

# DEEPENING MULTICULTURAL MARKETING INSTRUCTION: THE UNIVERSAL AND TEMPORAL DIMENSIONS OF ETHNIC DIVERSITY

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## ABSTRACT

*The rise of diverse ethnic consumer segments in the United States has made multicultural marketing a mainstay in the American university curriculum. Although multicultural topics contribute to marketing courses, textbooks, and learning objectives are often limited to examining the breadth of ethnic diversity. This study draws upon 10 years of teaching a multicultural marketing course module to propose a depth of diversity method which augments conventional profiles of ethnic breadth. Course findings suggest that allowing students to explore the deeper universal and temporal dimension of ethnicity imparts a more holistic appreciation of different cultural versions, as well as an ability to chronologically envision the multicultural experience of historical and pre-historical periods. As a result, students reported a more authentic and original ethnic brand project experience. However, the depth of diversity method addresses the narrow managerial instruction goal of improving multicultural marketing competences that create brand value relationships with ethnic American customers. Neither the multicultural education literature nor global/cross-cultural ethnic marketing studies are explicitly advanced, although regarded as complementary research veins. Consequently, a timely and tenable multicultural marketing course module is offered to marketing educators engaging an increasingly diverse ethnic market.*

## INTRODUCTION: FRESH MULTICULTURAL MARKETING TRENDS

Marketing educators understand that the trend is your friend for continuous improvement of course pedagogy. A case in point is the trend toward increased ethnic diversity in the United States (Yankelovich, Inc. 2009; Humphreys 2008), which has spawned more widespread application of multicultural marketing strategies. Once avoided, ethnic minority consumers now represent demographically vibrant and economically valuable market segments. Equally important has been the expanded spectrum of ethnic media channels and content for capturing multicultural consumers (Garmer 2006; Rodriguez and Ofori 2001). Moreover, ethnicity has evolved from an exclusive racial classification of attributes into a more inclusive cultural connotation of ancestry (U.S. Census Bureau 2004; Petersen et al. 1982; Thernstrom et al. 1980). Paraphrasing the venerable African American social scholar W.E.B. DuBois (1903), a universal ethnic “double-consciousness” enables multicultural marketing to reflect every human tradition and reference historical times. This transformation from remote ethnic content to required marketing competency makes multicultural marketing an essential strategic skill set. Future strategists and scholars will not only cast wide ethnic diversity nets but also cultivate deep multicultural nature, in search of authentic and original brand relationships (Jamal 2003; Palumbo and Herbig 2000).

Ethnic diversity trends are blending marketing education curricula as well. The strategic relevance of ethnic customer segments in the United States mirrors the scholastic prevalence of multicultural marketing course offerings at the undergraduate and graduate level (McCormick 1984). Multicultural marketing has become a credible barometer, a course relevance, because it enables educators to “mind the gap” between market reckoning and market reality (Stringfellow et al. 2006). Although academic materials accurately depict the variety of ethnic customer markets (Blackwell et al. 2006), the deep value of ethnic cultural modes is commonly avoided (Petersen et al. 1982). As Americans transition toward a more inclusive definition of ethnic identity (Freese 2008), academic courses will require a deeper appreciation for the universality of multicultural marketing to embrace mainstream as well as minority consumers (Dinnerstein and Reimers 2008; Doane 1997; Alba 1990; Alba and Chamlin 1963). Similarly, by accessing the temporal depth of multicultural traditions, academic courses can reap rich insights from ethnic history. Essentially, the proposed module responds to the research call by Burton (2005, 2002) for “new course development in multicultural marketing” and “critical multicultural marketing theory,” while heading the real world “challenge of cultural diversity” (Pires and Stanton 2005).

Distinctively, the proposed depth of diversity course module is narrowly focused on the managerial instruction objective of improving multicultural marketing compe-

tency (Rossman 1994), and not the more fundamental cultural diversity issues addressed by multicultural education scholars. In addition, the multicultural marketing competency for this study is explicitly related to “ethnic Americans” (Dinnerstein and Reimers 2008), notwithstanding implicit associations with global ethnic culture and cross-cultural market analysis (Cayla and Arnould 2009; Belk and Sherry 2007; Arnould et al. 2006; Costa and Bamossy 1997). Yet, as a pedagogical matter, international students are encouraged to explore their global ethnic ancestry as a resource for targeting ethnic American customers with shared ancestry (e.g., Swedish and Swedish Americans, Japanese and Japanese Americans, Nigerian or Jamaican and African American, as well as Brazilian or Mexican and Hispanic Americans). Likewise, students from transnational countries like Canada or Australia may trace their original ethnicity and use home country markets to apply multicultural marketing strategy lessons. For all of these instances, a practicum learning approach imparts ethnic brand strategy aptitude with insights from students’ personal ethnic ancestry.

Depth of diversity instruction draws upon ten years of consumer behavior course experience to contribute a more holistic and historic method for teaching multicultural marketing competency. The premise for examining ethnic depth is the fact that merely broadening the spectrum of ethnic segments targeted by brand marketers is neither economically sustainable nor strategically sound. Cui and Choudhury (2002) stress the inherent cost inefficiency of current market diversity strategies. The logic of planning “multiple diffusion” of ethnic brands aimed at “multicultural aggregate social systems” (Parthasarathy et al. 1997) is untenable in an American market environment where the number of ethnic groups is continuously expanding. There are more than 100 official race and ancestry categories in the U.S. Census, with nearly 30 regularly included in the American Community Survey (U.S. Bureau of the Census 2006). Therefore, this study introduces a deeper ethnic schema for capturing the anthropological roots as well as the analytical fruits of multicultural marketing.

