“Beyond traditional segmentation: redefining multicultural marketing”

AUTHORS	Jaime Noriega

ARTICLE INFO	Jaime Noriega (2012). Beyond traditional segmentation: redefining multicultural marketing. *Innovative Marketing* , *8*(1)
RELEASED ON	Thursday, 26 April 2012
JOURNAL	"Innovative Marketing "
FOUNDER	LLC “Consulting Publishing Company “Business Perspectives”

NUMBER OF REFERENCES
0

NUMBER OF FIGURES
0

NUMBER OF TABLES
0

© The author(s) 2024. This publication is an open access article.

Jaime Noriega (USA)

Beyond traditional segmentation: redefining multicultural marketing

Abstract

Consumer markets around the world are becoming increasingly multicultural. Immigrant populations learn to coexist with members of their new host cultures by learning the language, beliefs, customs, and traditions of their new environment through a process known as acculturation. Although our understanding of the acculturation process is fairly well established, the effects socio-cultural changes in the host country can have on the consequences of the acculturation process is not. As a result of this, marketers may be operating under antiquated beliefs as they devise their strategies for dealing with these newly diverse consumer markets. What is needed is an updated understanding of what a multicultural consumer market is.

To this end, this manuscript makes an important distinction between international multicultural marketing and domestic multicultural marketing and specifically suggests how marketers should think of the latter.

In support of this argument the author reviews recent changes in the U.S. Hispanic population and explains the significance of these changes as suggested by different models of acculturation. This is followed by a summary of the cultural frame-switching literature and an explanation of how these studies inform this thesis. This is further augmented with a summary and discussion of recently published work in the field of marketing, which has shown that bicultural-bilingual Hispanics may respond differently to identical ads depending not just on the language in which they are presented but also on the consumption context of the product advertised.

Keywords: multicultural marketing, cultural identity, cultural frame switching, acculturation, priming.

Introduction

According to a report by MarketResearch.com, compared to 2005, at least one cohort of adult U.S. consumers they track now includes a higher proportion of multicultural consumers (38% vs. 27%) (MarketResearch.com, 2010). And although such population characteristics may not be terribly surprising coming from what has always been a land of immigrants, consider the following data provided by Latin Force Group, a marketing services firm specializing in multicultural marketing (Perez, 2008):

- Since 2006, London has been less than 50% 'English'.
- Since 2002 the most popular boy's name in France has been "Mohammed".
- More than 80% of Europe's population growth is from immigration.
- Iceland is the only country in Europe with a birth-rate above replacement levels.

It is very evident that around the world many domestic markets look more and more international every day. The challenge however, is not simply to understand the cultural characteristics that each new immigrant group brings to a formerly homogeneous marketplace. The new challenge is to understand how the virtually inevitable process of acculturation will transform these individuals into complex and noticeably adaptable multicultural consumers.

Understanding consumers from different cultures is a vital concern for all global companies. Such knowledge is important for international marketing efforts but there is a common belief that it can also be valuable when targeting groups from diverse cultures now residing in the company's home country. This may be an accurate approach as a short-term strategy for recent immigrants; however, a long-term strategy has to consider the high probability that these individuals will acculturate at least to some extent, and by definition, eventually transform from mono-cultural immigrants to complex multicultural consumers.

1. Background

Early research on acculturation suggested that within a relatively short time of living in a new host country, immigrant populations may not simply reflect their exact-same native cultural characteristics (Berry, 1980). The new identity is likely to be that of a bicultural individual: a person who has internalized two cultures; either of which can be active at any given time and consequently guide his/her thoughts and feelings.

Culture matters because it can influence the way an individual derives meaning for certain events, encounters, or situations (Oyserman, Kemmelmeier & Coon, 2002). It is the filter through which bicultural people may try to make sense of life experiences. Culture can impact how information is perceived, encoded, processed, and remembered (Oyserman & Lee, 2008); potentially influencing the totality of human response: cognition, affect, and behavior.

© Jaime Noriega, 2012.

2. International vs. domestic multicultural marketing

An international perspective on multiculturalism fits the classical definition of market segmentation; the principal task is identifying members of the target market (along cultural characteristics) and adapting one's marketing mix in order to communicate with and serve them best. This traditional approach deals with multiculturalism as a group-level phenomenon.

