JOURNAL OF

CULTURAL MARKETING STRATEGY

BRIDGING THE GAP BETWEEN THEORY AND PRACTICE

Aims and Scope

Journal of Cultural Marketing Strategy is the major peer-reviewed, professional journal dedicated to the advancement of best practice and latest thinking in cultural marketing, incorporating multicultural and cross-cultural marketing.

Guided by its Editor, Dr Jake Beniflah, and an eminent Editorial Board consisting of leading cultural marketing experts, each biannual 100-page issue of *Journal of Cultural Marketing Strategy* provides in-depth, practical articles from leading professionals in the field on innovative strategies, techniques and trends, together with the latest applied research in multicultural and cross-cultural marketing and detailed analysis of how leading brands are managed in today's changing demographic and cultural climate.

Journal of Cultural Marketing Strategy is committed to publishing a broad spectrum of practical, methodological, and empirical articles that make a useful and substantive contribution to the field of cultural marketing. It is designed to bridge the gap between theory and practice and all content is peer-reviewed to ensure that it is of direct, practical relevance to those working in the field. It will not publish advertising.

Essential reading for senior management, heads of branding, heads of marketing, heads of research, marketing directors, brand managers and marketing managers, as well as SVPs, EVPs, VPs, departmental heads, directors, and senior managers in brand strategy and management, sales and marketing, PR and corporate communications, digital marketing, online marketing and social media, product development and management, research and advertising, creative services, sponsorship, business development, marketing and brand consulting.

Contents

Editorial

With every *JCMS* issue published, we are making history. We are excited to announce the publication of the second volume, first issue of the *Journal of Cultural Marketing Strategy (JCMS)*. In this issue, you will find papers on areas of central importance as they continue to fill a gap in the literature on cultural marketing, and help corporations effectively target the growing and changing multicultural consumer.

The Chun, and Leslie and Beniflah papers on brand loyalty suggest that there are better ways to measure brand loyalty among Hispanics, and challenge the long-held notion that all Hispanics are brand loyal. The Pashupati, Ellis and Morse paper asks whether a total market advertising strategy appeals to multiple ethnic groups. This is an important question that needs further research in an ad industry that has gone from applying a segmentation model to a 'total market' approach. In addition, Kim and Chen's paper examines the effectiveness of designing cultural products for Asian American consumers, which has significant implications for US retailers and manufacturers alike.

Caldwell–Harris and Ayçiçegi–Dinn's paper on the emotionality differences between US-born and foreign-born Hispanics question the central belief that Spanish is an emotional language for all Hispanics. Vallejo's paper explores the heterogeneity within the Mexican American middle class and its impact on integration into the American experience. These two papers help dispel misconceptions and generalisations around the Hispanic consumer that have prevailed for decades.

Poole and Walker's paper is based on a study of undergraduate students whose cultural competency was measured. Surprisingly, business students were found to be one of the least culturally competent compared to students from other academic disciplines. Their paper has significant diversity training implications for companies in virtually every industry in the USA.

Lastly, *JCMS* 2.1 publishes its first paper in healthcare across a multicultural population, which underscores the importance of in–culture marketing regardless of ethnicity. The Beniflah paper on ethnic identity proposes a new way to measure and operationalise ethnic identity given the multi–ethnic and biracial growth of the US demography. This issue ends with an interview of an industry thought leader and innovator, Javier Farfan – VP of Marketing at Verizon, who speaks on the importance of targeting the multicultural population as a proven growth strategy.

In closing, I remind myself every day — and so I remind our current subscribers, our founding members, and those who may be reading this publication for the first time — that *JCMS* is a valued resource for all of us. The USA will continue to undergo seismic demographic and cultural shifts never seen before. We look forward to your continued support and to publishing more empirical research to drive corporate rate of investment through the multicultural population.

Dr Jake Beniflah
JCMS Founding Editor

Are future business professionals ready for multicultural marketing? An empirical investigation

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Abstract   As more companies establish specialist departments and tailor their activities to meet the growing multicultural market, there is a need for multicultural expertise within organisations. Marketing professionals however, are often guilty of using stereotypes and relying on generalisations that not only are inaccurate, but are also likely to turn off the very people a company wants to reach. There is a dearth of knowledge about the multicultural competencies that shape professional choices and behaviours. This paper uses survey data to examine undergraduate students' ideologies related to multicultural issues. Results suggest business students, more than many other types of student, are less culturally competent. Implications for diversity training and education are considered.