#### **FROM MICRO-ETHNIC ATTRIBUTES TO MULTI-CULTURAL ANTHROPOLOGY**

The marketing literature chronicles the growth of multicultural opportunity over time. Cui (2001) distills this ethnic journey over the duration of the discipline to provide a historical perspective on multicultural marketing acumen. This review focuses on ethnic diversity in the American market which is a dominant literature theme (Forehand and Deshpande 2001; Halter 2000; Rossman 1994). Many significant attributes and advantages of market diversity were gleaned from an analysis of the “ethnic minority consumer” (Cui 2001) that can be extended to culturally diverse markets in general (Pires

and Stanton 2005, 2000). The evolving global customer culture research thrust (Cayla and Arnould 2009; Belk and Sherry 2007; Rao 2006) is, therefore, regarded as a source of American market ethnic intelligence, but not the primary scope of this survey of market diversity. American multicultural marketing studies have validated the strategic practice of targeting ethnic groups and customizing advertising messages to fit diverse cultures, values, identities, and expressions (Williams et al. 2008, 2004; Pires and Stanton 2005; Dimofte et al. 2003; Herche and Balasubramanian 1994; Webster 1991).

For marketing practitioners, ethnicity is vital mediating construct between multicultural consumers and brand strategy (Jamal 2003; Halter 2000). Following Glazer and Moynihan’s (1975) use of the phrase for social analysis, and subsequent historical cataloguing (Petersen et al. 1982; Thernstrom 1980), cultural ethnicity was rapidly infused into multicultural marketing practices. Most recently, ethnicity has universalized multicultural thought beyond the earlier black and White boundaries to embrace the entire human family. Ogden et al. (2004) contribute to this holistic consideration of human ethnicity with the notion that American “microculture” consumers in all racial categories identify more strongly with their international cultural origins. Similarly, for historical American ethnic groups like blacks and Whites, Grier et al. (2006) assert that ethnicity is a malleable construct embedded in properties besides consumer characteristics. Some multicultural marketing trend watchers have dubbed this universal ethnic family, “the new mainstream” (Garcia 2004).

Keenly, these practitioner-oriented researchers envision a post-racial reality (Vence 2007), wherein the richness of ethnicity reaches all customers and multicultural brand strategies are more deeply rooted. By overcoming the prior segregation of multicultural diversity, marketing strategists, and scholars move from recording racial characteristics to revealing ethnic “content of character” (Steele 1991; King 1963). This inclusive and innovative practitioner research horizon is highlighted by recent professional venues offering “multi-faceted strategies for multicultural marketing” (AMA, Chicago 2009). Perhaps future marketing, to paraphrase Shaw (1916), will become multicultural “matter in motion” – endowing consumers with “ethnic identity” (Halter 2000), embedding commodities with “ethnic orientation” (Grier et al. 2006), and enhancing conditions with “situational ethnicity” (Stayman and Deshpande 1989). Forward looking ethnic marketing research reflects a more universal scope and richer cultural scheme than the stream of literature that initially carved out ethnic marketing boundaries between the 1960s and 1980s. This more inclusive and anthropological approach (Swaiden et al. 2006; Moeran 2005; Sherry 1995) is seen by some as distinguishing “multicultural” from purely “ethnic” marketing (Pires and Stanton 2002), although in a complementary manner.

Reviewing the early ethnic marketing classics

reveals just how culturally holistic the trend in multicultural marketing aptitude has become, even when focusing exclusively on the American market. Ethnic marketing research paralleled the awareness of racial disparity in American society during the 1960s and 1970s. Initially, ethnic consumer studies were narrowly framed in terms of black and White markets to highlight the comparatively scarce resources and scant research of “Negro” consumers (Andreasen 1975, 1978; Sexton 1972; Bauer and Cunningham 1970; Kassarian 1965; Bauer et al. 1965; Caplovitz 1963; Alexis 1962; Bullock 1961).

Eventually, marketing studies reflected the influence of ethnic cultural patterns on the market behaviors of African American consumers, beneath the surface level of racial traits (Whittler 1991; Williams and Qualls 1989; Williams et al. 1989). Observing ethnicity instead of race, marketing scholars discovered a more multicultural American kaleidoscope (Fuchs 1995). This diversified ethnic range encompassed the mores of Hispanic American consumers (Utelschky and Krampf 1997; Kara and Kara 1996; Minor 1992; Valencia 1989, 1985; Saegert et al. 1985; Segal and Sosa 1983), as well as the cultural heterogeneity of Asian American markets (Kauffman-Scarborough 2000; Taylor and Stern 1997; Ownbey and Horridge 1987) – including Asian Indian immigrant customs (Mehta and Belk 1991), and even extended to European American customer ancestry (Alba 1983; Hirschman 1981). The rise of an inclusive multicultural marketing mindset increased the volume and variety of studies through the 1990s, including Webster’s (1991) analysis of ethnic identification, Herche and Balasubramanian’s (1994) specification of ethnic shopping preferences, and comparative ethnic brand strategy (Rossman 1994; Costa and Bamossy 1997).

Although the volume of ethnic marketing literature has waned since the 1980s and 1990s, the new millennium witnessed advances in analytical marketing techniques for ethnic consumer segments (Dimofte et al. 2003; Forehand and Deshpande 2001), as well as a growing body of research aimed at tailoring brand strategy to ethnic market factors (Palumbo and Herbig 2000). Accordingly, coupling ethnic affinity and brand preference (Russell et al. 2000) is now regarded as a strategic marketing competency, not merely a social marketing responsibility to minority communities as in prior decades. Therefore, marketing scholars have begun honing multicultural marketing competency for diverse American ethnic customer segments.

African Americans were once marketed to as “white consumers with black skin” (Whittler 1991; Williams et al. 1989). Now, however, cultural meaning garners higher ethnic marketing credibility than merely color matching. Both Swaiden et al. (2008) and Lamont and Molnar (2001) bring a heightened cultural specificity to the diagnosis of African American markets which highlights how shared ideological beliefs and collective iden-

tity informs ethnic consumption. Likewise, Podoshen (2008) finds that ethnic brands signify a deeper and more discerning multicultural mirror of the “the black experience.”

