
CULTURAL IDENTITY AS SEGMENTATION TOOL: APPLICATION ON CONSUMER'S FOOD INNOVATIVENESS IN TUNISIA

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ABSTRACT

The purpose of the present research is to study the possible use of cultural affiliation as a segmentation tool especially in the emerging nations. In fact, the diffusion of the western lifestyle and consumer culture, in the era of globalization is transforming tastes and styles consumptions and transforming cultural identification. In this case, the study of the cultural identity swapping between acculturation tendencies and local cultural identification, in these markets, can be helpful to propose cultural affiliation an alternative segmentation tool.

Key words: Segmentation, Cultural identity, religiosity, social interaction, acculturation.

1. Introduction:

As part of the analysis of the potential and attractiveness of international markets, globalization remains a great challenge to what faces any company operating internationally. To this end, many authors speak about "global consumer" and the importance of understanding its mode of consumption and its psychographics and socio-demographic characteristics (Hassan and Kortam (2003), Craig and Douglas (1996), Blackwell et al (2001)). Globalization and the development of means of communication especially in the mass media have encouraged the development of similar segments of consumers worldwide. These consumers regardless of their country have the same expectations and the same familiarity with objects and symbols show the same lifestyles (Craig and Douglas (2001)).

But in the other side, there is another trend, which mentions that the differentiated diffusion of globalization and the confrontation with Western culture in different countries of the world especially in emerging countries regenerated trends such as nationalism and ethnic identification (Ger 1999, Ustuner and Holt 2007). These opposite tendencies only perpetuate the debate standardization / adaptation, which have long opposed the two streams of research.

Firstly, authors such as Levitt (1980) and Dichter (1966) believe that the tastes and preferences of consumers tend to be universal, to reach a global consumer. In this perspective, companies should opt for an offer undifferentiated standard for all target markets.

Whereas, for other authors the idea of globalization is highly contested. Indeed, some authors have even called "myth of globalization" (Wind 1986 Wind and Douglas 1986). It states that the current differences between consumers in different markets are much more important than the similarities. Should in this case, opt for an offer adapted to cultural specificities of each target market.

In this context, and facing a large number of emerging countries, international companies are faced with developing various consumer reactions resulting from the continuous interaction between the local cultural background and trends of acculturation due to contact with the Western culture (Ustuner and Holt 2000, Touzani, Hirschmann 2011). Face to this challenge, we propose to investigate how we can use a combined level of identification with the local culture and level of acculturation to Western culture, to better segment consumers in the emerging markets as Tunisia.

2. Literature review:

2.1. *The challenge of segmentation in international markets:*

In the context of globalization, the market segmentation is one of the key success factors of strategy at the international level. For Croft (1994) international segmentation is a process of identifying groups of consumers in a particular market that can be targeted with different product or marketing programs (p1). Croué (2003) adds that the international segmentation identifies consumer groups having one or more common factors that allow them to have each consumer choices and orientations.

Segmentation criteria are numerous, they can be geographic, demographic, psychographic, behavioral, and even ethnic (Croué (2003), MR Czinkota, Ronkainen IA (2007), Kotler and Dubois 2007).

In addition, these criteria have often been classified into three families: the macro-segmentation criterias, the micro-segmentation criteria and the hybrid criteria (Hassan, Craft and Kortam 2003, Ngobo and Guinguant 2006).

According to Czinkota and Ronkainen (2007) the biggest challenge in international marketing in the era of globalization, is to choose the best segmentation criterion that allows to best explain the similarities in consumption and attitudes.

Dealing with cultural differences and for the sake of accuracy, other authors speak of hybrid methods, such as the method of multilevel latent class, which allows to simultaneously analyze data on one or more markets based on several criteria of segmentation with different forms of data nominal, ordinal or even continuous (Vermunt (2003). In the same context Hassan Kortam and Craft (2003) speak of a International market hybrid segmentation, which tries to identify existing consumer segments in several markets at the same time, taking into consideration cultural criteria.

According to Czinkota, Ronkainen (2007) in the current context of globalization we should consider the use of criteria such as cultural identities (local or ethnic vs western) and respective level of adherence of individuals, for better segmentation strategies.

2.2. Culture as segmentation tool:

The individual and the social dual aspect of the concept of "identity" allows us to understand the concept of cultural identity that has been defined by Zmund and Arce (1992) as the basic identity which aims to differentiate one group from another. For this purpose the cultural identity also called ethnic identity is a concept that has its roots in the culture of the ethnic group and seeks to identify its members and to inculcate specific behavioral and psychological characteristics.

Tshumi R (1975) describes cultural identity as the result of two transfers:

- * Interpretation of the past and traditional content constituted by cultural heritage.
- * Interpretation of experiences and events of the original features of the individual acquired.

From this point of view, culture is a dynamic concept; it evolves over time by adopting features from other cultures, either through internal factors characteristics of individuals who belong to it, either through external influences. Thus, the evolution of a culture can be initiated by individuals belonging to the group and are more willing than the other members, to advance the cultural values and adopt technological development (RT & E Green Langeard 1975) O'Guinn, Faber (1985), Sussman, Nan M (2000)). These individuals are the main disseminators of innovations and new ideas in a society. Changes that affect a culture can also be driven by an external influence such as is the case of the colonized countries.

Cultures evolve and change through contact with other cultures, especially when the contact is permanent. The development of means of communication is a great catalyst for change beyond the traditional cultural barriers (P Claval (1995), S DeJulio (2003)).

Belonging to a culture, gives everyone an identity, however, when a person is confronted with other cultures, through products, attitudes and specific behaviors, it can make a classification cultural. In this sense, the fact of belonging to a particular culture may seem more attractive that belonging to their own culture (Gilly 1993; Oswald (1999). For example, at the beginning of the century immigrants from Scandinavia pressed to acquire American culture, adopting the core values and behaviors of the latter and by denying their origin (Sussman (2001)) cultures.

In this sense, Isaac (1975) speaks of cultural identity as a whole, including what individuals have inherited (race, origins, history, religion and language) and what they have gained through their own experiences including through contact with other groups.

We therefore propose to segment consumers according to the two-dimensional design of cultural change

(Berry 1980, 1989, Mendoza 1989 Jun, Ball and Gentry 1993; Peñaloza 1994) which focuses on the one hand the tendency to identify to ethnic or local culture and acculturation to Western culture on the other.

2.2.1. Segmentation by level of acculturation:

For Isaac (1975) cultural identity is dynamic it is constituted by a dynamic process including what individuals have inherited (race, origins, history, religion and language) and what they have gained through their own experiences by contact with other groups what is called: acculturation.

Penazola (1994) defined acculturation as a process of movement and adoption to the cultural environment of the consumer from people from other countries.