INTRODUCTION

In the last two decades, the composition of the US population has changed dramatically. The non-White population is increasing and it is estimated that, by 2050, the country will become a nation of 'minorities'.[1] With the demographic reshaping of the US marketplace and ever-present pressures for growth has come an increase in companies engaging in multicultural marketing strategies to tap into new markets and cultivate new customers.[2] Many companies have progressed from operating as though the US is a homogeneous population of 'Americans' to developing tailored marketing programmes for various target subcultures of the market.[3]

The move to multicultural marketing practice is not without substance. Studies indicate that subcultural memberships do shape many consumer needs and wants[4] and people tend to find advertising spokespersons from their own cultural group more trustworthy, which enhances credibility and in turn translates into positive brand attitudes.[5] It is now commonly understood that developing and implementing strategies designed to capture and retain diverse customer bases is needed for business survival and success.[6] Thus, concerned about sustaining competitive advantage, businesses are establishing specialist departments and tailoring marketing programmes to meet the growing multicultural market to a much greater extent than ever before.

Despite the surge in multicultural marketing programmes, there is a dearth of multicultural expertise within organisations.[7] Multicultural marketing practice involves more than following a set formula, such as having one person from each group represented in an advertisement.[8] Effectively reaching diverse consumers entails using differentiated marketing strategies, including new product lines, focused advertising, customised promotion programmes,[9] as well as the development of trust and relationships between brands and target consumers.[7] Growth in multicultural marketing skillfulness, however, depends on the diversity qualification of people on marketing teams. Credible expertise in multicultural marketing comes from educational background, diversity training and awareness programmes, and business experience.[10] Also, marketing practitioners need to have an appreciation of diverse experiences and consumption patterns.[2] Because many people who work in marketing jobs are young, often with limited business, education and life experiences, stereotypes often have the potential to serve as a substitute for deeper understandings of multicultural consumers.[7] Businesses are often guilty of falling into the pitfall of these stereotypes, thinking all members of a subculture are the same, relying on generalisations that not only are inaccurate, but are also likely to turn off the very people a company wants to reach.[8]

One reason offered to explain the prevalence of offensive marketing communications meant for diverse audiences is a lack of understanding of historical context and a limited frame of reference.[7] These deficiencies are often addressed in a multicultural education, which refers to any form of education or teaching that incorporates the histories, texts, values, beliefs and perspectives of people from different cultural backgrounds.[11] Tharp[7] maintains that multicultural knowledge may reduce vulnerability to competitors because it allows marketing practitioners to participate at a deeper and more significant level in consumers' lives. This researcher adds that effectiveness in multicultural marketing stems from knowledge of the nuances of targeted segments and the influence of the complex relationship of identity on what people want and do in the marketplace.

Developing multicultural knowledge must, according to experts, involve coursework on addressing various issues dealing with race, gender, class, religious and diverse perspectives stemming from

a plethora of worldview, experiences and lifestyles.[12–14] These topics, however, cannot be discussed effectively without mentioning racism, classism, sexism and homophobia.[15] Multiculturalist Hossain[16] argues that these issues must be undertaken in any multicultural learning experience because they are an integral part of US history and they remain ongoing problems. Furthermore, when learning about these issues, one must address the concept of *privilege* as it is intertwined with prejudice and discrimination based on race, sex, religion and sexual orientation. Thus, a deep understanding of multicultural consumers must require learning about privilege as the conditions stemming from privilege shape individual and group values, choices and behaviours.

For many, college is the first environment where people may have the opportunity to be exposed to multicultural topics, but it is also the first environment where they may encounter students from different backgrounds. Thus, for this study, the university context was chosen to better understand the ways in which business majors — compared to other majors — are operating from a multicultural framework. In exploring multicultural understandings among undergraduates, this manuscript is organised as follows. First, a brief discussion of *privilege* and a related concept, *colour-blind racial ideology*, is presented, followed by a delineation of the methods of data collection and analysis and then a discussion of the results. Finally, implications and future research opportunities are offered.