Similarly, marketing studies are beginning to reveal how the Latino motif compatibly blends native cultures with modern Hispanic American communities (Korzenny 2005; Davilla 2001). The “in-culture approach” (Valdes 2000) affirms an inclusive Latino ethnicity, wide enough to literally encompass every ancestral branch of the human tree and deep enough to envision ancient Incan, Mayan, and Aztec civilizations through the eyes of their Spanish and indigenous descendants. Cova and Cova (2002) contend that this inclusive “Latin vision of society” manifests universal ethnicity through “communal embeddedness.” Examining prevalent media practices, Rodriguez (1997) regards this “panethnic conceptualization of the Hispanic audience” as culturally universal but commercially ulterior.

Ethnic precision for the Asian American markets is provided by Taylor et al.’s (2005) examination of the “model minority” portrayal of ethnic identity, Kim and Chung’s (2005) deconstruction of “Orientalism” in multicultural marketing images, Xu et al.’s (2004) rigorous analysis of culture-specific behaviors across Asian American youth communities, and Cayla and Eckhardt’s (2008) conception Asian brands as anchoring “traditional community.”

Holistically, these more intricate ethnic research insights also encompass European American markets, such as Jewish and Irish cultural communities (Podoshen 2006; Demirdijian 2002; Friedman 2001). In the contemporary marketplace, consumers openly engage in market interactions for ethnic identity awareness, affirmation, and artifacts both within and across traditional racial boundaries (Cova et al. 2007; Grier et al. 2006; Burton 2002; Halter 2000). Therefore, multicultural marketing skills have grown beyond race recognition to realize the anthropological roots of customer ethnicity.

Although the study of consumer motivation, imagery, and symbolism garnered the interest of marketing scholars (Levy 1959; Dichter 1964), a clear anthropological case is first championed by Winick (1961).

“The anthropologist is specifically trained to study the national character, or the differences which distinguish our national group from another. He should be able to provide measures for distinguishing the subtle differences among a Swede, a Dane, and a Norwegian; or between a Frenchman and an Englishman; or a Brazilian and an Argentinean; or between a typical resident of Montreal and one of Toronto. The anthropologist is also a specialist in the study of subcultures. He would be able, in a city like New York, to differentiate the patterns of living of such disparate but rapidly homogenizing groups as Puerto Ricans, Negroes, Italo-Americans, Jews, Polish-Americans, and Irish-Americans” (Winick 1961,

p. 55).

Twenty-five years would pass before Sherry (1986) firmly established the congeniality of marketing and anthropology in a comprehensive and detailed fashion. He later developed a sourcebook for the anthropological treatment cultural market phenomena (Sherry 1995), which foresaw the ethnic cultural properties posited here. The opening of anthropological avenues in consumer behavior adds texture to ethnic brands with global cross-cultural techniques (Palumbo and Herbig 2000), recasts market segments as cultural communities known as “consumer tribes” (Cova et al. 2007), and retraces historical origins of human civilization to authentically brand global cultures (Cayla and Arnould 2009). Belk and Sherry (2007) develop the “Consumer Culture Theory (CCT)” to build upon the strong marketing literature stream wedded to anthropology (Arnould et al. 2006; Tian 2005; Moeran 2005; Sherry 1995) and interpretive consumer research (Hirschman 1989), to signal the arrival of a conceptually deeper ethnic diversity aptitude. Paralleling this study’s *depth of diversity* module, the anthropological treatment of multicultural marketing adopts a holistic and historical analysis of ethnicity.

To date, the marketing education literature has followed the anthropological direction of research for marketing executives. Unlike the multicultural depth depicted in current practitioner-oriented studies, the majority of pedagogy-oriented articles present a breadth of diversity perspective which treats ethnic market segments as isolated, abstract and often superficial customer profiles. However, Tian’s (2005) non-ethnic anthropological approach to consumer behavior case learning is aligned with the intent of this study. Considering the extreme dearth of marketing education articles addressing ethnic marketing issues (less than 1%), the prevailing breadth of diversity studies make a significant contribution. Academic marketing textbooks, which are instrumental to course delivery, have also taken a broad view of multicultural marketing that serves up a menu of diverse customer flavors without exploring the meanings of ethnic tastes and textures. Consequently, marketing education research reinforces the parochial pedagogical mode of comparing ethnic attributes versus comprehending ethnic anthropology.

Penaloza and Gilly (1991) are among the earliest marketing education scholars to appreciate the salience of ethnic dimensions. Since then, others have addressed ethnicity as an important construct for informing marketing educators about the cultural values of student learners (Yoo and Donthu 2002) and a source of multicultural marketing competency (Jones 2003) – not simply course content. Burton (2005) has also mapped the multicultural terrain and helped marketing education scholars navigate the transition from racial (e.g., melting pot) to ethnic acculturation (e.g., salad bowl), as well as by applying

cross-cultural techniques from global marketing studies. Most recently, Borna et al.’s (2007) examination of “sub-culture” meanings in marketing education complement ethnic subculture instruction. Still, given the fact that multicultural education principles were fully established in the 1980s (McCormick 1984), the marketing education literature has come woefully late to the ethnic diversity table. Besides a few anomalies (Pires and Stanton 2005) marketing education scholars recycle prevailing breadth of diversity views, unwilling to realize the promising depth of diversity vision.