Jun, Ball and Gentry (1993) add that it is a phenomenon that results from contact between groups of people from different cultures and resulting changes in the cultural characteristics of one or all groups interact.

Laroche et al (1991), (1998) distinguish two dimensions:

- The media adopted characteristics of Western culture.
- The degree of social integration in groups with a trend of acculturation.

a- Foreign or occidental media adoption:

In general, the media comes from the Latin word "Medius" which means "in the midst", it means that the media are a means of indirect communication between the transmitter and receiver at large.

According to O'Guinn and Faber (1985), acculturation is closely related to the media because they are an essential factor in the process of changing cultural affiliation. For to the same authors, the use of the mass media of the new culture facilitates learning standards and behaviors that are his characteristics.

Berry (1990) states that the use of the media, including the mass media of the dominant culture is a recognized indicator of the degree of acculturation and, individuals wishing to join this new culture, use these communication channels to integrate new cultural facts.

According to Recee and Palmgreen (2000) the use of the media of the dominant culture is an indicator of the degree of integration of research in this new system of values and behaviors.

For Yang et al (2004) The will of acculturation among individuals is enhanced by rewarding the picture often desired by commercials, to facilitate the integration of immigrants.

According to Johnson (1996) acculturation through the media is the consumer identification with characters and lifestyle presented in different broadcasts.

The mass media of the dominant culture facilitate the adoption of cultural traits of the latter among immigrants through the various information about the new lifestyle and new consumer values (Keshishian 2004). The mass media use among other stereotypes that play an important role in facilitating the perception and acquisition of new values and new standards (Somani 2008).

Consumption of mass media of the dominant culture that allows familiar with the norms and values of new culture and to have the information necessary to facilitate integration.

b- The preference for the acculturation group:

Under this aspect the authors often speak of the influence of the reference group that is considered a reference point when the individual is faced with a stressful situation such as decision making. The reference group is defined by Witt (1970) as "groups of people that the individual takes as a reference model for the assessment and training of attitudes"

However, according to Kim (1979,.) interpersonal influence is more important than mass media factor in the transmission of cultural traits and consumption patterns of the dominant culture. Infact, interpersonal communication with members of the foreign culture allows immigrants to try and learn the norms and behavioral characteristics of the new culture.

2.2.2 Segmentation by the cultural identification level:

According Jun - Ball and Gentry (1993), Zmun and Arce (1992) (Phinney 1996), ethnicity influences the consumption behavior through specific cultural identity ethnicity in question. Several authors have focused on the study of ethnic identity. Weber (1961) identified ethnic identity as a common set of dimensions to the individuals of the same ethnicity share the same customs, language, religion, values, morals and etiquette.

Psychology (D Bhurga (1999), Osei Appiah (2001)) study of cultural identity were interested in the following dimensions resulting namely:

- Religion
- Rites of passage that determine inclusion in the group.
- Language
- Food consumption
- Activities and recreation

The multiplicity of dimensions that have been cited shows that measuring the degree of identification with the culture of origin (as opposed to acculturation trends) is very complex. And to study the identification trends native culture marketing authors such as Rexhma, Kingschott (2001), Mendoza (1995), Laroche et al (1998) have focused on two main factors are:

- Interactions with members of the ethnic group and the native culture.
- And religiosity.

a- Religion and Religiousness:

Religion is considered an important marker of identity culture in question (Eid P (2003)). According to Esso and Dibb (2004) the study of the effect of religiosity has focused primarily on two main variables that are religious affiliation and degree of religiosity. The first variable is interested in the social aspect of religious practice, the second focuses on the level of religious commitment. Moreover, its very authors mention two types of influence of religiosity on consumer behavior, direct effect, through standards and codes of conduct respected, and an indirect effect in the construction of attitudes.

The question of religion is a difficult task; it is an important phenomenon that impacts the human attitudes and behaviors for many social sciences (Clarke & Byrne, 1993). Moreover Peterson (2001) states that it is very difficult to give a general description that makes a census for all social science fields. The literature review reveals the existence of several definitions for religion.

- Some definitions concentrates on its supernatural and spiritual aspects such as:

“A system of beliefs about the supernatural and spiritual world, about God, and about how humans, as God’s creatures, are supposed to behave on this earth”. (Sheth & Mittal, 2004, p. 65)

- Some other definitions speaks about its social and cultural role:

“A socially shared set of beliefs, ideas and actions that relate to a reality that cannot be verified empirically yet is believed to affect the course of natural and human events”. (Terpstra & David, 1991, p. 73).

“A cultural subsystem that refers to a unified system of beliefs and practices relative to a sacred ultimate reality, or deity”. (Arnould, Price & Zikhan, 2004, p. 517-518)

- And other definitions specially adopted to monotheistic religions refers to god as the supreme power: “A belief in God accompanied by a commitment to follow principles believed to be set forth by God”. (McDaniel & Burnett, 1990, p. 110)

For Wilkes and al (1986) the solution is to focus on the religions aspects that are more relevant for each social science domain.

Religiousness called also religiosity is an attached to religion. For Worthington it is called religious commitment and it is defined as "... as the degree to which a person adheres to his or her religious values, beliefs, and practices and uses them in daily living" (Worthington & al, 2003, p 85). For Swinyard et al, (2001) it is "the degree to which beliefs in specific religious values and ideals are held and practiced by an individual" (p 17).

The literature allows us to clarify the meaning of religiosity that has been defined by Worthington (2003) as the degree to which the individual adheres to religious values, beliefs and practices and specific uses in all his life day (P 85).

b- The interaction with the ethnic or local group:

According to Marshall (2002) ethnic identity or cultural identity is closely linked to race by extending by social facts, cultural and historical factors that distinguish the ethnic group.

For Despres (1975) and Deaux (1991), this concept has been defined in two different ways, from an objective and a subjective formulation.

- The objective formulation: the objective formulation focuses on the cultural traits, national origin, social status, wealth and political power (Drideger 1975).

In this context ethnic identity is seen through characteristics such as language and traditions while behavioral characteristic behavior of the group studied.

- The subjective formulation: this subjective definition of ethnicity as a psychological phenomenon that is expressed in all types of identity, this formulation is essentially based on the degree of identification and membership in the ethnic group, these behavioral norms and attitudinal (Phinney (1990, 1996), Keefe and Padilla (1987).

In our study, we adopt the description Keefe and Padilla (1987), Keefe (1990) and Phinney (1990), who are interested in the psychological aspect of cultural identity which is often described by the term "ethnic loyalty" or the level of commitment and identification with the original culture that characterizes the social group.

This variable was identified by Keef and Padilla (1987) as reflecting the preference level of association with members of the ethnic group. This preference and this interaction lead to a normative influence that directs consumer choices. This influence is through the search for gratification of the group by adopting the values and the attitudes of the identification group (Webster and Faircloth 1994).