CONCEPTUAL BACKGROUND

Two related concepts drive the foundation of this study. The first concept, *privilege*, is a term used to describe the unearned material and symbolic advantages within which certain groups benefit. Most research on privilege is articulated about race. Specifically, privilege is discussed in terms of the ways in which

whiteness endows individuals having predominantly a European phenotype, identifying as white, or being able to pass as white beyond what is commonly experienced by people of colour.[17] Given that privilege moves beyond constructs of race, it is important to consider the ways in which conceptualisations of white privilege may translate over to other social hierarchies and identities that have been granted social privilege in the USA: male privilege, heterosexual privilege, class privilege and religious privilege.

The second concept, *colour-blind racial ideology*, proposes that to end discrimination one must view and treat individuals as equally as possible. This ideology disregards race, culture, ethnicity and the structural barriers attributed to different racial and culture experiences.[18–20] Although colourblind racial ideologies seem to encourage egalitarian attitudes or antiracist behaviour, and are perceived to be beneficial to people of colour,[21, 22] research has found that refusing to talk about race, or pretending not to see colour, actually perpetuates racial inequality rather than eliminating or reducing it.[18,19,23–25] Rather than reducing bias, colourblind racial ideologies have been shown to intensify prejudice against individuals from marginalised groups.[21,24] On the other hand, acknowledgement and discussion of any type of privilege leads to enhanced awareness of social inequality, improved dominant attitudes toward oppressed groups,[26,27] improved intergroup dynamics and decreased inequitable ideologies.[28] Thus, reductions in colourblind racial ideologies and increases in privilege awareness may help reduce negative stereotyping in society and in particular, the marketing domain.

In an effort to trace the genealogy of white privilege in US organisations and its continuing significance in organisations today, Nkomo and Ariss[29] argue that privilege and its particular manifestations must be understood if organisations are to be successful in creating inclusive workplaces. In a similar

fashion, an awareness of privilege may have a notable impact on the creation of inclusive marketing programmes. Given that the quality of marketing communications and strategies depends on having a deep insight into consumer subgroups, it is important that the critical elements shaping their identities are well understood. The question is, do marketing students have these understandings? Survey data were analysed in this study to examine colourblind racial ideologies and privilege awareness among undergraduate students across academic disciplines.

METHOD
Participants
College students (296 women, 85 men, Mage = 20.53, SD = 4.35, range [17–57]) from a predominantly socially liberal university on the west coast were recruited to participate in a 15-minute online survey assessing their knowledge of social inequalities and engagement in social justice activities. Participant family income was condensed into three independent groups: <US$20,000–40,000 ($n = 88$), US$41,000–80,000 ($n = 157$) and US$81,000 + ($n = 136$). Participant majors were categorised into five independent groups: Business ($n = 30$), Arts/Humanities (eg Philosophy, English; $n = 70$), Social Sciences (eg Sociology, Psychology; $n = 69$), Nursing ($n = 74$) and Science (eg Biology, Chemistry; $n = 60$). Participants were collapsed into three ethnoracial categories due to the distribution of data: Black/Latino/Other People of Colour ($n = 112$), White ($n = 174$) and Asian ($n = 95$). The majority of business majors were Asian (50 percent). The majority of Arts/Humanities majors were White (60 percent). Nursing majors were primarily White (43.2 percent). Social Science majors were predominantly White (43.5 percent) and Black/Latino/Other People of Colour (40.6 percent). Students with Science majors were primarily White (41.7 percent) and Asian (40 percent).

Measures
Color-blind racial attitudes scale (CoBRAS)
The CoBRAS[30] evaluated reported colourblind racial ideology through acknowledgment of racial privilege, institutional discrimination and blatant racial issues. Twenty questions (eg *Racism may have been a problem in the past, but it is not an important problem today*) were presented on a 6-point Likert scale (1 = *strongly disagree* to 6 = *strongly agree*). Higher scores indicated greater colourblind racial ideology and greater unawareness of racial discrimination. The total colourblind score was used for analysis purposes (Cronbach's $\alpha = 0.889$).