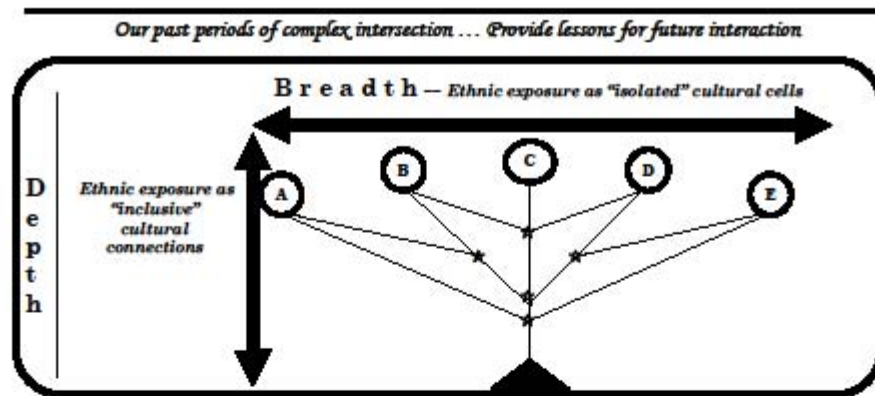
### **FRAMING MULTICULTURAL MARKETING BREADTH AND DEPTH**

In keeping with emerging trends in multicultural marketing practice (Rao 2006; Swaiden et al. 2006; Ogden et al. 2004) the proposed depth of diversity instructional method embraces the anthropological dimensions of ethnicity (Cohen 1978). Ethnic depth is conceptualized as a universal and temporal consumer behavior property. Accordingly, depth of diversity instruction explores a holistic range of human ethnic cultures and traces the historical roots of human ethnic cultures from ancient and pre-historical periods. Relying on classical anthropology, the depth of diversity construct grounds ethnic understanding in the survival and cultural development factors related to global ecology and historical events. Because these common time and place dimensions frame a shared human experience, ethnic depth is developed as an inclusive universal diversity pattern, whereas the contemporary notion of ethnic breadth emphasizes exclusive marginal diversity profiles.

In particular, universal ethnic properties are addressed by a holistic place dimension which includes cultural origins everywhere on earth. Holistic versions of ethnic culture encompass the inclusive diversity of minority as well as mainstream American consumers. The corresponding temporal ethnic properties are addressed by a historical time dimension which chronicles ancestral environments, events and experiences. Historical vision contributes authenticity and originality to students’ ethnic brand strategy aptitude. Therefore, in the tradition of qualitative methods like ethnographic and interpretive consumer research (Cova and Elliott 2008; Belk 2006), the proposed module deepens marketing educators’ discovery of multicultural marketing competency (see Figure 1).

Given this definition of terms, conceptual foundations for the proposed module are laid by the two ethnic depth dimensions of universality (holistic) and temporality (historic). Knowing which concepts support the depth of diversity perspective helps marketing educators’ shape pedagogical outcomes and improve students’ multicultural marketing competency. Recognizing that the theoretical

**FIGURE 1**  
**CONTRASTING DEPTH OF DIVERSITY AND BREADTH OF**  
**DIVERSITY INSTRUCTIONAL METHODS**



Instructional Emphasis	Depth of Diversity	Breadth of Diversity
<i>a. Pedagogical Scope</i>	Holistic and Historic	Parsed and Present
<i>b. Ethnic Focus</i>	Universal/Inclusive	Marginal/Exclusive
<i>c. Conceptual Foundation</i>	Cultural Anthropology	Market Economics
<i>d. Brand Strategy</i>	Authentic and Original	Appropriated and Opportunistic

underpinning for depth of diversity dimensions is applicable to global cross-cultural situations, this study’s emphasis on extracting only domestic sub-cultural ethnic insights should be kept in mind.

**Universal Dimension Foundations**

Beginning with the universal dimension, Hofstede’s (1980) “cultural values framework” is a suitable method for conveying the holistic nature of ethnicity among all peoples of the world. The simplicity and adaptability of Hofstede’s four cultural axes help to demonstrate the universal dimension of ethnicity using a reliable source of global businesses insight (Kirkman et al. 2006). Additional support for the universal depth of ethnicity can be presented using Hall’s (1959) cultural map. The anthropological classification can be used to chart diverse ethnic cultural patterns and distinct chronological periods. Hall’s (1976) subsequent research demonstrates the efficacy of cultural aptitude in interpersonal and global business relations. This anthropological premise is translated into historical descriptions of the entire American

ethnic spectrum (Dinnerstein and Reimers 2008; Petersen et al. 1982; Thernstrom 1980), thereby combining temporal and universal dimensions.

A nice way of anchoring the holistic cultural scope and inclusive ethnic composition of multicultural marketing is to have students collaboratively examine societal transformation metaphors. These “root metaphors” (Sheffield 2007) reflect prevailing ethnic diversity norms and guide societal mores, including market customs. In a similar manner as described by Burton (2005), the “melting pot” assimilation view (Gordon 1964) can be presented as an exclusive ethnic identity norm and the “salad bowl” acculturation view (Glazer and Moynihan 1975) can be presented as an inclusive ethnic identity norm. The classical writings of Randolph Bourne (1916) and others (Newman 1973) regarding American pluralism can further enrich critical thinking about how ethnic universalism is manifested in the U.S. marketplace by posing “tapestry” as an alternative diversity metaphor.

Cultural schemas outside the marketing literature further bolster the universal dimension of ethnicity. Cultural intelligence (CQ) is a pedagogical resource drawn

from organizational research (Ang and Van Dyne 2008; Bucher et al. 2008), which assesses multicultural aptitude based on the awareness of all ethnic traditions and instills diversity appreciation in everyone. The comparative and individualized insights derived from comparative cultural awareness are invaluable for getting students to take ownership for diversifying their ethnic intelligence (Early and Mosakowski 2004; Early and Ang 2003). Accordingly, marketing educators are encouraged to benchmark the universal ethnic dimension against inclusive CQ ethnic diversity principles.

