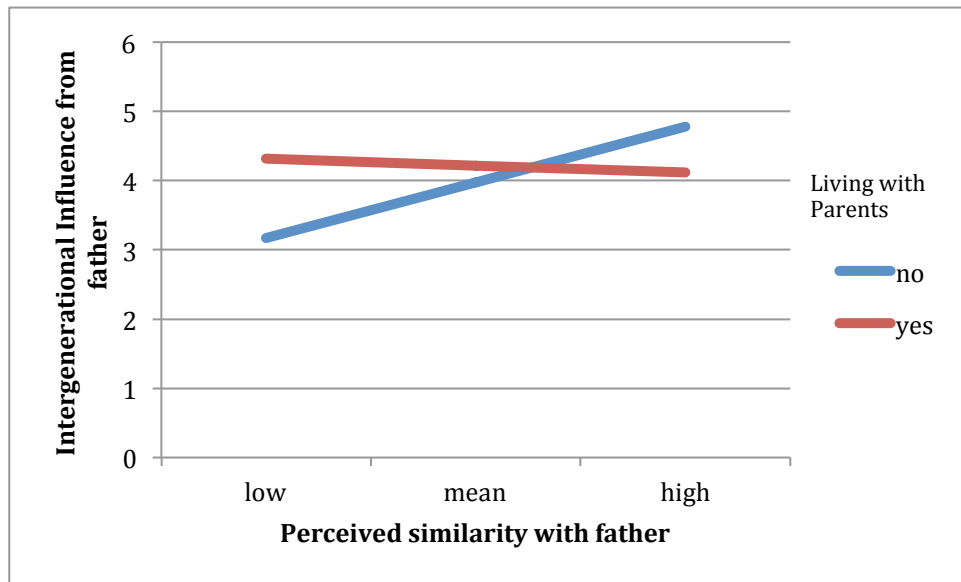


Figure 6.2 – Living Situation and Perceived Similarity with Father

For the dimensions of emulation with father, moderation is shown by a significant interaction, $\beta = -0.64$, 95% *CI* [-1.260, -0.029], $t = -2.131$, $p < 0.05$. Figure 6.3 highlights this interaction.

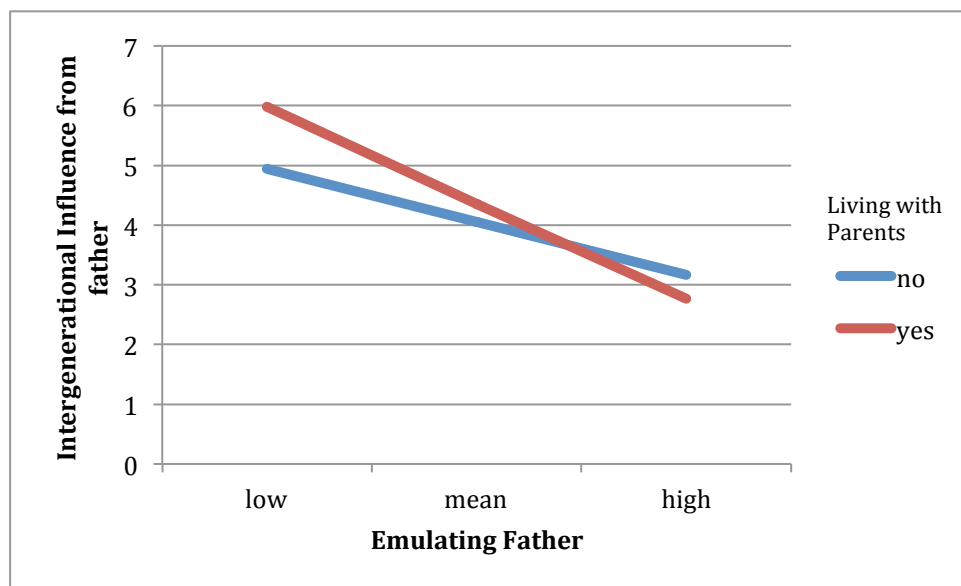


Figure 6.3 – Living Situation and Emulation of Father

For the dimension of emulation of father, both avoidance attachment style and anxious attachment style moderated the effect. Thus supporting hypotheses H5B, where the moderation is shown by a significant interaction, $\beta = 0.24$, 95% *CI* [0.037, 0.445], $t = 2.400$, $p < 0.05$. Figure 6.4 illustrates the interaction of avoidance attachment style.

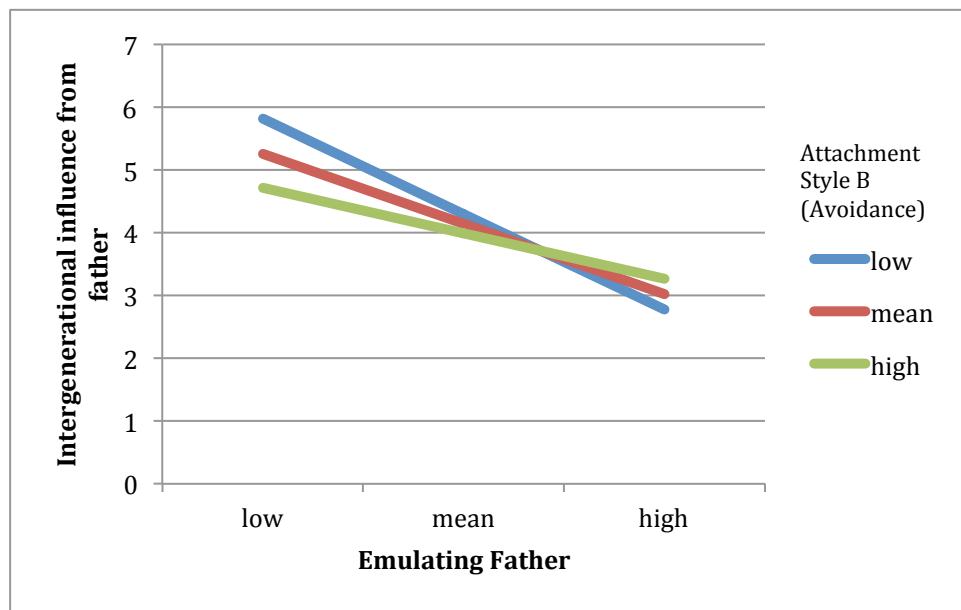


Figure 6.4 – Avoidance Attachment Style and Emulation of Father

H5C was also supported, where the moderation is shown by a significant interaction, $\beta = 0.32$, 95% *CI* [0.009, 0.627], $t = 2.096$, $p < 0.05$. Figure 6.5 illustrates the moderating effect of anxious attachment style.