Privilege and oppression inventory (POI)
The POI,[31] a 39-item questionnaire, examined participant awareness of White privilege (Cronbach's $\alpha = 0.928$; eg *Whites generally have more resources and opportunities*), heterosexual privilege (Cronbach's $\alpha = 0.919$; eg *Gay, lesbian, and bisexual individuals do not have the same advantages as heterosexuals*), Christian privilege (Cronbach's $\alpha = 0.922$; eg *Christian holidays are given more prominence in society than non-Christian holidays*), and male privilege (Cronbach's $\alpha = 0.904$; eg *Women are not recognised in their careers as often as men*). Items were scaled on a 6-point Likert scale (1 = *strongly disagree* to 6 = *strongly agree*) and were summed, then divided by the number of items in the subscale, for scoring. Higher scores on each subscale represented more awareness of each privilege.

Class privilege awareness scale (CPAS)
The White Privilege Attitudes Scale[32] was adapted to assess participants' attitudes toward class privilege. Twenty-eight questions examined awareness of class privilege through four subscales. Only the awareness of class privilege subscale (four items) was utilised (eg *Our social structure system promotes class privilege*). Higher scores represent more awareness of class privilege (Cronbach's $\alpha = 0.70$). Each item was

assessed on a 6-point Likert scale (1 = *strongly disagree* to 6 = *strongly agree*) and the subscale was summed for analysis.

RESULTS

Analysis of variance (ANOVA) with Tukey post-hoc comparisons revealed that Business students were more unaware of racial privilege, $F(4,302) = 5.88$, $p < 0.001$, and institutional discrimination, $F(4,302) = 6.13$, $p < 0.001$, than Arts/Humanities, Social Science and Science majors, but did not differ from Nursing majors. When compared to all other majors, Business students were least aware of blatant racial issues, $F(4,302) = 8.89$, $p < 0.001$. Business students were also less aware of White privilege than Arts/Humanities and Social Science majors, but did not differ from Science or Nursing majors, $F(4,302) = 4.03$, $p < 0.01$. With regard to colourblind racial ideologies, Business students reported significantly higher levels than their Arts/Humanities, Social Sciences, Sciences and Nursing major counterparts, $F(4,302) = 9.47$, $p < 0.001$.

Similarly, Business students were less aware of class privilege than Arts/Humanities, Social Science, Science and Nursing majors, $F(4,302) = 7.80$, $p < 0.001$, and were less likely to confront class privilege than Arts/Humanities and Social Science majors, but not Science or Nursing majors, $F(4,302) = 4.93$, $p < 0.01$. Business students were also less aware of heterosexism than Arts/Humanities, Social Sciences and Nursing majors, but not Science majors, $F(4,302) = 8.16$, $p < 0.001$, while also being less aware of male privilege when compared to all other majors, $F(4,302) = 4.89$, $p < 0.01$. Business students were also less aware of Christian privilege when compared to Arts/Humanities majors but not Social Science, Science or Nursing majors, $F(4,302) = 2.63$, $p < 0.05$. Overall, Business students reported higher levels of social dominance than all other majors, $F(4, 302) = 10.83$, $p < 0.001$.

IMPLICATIONS AND FUTURE RESEARCH

This paper has presented results that highlight a relative absence among undergraduate Business students of understandings typically included in a credible multicultural education curriculum. In particular, within the current sample, Business students were less aware of racial and other kinds of privileges compared to students in other disciplines. Business students were also less aware of blatant racial issues and institutional discrimination. Similarly, business students were more likely to ascribe to colourblind racial ideologies and social dominance ideologies when compared to their peers in other fields of study. Taken together, the results suggest business students, more than many other types of students, are less culturally competent. The results also suggest that the students who are more likely to develop and direct multicultural marketing communications and strategies are less prepared to do so because they lack a frame of reference that would support effective multicultural marketing campaigns.