Cultural capital (Bourdieu 1986; Bourdieu and Passeron 1973) affords marketing educators another angle for delivering multicultural competency because it affirms intergenerational ethnic meanings. Initially conceived to explain disparity in educational achievement across ethnic groups and social classes (Harker 1990), cultural capital reinforces the logic of envisioning ethnicity chronologically as well as comparatively. Instead of tracing ethnic values for a couple of generations, as cultural capital does, the depth of diversity module frees students to probe any ancestral period on the historical time line. In certain respects, ethnic brand strategy is designed to encode the cultural capital of diverse markets. Consequently, learning to link cultural capital from historical ethnic traditions with the cultural capital encoded in contemporary ethnic brands strengthens students' multicultural competency.

Moreover, analytical methods are emerging in the cultural marketing literature which can cluster the universal range of ethnic orientations based on a value consensus among individual customers. This "cultural consensus analysis" procedure (Horowitz 2009; Dressler et al. 2005; Handwerker 2002, 2001; Romney et al. 1986) reveals the universal ethnic ecology capable of being experienced and exchanged.

### **Temporal Dimension Foundations**

Priming the ethnic depth dimension of temporality can begin with an awareness of history as central to the development of marketing theory and practice (Bartels 1988; Hunt 1976). The vital role of what Shaw and Jones (2005) refer to as the "marketing history" school is often overlooked in favor of appropriating current multicultural branding trends and ethnic data profiles into course instruction. However, market traditions throughout time prove that "new and improved" is often derived from prior periods ranging from American centuries (Fox and Lears 1983) to pre-historical commodity trading (Wengrow 2008). This temporal hunt for ethnic consumer treasure is undertaken by Witkowski (1998) to authenticate "early American style":

"This article recounts the marketing history of this style and some clusters of consumer values – the search for authenticity, status presentation and eth-

nic identification, nostalgia and tradition making, domesticity and femininity, and aesthetic conservatism – with which early American objects and architecture have been associated" (Witkowski 1998, p. 125).

Marketing educators will find McClelland's (1976) classic analysis of America's "achieving society" to be a fitting retrospective on the evolution of ethnic cultural aspirations and brand identity. Among consumer behavior scholars, Tan and Sheth (1985) are among the first to compile a diverse historical perspective – including Williams' (1985) examination of multicultural marketing by culling the African and European ancestry of black American consumers. Although rare, the marketing education literature occasionally asserts the merit of "historical perspectives" (Petkus 2010). However, since the temporal dimension of multicultural depth encompasses pre-American old country traditions, ancient civilization and even native creation myths, an much older historical record will better facilitate students' exploration of ethnic origins. Boyd and Richerson (2005) convey this chronological vision of human culture as a dynamic interplay between ecological habitat, biological traits, and anthropological adaptation. Geertz (2005, 1974) is especially skilled at orienting students toward "the native's point of view" to interpret ethnic ethos, ideology, customs, and events with an unbiased intellect. For contemporary consumer markets, Belk and Sherry (2007) demonstrate the strategic viability of temporally accessed cultural insights. Likewise, Cayla and Arnould (2009) purposefully revisit historical time periods to authenticate and attenuate cultural brand meanings. Augmenting multicultural course instruction with these cultural history resources helps to validate the temporal dimension of ethnic depth.

Having prefaced the universal and temporal dimensions employed to instill anthropological depth, the remainder of the paper presents the pedagogical methods and findings from the proposed multicultural marketing module. By incorporating an anthropological perspective to enhance prevailing instructional approaches, the proposed module helps to fill the void in ethnic diversity research among marketing education scholars.

### **FORMULATING MULTICULTURAL MARKETING PEDAGOGY**

Structurally, the pedagogical exploration of ethnic depth is guided by the Sheth and Mittal (2004) "Matrix of Personal and Environmental Characteristics." That matrix directs the pedagogical task of combining ethnicity's anthropological origins (environmental/human traits) and consumption outcomes (market/personal context). Methodologically, the course modules presented to students as an "Ethnic Value Matching Project, performs exploratory ethnographic content discovery within the qualitative and

interpretive research traditions (Cova and Elliott 2008; Belk 2006; Hirschman 1989). Following in the footsteps of Sherry (1986), the depth of diversity module opens up marketing and consumer behavior learning to the “windows of opportunity for anthropology.” Anthropology guides both the educational process and experiential practice of exploring multicultural depth. The educational foundation provided by anthropology theory is addressed in the prior literature review and the experiential function of probing ethnic culture is an inherently anthropological task. For course preparation, therefore, the depth of diversity module is compatible with consumer culture theory (CCT) principles and practice (Belk and Sherry 2007; Arnould and Thompson 2005).

Consistent with “Culture” chapters in current Consumer Behavior textbooks (Blackwell et al. 2006), multicultural competency is derived from learning about abstract meanings and values as well as material artifacts and vehicles. Cultural orientation contributes a holistic and historic scope to conventional ethnic consumer research and current multicultural marketing practices. For instance, ethnic diversity in the United States is primarily regarded as a minority consumer issue. Typically, ethnic consumer patterns are taught based on narrowly defined demographic and psychographic patterns. These existing bases of multicultural marketing pedagogy are built from an analytical economic, psychology, and marketing premise. Unlike culturally-oriented depth of diversity instruction, which traces the anthropological evolution of collective ethnic values, the current approach casts ethnicity as a modern market-oriented individual trait. As discussed in the literature review, contemporary multicultural marketing strategies validate this universal and inclusive embrace of ethnicity, which may also encompass multi-ethnic and post-racial cultural identities.