Kallini and Hausman (2007) add that this preference for the ethnic group hinders the adoption of innovations when there is a high risk of rejection by the group. This tendency was seen notably in the Islamic countries as Saudi Arabia.

In addition, consumer products chosen by consumers who identify advantage in their ethno-cultural group

must be approved by him and they must conform to its values (kim Jikyeong 1998).

Also, consumers who have a strong identification with ethno-cultural group prefer outlets that reflect their ethnic origin. Such consumers tend to be more loyal and promote traditional products (N and R Rexha Kinshott (2001)).

Finally, the use of cultural identity as segmentation criterion that is specific to the North American market, its adaptation to more ethnically homogeneous emerging markets must be done with great care and a lot of adjustment. Also, segmentation by ethnic identification criteria is often seen in a derogatory way and even racist (Hetzel P (2003)). Moreover, to solve this problem by authors such as Cleaveland and Laroche (2006), Jain (1989), and F Korzenny Korzenny BA (2005), advocate the need to concentrate on the consumer's cultural identification for ethnic or local groups and acculturation. To this effect Berry (1997, 2005) discusses four possible outcomes reflecting the presence of four interesting segments:

- Assimilation: Total Adoption of new cultural traits and abandonment of the original culture.
- Integration: Adoption of certain features of the new culture and conservation of cultural traits of origin
- Separation: Resistance and rejection of the new culture.
- Marginalization: Refusal of two cultures and the emergence of marginal cultural traits.

After this literature review about acculturation and local cultural identification we propose the first hypothesis in blow:

H1: Tunisian student's population is composed as Berry states by four segments: Assimilated ones to occidental culture, Separated ones, integrated ones and marginalized ones.

2.3 Segmentation testing domain: Innovativeness

In order to test the opportunity to adopt cultural identity variables as segmentation tools we choose to use innovativeness characteristic. In fact this variable is crucial in international trading and international marketing. The international consumer's attitudes such as acceptance or rejection of a new product condition the efficiency of the firm's strategy and viability (Steenkamp, Hofsted, Wedel 1999; Singh 2006).

For Rogers an innovation is defined as "an idea or an object perceived as new..."(p11). On the other side consumer innovativeness is a predisposition to sell a new product or a new brand instead of conserving anterior consumption choices (Steenkamp and alii 1999).

2.3.1 Acculturation and innovativeness:

For the relationship between consumer adoption of foreign culture or assimilation into the dominant host culture and new products the literature review reveals that consumers with high acculturation level tend to have a greater tendency to be innovative and adopt easily new products symbolizing the new culture (Hirschman 1982, Laroche and al 1998, Singh 2006, Ustuner and Holt 2007). In fact, people in the assimilation or integration stage (Berry 2005) adopt gradually attitudinal and behavioral consumption characteristics such as adopting new products symbolizing the new cultural identity. Additionally Lee and Tai (2006), Durvasula et Lysonsky (2008) and Cleaveland and Laroche (2007) state that adopting the new culture's mass-medias is favorable to the adoption of its new attitudes and products. So we can propose the second hypothesis:

H.2: the acculturation toward occidental culture influences positively the innovativeness level of local Tunisian students.

H.2.a: Occidental media adoption has a positive influence on local Tunisian student's innovativeness.

H.2.b: Interaction with acculturated groups has a positive influence on local Tunisian student's innovativeness.

2.3.2. Cultural identification and innovativeness:

Ethnic or local cultural identification as a desire to interact and identify to local traditions, attitudes and beliefs (Sue et Sue (1971); Berry (1991), Penazola (1994) Laroche, Kim, Tomiuk (1998); Baig et Baig (2013)) has negative influence on innovativeness (Bearden et al (1989); Fisher et Katz (2000)). More over traditionalism is negatively correlated to innovativeness (Schwartz 1992, Schwartz and Sagiv 1995, Singh 2006).

For Kallini and Hausman (2007), the higher the level of religiosity, the higher there is resistance to the adoption of products. In addition they state that there will be a rejection of an innovation if an individual fears a risk of disapproval of the reference group. This fact was verified notably in traditional countries such as Saudi Arabia.

We therefore hypothesized the following:

H.3: the Cultural identification toward local Arabian Tunisian culture influences negatively the innovativeness level of local Tunisian students.

H.3.a: Interaction with local Arabian Tunisian culture has a negative influence on local Tunisian student's innovativeness.

H.3.b: Religiousness has a negative influence on local Tunisian student's innovativeness.

Goals of the study:

The present study aims to determine the underlying cultural segment structure of Tunisians based on culture identity. As application of this segmentation we will seek its possible impact on food innovativeness. We expect that consumer cultural identity will emerge as multidimensional. Negative correlations are expected between local cultural identification with its two dimensions local interaction and religiousness and innovativeness. We also expect positive influence of acculturation on innovativeness. This will be performed via stepwise multiple regression procedure to examine relationships of acculturation to western culture and identification to local Tunisian culture to food innovativeness. The stepwise regression prevents possible multicollinearity. So predictors enter into the regression only if they uniquely explain additional dependent variable variance. Differential impacts of these dimensions are expected to appear across innovative attitude.

3. Methodology:

3.1. Procedure and participants:

For our research a total of 340 questionnaires were distributed to a sample of Tunisian students from three different governorates (Tunis the capital, Sousse in the center and Gafsa in the south), convenience sampling was employed. After verification for completeness, 320 questionnaires were completed and available for analysis.

The gender, rural/urban and family income were distributed as in the table below (Table 1).

Table 1: Gender and Rural/Urban distribution of the sample

	Percentage	Number of respondents
Gender	36.9% M / 63.1% F	118 M / 202/F
Rural/ Urban	48.1% R/ 51.9% U	154 R / 166 U
Total	100%	320

3.2 Measures:

For the purpose of the intercultural adaptation of the scale items to the Tunisian cultural context, we conducted an exploratory study with 10 semi-directive interviews about the main concepts (acculturation, local cultural interaction religiousness, traditional food and food innovativeness) we aimed to obtain guide lines for the intercultural adaptation of the scale items of the four variables: acculturation, interaction with the local culture, religiousness and innovativeness.