Implications for practice

The primary managerial implication of this paper lies in the area of professional development, as the growth and facilitation of a multicultural marketing capability requires training and education. Multicultural education is typically a requirement for pre-service primary and secondary school teachers to prepare them for increasingly diverse US classrooms.[16] Despite the growth of multicultural markets, a similar requirement does not routinely exist in programmes designed to prepare people for marketing management. Many schools of business do not offer a multicultural marketing curriculum, and mainstream marketing courses give little or no coverage to multicultural issues.[2] In addition, the teaching materials

on which multicultural marketing courses might be based are limited, because this area of marketing has not drawn a mass of research attention. The results of this study suggest that there is a need for academics and institutions to reconsider the inclusion of multicultural marketing for both teaching and research. As Burton[2] argues, failure to develop this knowledge could widen the gap between practitioner and academic knowledge and thus the relevance of business schools may be questioned.

It may be the case that in order to enhance multicultural marketing proficiencies, organisations will need to commission their own multicultural education initiatives. Currently, the most widely used corporate strategy used to raise awareness about diversity issues and concepts in the workplace is diversity training. It has become a way to help organisations retain productive workers, maintain high employee morale, and foster understanding and harmony among culturally diverse workers.[33] Diversity training varies widely in its design and objectives, but well–designed and executed programmes have been found to be effective. They make a significant difference in changing participant attitudes, perceptions and knowledge of a range of diversity issues, such as barriers to change, the effect of stereotypes and prejudices in the workplace, identifying and preventing stereotypes and prejudices in the work readiness to value diversity, and readiness to value diversity.[6] Historically, diversity training has been centred on creating a productive *workplace*. Although this focus may be sufficient for human resources and internal marketing, if companies want to remain competitive, they will need to gain a deep understanding of the diverse external markets they want to attract. Furthermore, most of the work on diversity in organisations tends to focus on individual prejudice or ethnic bias as explanations for the responses of dominant groups towards people of colour and other historically marginalised people.[29] As Nkomo

and Ariss[29] argue, it is not enough to study how historically marginalised groups can be included; people in business need to understand the mechanisms of privilege that have fostered the inclusion of dominant groups. The results of this study suggest that to address the gaps in multicultural knowledge, organisations may need to move beyond the objectives of traditional diversity training and add multicultural education to their professional development initiatives, particularly for individuals that influence and control outward facing marketing strategies.

Limitations and directions for further research

As in all research, conditions exist that create limitations and opportunities for future study. The sample for this study was drawn from one university. Additionally, the participants in the current study were predominantly White and Asian, female, and from middle and upper class social economic backgrounds. Although it could be argued that the study sample is representative of the composition of young US marketing professionals,[34] future research should extend studies across a number of universities in order to assess the influence of institutional context and student profile. Another potential limitation with the current research is the implication that lack of awareness and understanding of privilege and higher levels of colourblind racial ideology are related to poor performance among marketing professionals. As mentioned, research has shown that colourblind racial ideologies are related to prejudice and inequality, and privilege acknowledgement leads to inclusiveness and improved attitudes towards oppressed groups. We do not know, however, the extent to which multicultural education and organisational performance are related. More research is needed to truly examine the ways in which knowledge about privilege and colourblind racial ideologies impact marketing practice.

The results of this research also suggest that scholars should pay more attention to understanding how future and current marketing practitioners learn about multicultural issues. Given that multicultural marketing training and education is often limited within educational institutions, an investigation of the ways this kind of knowledge is acquired is critical to its development as a field of study. For example, how does learning these concepts in a formal university programme differ from a less formal delivery method? Along similar lines, research is needed on how practitioners negotiate concepts as it should not be assumed that once exposed to these concepts all people will be comfortable or accepting of them. Attention should also be paid to best practices used by educators or trainers that effectively teach multicultural education.

Although a fair amount of study on multicultural knowledge development has been covered in the fields of counselling and teacher education, multicultural marketing education research is marginalised in academic journals.[2] The results of this research add to a case for developing a greater understanding of the ideological frameworks future marketing practitioners draw from, as they may impact organisations' multicultural marketing strategies. Business undergraduates should learn about privilege and the conditions, attitudes and behaviours stemming from privilege, not only so they will be prepared to work in diverse settings, but so that they can effectively communicate and build trust among consumers. To avoid making the kind of marketing errors that insult target audiences and drive customers away, marketing practitioners would do better to have a deep understanding of the lived experiences of the many subcultures within American market spaces.

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