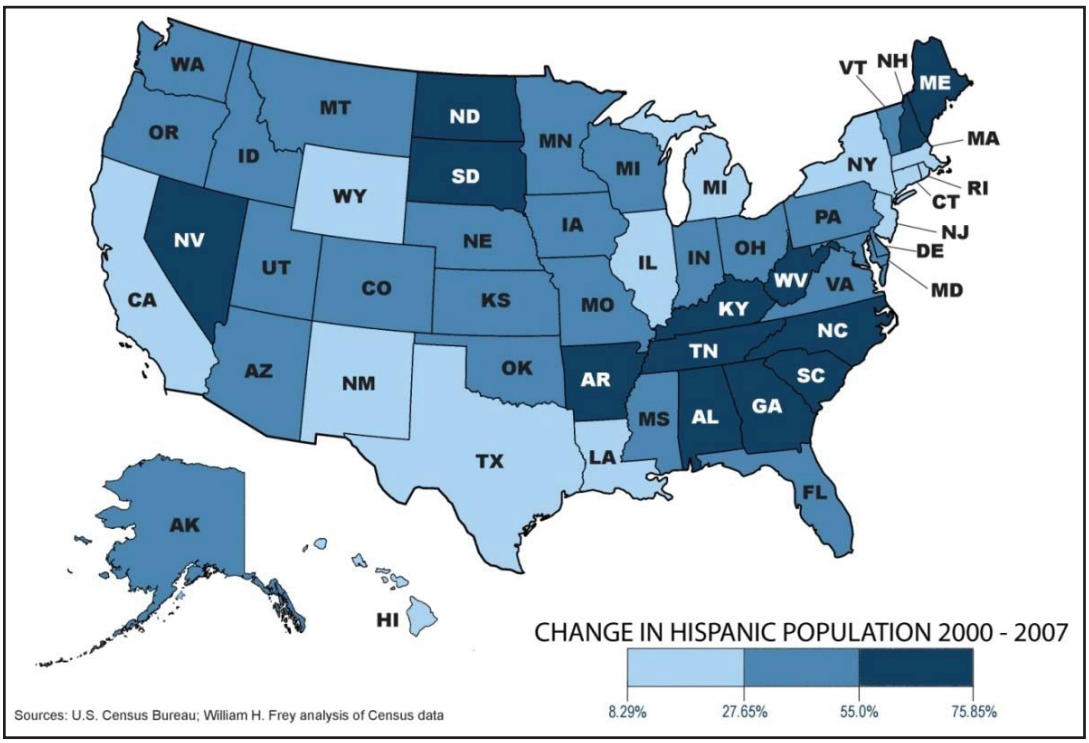
A domestic perspective on multiculturalism recognizes that multicultural individuals often embrace and consequently reflect either the original native culture or the host culture, depending on the context within which they find themselves. This new understanding of multicultural consumers requires that a marketer understand the process by which a bicultural individual's cultural identity may change and the stimuli most likely to cause these fluctuations. This alternative interpretation deals with multiculturalism as an individual-level phenomenon.

Although multiculturalism is no longer just a U.S. phenomenon, we will focus our discussion on the largest minority population in the U.S.: Hispanics.

3. The growing and changing U.S. Hispanic population

Since 2003, Hispanics have been the largest minority group in the country. According to the U.S. Census Bureau, between 2000 and 2010 Hispanics accounted for more than one-half of the population growth in the U.S. (Passel, Cohn & Lopez, 2011). This came as a result of experiencing a 24.3% growth rate – almost four times the growth rate of the total population (Hamilton, Martin & Ventura, 2010). There are now more than 50 million Hispanics in the U.S., a number that is expected to grow to a staggering 133 million by 2050 (U.S. Census Bureau, 2008). Although this group has traditionally been thought of as an immigrant population, from 2000 to 2010, 63% of the increase in the U.S. Hispanic population was accounted for by U.S. births – a change from the previous two decades when new immigrants matched or exceeded births (Pew Hispanic Center, 2011). In fact, the total U.S. Hispanic population is currently over 60% native born.

Another unprecedented change is that in contrast to traditional migration patterns, from 2000 to 2007 the largest increases in the U.S. Hispanic population occurred in states that previously had a relatively small Hispanic presence (Dougherty & Jordan, 2008) (Figure 1). This is significant because the first step in integrating and adapting to a second culture is having contact with members of that culture. From a practical standpoint, this is more likely to occur when and where an ethnic individual is not predominantly surrounded by his/her own kind.



Sources: U.S. Sensus Bureau; William H. Frey analysis of Census data.

Fig. 1. Adapted from Wall Street Journal article: "Surge in U.S. Hispanic population driven by births, not immigration; Dynamic differs from 90's growth, Census data show"

4. Acculturation equals change

According to the classical definition of acculturation, in order for acculturation to occur two conditions must be present (Berry, 1980):

- there needs to be first hand and continuous contact or interaction between members of two different cultures;
- and as a result, there has to occur some type of change in the cultural behaviors and/or cognitive processes with regards to culture among the people in contact.

Any effort to identify an ethnic group, which has lived in the U.S. for a number of years or generations, which insists on defining that group by the exact-same cultural characteristics observed in individuals from the same country of origin, is in effect rejecting the idea that any acculturation has taken place.