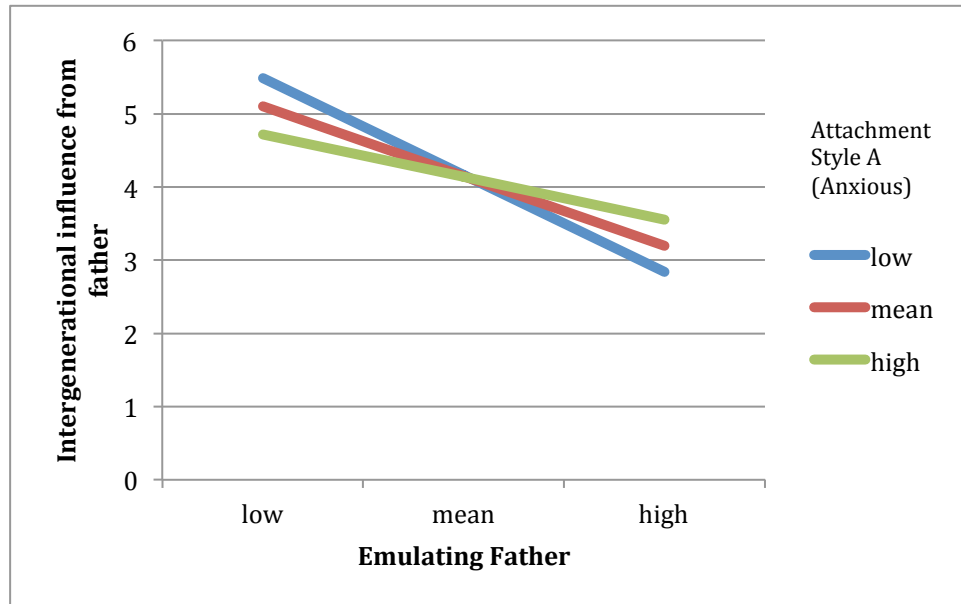


Figure 6.5 – Anxious Attachment Style and Emulation of Father

Hypothesis 6 was not supported and therefore the moderating hypotheses H6A, H6B, H6C, H6D were not supported either.

Hypothesis 7 was not supported and therefore hypotheses H7A, H7B, H7C, H7D were not supported.

Hypothesis 8 was not supported and therefore hypotheses H8A, H8B, H8C, H8D and H8E were not supported.

The dimension of identity overlap with father's ethnicity was supported in hypothesis 9.

In testing for the moderating effects of materialism (H9A) it was found that the dimension of buying to justify hard work was shown by a significant interaction, $\beta = 0.17$, 95% *CI* [0.010, 0.323], $t = 2.167$, $p < 0.05$, see Figure 6.6 for interaction effect.

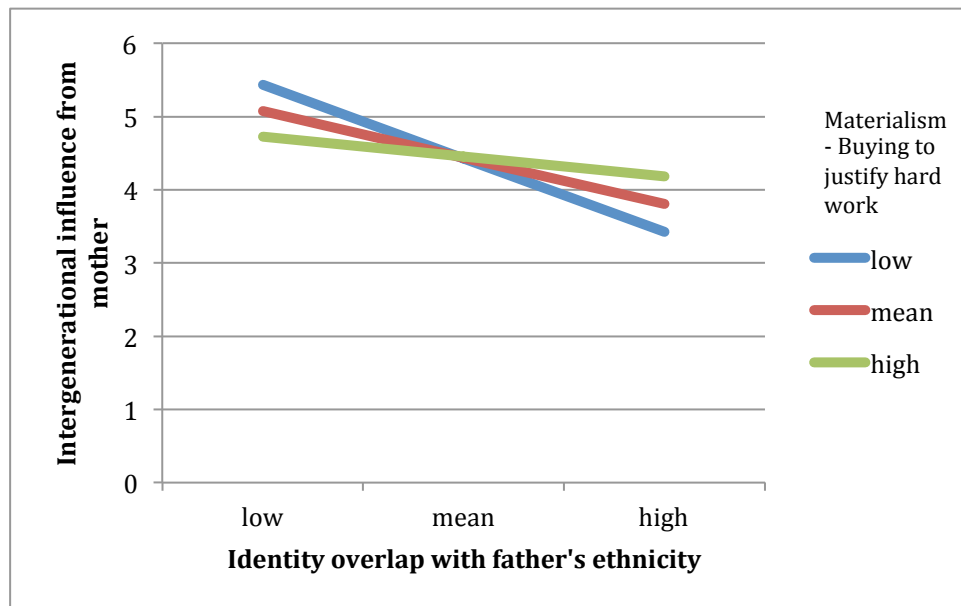


Figure 6.6 – Buying to Justify Hard work and Identity Overlap with Father

Materialism - shopping to feel good, was shown by a significant interaction, $\beta = 0.14$, 95% $CI [0.009, 0.283]$, $t = 2.177$, $p < 0.05$, see Figure 6.7 for interaction effect.

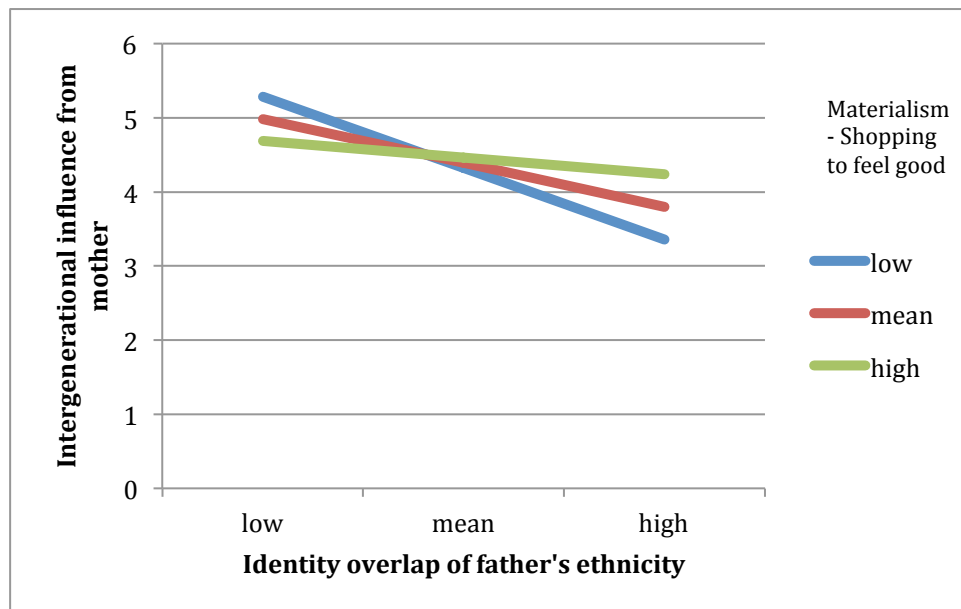


Figure 6.7 – Shopping to Feel Good and Identity Overlap with Father

Materialism - eat, drink and be merry was shown by a significant interaction, $\beta=0.14$, 95% *CI* [0.021, 0.257], $t=2.404$, $p<0.05$, see Figure 6.8 for interaction effect.

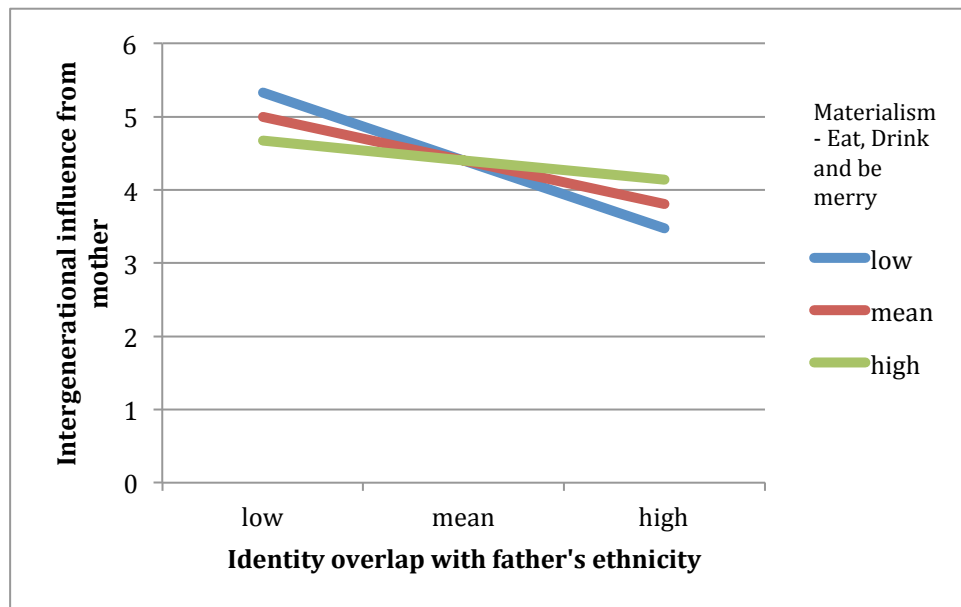


Figure 6.8 – Eat, Drink and Be Merry and Identity overlap with Father

Therefore supporting hypothesis H9A for all dimensions except for external materialism.