Three pedagogical vectors align the depth of diversity method’s holistic and historic scope – *people, product, and process*. These three intersecting vectors plot the path toward matching ethnic values among customers (people), commodities (products), and commerce (process). Accordingly, in instructional materials, the depth of diversity module is referred to as the “Ethnic Value Matching Project.” Depth of diversity remains the anthropological purpose of exploratory learning objectives. However, the strategic practice of ethnic brand design

creates experiential learning outcomes. When combined anthropological exploration and strategic experimentation contribute synergistically to multicultural marketing competency. For anthropological purposes, the people vector pertains to the ethnic group explored. Yet, strategically, the people vector maps customer demand requirements (e.g., ecology, culture, identity/values, behavior). Product vector anthropology explores the ethnic artifact, activity, and aesthetic. Strategic product vector aspects mold company supply resources (e.g., material, human, informational, financial). The process vector anthropology explores the cultural narrative that pairs ethnic identity representations with artifact interaction rituals. Strategically, process vector experimentation matches multicultural market customers with companies through shared ethnic brand architecture experiences. Integral marketing mix elements cultivate deep brand loyalty and lasting customer relationships (see Figure 2).

A practical way to introduce the universal and temporal dimensions of ethnicity is to have students plot randomly selected ethnic cultures/civilizations using global place and time period coordinates. This depth of diversity technique, called “place and time awareness,” is aided by online links that provide visual history timelines for diverse ethnic traditions, as well as by contemporary online calendars that include multicultural holidays and events. The module’s “place” awareness is initially illustrated by a brief ethnic history visual montage of the University’s location, including indigenous, American, and immigrant culture. Likewise, “time” awareness is quickly demonstrated when the module opens by scrolling through an online monthly calendar with multicultural dates and events. Therefore, the depth of diversity module traces the place and time origin of a human culture to learn the collective ethos and logos that defines ethnic identity (see Figure 3).

The pedagogical framework outlined in Figure 3 guides “Ethnic Value Matching” with anthropologically valid and strategically viable principles. Still, many alternative processes exist for exploring ethnic cultural values, within the anthropology, qualitative marketing research, and consumer behavior literature. The literature review explains how many of those multidisciplinary sources are incorporated into depth of diversity instruction. However, the “tribal marketing” premise advanced by Cova and

FIGURE 2 DEPTH OF DIVERSITY PEDAGOGICAL VECTORS			
Instructional Levels	People	Product	Process
a. <i>Anthropological Purpose</i>	Ethnic group culture	Ethnic artifact capacity	Ethnic codes/crafts
b. <i>Strategic Practice</i>	Customer/Demand	Company/Supply	Brand/Matching

**FIGURE 3**  
**DEPTH OF DIVERSITY INSTRUCTIONAL PROGRESSION**

**A. PEOPLE – Charts Evolution of Ethnic Identity**

1. EARTH (Place) – “Mother Earth” Land Origin  
Documents “Old Country” ecological environment shaping ethnic identity
2. HISTORY (Time) – “Father Time” Diaspora Travels  
Documents “Old Country” defining events for ethnic identity
3. CULTURE (Ethos) – “Destiny’s Child” Collective Customs  
Documents folkways and rituals that distinguish ethnic identity
4. VALUES (Logos) – “Identity’s Name” and Cultural Conveyors  
Documents articulated beliefs and norms of intergenerational ethnic identity

**B. PRODUCT – Charts Evolution of Ethnic Artifacts/Crafts**

1. FORM – Describes artifact/craft materials, ingredients, processes, tools
2. FUNCTION – Describes how artifacts ensure survival and embody values
3. FACILITATION – Describes why artifacts/crafts are endowed with ethnic meanings that are manifested in contemporary institutions and social modes

**C. PROCESS – Charts Execution of Ethnic Brand Strategy**

1. TASTE – Describes physical and aesthetic ethnic cultural preferences
2. TAILOR – Describes how contemporary ethnic segment patterns are targeted
3. TRIANGULATION – Completes ethnic brand architecture by matching “People” and “Product” values with brand merchandising “Processes”

Cova (2001) specifically validates framing ethnic culture with “mother earth” place and “father time” period coordinates. Using a diagram for “the tribal clover” the researchers chart place properties along an “axis of visibility” to capture cultural “gatherings” and “places,” whereas an “axis of invisibility” plots contemporary “day-to-day practices” as well as the longer term “trend.” This anthropological justification of the “Ethnic Value Matching Project” parameters shown in Figure 3 confers structural credibility from leading multicultural marketing scholars.

**Holistic Ethnic Template**

The holistic depth of diversity scope introduces a universal angle for pedagogical comparisons of ethnic cultural ancestry and attributes. Holistic instruction conveys a universal ethnic narrative for the multiple ethnic cultural versions in the human family. Teaching a univer-

sal ethnic narrative imparts multicultural aptitude on two levels. First, the inclusive property of holistic multicultural marketing eliminates ethnic myopia by seating every ethnic version at a common human family round table. Like turning a kaleidoscope, students learn to value particular ethnic cultures through comparison across an inclusive human spectrum. So, the holistic universal narrative exposes students to human unity by exploring ethnic diversity. Second, the holistic approach toward ethnic culture enables students to appraise the coherence and congruity of ethnic cultural meanings, in contrast to the prevailing emphasis on quantitative ethnic market evaluation. The anthropological synthesis found in indigenous creation myths and ecological allegories provide a fuller understanding of the ethnic cultural narrative than statistical analysis.

The common earthly origin of all ethnic groups serves as a holistic anthropological root for exploring diverse ethnic culture branches. Students are shown how



ecological conditions in the locations where ethnic groups trace their origin vividly impact early ethnic meanings and vicariously inform existing ethnic markets. Factors are specified within each people, product, and process vector to articulate the ecological properties that bind early and existing ethnic knowledge. So, whereas earth/place factors describe the ecological environment of ethnic people locations, form/function/facilitation factors explain the ecologically derived purposes of ethnic products. Even symbolic representations and sharing rituals related to the process vector are embedded with seeds of ecological taste and tailoring. Cursorily, these branding process representations are found in the Celtic three leaf clover in Irish American branding, the good fortune signified by fish in Asian American branding, the affinity for lime hues among Latino Americans, and prevalence of sun and Baobab tree images within certain African American brand logos. Even textile fabric patterns, such as English herringbone, Scottish paisley, Irish plaid, Indian silk sari, African kente cloth, and Japanese kimono styles encode ethnic ecology intelligence. Ratneshwar and Mick (2005) describe this ecological property reflected in consumer motives as brand “landscapes.”