As a subconscious adaptive strategy, we are innately predisposed to act like those around us, especially when we find ourselves in new situations. Although we are unaware, we tend to adopt the physical behavior – gestures, posture, and hand movement (Chartrand, Maddux & Lakin, 2005) as well as the verbal characteristics – accents, rhythm, tone, and syntax of strangers with whom we interact (Niederhoffer & Pennebaker, 2002). To the extent that an individual's behavior may be culturally influenced, interacting with a person from a different culture may therefore lead to an immediate (albeit not necessarily permanent) change in culturally distinct behavior. This behavior may also further the goal of peaceful coexistence since it has been shown such unconscious mimicry also results in increased liking and bonding between individuals (Chartrand & Bargh, 1999).

5. Models of acculturation

To better understand bicultural individuals and how they manage their distinct identities, it may be helpful to explore and further understand what happens when an individual of one culture has prolonged contact and exposure to the people, customs, communications, and symbols of another culture.

Assimilation and acculturation are the two most familiar terms used to describe the changes that can occur as a consequence of an immigrant group's prolonged interaction with the host culture. Acculturation has become somewhat of a generic term that describes any change in cultural identity, beliefs, and/or behavior that falls short of full assimilation. But in fact, assimilation and acculturation are only two of five proposed models that seek to explain the changes that can occur when people of different cultures interact with one another (LaFromboise, Coleman & Gerton, 1993). In brief, the five models are:

1. **Assimilation.** The process by which an immigrant is absorbed into the dominant and usually more desirable host culture, consequently losing his/her original identity as the new host culture identity is acquired.
2. **Acculturation.** This model suggests that the individual will become an adept participant in the dominant culture but may not lose their identity as a member of the original culture. Acculturation may not be a voluntary process; immigrants may feel they need to learn the language and customs of the new culture in order to insure their economic survival and social well-being.
3. **Alternation.** This model allows for both cultures to be equally valued; one culture does not have to be considered dominant to the other. Alternation allows an individual to embrace elements of both cultures and alter his/her thinking and/or behavior depending on what the cultural context or situation calls for. The alternation model also suggests it is possible for individuals to feel like they can belong to both cultures without having to compromise their sense of cultural identity.
4. **Multicultural.** According to this model individuals from different cultures can interact with one another, perhaps even culturally accommodating one another (by using the culturally appropriate language or gestures, for example), but this can occur without necessarily changing either individuals' cultural identity. This model describes the temporary behavior tourists might display when they interact with people of a different culture during their vacations.
5. **Fusion.** Similar to assimilation, this model also proposes that as a result of cross cultural interaction an individual will lose their original culture in favor of a new culture. However, unlike the assimilation model, the new emerging identity is described as a "fusion" of the immigrant culture and the host culture.

These five models differ along seven dimensions: (1) contact with the culture of origin; (2) loyalty to the culture of origin; (3) involvement with the culture of origin; (4) acceptance by members of the culture of origin; (5) contact with the host culture; (6) affiliation with the host culture; and (7) acceptance by members of the host culture.

Notably, alternation is the only model that suggests a high level can be achieved across all seven dimensions. This results in an individual who can internalize both cultures with a minimum of discomfort or anxiety thereby achieving a high level of bicultural competence. As a descriptive model, alternation also corres-

ponds well with the existing research on cultural frame switching as well as other studies related to bicultural language priming (to be discussed subsequently).

A study published in the mid 1980's determined that the strongest indicator of Hispanic's ethnic self-identity was the consumption of ethnic language media such that individuals who consumed the most Spanish language media also held the strongest ethnic self-identities (Deshpande, Hoyer & Donthu, 1986). At that time, such media consumption was strongly driven by language proficiency which by default essentially meant a high ethnic self-identity was not only an accurate description of such an individual but perhaps also an absolute one. Nowadays, if we consider alternation as the most relevant model of acculturation for Hispanics in the U.S., it is feasible for an individual to hold a strong ethnic self-identity as well as a strong American self-identity. Psychologists have long believed that developing and maintaining competence in both cultures may be instrumental in attaining psychological well-being (Lambert, 1977; Rashid, 1984; Martinez, 1988; Rogler, Cortes & Malgady, 1991). This type of biculturalism may also simply be practical and functional, allowing a bicultural individual to "feel at home" whether he/she is actually at home or elsewhere.

If in fact, the most accurate description of today's bicultural Hispanic is an individual who easily alternates between two identities and the corresponding attitudes, preferences, and behaviors depending on the situation, the next obvious question might be: *"When communicating with a bicultural Hispanic, how can anyone know which identity is most active at any given moment?"* Regrettably, given the multitude of stimuli that might engage either of a bicultural individual's cultural identities, there is no practical answer. However, from a marketing standpoint the more valuable question to ask might be: *"Is there a way to selectively engage or activate either of a bicultural's two cultural identities in order to increase the relevance and/or persuasiveness of one's selling message?"* Fortunately, the existing research on cultural frame switching along with recent research on advertising language effects on bicultural-bilinguals seem to indicate this can be done.