Hypothesis H9B predicted that living situation would moderate the negative impact of social identity with father's ethnicity on intergenerational normative influence from mother. This hypothesis was supported for the dimension of identity overlap, where moderation is shown by a significant interaction, $\beta = -0.56$, 95% *CI* [-1.060, -0.063], $t=-2.298$, $p<0.05$. Figure 6.9 illustrates this interaction effect.

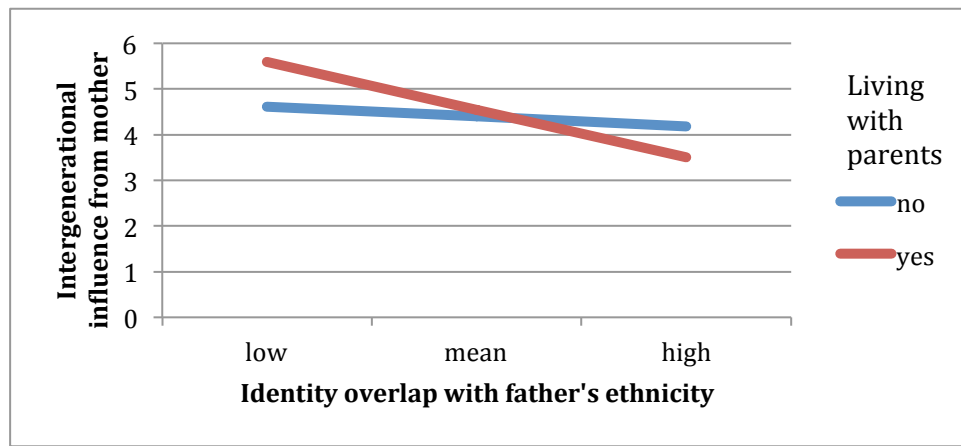


Figure 6.9 – Living Situation and Identity overlap with Father

Whilst not predicted in the hypotheses it was also found that anxious attachment style had a moderating effect on identity overlap with father's ethnicity on intergenerational normative influence from mother. This could potentially be explained by being anxious sees a need for approval from the parent you have the greater identity overlap with, therefore reducing the influence from the other parent, but this would need further exploration. This moderation is shown by a significant interaction, $\beta = 0.23$, 95% *CI* [0.017, 0.443], $t = 2.204$, $p < 0.05$. See Figure 6.10 for an illustration of this interaction effect.

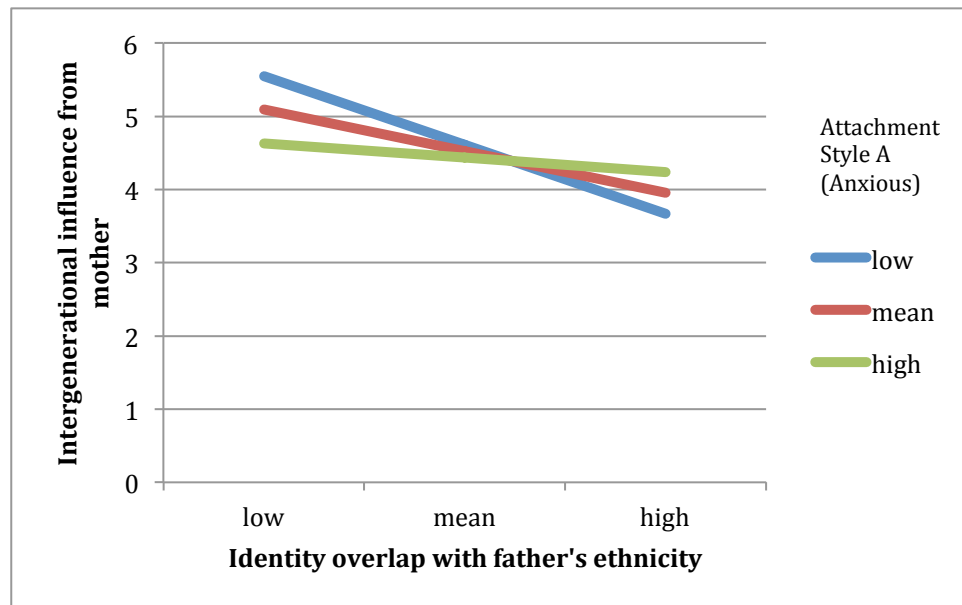


Figure 6.10 – Anxious Attachment Style and Identity Overlap with Father

Hypotheses 9 and 10 had counter-intuitive results in that being a representative of father's ethnicity lead to a positive impact on intergenerational normative influence and communication from mother. Therefore to further expand on these moderating effects were also looked at for this result and it was found that living with parents (Figure 6.11) moderated the impact on intergenerational normative influence from mother only. This moderation is shown by a significant interaction, $\beta = -0.36$, 95% *CI* [-0.695, -0.021], $t = -2.168$, $p < 0.05$.

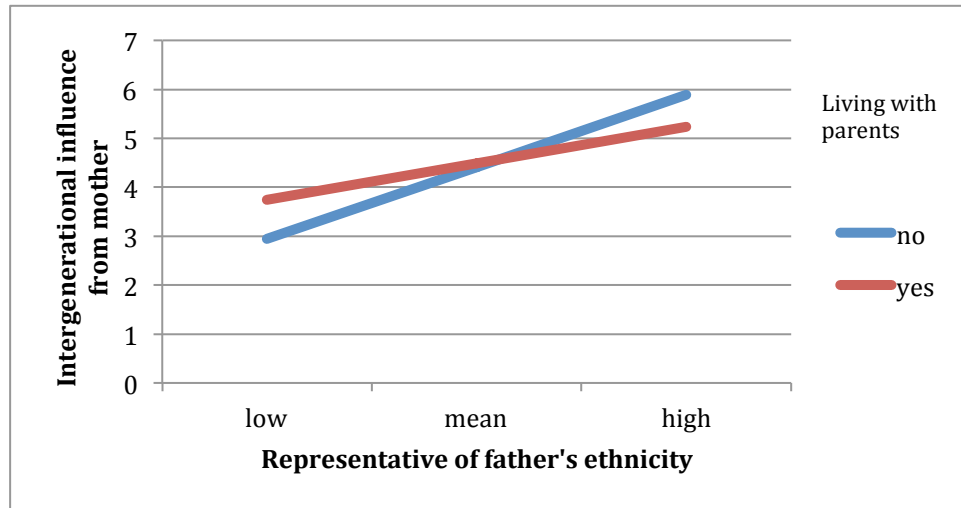


Figure 6.11 – Living Situation and Representative of Father’s Ethnicity

It was also seen that the dimension of materialism; eat, drink and be merry was shown by a significant interaction, $\beta = 0.09$, 95% *CI* [0.010, 0.170], $t = 2.291$, $p < 0.05$ to have a positive impact on intergenerational communication from mother. This interaction is illustrated in Figure 6.12.