The main recommendations resulting of this exploratory study were about the different concepts used in the conceptual model:

- **Religiousness:** For the concept of religiousness and its measurement: The respondents were very uncomfortable when they were asked about their religiousness, their frequency of mosque attendance and daily prayer performing. This attitude wasn't surprising due to persecution of moderate Islamic movements by Ben Ali dictatorship regime. More over the terrible events of radical Islamic terrorism that happened in Tunisia after the revolution das not help Tunisian people to be more opened when asked about their Islamic religiousness. All these findings led to us to seek for relatively short and precise scale items for this construct. Indeed we judged that we would not adopt multi-dimensional and multi-item scale items such as McDaniel and Burnett (1990) scale or Allport and Ross (1967) intrinsic-extrinsic Religious Orientation Scale (ROS). These scale items were reliable and adoptable to the Islamic context but they were too long and there were a risk for the continuity of the study. So we chose to adopt the works of Wilkes and al (1986) and Laroche and al (1998) who represented the dimensionality of religiousness by multi-item measurement. The interest of the choice of the Laroche and al (1998) Catholicism scale is that it was developed in an acculturation context like for our study. These items describe the main dimensions revealed by literature such as importance of religious values; self perceived religiousness and importance of religious values.

- **Acculturation and identification to local ethnic culture:** For the Tunisian cultural context there were two main tendencies: local Arabian Islamic values and traditions and French occidental cultural influences. This tendency is observable in previous marketing studies such as Khalbous (2003) and Hirshman and Touzani (2011) whose studies revealed that the Tunisian cultural context has two main dimensions: Arabic Islamic cultural back ground and French occidental acculturation due to the long colonial period.

-**Food choice:** For food consumption we used the categorization of Hirshman and Labarbera(1989) and Laroche and al (1998) were we oppose local cultural and traditional food to convenience modern food such as fast foods and frozen foods.

-**Innovativeness:** For Innovativeness variable we choose the Domain Specific Scale because it seems to be the most stable scale for the consumer's innovative attitude (Roherich, Valette-Florence and Ferrandini 2002).

3.3 Measurements choice:

The survey was conducted in French language and contains four different parts (See Appendixes tables 1 to 5). The choice of the French language instead of the Arabic language was based on the fact that the majority of the studied modules in scientific and social universities are in French (World Bank site). The scale items were adopted from the literature as detailed below:

-Religiousness (Islam is the religion of the country as mentioned in the Tunisian constitution): we adopted the three items scale of Laroche and Kim (1991). For the specific rites of Islamic religion we added 2 items from Alam S S, Mohd R, Hisham B (2011) scale (regularly five times prayer a day and regularly fasting Ramadan). All items were measured by ten points Likert scale from absolutely disagree to absolutely agree.

-Interaction with the local culture (Tunisian Arab Muslim ancestral culture): We adopted the 6 items ethnic identification scale of Laroche et al (1998). All items were measured by ten points Likert scale from absolutely disagree to absolutely agree.

-Interaction with the acculturated group (Acculturated to occidental culture): We adopted the 6 items interaction with acculturated group scale of Laroche et al (1998). All items were measured by ten points Likert scale from absolutely disagree to absolutely agree.

- Occidental mass-media exposure: we adopted 2 items relative to occidental newspapers and movies exposure from Laroche and al (2004) and 1 item relative to occidental TV programs from Laroche and Kim (1997). All items were measured by ten points Likert scale from absolutely disagree to absolutely agree.

-Food Innovativeness scale: We adopted the 6 items Domain Specific Innovativeness (DSI) scale of Goldsmith and Hofacker (1991). All items were measured by ten points Likert scale from absolutely disagree to absolutely agree.

3.4. Scale items Analysis:

3.4.1 Dimensionality and reliability by Exploratory Factor Analysis and Cronbach's Alpha:

We performed the study on 320 students. The scale items were adapted to the Tunisian context by the procedure of Nyeck and al (1996). We translated all scale items from English to French and then from French to English to see if we maintain the items meanings and structure. We choose the French language for two reasons. First because this language is the language of all the courses in the Tunisian universities where we performed the study. Second we tried to avoid bias of using Arabic language that can occur for the local Arabic cultural identification part of the questionnaire.

-Then we performed an exploratory analysis to check the uni-dimensionality. Principle Component Analysis (PCA) was performed with oblimin-rotation to check the factorial structure of the measures. Items with removal of items with poor psychometric proprieties (items with mediocre and/or multiple factor loadings) were removed. Exploratory factor analysis (EFA) using SPSS 22 French version was conducted to confirm the factorial structure; we used the Principal component analysis. The Principal component analysis with oblimin rotation was performed in order to determine the dimensional structure of the items. In addition, analysis with oblimin rotation (non-orthogonal rotation) was performed because it allows possible correlations between factors (Conway et Huffcutt, 2003). In fact, some correlations were expected among the factors used in this study (Mendoza, 1989, Laroche and al 1998).

The following criteria were used to classify the items of each scale (Hair, Anderson, Tatham & Black, 1998):

- * Communalities above .5,
- * Component loadings above .5,
- * The reliability of the different scales was analyzed employing Cronbach's Alpha. Cronbach's Alpha equal or higher than .7 is estimated as highly reliable.

a- EFA and reliability analysis of Cultural identification:

As we found in the literature review cultural identification is a multidimensional concept, we choose to concentrate on religiousness and interaction with local ethnic as principal dimensions. The correlation matrix table indicated that all the coefficients were above 0.3 with KMO value exceeding 0.7 (0.828); this confirms the suitability of the items for the EFA. Then, scale items of the cultural identification were factor analyzed. We considered all eigenvalues above 1. We found the same number of dimensions; in fact two components met this criterion and explained a total of 59.679% of the variance. Component 1 explained 43.849% of the total variance it is constituted with the items of the religiousness. Component 2 explained 15.830% of the total variance it is constituted with the items of the interaction with the local culture. All items were subjected to oblimin rotation; the solution showed that all items loaded on two components.

The check of the reliability of religiousness scale showed an Alpha equal to 0.774 that is satisfactory for this step, so we kept all the scale items. For Local culture interaction we deleted items idloc 5 and idloc 6 to higher the alpha value it reach 0.829.

b- EFA of Acculturation and reliability analysis:

The correlation matrix table indicated that all the coefficients were above 0.3 with KMO value exceeding 0.7; this confirms the suitability of the items for the EFA. Then, scale items of the cultural identification were factor analyzed. We considered all eigenvalues above 1. We found that the two dimensions acculturation and occidental media exposure merged into one factor explaining 54.563% of the variance with an eigenvalue of 3.819. The other factor had an eigenvalue under the limit of 1. The rotated solution showed one factor with values ranging from 0.593 to 0.836 .

The reliability analysis was performed with SPSS (SPSS 22 French version). The items accu5 and accu 6 were deleted to gain higher Cronbach Alpha to be equal to 0.857. Further analysis with confirmatory analysis with Amos 22 will be performed to confirm the new dimension structure.

c- EFA of food innovativeness and reliability analysis:

The correlation matrix table indicated that all the coefficients were above 0.3 with KMO value exceeding 0.7; this confirms the suitability of the items for the EFA. Unlike Acculturation scales Innovativeness scale (DSI scale) showed a two component structure after the oblimin rotation. The eigenvalues of the two components were above 1. The new factors explained respectively 53.763% and 17.06%. The first factor is explained exclusively by the items of the negative innovativeness. The second factor is formed by the three positive innovativeness items.