6. Evidence from the cultural frame switching literature

The cultural frame switching literature in social psychology has considered how symbols and language can cue either of two distinct cultural identities in bicultural individuals. Cultural frame switching can be described as a specific type of priming, which changes a person's ability to identify, produce or classify an item as a result of a previous encounter with that, or a related item (Schacter, Dobbins & Schnye, 2004). By activating certain associations in memory, an individual is more likely to think about those associated concepts, ideas, or beliefs and/or to behave in a way that is consistent with those ideas and beliefs, when asked to process information.

One of the earliest studies of cultural frame switching found that different cultural icons (Great Wall of China vs. American Flag) primed either collectivist or individualistic responses in Chinese-American bicultural-bilinguals (Hong et al., 2000). It was hypothesized and confirmed that because China is considered a collectivist society where interdependence and group harmony are highly valued, a Chinese cultural prime would elicit responses in keeping with collectivism and because America is recognized as an individualistic society where independence and self-sufficiency are valued, an American cultural prime would elicit responses in keeping with individualism. Other studies have shown that language can also prime distinct cultural mindsets in bicultural-bilinguals (Ross, Xun & Wilson, 2002).

Further evidence that bicultural individuals may in effect embrace two distinct identities comes from a more recent study of Mexican-American bicultural-bilinguals living in the U.S. The study found that language is capable of cuing either Mexican or American personality characteristics as measured by standard personality tests (Ramirez-Esparza et al., 2006). Bicultural-bilingual subjects who responded to the Spanish language version of the personality tests displayed more "Mexican" personality characteristics (more like those of monolingual Mexicans living in Mexico) whereas subjects who responded to the English language version of the same tests displayed more "American" personality characteristics (more like those of monolingual Anglos living in the U.S.).

A manifestation of implicit memory, priming is considered an automatic process in that an individual is not aware his/her thinking or behavior has been affected; however, not all responses to cultural priming exhibit the same apparent level of automaticity. Cultural frame switching can be explained either as the process of accessing one of two domain-specific stores of knowledge in memory; presumably the one corresponding to the primed culture (D'Andrade, 1984; Ross, Xun, & Wilson, 2002); or as the process of either accommodating the primed culture or affirming the contrasting culture (Bond & Cheung, 1984; Chen & Bond, 2007).

The first explanation suggests an unaffected and automatic process, of which the individual is not consciously aware: retrieving the most accessible

(easily thought about) knowledge structure available in memory. The second explanation however suggests, in part at least, a conscious awareness of the experimental manipulation to which the subject either responds: as expected – mirroring the cultural beliefs, attitudes, ideals or behaviors of the primed culture (accommodation); or contrary to what is expected – expressing the beliefs, attitudes, ideals or behaviors of the contrasting culture (affirmation).

Cultural affirmation is more accurately described as an intentional response where the purpose is to "affirm" one's identity as a member of the contrasting (usually dominant) culture as opposed to the culture meant to be primed (typically the immigrant-submissive culture). Such a response usually occurs as a result of feeling that one is being stereotyped or marginalized. For example, a Chinese-American individual exposed to a stereotypical Chinese cultural prime may purposely react to it by responding in an extreme "American" manner as a way of showing that he/she is also very much an "American". However, cultural priming need not elicit such reactionary and potentially negative responses. The key may be to diffuse the feeling that there are ulterior motives behind the use of the cultural cue. This, we argue, can be accomplished by leaving the choice up to the individual; and as cultural cues go, the most natural cue an individual will ever choose on his/her own, is language.

7. Using language as a "safe" cultural prime

Language is only one aspect of an individual's culture but it is a defining aspect for bicultural bilinguals. Delivering a message in Spanish to a Hispanic bilingual individual who actively consumes both Spanish and English language media decreases the likelihood that he/she will give a reactionary response as might be the case if a personally irrelevant or potentially stereotypical cultural marker were used. For example, imagine the case of a Mexican-American bicultural-bilingual who has a strong dislike for overly spicy food. If this individual receives a targeted selling message for a Mexican restaurant where emphasis is placed on how spicy the food is, not only will the message simply not connect because it goes against his taste preference, he may also resent being erroneously stereotyped. However, when communicating with an actively bicultural-bilingual consumer, who in all probability encounters both languages unaffectedly, without any superfluous cultural baggage to interfere with the natural thought processes, language may be the most natural cultural cue that can be manipulated in the hopes of prompting a positive reaction.

Advertising provides a real-world medium in which to test the effects of priming either of a bicultural-bilingual's cultural identities, especially any potential effects it may have on downstream variables related to persuasion and purchase behavior.

8. Language effects in advertising

From a marketing standpoint, is it possible that using the language of the selling message as a prime to engage either of a bicultural-bilingual's cultural identities could somehow access distinct knowledge structures, which may ultimately aid in persuasion?

Noriega and Blair (2008) tested a variation of this idea in a recent article. Following is a brief overview of the second study discussed in their article.