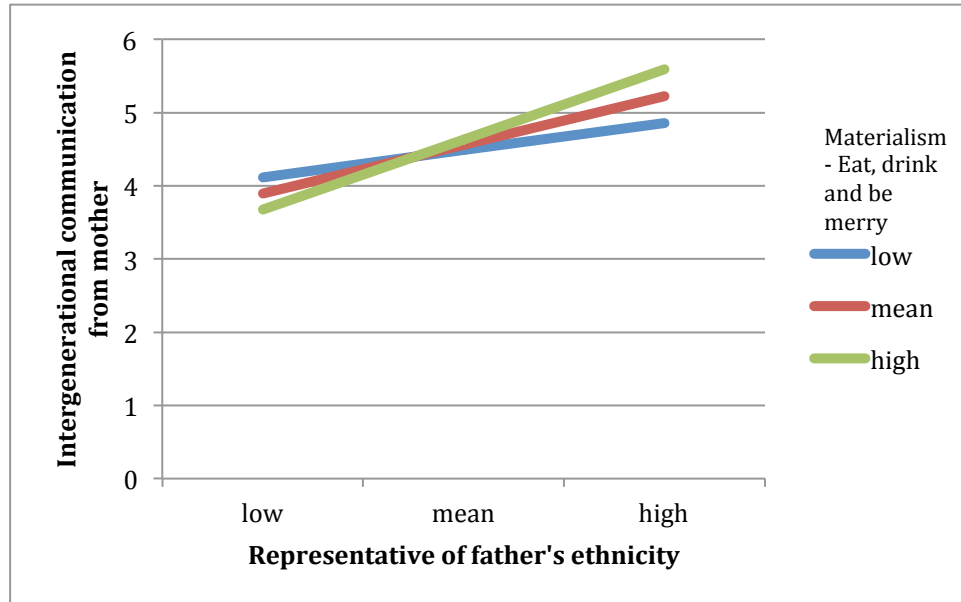


Figure 6.12 – Eat, Drink and Be Merry and Representative of Father’s Ethnicity

The dimension of materialism - buying to justify hard work, was also shown by a significant interaction, $\beta = 0.08$, 95% *CI* [-0.002, 0.154], $t = 1.985$, $p < 0.5$ and moderated the positive impact on intergenerational communication from mother only and not normative influence. This is illustrated in Figure 6.13.

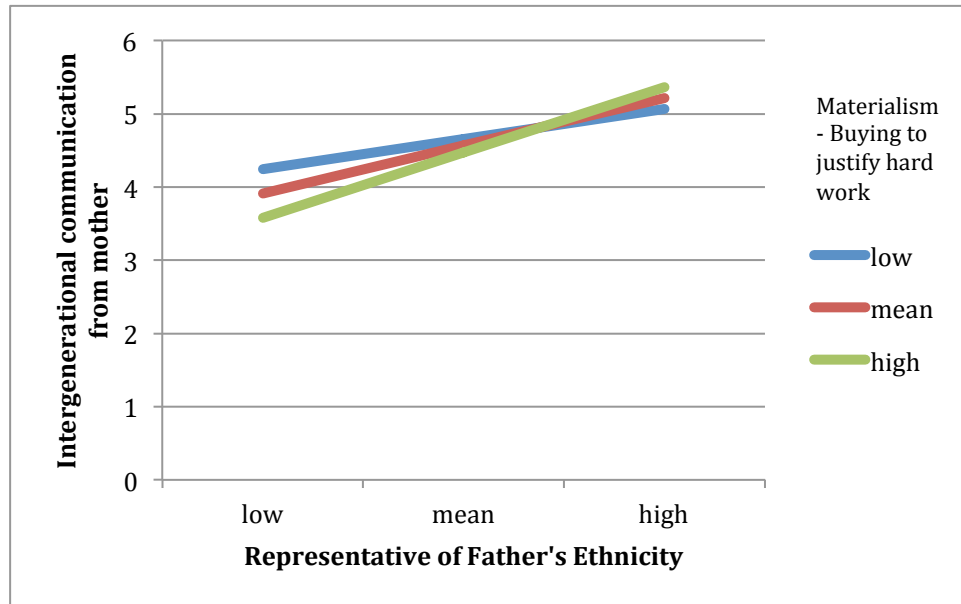


Figure 6.13 – Buying to Justify Hard work and Representative of Father's Ethnicity

These moderating effects need to be explored further when doing future research into the counter-intuitive results that were discovered during this research.

6.5 Chapter Summary

This chapter provided details of the results and hypotheses testing. The results have indicated mixed support for the hypotheses and some counter-intuitive results that would need further exploration in regards to the conceptual model proposed. The next chapter discusses further the results, their implications and conclusions.

Chapter Seven

Summary and Conclusions

The primary goal of this research project was to understand how mixed-cultural parentage affected intergenerational influence (IGI) on consumption behaviour.

Bicultural consumers are an area of interest as they are a growing market segment with little research into understanding the cultural or ethnic influences on their consumption habits and behaviours.

The reason for the importance of this study in the New Zealand context is because New Zealand is a very multi-cultural society, with a rapidly growing rate of inter-cultural marriage and individuals who identify themselves as being of more than one culture or ethnicity (Collins, 2014; *Quick Stats about Culture and Identity*, 2006). This is highlighted in a recent article in the New Zealand Herald, discussing the growing rates of inter-marriage, and the reduction in the ability to classify individuals by only one ethnicity. The article highlighted how one Maori family could have a very different

multiple ethnicity make-up compared to another Maori family, and therefore the dynamics of cultural influences within a family are changing (Collins, 2014).

The convenience sample for this study was drawn from acquaintances of the primary researcher, who herself comes from a bicultural background, and was snowballed to acquaintances of the respondents.

The extant literature on bicultural consumers is very limited. There was no literature that looked specifically at bicultural individuals in the context of intergenerational influence. This thesis attempted to contribute to this growing area of research and further develop an understanding of the bicultural market segment through a mixed method technique employing both qualitative and quantitative research to fill the gap in the literature with regard to mixed-cultural parentage and intergenerational influence.

The constructs of social identity with parent's ethnicity were broken down into representativeness of ethnicity and ethnic identity overlap. These relationships were then investigated in relation to intergenerational communication and normative influence on consumption. Along with looking at the construct of ethnic identity, the construct of identification with parent was also investigated. The construct was broken down into emulation of parent and perceived similarity. This was then also investigated in relation to intergenerational communication and normative influence on consumption.

As per the extant literature moderating variables in regards to attachment style, materialism, living situation and demographics such as gender were also hypothesised.

Based on the themes that emerged from study one, a thematic analysis of eight semi-structured interviews and the extant literature a conceptual framework was proposed and presented in Figure 4.1. The framework for study two was operationalized through several well-researched scales and measures, which were modified as necessary to fit this research context. Having established the conceptual framework, empirical data was collected to validate the hypotheses. Chapter six presented a detailed analysis of the data and the results. The following section presents the major findings of the research project, followed by a discussion on implications, limitations and directions for future research.