The reliability analysis for the two new factors is satisfactory; Alpha for the first factor F1 is 0.778 and 0.807 for the second factor F2 (see table 2 and figure 1).

Table 2: Results of EFA and reliability of Domain Specific Innovativeness

Items	Communalities	Factors structure after oblimin rotation	
		Loadings on Factor 1 (53.763%)	Loadings on Factor 2 (17.06%)
Inno1	0.724	-0.058	0.820
Inno2	0.693	-0.029	0.817
Inno3	0.669	-0.064	0.849
Inv1	0.675	0.814	-0.015
Inv2	0.712	0.855	0.022
Inv3	0.776	0.874	-0.014
Eigen value		3.226	1.024
Chrobach's Alpha		0.778	0.807
Percentage of explained variance for every factor		53.763%	17.060%
KMO= 0.811		Bartlett test 0.000	Chi-deux = 692.505
		Df = 15	

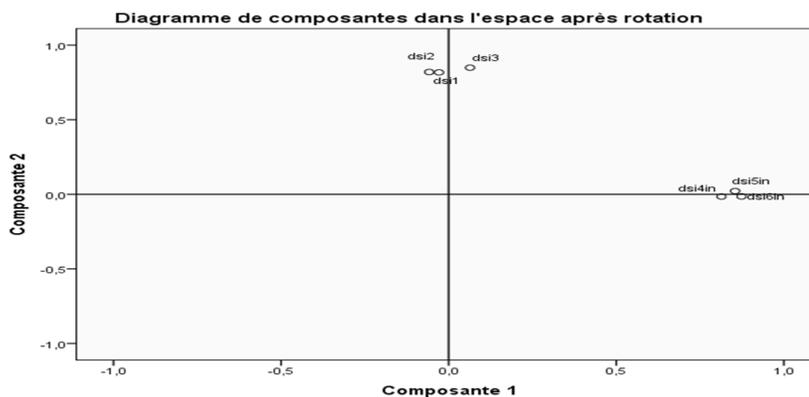


Figure 1: Bi-Dimensional structure of innovativeness revealed by the EFA

Table 3: Reliability analysis results of all constructs

Variable (construct)	Signification	Number of items	Cronbach's Alpha	Rhô de Joreskog
Interaction with local culture	The degree of interaction and identification to the local culture	4	0.829	0.835
Religiousness	Commitment and observance of Islam's values and rites	4	0.774	0.751
Acculturation (Second order factor)	Acculturation to occidental culture: Interaction with acculturated groups and exposure to occidental media	2	0.857	0.819
Positive innovativeness	Acceptance of food innovation	3		0.543
Negative innovativeness	Rejection or reluctance of new foods	3		0.589

3.4.2. Confirmatory Factor Analysis:

As recommended by Gerbing and Anderson's (1988) for unidimensional scales development, the psychometric properties of the items were subjected to Confirmatory factor analysis (CFA) procedure. CFA using Amos 22 French version using maximum likelihood method was conducted to confirm the factorial structure found in the EFA step. In addition we used Joreskog's Rhô; that is an additional indicator allowing us to verify the internal consistency even for scale items with little number of items. For Fornell and Larcker (1981) this indicator must be above 0.7 to state for composite reliability. The CFA is also used to check convergent and discriminant validity of the scale items adapted to the Tunisian context. In order to evaluate the goodness of fit of each factor model, we used indexes recommended by Hair and al (2010) and Hu and Bentler (1999).

Table 4: Model Fit indexes thresholds

Fit	indexes	Required thresholds
Absolute indexes	-Khi-deux	Lowest
	-GFI	>0.9
	-AGFI	<0.9
	-RMR	<0.1 (close to0)
	-RMSEA	<0.08or <0.1
Incremental indexes	-NFI	>0.9
	-TLI	>0.9
	-CFI	>0.9
Parsimony indexes	- Normed Chi-square (Chi-deux/Df)	< 2 or <5

Moreover we tested the convergent and discriminant validity of each construct. The convergent validity can be evaluated by Rhô of convergent validity wish value must exceed 0.5, also t values for all variables must exceed 1.96 (Hair and al 1998). The discriminant validity can be checked if the squared correlation coefficient is well below the average variance extracted (AVE) for the different dimensions (Fornell & Larcker, 1981).

a- Confirmatory factor analysis for local Tunisian cultural identification:

To have indicators of composite reliability and convergent validity in the standards of Hair and al (2010) we decided to eliminate item reli 4 and reli 1. As a result for the measurement model of cultural identification (with the two factors local cultural interaction and religiousness), all standardized factor loadings were high showing good convergent validity. Also Jorskog's Rhô for cultural interaction and religiousness were respectively 0.835 and 0.751, above 0.7(Hair and al 2010).

The CFA indexes for bi-dimensional measurement model (fig 2) for the cultural identification were satisfactory. Rhô of convergent validity for cultural interaction and religiousness were respectively 0.561 and 0.507, above 0.5 (Hair and al 2010). Meeting the requirement for discriminant validity (Fornell & Larcker, 1981), the squared correlation coefficient (0.2601) is well below Rhô of convergent validity for Interaction with local Tunisian culture (0.561) and religiousness (0.507).

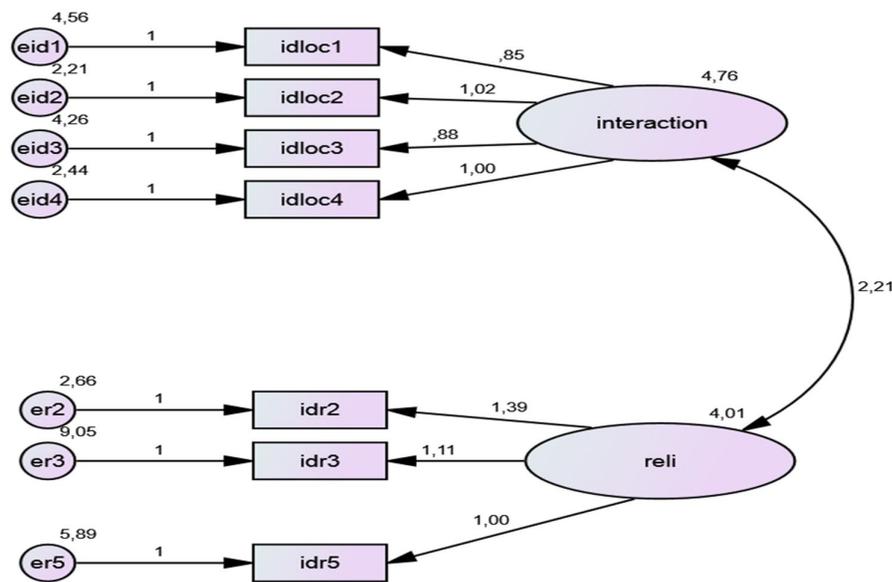


Figure 2: CFA of cultural identification.