It was hypothesized that because for a bicultural-bilingual, the native language is more likely to be spoken at home, with family members, and close friends; and because 'dinner' should be more closely associated with the home than 'lunch,' more thoughts related to family, friends, home, or the homeland would be generated in reaction to Spanish language ads, specifically if the ads made a reference to dinner rather than lunch. The study also tested whether these types of thoughts would affect attitudes toward the ad, attitudes toward the brand, and/or purchase intentions, each of which is considered an indicator of ad effectiveness.

Subjects were recruited from a database of Spanish surnamed subscribers to the online version of a local English language daily newspaper in the Southwest. The subject pool was comprised of individuals who had read at least one book, magazine, newspaper, or website in both English and Spanish during the previous month.

The study was conducted online and subjects participated at their leisure. Two hundred and fifty nine adult Spanish-English bilingual Hispanic subjects were randomly assigned to view one of four color print advertisements for a fictitious restaurant: an English-language lunch ad; an English-language dinner ad; a Spanish-language lunch ad; or a Spanish-language dinner ad. The ads were identical in every aspect except the language in which they were written and whether the copy mentioned "lunch" or "dinner." Subjects were asked to write down their thoughts as they were viewing the ad in an adjacent text box. The resulting thoughts were then content analyzed and coded.

As hypothesized, subjects who viewed the Spanish-language dinner ad reported more thoughts about family, friends, home, or the homeland than subjects in the other three conditions (13.0% vs. 6.9%, $p < .01$). Subsequently, a structural equations model showed that

having such thoughts also led to more positive attitudes toward the ad ($\beta = .198$, $p < 01$) and more positive purchase intentions ($\beta = .094$, $p < .05$).

In order to get a more general sense of their subjects' responses (above and beyond whether or not they made reference to family, friends, home, or the homeland), Noriega & Blair (2008) also coded respondents' thoughts according to a protocol first suggested by Sauer, Dickson, and Lord (1992). Specifically, thoughts were coded for: (a) target of thoughts; (b) type of thoughts; (c) relevance of thoughts; and, (d) polarity of thoughts. Some of the interesting differences found included the following:

- the Spanish dinner group reported more thoughts about the product in general than subjects in all other conditions (19.8% vs. 10.8%, $p < .001$); as well as,
- more positive thoughts in general (38.3% vs. 26.5%, $p < .001$); and,
- more positive thoughts about the product (11.3% vs. 2.7%, $p < .0001$).

The focus of Noriega and Blair's (2008) study was on their pre-defined thoughts generated by the interaction of language and context represented in their stimuli ads. The original purpose of the alternate coding scheme was to further support their basic argument and to show that although each of the two studies reported were quite unique, both were in fact 'tapping into' the same psycholinguistic phenomena. Here I make an additional argument based on the results of the alternate coding scheme; I believe these also suggest that taking the language of execution and the linguistic context most strongly associated with the consumption of the advertised offering into consideration, may help a selling message appear more relevant; something which could ultimately make the ad more involving and lead to more persuasion. In other words, it appears that when a selling message is delivered in the same language in which a bilingual-bicultural recipient 'normally' thinks about the consumption of the advertised product, the message is perceived as being more relevant and by extension, probably more useful.
Although Noriega and Blair's (2008) study was principally aimed at detecting native language (Spanish) effects, the cultural frame switching literature has shown that the host-culture language (English) can also elicit distinct responses from bicultural-bilinguals. More to the point, a recent marketing study conducted by Carroll and Luna (2011) extends Noriega and Blair's (2008) work and suggests that advertising targeted to bicultural-bilinguals should be written in the language in which the usage context is most easily accessible. Carroll and Luna's (2011) study varied whether the advertisement copy literally mentioned use of the advertised product at work or with family and friends. As hypothesized, ad evaluations were higher when the language of the ad matched the language most likely to be used in each context: English for use of the product at Work and Spanish for use of the product with Family and Friends; thereby showing that both Spanish and English can be used as a strategic variable when advertising to bilinguals.

Although these authors explained their observed effects within the framework of processing fluency– the ease with which information is processed in the mind – the fundamental psycholinguistic mechanism driving these effects is the same for both studies: It has been suggested that through their exposure to two distinct cultures and their corresponding languages, bicultural-bilinguals often form somewhat distinct associative memory networks – each of which may be more easily accessed in one, or the other language the person uses.

The cultural frame switching literature and the recent marketing studies discussed above suggest marketers may be missing the mark when advertising to a significant part of the Hispanic population – those who happen to be bilingual.

So how can an advertiser use this information to communicate a selling message more effectively when targeting bilingual Hispanics? The following section gives a brief description of what U.S. retailers have traditionally done when advertising to Hispanics and/or other U.S. minority ethnic markets (both through general market media as well as through targeted ethnic media) and what this emerging stream of research suggests could and maybe should be done differently.

9. Advertising to a Hispanic consumer – actual vs. ideal?

9.1. General market advertising. Marketers who wish to appeal to certain ethnic or cultural consumer groups within their general market advertising generally do so in one of two distinct ways.