7.1 Major Research Findings

7.1.1 Study One: Qualitative Research to identify the themes

Study one, was qualitative research consisting of eight semi-structured interviews with bicultural individuals. These interviews were transcribed and analysed for themes in the data relating to the research question at hand. From these interviews the following seven themes were identified as key and used in the development of the conceptual framework.

1. Intergenerational Influence (IGI) comes from both parents
2. Strong IGI from mother
3. Cultural Choice
4. Thought on cultural influence
5. Creation of own culture within the family unit
6. Cultural influence from society/peers
7. Desire to pass on culture to future generations

These themes were used in the development of the quantitative research questionnaire. The themes explored interesting concepts about the importance of culture in making decisions and the influence it has on an individual's life. As per the extant literature, the formation of one's own cultural family unit was seen (S. N. N. Cross & Gilly, 2013c), as cultures were integrated in the home. Culture was often described as being something that wasn't overtly thought about or taught at home, and that the culture identified with, was not necessarily the same as the culture of the parent who had the stronger influence in their life in regards to learning consumption behaviour. The themes identified highlight that understanding of culture needs to occur, if marketers are to understand the cultural drivers on consumption behaviour (Briley et al., 2000).

7.1.2 Representative of Mother's Ethnicity

Results of study 2, which is quantitative in nature, illustrate that being a representative member of your mother's ethnicity has a negative impact on intergenerational normative influence and communication from your father. This finding is supported in the current literature as perceived similarity, which would apply to ethnicity, leads to a stronger intergenerational transfer of beliefs and values (Webster & Wright, 1999).

Given the lack of research into bicultural consumers and IGI the finding of perceived similarity with regard to ethnic similarity with mother leading to a negative impact from father is important. It highlights the complexity of impact of ethnic identity on IGI.

Whilst current literature discusses that perceived similarity leads to a stronger intergenerational transfer of beliefs and values (Webster & Wright, 1999) it hasn't previously been applied to the concept of ethnic similarity. Therefore this may provide

the impetus to recognise the importance of similarity in ethnic identity on the strength of IGI.

However a counter-intuitive result was also found. Being a representative of your mother's ethnicity leads to negative intergenerational normative influence and communication from your mother. This result was a surprise and was not hypothesised or supported by the extant literature on IGI. There could be a number of explanations for this result, especially in conjunction with the results on paternal intergenerational influence for the same variables. It is proposed that this result could be explained by the role of external forces on identity (Yeh & Huang, 1996) such as peers or society. In the qualitative study respondent 3 identified the influence of friends on their behaviour as well. Peers are acknowledged as one of the main forces affecting consumer socialisation (Mandrik et al., 2005; Moschis & Churchill, 1978; Ward, 1974). As children age and their lives separate from their immediate family by moving away from home or starting families of their own, the influence of parents wanes and peers and society tend to exert a stronger influence on behaviour (Bearden & Rose, 1990; Moschis & Churchill, 1978). More communication and involvement with peers about consumption generally leads to motivations to consume as their peers do and move away from familial influences (Mandrik et al., 2005). Thus leading to a negative influence from the respondents' mother.

If the respondents feel that they are a representative member of both parent's ethnicities (Stephan & Stephan, 1989) this could negate the strength of intergenerational influence or communication from either parent as being positive, as they switch between identities and influences. The theory of Cultural Frame Switching (CFS) proposes that bicultural

individuals switch their responses, beliefs and behaviours based on the context of the situation and which cultural cues are activated (Benet-Martinez et al., 2002; Luna, Ringberg, & Peracchio, 2008). Suggesting that because a bicultural consumer embodies two ethnicities they might activate different influences depending the situation, therefore not acknowledging the strength of IGI from either parent. Because frames are switched it negates the positive influence of both parents and transpires as a negative influence on consumption. As identified by Respondent 6 in the qualitative study “*I started to realize that I did have kinda split sides*” illustrating the influence from both parents in their ethnic identity.

Acculturation levels of parents could impact the strength of IGI in this situation, J. Xu et al. (2004) found that acculturation levels of parents can have a negative influence on ethnic consumption. Therefore if the mother is strongly acculturated to the dominant culture of society, they might not have a positive influence on consumption even if respondents identify as a representative member of their mother’s ethnicity. These potential explanations would need further exploration to see if they can explain the counter-intuitive results found in this study.

7.1.3 Identity Overlap with Mother’s Ethnicity

The results between identity overlap with mother’s ethnicity and intergenerational normative influence from mother were found to be positive and significant. Thus showing that when a respondent feels their identity is similar in ethnicity to their mother they are more likely to be influenced by her on consumption. This was not the case for communicational influence on consumption behaviour though. Highlighting that

normative influence can be seen to have a stronger effect on intergenerational transfer than direct communication on consumption.

The dimension of identity overlap with mother's ethnicity on normative influence was as predicted in the conceptual model. This is opposite to the result for the dimension of representative of mother's ethnicity, which had a negative impact on normative influence. Thus identifying that the dimensions that make up social identity with mother's ethnicity affect respondents in different ways. Therefore there is a need to further understand the dimensions that make up the construct of social identity with ethnicity and how they impact IGI.

Identity overlap with mother's ethnicity on normative influence was moderated positively by anxious attachment style. When a respondent is average or above in anxious attachment style a positive effect on identity overlap with mother's ethnicity and intergenerational normative influence occurs. This is because when an individual is anxious they look for approval in their behaviour. The dimension of anxiety in attachment theory refers to the individual's perception of themselves as positive or negative (Swaminathan et al., 2009), those high in anxious attachment style have a negative self-perception (Shaver & Mikulincer, 2005). The need for approval means the respondents are more likely to be influenced by the person they seek approval from, in this case their mother.

7.1.4 Representative Member of Father's Ethnicity

In line with the proposed hypotheses being a representative member of your father's ethnicity leads to positive intergenerational normative influence and communication

from your father. Based on extant literature this result was as expected. Consumption behaviour is patterned after role models and intergenerational normative influence and communication is stronger when there is a perceived similarity (Olsen, 1993; Webster & Wright, 1999) and values, beliefs and norms are similar. As discussed in section 7.1.2, the same principals of perceived similarity that applied for the mother could be applied in regards to being a representative member of father's ethnicity.

It was proposed that this would be moderated by living situation. Living away from parents reduces the strength of IGI as the influence is not constant and peers can be seen to exert a stronger influence (Mandrik et al., 2005). However this was not the case. This result would need further research to explain the lasting strength of paternal influence on the bicultural individual, however it may be related to the dominance of that ethnicity in the respondent's lives, and the ethnicity of the society they reside in.

Counter-intuitive to the proposed hypotheses being a representative member of your father's ethnicity actually leads to positive intergenerational normative influence and communication from your mother. On reflection of the result it could be attributed to compensatory theory (Backman & Dixon, 1992). Compensatory theory traditionally looks at an individual compensating for a loss or where a relationship is lacking at providing support by acting the opposite (Floyd & Morman, 2000). However it can be applied in this situation by the respondents compensating for lack of being a representative member of mother's ethnicity by listening to their mother more than their father.

Consumer socialisation is how individuals learn knowledge and skills related to their roles as consumers. Consumer socialisation theory posits that the mother is the greater socialisation agent of the child (Carlson et al., 1990; Carlson et al., 1994; Neeley & Coffey, 2007) as the primary caregiver in most situations. Yet there is little research into the role that each parent plays individually in the socialisation of children. Therefore whilst the positive impact of the mother can be seen here, further research would be needed to see if this is because the mother holds the role of primary caregiver and therefore is a stronger intergenerational influence than the father.