So the resulting measurement model indexes as indicated in the table below were satisfactory.

Table 5: Model fit indexes of cultural identification

Fit	Absolute indexes						Incremental indexes		Parsimony indexes
	χ^2 (ddf)	P	GFI	AGFI	RMR	RMSEA	TLI	CFI	χ^2 /(ddf)
Values	41.459(13)	0.000	0.964	0.923	0.492	0.083	0.941	0.964	3.189

The fit of the tested measurement model was acceptable as stated by Hu and Bentler's (1999) criteria.

b- CFA of acculturation measurement model:

The EFA step with oblique rotation revealed one component solution for the two dimensions interaction with acculturation group and occidental media exposure. This result involves the use of a second order factor (Gorsuch, 1983, Byrne 2001). Rindskof and Rose (1988, p54) recommend when using Amos in second order to fix the variance of the second order factor at 1 and to fix the loadings of the first order factors at "a". This procedure will help having appropriate solution for the new model with Amos.

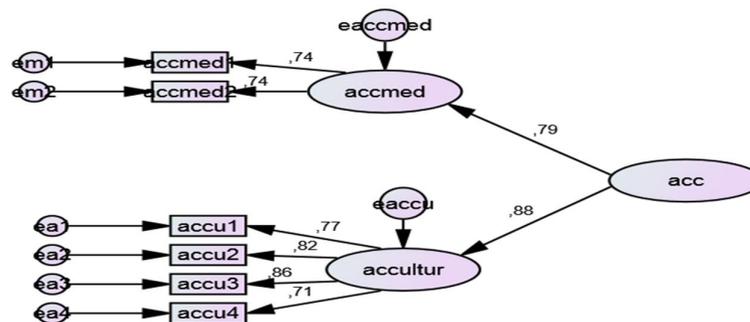


Figure 3: CFA of Second order factor (Acculturation to occidental culture)

Statistics with Amos (see Table 5) indicate a good fit. The model fit of the second order model are satisfactory.

Table 5: Model fit indexes of acculturation (second order factor)

Fit	Absolute indexes						Incremental indexes		Parsimony indexes
Indexes	χ^2 (ddf)	P	GFI	AGFI	RMR	RMSEA	TLI	CFI	χ^2 /(ddf)
Values	11.490(8)	0.175	0.988	0.967	0.134	0.037	0.992	0.996	1.436

c- CFA of food innovativeness Bi-dimensional model:

The EFA step with oblique rotation revealed Domain Specific Innovativeness a double component solution. This result involves the check of the convergent and the discriminant validity and the new bi-dimensional model fit. Meeting the requirement for discriminant validity (Fornell & Larcker, 1981), the squared correlation coefficient (0.4108) is well below the average variance extracted (AVE) for positive innovativeness (0.545) and negative innovativeness (0.589).

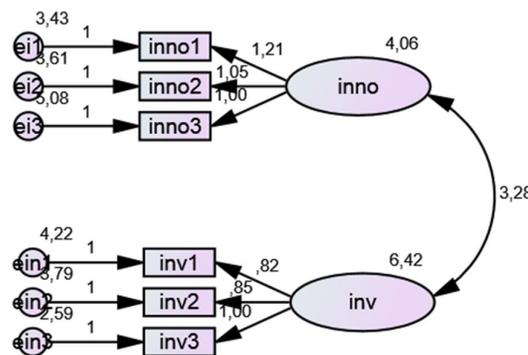


Figure 4: CFA of Domain Specific Innovativeness

The resulting measurement model indexes as indicated in the table below (Table 6) were satisfactory.

Table 6: Model fit indexes of Domain Specific Innovativeness

Fit	Absolute indexes						Incremental indexes		Parsimony indexes
Indexes	χ^2 (ddf)	P	GFI	AGFI	RMR	RMSEA	TLI	CFI	χ^2 /(ddf)
Values	10.582(8)	0.227	0.989	0.971	0.174	0.04	0.993	0.991	1.32

3.5 Two Step cluster analysis results:

After checking reliability and convergent and discriminant validity of the scale items of Acculturation, Local interaction with Tunisian culture and religiousness we performed a Two Step cluster analysis results with SPSS to confirm **H1**.

The results showed a four groups solution as in the case of Berry's segmentation (See Appendix 2).

- The first segment (Figure 3 in Appendixes) is 29.7% (95) large and is made up of persons with high religiousness and high interaction with local culture but low acculturation. This segment has the same characteristics of Berry's separation segment.
- The second segment is 15.3% (49) large and is made up of persons with low religiousness and low acculturation and relatively high interaction with local culture. This segment has some characteristics that match with Berry's marginalization segment.

-The third segment 35.6% (114) large and is made up of persons with high religiousness, high acculturation and relatively low interaction with local culture this segment resembles to the segment of integrated people of Berry's model.

- The fourth segment 19.4% (62) large and is made up of persons with high acculturation and low religiousness and interaction with local culture this segment resembles to the segment of acculturated segment of Berry's model.

3.6 Results of multiple regressions with "Stepwise" method:

Stepwise multiple linear regression analyses (MLR) examine the relationships of religiousness (reli), interaction with local culture (interaction) and acculturation to occidental culture (acc), with innovativeness (inno) and resistance to innovativeness (inv), (reli), (interaction) and (acc) as predictors, and (inno) and (inv) as dependent variables. The stepwise procedure prevents multicollinearity, so predictors enter into the regression only if they uniquely explain additional dependent variables variance.

3.6.1 Stepwise for innovativeness:

The results appear in Table 7 in below. These results show two major predictors for innovativeness: Acculturation and interaction with local culture. All the reported *F*-statistics were significant at the 0.05 level. The stepwise regression revealed a significant double variable predictor model, the p-value were (0.007<0.05) for acculturation and (0.027<0.05) for interaction with local culture. Adjusted *R*² adjusted values appear to be moderate: 0.045 for acculturation model and 0.057 for acculturation and interaction with local culture model. Acculturation exhibit, positive significant coefficient (0.163). Interaction with local culture exhibit negative coefficient (-0.133). The role of religiousness in presence of the other variables is not significant.

These results confirm the second hypothesis (H.2) that acculturation influences positively innovativeness (Positive innovativeness) and partly the third hypothesis (H.3) that cultural identification has a negative influence on innovativeness(Positive innovativeness). In fact this relation was verified only for the first dimension: interaction with local Tunisian culture. The relationship between the second dimensions of cultural identification that is religiousness with Positive innovativeness was not significant.