Some advertisers feel the best way to appeal to a diverse cross section of the American consumer population is to be all-inclusive. These ads, which are hard to miss, usually feature one or more models/spokespersons of every conceivable race or ethnicity, presumably reflecting the actual population in the targeted marketplace. The potential danger of using this approach is best illustrated by assessing it from an international marketing perspective: this all-inclusive approach would be disastrous in some countries where although many different races and or ethnicities may be represented, they may not necessarily get along. The lesson is clear; whether or

not all the relevant races and ethnicities are represented in one's advertisements is nowhere near as important as how these different individual groups feel about being depicted together. In the U.S. this may be a risky approach because market research is not likely to uncover these intergroup dynamics. In general, racial or ethnic intolerance is not a socially desirable trait; therefore, if asked, it is doubtful that many individuals would express intolerance for other races or ethnicities regardless of their actual feelings.

A seemingly safer alternative that many print and broadcast advertisers now use is to feature models and/or spokespersons whose race or ethnicity is not so easily determined. The growing popularity of this approach suggests it is working well. However, it may be useful to consider how this execution corresponds with empirical research. Studies have shown that ethnic minorities prefer to see models/actors or spokespersons that look like them. This makes it possible for consumers to relate to the faces they see trying to persuade them (Martin, Lee & Yang, 2004). It should be pointed out then, that featuring a racially ambiguous model or spokesperson (an individual who "could pass" for many races/ethnicities) in ones advertising is not exactly the same thing as featuring a model that is obviously of the same race as the target market. The intent of the former seems to be to prevent negative feelings a consumer may feel when receiving a persuasive message from someone 'outside' of their racial/ethnic group; whereas the latter attempts to promote positive feelings by delivering the same message via someone who is 'more clearly' a member of the racial/ethnic group being targeted.

Notably, both of these approaches implicitly assume there is no benefit in delivering a message in any language other than the country's dominant language – English; a seemingly correct assumption when dealing with fully assimilated consumer groups. However, although these types of advertisements might also be effective when reaching some bilingual consumers, the marketing research summarized above suggests that in general, an English language execution is particularly effective only if the typical consumption context of the product advertised (or specified in the ad copy) is also more readily accessed in English rather than in the native tongue.

9.2. Targeted advertising. When an advertiser who wishes to attract specific consumers from different races and/or ethnicities determines the product, message, or campaign warrants a targeted approach, there is an abundance of print, broadcast (cable), and Internet media choices available both in English and in just about every major foreign language necessary. As might be expected, these vary by region and tend to reflect the demographics of the given region. The larger and more established the minority target market, the more likely it is that national or at least regional advertising mediums will be available for marketers wishing to launch broader yet targeted campaigns.

But as far as the Hispanic consumer market is concerned, corporate America has consistently operated under the belief that bilingual consumers either do not exist or that their bilingualism is of no consequence to them. As a result, most marketers who explicitly target Hispanics do so predominantly in Spanish and primarily through Spanish-language media; presumably because they believe their target consumers either prefer, or can only comprehend, their native language. Many advertisers also routinely and indiscriminately use family themes when targeting Hispanics regardless of whether or not the advertised offering actually has anything to do with the home or the family.

9.3. May we suggest? In contrast to the foregoing, the recent marketing studies discussed previously suggest that if a product is typically consumed in an environment where there are no native-cultural cues (the language spoken, the symbols or people present) there doesn't seem to be a clear advantage in delivering the message within a native cultural theme or in the native language (Spanish); as Carroll and Luna (2011) suggest, in such a case, an English language execution may yield better results. The fact that the native language may make certain constructs – like home, family, etc. – more salient becomes irrelevant if the product and/or consumption context is not naturally a part of the consumer's corresponding associative memory network.

On the other hand, if the product is consumed in an environment where there are numerous native-cultural cues, a native language execution may be the better choice; again, because it ought to be more easily accessed when presented in the corresponding native language. If such is the case, a bold and daring advertiser might also consider advertising such a market offering in Spanish but within an English language medium. The significant growth of bilingual publications +325% from 200 to 2007 (Whisler, 2007) and the emergence of numerous English-language Hispanic-themed broadcast shows facilitate this strategic use of language when advertising to bicultural-bilingual Hispanics in the U.S. Such an approach may even benefit from the contrast effect created by the presence of the 'other' language within the advertising medium.

The results of these studies suggest not only that the choice of language can influence the type of thougts

elicited by an advertisement but also that this influence can be context dependent; in other words, the language of the ad will interact with the consumption content associated with the product and/or featured in the advertisement. Therefore, marketers that want to achieve similar results should consider the consumption context presented in the advertisement as well as the language in which it should be written. There is one basic caveat worth mentioning: although Carroll and Luna's (2011) study focuses on the consumption context suggested by the ad copy (as opposed to the context suggested by the product in and of itself), there may be some products whose usage context is so well entrenched that trying to force an untraditional usage context merely in support of the language choice may simply backfire and make the advertiser's intent transparent.