7.1.5 Identity Overlap with Father's Ethnicity

Having a strong identity overlap with your father's ethnicity leads to a negative impact on intergenerational normative influence from your mother. This was as hypothesised based on the extant literature yet is the opposite to what was found for the dimension of representativeness of father's ethnicity. Identity overlap is related to perceived similarity, and perceived similarity has a positive impact on IGI (Olsen, 1993; Webster & Wright, 1999). It is important to note the difference in how the two dimensions of social identity with father's ethnicity affect the strength of IGI. One dimension has a negative impact on IGI from mother, and the other has a positive impact on IGI for mother. The conflicting result for the two dimensions needs further exploration to understand why they have a different impact.

It is important for marketers to understand the different impact of these dimensions, and therefore how to activate the different dimensions within the construct of social identity with ethnicity when marketing to bicultural consumers.

7.1.6 Emulation of Father's Identity

The results identified that emulation of father's identity lead to a negative influence intergenerationally from father. This was the opposite of what was predicted, which was that a high level of identity through emulation, admiration or perceived similarity would lead to a positive impact on intergenerational normative influence and communication from father. The reasons for the counter-intuitive result are not clear, but it could be proposed that because the respondent already emulates their father they compensate by not being influenced by them, but rather are influenced by the role of external forces on the development of their identity (Yeh & Huang, 1996). If external forces have a stronger influence on an individual's consumption behaviour this could negate the influence of the father. The impact of emulation was also seen in the qualitative interviews, for example respondent 7 talked about emulating their father's beliefs and values but not about learning consumption from them. Future research would be needed to explore this further.

The negative relationship had three moderating variables, anxious attachment style; avoidance attachment style; and living situation. Those who have below average anxiety levels further reduce the effect of emulation of the father on intergenerational normative influence. As per the extant literature those who are anxious might not see the extent of the influence their father has on them. Avoidance attachment style also positively moderated the negative effect of emulating one's father. This result is as predicted as individuals high in avoidance style often put up barriers to avoid relationships and attachment with others as they prefer to be autonomous (Swaminathan et al., 2009).

Living situation moderates this result, in line with the extant literature living away from home reduces the strength of intergenerational influence on consumption behaviour (Perez et al., 2011).

7.1.7 Perceived Similarity to Father

As hypothesised perceived similarity with father had a positive effect on intergenerational normative influence from father. If an individual perceives themselves as similar in personality to a parent they are more likely to be influenced by that parent as similarity is a key driver in reference group influence (Burnkrant & Cousineau, 1975). This result is moderated by living situation, when you live away from home the strength of influence is reduced, this is similar to what is theorised in the extant literature on intergenerational influence, that the influence reduces when it is not constantly there (Bravo et al., 2007; Bravo et al., 2008). This finding has important implications for marketers as they can look to activate the notion of similarity in marketing materials to help promote the passing of brands and products intergenerationally.

7.2 Implications for Academia and Business

Findings from this research have important implications for both academics and practitioners. For academics this thesis highlights the importance of understanding intergenerational normative influence and communicational influence in the context of the bicultural consumer. It highlights that the bicultural consumer is a complex individual with many cultural beliefs and values impacting their lives. These complex and sometimes conflicting cultural values can have a strong impact on the strength of intergenerational influence. It has shown some counter-intuitive results that would need

further research so academics can understand that the influences in a bicultural person's life might be different or even opposite to those in a mono-cultural family unit.

Specifically this research has raised the necessity of future research into bicultural consumers, as the current knowledge base on this market segment is fairly weak. The counter-intuitive results show that extant literature into culture and intergenerational influence cannot necessarily be applied to bicultural individuals. Therefore researchers need to identify ethnic identity and all cultural influences when looking at intergenerational transfer of consumption behaviour in multicultural families.

The impact of the two dimensions (representativeness of ethnicity and identity overlap) of the construct social identity with ethnicity need further investigation as the two dimensions have opposite effects on the strength of IGI. This is important for academics if they are to understand the varying aspects of cultural influence in bicultural individuals.

It is also important to note that this study is a broad overview of these constructs and hasn't delved deeply into the different cultural makeups within the family unit and how they might influence the results discussed, again highlighting the need for future research. Finally for academics it is important to also consider the father's role in IGI, as can be seen from these results there is a strong influence of the father, and the role of the father is often overlooked in current literature which tends to focus on mother / daughter dyads (Mandrik et al., 2004).

For practitioners, particularly those working with marketing strategy it highlights the importance of tailoring strategy to take into account the changing dynamics of culture,

and that the growing market segment of bicultural consumers is diverse. The way bicultural individuals learn their consumption behaviour from their parents many influences, and doesn't necessarily occur in the same way as traditional socialisation literature suggests. Culture needs to be considered in different ways, as different aspects of a consumer's life can activate different cultural values or beliefs and therefore alter the intergenerational learning of consumption. Specifically for practitioners this means that they need to consider how to activate the constructs that lead to stronger intergenerational transfer in their marketing materials, such as activating perceived similarity to father or being a representative member of an ethnicity. It is important to look to activate these different constructs when marketing to bicultural consumers, especially taking in to consideration the role of the father in intergenerational transfer.

The aspects of how parental style through attachment theory moderated the strength of intergenerational influence were included in this study. As one of the first studies to incorporate attachment styles in this way, especially in the context of the bicultural individual it has important implications for marketers. It highlights how attachment styles from childhood are carried through into adult behaviours and the impact this has on the learning of consumption from parents.

This thesis provides a starting theoretical framework for the explanation of ethnic identity and how it affects the strength of intergenerational normative influence and communicational influence in bicultural consumers. It has provided counter-intuitive results and ideas that need further exploration for marketers to understand fully. It has opened up a new avenue of research that needs further consideration in the changing marketplace where bicultural consumers are becoming more common.

7.3 Limitations and Directions for Future Research

The key limitation in this study was the sample size of the data set in study two. This was due to the difficulty in collecting data because of the specific requirements of the respondents to be bicultural and over the age of twenty. However the use of qualitative interviews does help strengthen the validity of the results. Future research would need to be completed with a larger sample size to validate and further explore the constructs identified in regards to IGI on consumption in bicultural consumers. Especially because of the counter-intuitive results that were found, a replication of this study with a larger sample set would help validate these results further.

Another limitation of this study is it looks at an overall general view on consumption behaviour; it doesn't explore specific consumption contexts. Results might have been stronger were specific consumption areas researched such as grocery shopping or fashion. Further exploration of specific consumption behaviour would help to strengthen the proposed model discussed in this thesis.

The study also does not take into account whether respondent's parents were still married, and if this has a moderating effect on how they learn from each parent. Active involvement by a parent in their child's life can have an effect on the strength of influence from that parent. So family structure would also need to be taken into consideration.

The results showed a surprising effect that being a representative of your mother's ethnicity had a negative influence on intergenerational normative influence and communication on consumption from both parents. This is an effect that needs to be

further investigated in future research. Current literature on consumer socialisation and culture would suggest that this should be a positive influence. However the results show the opposite, this is further backed up by the qualitative interviews that showed that the ethnic identity the respondent had was not necessarily the same as the parent that they felt had the strongest influence on their lives. This could have to do with who has the stronger personality type in the house, but would need further investigation to find why this is. Traditionally in the literature the mother is seen as the key socialiser of a young consumer, yet the results show ethnic identification can have a negative impact on IGI.