Table 7: Stepwise regression results for Positive Domain specific Innovativeness

Model		Non Standardized Coefficients		Standardized Coefficients	t	Sig	Colinearity Statistics	
		A	Std Error	Beta			Tolerance	VIF
1	(Constant)	-1,000E-013	,055		,000	1,000		
	Acculturation	,220	,055	,220	4,018	,000	1,000	1,0
2	(Constant)	-1,000E-013	,054		,000	1,000		
	Acculturation	,163	,060	,163	2,71	,007	,818	1,2 23
	Interaction with local culture	-,133	,060	-,133	-2,218	,027	,818	1,2 23

3.6.2 Stepwise for resistance to innovativeness:

The results appear in Table 8 in below. These results show two major predictors for resistance to innovativeness: Acculturation and interaction with local culture. All the reported *F*-statistics were significant at the 0.05 level. The stepwise regression revealed a significant double variable predictor model, the p-value were (0.002<0.05) for acculturation and (0.024<0.05) for interaction with local culture. Adjusted *R*² adjusted values appear to be moderate: 0.057 for acculturation model and 0.069 for acculturation and interaction with local culture model. Acculturation exhibit negative significant coefficient (-0.187). Interaction with local culture exhibit positive coefficient (0.133). The role of religiousness in presence of the other variables is not significant.

Table 8: Stepwise regression results for Resistance to Innovativeness

Model		Non Standardized Coefficients		Standardized Coefficients	t	Sig	Colinearity Statistics	
		A	Std Error	Beta			Tolerance	VIF
1	(Constant)	-1,000E-013	,054		,000	1,000		
	Acculturation	-,245	,054	-,245	-4,504	,000	1,000	1,000
2	(Constant)	1,000E-013	,054		,000	1,000		
	Acculturation	-,187	,060	-,187	-3,133	,002	,818	1,223
	Interaction with local culture	,135	,060	,135	2,268	,024	,818	1,223

4. Discussion:

The purpose of our study was to verify the possibility of the use of cultural affiliation as segmentation tool. The first results in the EFA and CFA analysis on both cultural orientations (acculturation and cultural identification) revealed that local cultural identification was multidimensional wish is consistent with past studies (Laroche and al 1998, Maldonado and Tansuhaj 2002, Mendoza 1989).

Cultural identification to local Tunisian culture was represented by two main dimensions: Religiousness toward Islam (reli) and Interaction with Local Culture (interaction). The EFA shows that religiousness is the most important dimension by explaining 43.849% of the variance. Local culture interaction explains 15.830% of the variance. The scale items adapted to the Tunisian cultural context shows good reliability and good convergent and discriminant validities. The bi-dimensional measurement model of cultural identification show a good fit.

Acculturation was also measured by two dimensions: occidental media use and interaction with acculturated groups. EFA and CFA results show the emergence of a new second order factor, that we entitled Acculturation. The model of the new variable (acc) shows also good fit.

The EFA and the CFA of Domain Specific Innovative scale revealed the existence of two dimensions. The first dimension is constituted with the negative tendency of innovativeness with a first factor explaining 53.763% of the variance. The second dimension is constituted by the positive items of innovativeness with a factor explaining 17.060% of the variance. The CFA confirmed the bi-dimensional structure of the Domain Specific Innovativeness. The bi-dimensional measurement model show a good fit. This bi-dimensional result is similar to the results of Roherich and al (2002). Their study revealed two dimensions Positive Domain Specific Innovativeness (PDSI) and Negative Doamin Specific Innovativenss (NDSI) wish is constituted with items reflecting resistance of an innovation. This result was observed in a previous study in the

Tunisian context were Touzani (2004) found the same distinction between the two dimensions.

The main purpose of our study was to perform market segmentation using cultural variables. To this end we used a two step cluster analysis on a population of Tunisian students. We found that by using level of cultural identification this population can be divided in four different segments. This result is consistent with Berry's classification based on the level of maintenance of local culture and acquisition of the new culture (accidental in this case).

-The largest segment is composed by 35.6% of the sample (n=114). It is made up of persons with high religiousness mean score (0.57), high mean score acculturation (0.51) and relatively low interaction with local culture mean score (-0.16). With the fact that the EFA and the CFA of Cultural identification revealed that religiousness is the most important dimension by explaining 43.849% of the variance, we decided to classify this segment as the segment of integrated people of Berry's model. In fact in the specific case of Islam, the religion is the most important dimension of the Muslims cultures. In the Holy Quran it is said, in Surat Al AN'AM "Say, Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds"(162). Moreover, Islam values are in average, much more followed and respected, in everyday life than are values and norms in any other religion (Temporal 2011). So the openness to occidental culture and the maintaining of high religiousness can be described as a form of integration by maintaining the local Arabic culture and the acculturation culture.

- The second largest segment is 29.7% large (n=95). It is made up of persons with high religiousness and high interaction with local Tunisian culture but low acculturation. Members of this cluster held highest mean score for religiousness (0.69) and interaction with Tunisian culture (0.73). This segment is analogous to Berry's separation segment. These persons reject the new culture and all its aspects and concentrate on original ethnic cultural facts (Penazola 1994, Laroche and al 1998, Jun Ball and Gentry 1994).

- The third segment is 19.4% large (n=62) it is made up of persons with high acculturation mean score (0.81) and low religiousness mean score (-1.41) and low mean score (-1.24) of interaction with local culture. This segment was classified as the segment of assimilation of Berry's model. These persons have an important identification to the new culture by adopting its attitudes, behaviors and consumption products (Penazaola 1994, Cleaveland and Laroche 2011).

-The final segment is 15.3% large (n=49) where people has a negative mean scores for religiousness (-0.88) and acculturation (-0.39) but relatively high mean score (0.52) for interaction with Tunisian culture. These persons reject the new culture and reject also the most important dimension of their native culture that is religion. These characteristics resembles to the marginalization segment of Berry's model. As for Berry's Model they constitute the smallest segment.

To test the applicability of the cultural identification for market segmentation we performed a stepwise regression to explain domain specific innovativeness by cultural consumer's affiliation. Thus we performed stepwise regression for both positive and negative DSI dimensions. The results for both dimensions were significant at the 0.05 level and R^2 was moderate. This result showed that acculturation and interaction with local culture influences positive and negative innovativeness unlike religiousness wish regression was not significant for both innovativeness dimensions. This result can be explained by the fact that the population studied was made up by student whose age is relatively young. In fact young people whatever their level of traditionalism are attracted by new products (Bass 1969, Rogers 1995, Touzani 2004, Singh 2006, Cleaveland and Laroche 2011). Moreover in the context of food innovativeness the studied population is sometimes forced to consume new foods such as frozen pizza and fast foods due to their studies far from family home in other towns.