Ultimately, the holistic understanding of ethnicity culminates by specifying collective culture as the core ethos and shared values as the cultural logos. An authentic ethnic culture is discovered from the cohering identity patterns and community practices that typify the people’s collective character. As an ethos, collective character sets the boundaries for whether observed behavior affirms or disaffirms ethnic identity. For instance, the universal cultural ethos element of family might be broadly explained for African ethnic groups as affirming ancestors, for Asian ethnic groups as affirming elders, for Latin ethnic groups as affirming extended relatives, and for European ethnic groups as affirming offspring. Of course, these ethnic identity affirmations are only intended to illustrate the nuances of ethos and suggest aspects of cultural emphasis – not exclusivity or stereotypes.

Ethnic values indicate the meanings and modes through which cultural identity is conveyed. As a cultural conveyer, the logos of ethnic values encompass language, rituals, as well as orientations toward nature and intentions toward others. Typically, ethnic values are presented as a hierarchical structure that reflects the collective best practices for a certain place and period. Although most ethnic group value structures share common planks, the order and prominence may vary. For instance, although ecological balance is espoused by all cultures, the Asian ethnic “yin/yang” tradition reveals a distinctive harmony between man and nature that is woven into philosophical, cultural, economic, and social themes. In comparison, many African and Latino (Native American) traditions affirm ecological balance by personifying the natural environment. Certain trees are communed with and are

believed to possess ancestral spirits, while the feathers of particular birds are worn to access animating energy. Likewise, all ethnic traditions celebrate cultural value through harvest festivals and attribute symbolic significance to particular foods. Traditional ethnic beliefs and modes of expression can be discerned from meanings associated with rice for Asian culture, sushi for Japanese culture, kimchi for Korean culture, yams for African culture, calaloo for Afro-Caribbean culture, potatoes for Irish culture, wheat for Germanic culture, crepes for French culture, and corn (maze) tortillas for native Latino culture.

### **Historic Ethnic Timeline**

In a complementary manner, the historic pedagogical span directs depth of diversity instruction toward ethnic beginnings and frames course progression. It gives students an ethnic values time machine. Conceptually, these rich ancestral accounts afford a retrospective view of traditional and ancient ethnic civilizations that cannot be learned from contemporary ethnic consumer analysis. The vividness of historic ethnic cultures transports students to a time when the absence of modern media made myths and material crafts more meaningful. The authenticity of these forgotten worlds cuts through the clutter of modern images to acquaint students with the brand marketing power of ethnic identity anew. Moreover, digital online media permit rapid and resourceful access to representative ethnic history content. Several of those online media resources are identified as instructional heuristics in the subsequent section.

Yet, these temporal explorations are not intended to remain in the past. Rather, the historical search is a learning expedition to find ethnic brand validity and fortify ethnic brand value. Students are instructed to mark important historical eras with important heroes, events, and institutions that emerged during the ethnic group’s evolution. The historical continuum is divided into “old country” ancient motherland existence and “new country” American homeland experiences. As part of this old country to new country transition, the migration paths and ports of entry are accorded special importance. Whether discussing Ellis Island for European Americans, Angel Island for Asian Americans, Senegal’s Goree Island as a West African departure point for African American slaves, or Southwestern United States border towns as Latin American gateways, the coming to America narrative is punctuated by each ethnic group’s “old country” to “new country” transition. Retracing these ethnic American rites of passage weaves historical continuity through the cultural coherence of holistic universal traditions. Otnes and Lowrey (2004) examine several of these multicultural marketing bridges connecting old country and new country consumption rituals.

The temporality of depth of diversity instruction insures historical congruence across each of the three pedagogical vectors—*people, product, process*. Referring to terminology from the Figure 3 framework, “old country” ancient or traditional civilizations are associated with the “earth/place, history/time, and identity/ethos” factors of the people vector. Values, on the other hand depicts the ethnic group’s “new country” transition and community. For the product factor, old country history is drawn upon to learn authentic artifact “forms” and traditional culture “functions.” However, “facilitation” characterizes the collective modes and symbolic meanings of products or services by new country ethnic communities. Similarly, the process vector traces “taste” factors to old country roots but primarily teaches students to “tailor” new country ethnic tastes with a unique brand architecture that “triangulates” people and product vectors for contemporary brand marketing.

### **Heuristic Instructional Tools**

Procedurally, the course module is planned for five weeks, or longer depending on the academic schedule and student enthusiasm. The first week is used for project orientation, ethnic group selection, and the formation of student teams. The subsequent three weeks are used for students to discover and document insights for the three module vectors of people, product, and process. The final week is slated for student presentations to share ethnic brand architecture strategies. To optimize effort, students are given access to a rich archive of electronic links containing ethnic cultural research and content for modern and historical eras. An extracted list of those extensive online resources is presented in Figure 4, with subheadings for multicultural place and time awareness, ethnic cultural identity, ethnic commodity orientation, and ethnic brand architecture. By providing these ready references for multimedia ethnic exploration, students devote less time to academic research procedures and more attention to recognizing anthropological patterns. From this formative online archive, students are expected to cultivate fresh ethnic content that fits their unique multicultural marketing adventure.