Following on from research by Briley et al. (2000) it would be beneficial to see if different cultural values are activated in bicultural consumers when they have to explain or justify their purchasing behaviour and what makes one cultural value more influential or apparent in their decision making over another cultural value, and how these are passed intergenerationally.

Finally the research doesn't specifically look at what the two cultures are that influence the respondent. Therefore it doesn't show if the influence is stronger from a collectivist viewpoint or an individualistic viewpoint in a family unit, or how they are when the two cultures in a family have the same broad background traits.

Therefore it is important to further this research by looking at the different cultural mixes within a family and how cultural beliefs and values are transferred in regards to consumption when the cultures are very similar or very different. Does one culture have stronger core values or beliefs that may dominate within a family? The extant

literature shows that family is more of an influence in collectivist cultures than individualistic cultures (Childers & Rao, 1992), so future research should look to incorporate which specific cultures are blending in a family and if being from collectivist cultures or individualistic cultures alters the strength of intergenerational influence and communication from each parent to a bicultural individual.

7.4 Conclusions

Briley et. al. (2000) noted that marketers need to understand the activation of culture in decision making so that it can be used as a guide in creating better marketing tools.

This research proposes a model for how ethnic identity and identification with parents in bicultural individuals affects strength of intergenerational normative influence and communicational influence on consumption. The model was conceptualised on social identity with ethnicity being made up of identity overlap and being a representative member of that culture and identification with parent was made up of the dimensions of emulation and perceived similarity. Not all of the constructs were shown to have an effect on intergenerational normative influence or communicational influence. But certain aspects were seen to impact IGI.

This thesis shows that marketer's understanding of culture needs to be further extended to understand the impact of culture on bicultural or multicultural individuals as cultural influences can impact the strength of intergenerational influence on consumption behaviour.

From this research it appears that culture is not a conscious factor in the decision making process or learning of IGI. There are counter-intuitive results proposed that

differ from the themes identified in the qualitative interviews and extant literature. The qualitative interviews and extant literature definitely show the strength of the role of the mother as the main socialisation agent in the home regardless of culture. However the counter-intuitive result that being a representative of your mother's ethnicity has a negative impact on intergenerational normative influence and communication from both parents needs further investigation. Understanding of how ethnic identification with parents in a multicultural family affects intergenerational influence will be of benefit to marketers in planning long term strategy and product development to target this growing market segment.

The results discussed in this study propose interesting concepts in regards to the complex nature of the influence of culture in a bicultural consumer. This thesis starts to explore these concepts, but further development and understanding of the concepts proposed would allow marketers to further understand the needs of the growing bicultural population.

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Appendix 1

Appendix 1 is a copy of the questionnaire used in Study 2 looking at mixed-cultural parentage on IGI.

Participant Information Sheet

Survey

Date Information Sheet Produced: 26th May 2013.

Project Title

Mixed-Culture Parentage and Intergenerational Influence on Consumption

An Invitation

My name is Philippa Morris and I am a Masters of Business student at AUT University. I am conducting research on intergenerational influence and mixed-cultural parentage on consumption. I would like to invite you to participate in this research. Data collected will be used only for the stated purpose. All information collected will be kept confidential. You may withdraw your participation at any point during completion of the following questionnaire without any effect to your rights.

What is the purpose of this research?

The purpose of this research is to understand how having mixed cultural parentage effects the intergenerational influence of consumption. I am conducting this research for my Masters of Business Thesis.

How was I identified and why am I being invited to participate in this research?

You were identified because you are an adult with parents from two different cultures. You were initially identified as you are either an acquaintance of the researcher or you are known by an acquaintance of the researcher.

What will happen in this research?

All you have to do is to complete a questionnaire, responding to the questions on how you identify with your parents and what you have learnt from them in regards to consumption (Consumption is defined by the Oxford dictionary as: the use of the purchase of goods and services by the public) . You will not be asked to provide identifying information, the questionnaire is anonymous. The completion of the questionnaire should take approximately 20 minutes. You may complete this now or take it away to complete it at a later time, and return it using the prepaid envelope provided.

What are the discomforts and risks?

There may be minor discomfort involved in answering the survey as you will be asked questions about your parents and their influence as well as your culture, however this is extremely unlikely.

What are the benefits?

The research outcomes will particularly benefit the academic and business communities by studying how mixed cultural upbringing effects consumption behaviour. This research will help understand how mixed cultural parentage affects the intergenerational influence and transfer of consumption preferences and behaviour.

You will not be paid for participating in the research, however to show appreciation for your efforts, you are provided the option of entering the draw for a \$50 Westfield voucher. The winner will be randomly chosen among the interested participants of this research. All entries to the draw are provided on a sheet not connected to the questionnaire and will be stored separately so at no stage will your anonymity be compromised. The draw will take place in August after the collection of all

questionnaires. The prize draw will be made by the primary researchers supervisor in his office at AUT University, and the winner will be contacted immediately.

How will my privacy be protected?

All survey participants will be anonymous. If you wish to participate in the draw, you will need to supply a means to contact you e.g. email or phone number. These will not be disclosed, and you will not be asked for your name. The sheet with your contact details will be separated from the rest of the questionnaire and the two will not be linked. The research report will provide summary percentages and total numbers of responses (not linked to any individuals) all data will be stored with the primary supervisor in a locked cupboard.

What are the costs of participating in this research?

There are not costs to you other than your time to fill out this questionnaire.

What opportunity do I have to consider this invitation?

You can take as much time as you need to decide if you wish to participate in the research. You have the choice of either completing the questionnaire when provided with it and returning in person or you can take it with you and complete later at a convenient time and mail back to me in the prepaid envelope provided within the next two weeks.

How do I agree to participate in this research?

By filling out the questionnaire you give consent to partake in the research.

Will I learn about the outcomes of this research?

A synopsis of the results will be available at the following link once the data is analysed:
<https://www.dropbox.com/home/Mixed%20Cultural%20Parentage%20and%20IGI>. This will be available from January 2014.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the project supervisor, Sanjaya Gaur at sgaur@aut.ac.nz or 09 921 9999 extn. 5465

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTECH, Kate O'Connor, ethics@aut.ac.nz, 921 9999 ext 6038.

Whom do I contact for further information about this research?

Researcher contact details: Philippa Morris, philippa.morris@gmail.com or ph: 021 301 415

Project Supervisor contact details: Sanjaya Gaur, sgaur@aut.ac.nz

Research Questionnaire - Mixed-Culture Parentage and Intergenerational Influence on Consumption

By completing this questionnaire you are indicating your consent to participate in this research.

Please fill out the questionnaire independently, without consulting anyone.

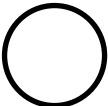
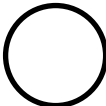
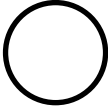
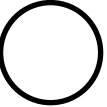
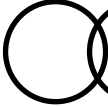
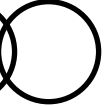
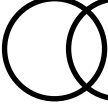

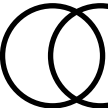

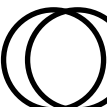

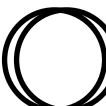

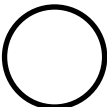
Section 1- Social Identity with Parent's Ethnicity

Please write the ethnicity of your mother here _____

Please write the ethnicity of your father here _____

Now we would like you to respond to the following questions which address the degree of your social identity towards your parent's ethnicity.