5. Conclusion and recommendation:

5.1. Conclusion:

Global dynamics hitting local cultures in emerging countries transforms the cultural identifications of local consumers. In this context, where markets are increasingly heterogeneous, companies should not only focus on the similarities but also the differences. Thus, cultural affiliation can be more effective than demographic or geographic criteria. This study shows that the analysis of the dynamics of cultural affiliation may reveal important segments such as assimilated and integrated persons who constitute 55% of the studied population and who are acculturated and favourable to adopt innovations. More over unlike some stereotypes religiousness is not fully opposite to openness and acculturation to occidental culture. Finally in the context of the study of innovativeness and young people, religiousness is not a significant variable; the most important variable is acculturation and openness to occidental cultures. This analysis can also detect some resistance against the adoption of certain marketing mix offers.

5.2. Recommendation:

A priori classification of Berry (1997): The assimilated, integrated, and marginal resistant, gives us a preliminary idea about the nature of segments that may exist in emerging countries. In addition, further studies on the dynamics of cultural affiliation of local consumers through a bi-or multi-dimensional vision of cultural change combined with demographic variables, can detect the magnitude of these segments. For more detailed results it is important to develop specific measurement scales for each cultural context to capture the specificities of the studied culture. In fact, most of the scales of acculturation or ethnicity concepts have been developed in the North American market.

Appendixes:

Appendix 1: Scale items adapted from English to French language

Table 1: Religiousness scale

	French version	English version
Idreli1	Je me considère comme un musulman conservateur	<i>I consider myself to be a strong Catholic believer (Laroche et al 1991)</i>
Idreli2	J'ai été élevé dans un environnement religieux conservateur	<i>I had a strong Catholic childhood upbringing (Laroche et al 1991)</i>
Idreli3	La religion musulmane a une grande place dans ma vie	<i>Catholic beliefs are an important part of my life (Laroche et al 1991)</i>
Idreli4	Je tiens toujours à jeûner pendant le mois saït du Ramadan*	<i>I regularly offer prayer five times a day (Alam S S, Mohd R, Hisham B (2011)</i>
Idreli5	J'effectue quotidiennement les cinq prières*	<i>I fast regularly in the month of Ramadhan (Alam S S, Mohd R, Hisham B (2011)</i>

Table 2: Interaction with local culture scale

	Version en Français	Version en Anglais
Idloc1	Tous mes amis proches s'identifient beaucoup à la culture tunisienne	<i>All my closest friends are Italians</i>
Idloc2	Je me sens bien lorsque je suis en contact avec des personnes attachés à la culture tunisienne	<i>I am very comfortable dealing with Italians</i>
Idloc3	Je vais souvent à des endroits où je suis en contact avec la culture Arabo-musulmane tunisienne (et avec des gens qui y sont attachés)	<i>I like to go places where I can be with Italians.</i>
Idloc4	Je suis très attaché à tous les aspects de la culture tunisienne	<i>I am strongly attached to all aspects of the Italian culture.</i>
Idloc5	Tous mes voisins s'identifient à la culture tunisienne	<i>All my neighbors are Italians</i>
Idloc6	Je participe souvent à l'activité d'organisations culturelles tunisiennes	<i>I often participate in the activities of Italian community or political organizations</i>

Table 3: Interaction with occidental Culture Scale

	Version en Français retro traduite	Version en Anglais
Acc1	Tous mes amis proches s'identifient beaucoup à la culture occidentale	<i>All my closest friends are Anglophones</i>
Acc2	Je me sens bien lorsque je suis en contact avec des personnes attachés à la culture occidentale	<i>I am very comfortable dealing with Anglophones</i>
Acc3	Je vais souvent à des endroits où je suis en contact avec la culture occidentale et avec les gens qui y sont attachés.	<i>I like to go places where I can be with Anglophones.</i>
Acc4	Je suis très attaché à tous les aspects de la culture occidentale	<i>I am strongly attached to all aspects of the English culture</i>
Acc5	Tous mes voisins s'identifient beaucoup à la culture occidentale	<i>All my neighbours are Anglophones</i>
Acc6	Je participe souvent à l'activité d'organisations culturelles françaises ou occidentales	<i>I often participate in the activities of Anglophones. community or political organizations</i>

Table 4: Occidental Media exposure scale

	Version en Français retro traduite	Version en Anglais
Accmed1	Je regarde souvent les chaînes TV européennes	<i>The newspapers / magazines I read are mostly in the English Language (Laroche, Kim and Tomiuk, 2004)</i>
Accmed2	Les journaux et les magazines que je lis sont souvent en français ou en anglais	<i>The movies / videos I see are mostly in the English Language (Laroche, Kim and Tomiuk, 2004)</i>
Accmed3	Les films que je regarde sont toujours occidentaux	<i>The TV Programs I see are mostly in the English Language (Laroche and Kim, 1998).</i>

Table 5: DSI Scale in food consumption scale

	French version	English version
Inno1	Si j'entends parler d'un nouveau plat de Fast-food dans les restaurants je suis suffisamment intéressé pour l'acheter	If I heard that a new snack food was available in the store, I would be interested enough to buy it
Inno2	Je connais le nom des nouveaux plats de Fast-food avant les autres	I know names of new snack foods before other people do it
Inno3	J'achèterais un nouveau plat de Fast-food même si je n'en ai pas entendu parler	I will buy a new snack food even if haven't heard it yet
Inv1	En général, je suis le dernier de mes amis à être au courant des nouveautés en ce qui concerne les nouveaux plats de fast-food	In general, I am the last in my circle of friends to know the name latest snack food *
Inv2	Comparé à mes amis, je ne consomme pas beaucoup de nouveaux plats de fast-food	Compared to my friends, I own few snack food *
Inv3	En général, je suis le dernier de mes amis à acheter les nouveaux plats de fast-food, lorsqu'ils sont sur le marché	In general, I am among the latest in my circle of friends to buy a new snack food when it appears.*

Appendix 2: Two Step Cluster analysis results (By SPSS 22)

Classes

Importance des entrées (valeurs prédites)
 ■ 1,0 ■ 0,8 ■ 0,6 ■ 0,4 ■ 0,2 ■ 0,0

Classe	1	2	3	4
Etiquette				
Description				
Taille	44,4% (142)	26,6% (85)	18,1% (58)	10,9% (35)
Entrées	idreli3 9,44	idreli3 8,89	idreli3 1,41	idreli3 1,66
	idreli5 9,29	idreli5 4,76	idreli5 7,38	idreli5 1,66
	idreli2 9,18	idreli2 6,14	idreli2 5,81	idreli2 1,71

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