Limitations and future direction

The sampling methodologies used in both of the cited studies suggest the above should hold true for bicultural-bilingual individuals who are sufficiently competent in both languages, and perhaps more importantly, for those who actually consume media in both languages. In the absence of these two conditions issues of language proficiency or the increased likelihood of reactionary responses may yield significantly different results.

Continuing research in this area should further investigate when and under what circumstances either an English-language or a Native-language selling message may be better choice when advertising to U.S. bicultural-bilingual consumers. It may be equally important to better understand the process by which either of a bicultural-bilingual's cultural identities can be 'activated' without having the individual think or feel that he is being manipulated.

Conclusion

Using language as a strategic variable when advertising to bicultural-bilinguals can work because: When a bicultural-bilingual consumer encounters a selling message in the dominant language, his cultural identity as a member of that dominant culture is more likely to be activated and as a result of this activation the things, places, people and concepts he usually encounters and deals with while in this cultural mindset are easier to think about and may seem more familiar and relevant. Whereas when this same consumer encounters a selling message in his native language, his cultural identity as an "ethnic or immigrant" individual is more likely to be activated and as a result of this activation the things, places, people and concepts he usually encounters and deals with while in this other cultural mindset are easier to think about and may seem more familiar and relevant.

The more relevant a selling message is to a consumer the more 'connections' the consumer will make between the message and his personal experience with the advertised offering (Krugman, 1965) and numerous studies have shown this heightened sense of self relevance gives a selling message a greater ability to persuade (Petty, Cacioppo & Goldman, 1981; Greenwald & Leavitt, 1984).

All of this cognitive elaboration and the increased affect from feeling a stronger connection to a product and or brand can make a consumer feel more engaged, allowing the brand to forge a stronger relationship with the consumer.

References

1. Berry, John W. (1980). "Acculturation as Varieties of Adaptation", in Amado M. Padilla, ed., *Acculturation: Theory, Models and Some New Findings*, Boulder, CO: Westview Press, pp. 9-27.
2. Bond, Michael H. and Man-King Cheung. (1984) "Experimenter language choice and ethnic affirmation by Chinese trilinguals in Hong Kong", *International Journal of Intercultural Relations*, 8 (4), pp. 347-356.
3. Carroll, Ryall and David Luna (2011). "The Other Meaning of Fluency: Content Accessibility and Language in Advertising to Bilinguals", *Journal of Advertising*, 40 (3), pp. 73-84.
4. Chartrand, Tanya L. and John A. Bargh (1999). "The Chameleon effect: The perception-Behavior link and social interaction", *Journal of Personality and Social Psychology*, 76(6), pp. 893-910.
5. Chartrand,Tanya L., William W. Maddux, and Jessica L. Lakin (2005). "Beyond the Perception-Behavior Link: The Ubiquitous Utility and Motivational Moderators of Nonconscious Mimicry", in Ran R. Hassin, James S. Uleman, and John A. Bargh eds., *The New Unconscious*, New York, NY: Oxford University Press, pp. 334-361.
6. Chen, Sylvia X. and Michael H. Bond (2007). "Explaining Language Priming Effects Further Evidence for Ethnic Affirmation Among Chinese-English Bilinguals, *Journal of Language & Social Psychology*, 26 (4), pp. 398-406.
7. D'Andrade, Roy G. (1984). "Cultural meaning systems", in Richard A. Shweder and Robert A. LeVine, eds., *Culture theory: Essays on mind, self, and emotion*, Cambridge, England: Cambridge University Press**,** pp. 88-119.
8. Deshpande, Rohit, Wayne D. Hoyer, and Naveen Donthu (1986). "The Intensity of Ethnic Affiliation: A Study of the Sociology of Hispanic Consumption", *Journal of Consumer Research*, 13 (2), pp. 214-220.
9. Dougherty, Conor and Miriam Jordan (2008). "Surge in U.S. Hispanic Population Driven by Births, Not Immigration; Dynamic Differs From 90's Growth, Census Data Show", *Wall Street Journal*, Eastern edition, May 1, p. A. 3.
10. Greenwald, Anthony G. and Clark Leavitt (1984). "Audience Involvement in Advertising: Four Levels", *Journal of Consumer Research*, 11(1), pp. 581-592.