- How would you express the degree of overlap between your own personal identity and the identity of your parent's ethnicity as you perceive it to be. Select one of the alternatives a, b, c, d, e, f, g or h that best corresponds to your judgement of degree of overlap for your mother and one for you father.

		My own personal identity	The identity of my parent's ethnicity as I perceive it	
<u>Mother</u> a	<u>Father</u> a			Far Apart
b	b			Close together but separate
c	c			Very small overlap
d	d			Small Overlap
e	e			Moderate overlap
f	f			Large overlap
g	g			Very large overlap
h	h			Complete overlap

2. Please express the degree to which your self-image overlaps with the ethnicity of your parents as you perceive it
The extent of overlap is

	Not at all overlapping			Moderate overlap			Very much overlapping
Mother	1	2	3	4	5	6	7
Father	1	2	3	4	5	6	7

3. How attached are you to the ethnicity of your parents?

	Not at all attached: I have no positive feelings toward my parent's ethnicity			Moderately Attached			Attached very much: I have very substantial positive feelings toward my parent's ethnicity
Mother	1	2	3	4	5	6	7
Father	1	2	3	4	5	6	7

4. How strong would you say you like your parent's ethnicity?

	Do not like my parent's ethnicity at all			Like my parents ethnicity moderately well			Very much like my parent's ethnicity
Mother	1	2	3	4	5	6	7
Father	1	2	3	4	5	6	7

		does not describe me at all		describes me moderately well		describes me very well		
Question		1	2	3	4	5	6	7
5. I am a valuable member or representative of my parent's ethnicity from my own point of view.	Mother							
	Father							
6. I am an important member or representative of my parent's ethnicity from my own point of view?	Mother							
	Father							

Section 2 – Materialism

Please answer these questions in regards to yourself

	does not describe me at all		describes me moderately well		describes me very well		
Question	1	2	3	4	5	6	7
7. I tend to evaluate others by the things they buy and own							
8. I admire people who own expensive homes, cars and clothes							
9. I like to associate with people who have an expensive lifestyle							
10. I pay a great deal of attention to and value the material objects other people own							
11. I think others evaluate me as a person by the kinds of products and brands I buy and use							
12. I like to own things that impress others							
13. I tend to buy things that influence other people’s opinion of me							
14. I am conscious about what material possessions signal or communicate to others							
15. My possessions convey my achievements and the kind of person I am							

16. Sometimes I buy things because it helps me overcome negative feelings such as sadness, anxiety and frustration							
17. Shopping and buying things make me feel good (happy, joyful, proud)							
18. Shopping and buying things are fun for me							
19. I love buying and owning things							
20. I get envious when I see people buying anything they want							
21. Pursuing a better lifestyle through buying and owning things makes me feel better about myself							
22. I have worked hard to get where I am and am entitled to buying and owning the 'good things in life'							
23. I think that there is nothing wrong with enjoying the fruits of your labour if you can							
24. I deserve to buy things to pamper myself							
25. I like to go out and splurge (buy things on impulse) every now and then							
26. "you only live once" is my motto							
27. When I want something, I go out and buy it							
28. I think that if you can afford the good things in life – go for it							
29. Eat, drink and be merry, for tomorrow may never come							
30. When I have to choose between spending money now and saving it for later, I usually prefer to spend it now							
31. I consciously and actively avoid living a materialist lifestyle							
32. The more time, energy and money I devote to buying and owning things, the less happy I am in the long run							
33. For me personally, I tend to buy things for what they do in functional and useful reasons, not for symbolic, social, or status reasons, and my goals is often to spend as little as possible and buy things that are "good enough" to do the job							
34. I try to simplify my life as much as possible, in the sense of limiting my purchases of goods and services, so as to free up time for non-materialistic pursuits							
35. I believe that I should limit my consumption of unnecessary things, so that there is less pollution, greater sustainability and more time for aesthetic, spiritual, intellectual and pro-social(e.g. volunteering, interactions with family members and friends) activities							

Section 3 - Attachment

Please answer the following questions about yourself

	does not describe me at all		describes me moderately well		describes me very well		
Question	1	2	3	4	5	6	7
Style A							
36. I feel a certain amount of anxiety in my relationships with others							
37. My desire to be close to others scares people away							
38. I often need reassurance from others in my relationships							
39. I worry about being neglected or ignored by others in my relationships							
40. I find that others don't want to get as close as I would like							
41. I get nervous if others are not available when I need them							

Style B							
42. I want to get close to others, but I keep pulling back							
43. I don't like it when others get too close to me							
44. I try to avoid getting too close to others							
45. I try to maintain a certain amount of distance between myself and others							
46. I am very self-reliant in my dealings with others							

Section 4 – Identification with Parents

All questions in this section require you to choose only one option for your mother and one for your father for each question. You may do so by circling or crossing out your chosen option. Please respond to all questions asked as openly and honestly as you can.

This section deals with how you identify with your parents.

		not at all	1	2	moderate amount	3	4	very much	5
Question									
47. How much do you want to be like your mother and father in your roles as a parent?	Mother								
	Father								
48. How much do you want to be like your mother and father in your role as a spouse	Mother								
	Father								
49. How much do you want to be like your mother and father in your professional career?	Mother								
	Father								
50. How much do you want to be like your mother and father in your own moral character?	Mother								
	Father								
51. How similar do you think you actually are to your mother and father in terms of personality?	Mother								
	Father								
52. How similar do you think you actually are to your mother and father in terms of ideas about life in general?	Mother								
	Father								
53. How similar do you think you actually are to your mother and father in terms of moral character?	Mother								
	Father								

		very poorly	neither poorly nor well					very well
Question		1	2	3	4	5	6	7
It is advantageous to be good at planning future finances and budgeting regularly.								
54. Has your mother and father communicated this to you?	Mother							
	Father							
55. How much were you influenced by your mother's and father's opinion on this issue?	Mother							
	Father							
Their views on "how to choose between products and brands" while shopping?								
56. Has your mother and father communicated this to you?	Mother							
	Father							
57. How much were you influenced by your mother's and father's opinion on this issue?	Mother							
	Father							
The best way to shop is to compare two or more brands carefully on several features such as price, quality and expected life and buy the one which gives the best overall value								
58. Has your mother and father communicated this to you?	Mother							
	Father							
59. How much were you influenced by your mother's and father's opinion on this issue?	Mother							
	Father							
Their preferences for shopping at different types of stores								
60. Has your mother and father communicated this to you?	Mother							
	Father							
61. How much were you influenced by your mother's and father's opinion on this issue?	Mother							
	Father							

very poorly	neither poorly nor well	very well
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Section 6

For the purpose of statistical classification you will be asked a few questions about your demographic characteristics. Answers to these questions will not provide personally identifying information.

74. I consider my ethnicity as _____

75. What is your age (in completed years at the time of completion of this questionnaire)?

76. What is your gender? (please circle)

Male

Female

77. Do you currently live at home with your parents?

Yes

No

78. If no how long have you lived away from home?

Thank you very much for taking the time to complete this questionnaire and be part of this research project. As a token of appreciation you may enter a draw for a \$50 Westfield voucher below. Please note that this entry into the draw will be kept separate from your answers to the questionnaire.

Section 7

As stated in the information sheet, as a token of appreciation for your effort, you may enter a draw for a \$50 Westfield voucher. If you would like to enter this draw, please indicate below a means by which you may be contacted if you win. The draw will take place in August after the collection of all questionnaires. The prize draw will be made by the primary researchers supervisor in his office at AUT University.

My email _____

My phone number (____) _____