11. Hamilton, Brady E., Joyce A. Martin, and Stephanie J. Ventura (2010). "Births, Final Data for 2008", *National Vital Statistics Reports* 59/1. Available at http://www.dcd.gov/ nchs/data/nvsr/nvsr59/nvsr59_01.pdf, accessed May 3, 2011.
12. Hong, Ying-yi, Michael W. Morris, Chi-Yue Chiu, and Verónica Benet-Martinez (2000). "Multicultural minds: A dynamic constructivist approach to culture and cognition", *American Psychologist*, 55 (7), pp. 709-720.
13. Krugman, Herbert E. (1965). "The impact of television advertising: Learning without involvement", *Public Opinion Quarterly*, 29 (3), pp. 349-356.
14. LaFromboise, Teresa, Hardin L.K. Coleman and Jennifer Gerton (1993). "Psychological impact of biculturalism: Evidence and theory", *Psychological Bulletin*, 114 (3), pp. 395-412.
15. Lambert, Wallace (1977). "The effects of bilingualism on the individual: Cognitive and sociocultural consequences", in Peter A. Hornby ed., *Bilingualism*, London, England: Academic Press, pp. 15-27.
16. MarketResearch.com (2010). "Market Insights: The New Recession Consumer in the U.S." Available at http://www.packagedfacts.com/Post-Recession-Consumer-2604926/>, accessed April, 7, 2011.
17. Martin, Brett A.S., Christina Kwai-Choi Lee and Feng Yang (2004). "The Influence of Ad Model Ethnicity and Self-Referencing on Attitudes", *Journal of Advertising*, 33 (4), pp. 27-37.
18. Martinez, Angela R. (1988). "The effects of acculturation and racial identity on self-esteem and psychological well-being among young Puerto Ricans", Dissertation Abstracts International, US, *ProQuest Information & Learning*, 49, p. 916.
19. Niederhoffer, Kate G. and James W. Pennebaker (2002). "Linguistic Style Matching in Social Interaction", *Journal of Language & Social Psycholog*, 21 (4), pp. 337-360.
20. Noriega, Jaime and Edward Blair (2008). "Advertising to Bilinguals: Does the Language of Advertising Influence the Nature of Thoughts?" *Journal of Marketing*, 72 (5), pp. 69-83.
21. Richard E. Petty, John T. Cacioppo and Rachel Goldman (1981). "Personal involvement as a determinant of argument-based persuasion", *Journal of Personality and Social Psychology*, 41 (5), pp. 847-855.
22. Oyserman, Daphna, Markus Kemmelmeier, and Heather M. Coon (2002). "Cultural Psychology, A New Look", *Psychological Bulletin*, 128 (1), pp. 110-117.
23. Oyserman, Daphna and Spike W.S. Lee (2008). "Does culture influence what and how we think? Effects of priming individualism and collectivism", *Psychological Bulletin*, 134 (2), pp. 311-342.
24. Passel, Jeffrey, D'Vera Cohn, and Mark H. Lopez (2011). "Hispanics Account for More than Half of Nation's Growth in Past Decade", Washington, DC: Pew Hispanic Center, Available at <http://pewhispanic.org/reports/report.php?ReportID=140>, accessed May 3, 2011.
25. Perez, David (2008). "*Accessing the New Mainstream*", presentation by Latin Force Group at Multicultural Marketing Summit, DePaul University, Summer, 2008.
26. Pew Hispanic Center (2011). "The Mexican-American Boom: Births Overtake Immigration", Pew Hispanic Center tabulations of March 2010 and March 2000 Current Population Surveys. Available at <http://pewresearch.org/pubs/2058/-immigration-mexican-immigrants-mexican-american-birth-rate>, accessed May 3, 2011.
27. Ramirez-Esparza, Nairan, Samuel D. Gosling, Verónica Benet-Martinez, Jeffrey P. Potter, and James W. Pennebaker (2006). "Do bilinguals have two personalities? A special case of cultural frame switching", *Journal of Research in Personality*, 40 (2), pp. 99-120.
28. Rashid, Hakim M. (1984). "Promoting Biculturalism in Young African-American Children", *Young Children*, 39(2), pp. 13-24.
29. Rogler, Lloyd H., Dharma E. Cortes, and Robert G. Malgady, (1991) "Acculturation and mental health status among Hispanics: Convergence and new directions for research", *American Psychologist*, 46 (6), pp. 585-597.
30. Ross, Michael, W.Q. Elaine Xun, and Anne E. Wilson (2002). "Language and the bicultural self", *Personality and Social Psychology Bulletin*, 28 (8), pp. 1040-1050.
31. Sauer, Paul L., Peter R. Dickson, and Kenneth R. Lord (1992). "A multiphase thought elicitation coding scheme for cognitive response analysis", in John F. Sherry, Jr. and Brian Sternthal, eds., *Advances in Consumer Research* 19, Provo, UT: Association for Consumer Research, pp. 826-834.
32. Schacter, Daniel L., Ian G. Dobbins and David M. Schnye (2004). "Specificity of priming: a cognitive neuroscience perspective", *Nature Reviews Neuroscience*, 5 (11), pp. 853-862.
33. U.S. Census Bureau (2008). "Projections of the Population by Sex, Race, and Hispanic Origin for the United States: 2010 to 2050", Available at: <http"//www.census.gov/ population/www/projections/summarytables.html>, accessed May 3, 2011.
34. Whisler, Kirk (2007). "Eight Key Trends In Hispanic Print", *Hispanic Marketing* 101, 5 (24), p. 2.