### **FINDING DEEPER MULTICULTURAL MARKETING LEARNING OUTCOMES**

The depth of diversity module is introduced as an opportunity for students to freely pursue their interest in any United States ethnic customer segment. This premise of free selection is an important impetus for generating inclusive and innovative ethnic brand project outcomes. Often, ethnic consumer diversity and multicultural marketing instruction is limited to American minority populations, or bounded by authoritative text content. Instead the project atmosphere encourages ethnic cultural explo-

ration and ethnic brand experimentation.

Students are oriented to the holistic nature of ethnic identity as a universal cultural anthropology profile for both minority and mainstream American markets. As a universal construct, depth of diversity encompasses all ethnic tribes and traditions from which minority and mainstream customers originate. Students are also instructed to affirm the cultural strengths and successes of their selected ethnic segment, rather than allocate attention to ethnic group challenges and controversy. The module imparts the historic nature of ethnic identity by presenting students with the task of exploring the ancient origins of contemporary multicultural market segments. Temporal exploration is emphasized as the distinction between the depth of diversity module and conventional breadth of diversity course instruction. These types of multicultural marketing competences are described as “cultural branding” (Holt, et al. 2004), because anthropological meanings transform offerings into “icons.”

The course module findings are distilled into two pedagogically parallel categories, universal validation and chronic visioning. However, these findings are intended to enhance and not eliminate prevailing breadth of diversity conventions.

### **Cultural Versioning – Ethnic Identity Inclusion**

The depth of diversity module was found to provide a multicultural marketing approach with more universal appeal than the traditional breadth of diversity methods which focus primarily on American ethnic minority consumers. This outcome is described as *cultural versioning* because a more inclusive set of ethnic traditions was represented than is typically evoked for multicultural markets. The root term “verse” expresses the etymological connection between the anthropological purpose of universal ethnic depth and the strategic practice of cultural versioning for ethnic brand architecture. Specifically, students were more willing to explore value patterns for ethnic groups different than their own and students who are not classified as belonging to a minority group demonstrated greater interest in ethnic cultural discovery. Figure 5 presents excerpts from a student project focused on German American ethnicity. The content depicts this expanded cultural versioning because a non-minority European American ancestry was explored to create a valid ethnic brand targeted toward contemporary German American households during the holidays. In this manner, students are free to acquire multicultural marketing competency from the universal spectrum of human ethnic narratives.

### **Chronic Visioning of Ethnic Brand Innovation**

The depth of diversity module was also found to provide temporal dimension insights that are largely unat-

**FIGURE 4**  
**HEURISTIC INSTRUCTIONAL TOOLS – ETHNIC VALUE MATCHING**  
**ORIENTATION & PROJECT LINKS**

**OVERVIEW of THE ETHNIC VALUE MATCHING PROJECT:**  
**Capturing Cultural Diversity Old & New**

- A. OUR VIEW of ETHNICITY is:
1. UNIVERSAL (Collective, Inclusive, Integral, Holistic, Plural) vs. only “diverse” & “minority”  
[\[http://www.pluralism.org/index.php\]](http://www.pluralism.org/index.php).  
 \* Conventional View >> Race + Ethnicity = Minority ..... >>Marginal/Few  
 \* Collective View >> Ethnicity = EarTH (origin) + NeCessITY (objective) >> Universal/All
  2. “TIME/PLACE AWARENESS” – Diversity Calendars & Maps tell When, Where, What, Who
- B. OUR PROJECT ETHNIC LINK SOURCES are INDEXED as:
1. ETHNIC IDENTITY [“Fixed”] & ETHNIC ORIENTATION OVERVIEW [“Fluid”]
  2. PEOPLE – Specific Ethnic Cultural Content
  3. PRODUCT – Specific Ethnic Commodity Content
  4. **PORTRAITS – Individual Ethnic PEOPLE Links**
- I. ETHNIC IDENTITY & ETHNIC ORIENTATION OVERVIEW
- A. Ethnic Identity – “Fixed Criteria Characteristics” [Chances]  
 U.S. Ethnicity Brief [\[http://en.wikipedia.org/wiki/Racial\\_demographics\\_of\\_the\\_United\\_States\]](http://en.wikipedia.org/wiki/Racial_demographics_of_the_United_States).  
 Multicultural Economy [\[http://www.terry.uga.edu/selig/buying\\_power.html\]](http://www.terry.uga.edu/selig/buying_power.html).  
 Ethnic Identity Marketing  
 \* [\[http://www.amazon.com/gp/reader/0805241566/ref=sib\\_dp\\_pt/103-7602843-7873448#reader-link\]](http://www.amazon.com/gp/reader/0805241566/ref=sib_dp_pt/103-7602843-7873448#reader-link).  
 \* [\[http://print.google.com/print?id=DuJDiYJ7SVMC&oi=fnd&pg=PA3&sig=3DcnrHUBq-iYPSY-gLwN3LxdkU4\]](http://print.google.com/print?id=DuJDiYJ7SVMC&oi=fnd&pg=PA3&sig=3DcnrHUBq-iYPSY-gLwN3LxdkU4).
- B. Ethnic Orientation – “Fluid Content of Character” [Choices]  
 Time & Place Awareness – Ethnic Holidays [\[http://www3.kumc.edu/diversity/ethnic\\_relig/ethnic.html\]](http://www3.kumc.edu/diversity/ethnic_relig/ethnic.html).  
 Maps – Geography/Ecology for Old & New Country  
 \* [\[http://maps.nationalgeographic.com/map-machine#s=r&c=21.28937435586042,%200&z=1\]](http://maps.nationalgeographic.com/map-machine#s=r&c=21.28937435586042,%200&z=1).  
 \* [\[http://www.worldatlas.com/aatlas/world.htm\]](http://www.worldatlas.com/aatlas/world.htm).  
 Etymology – word origins of ethnic names, places, artifacts, commodities [\[http://www.etymonline.com\]](http://www.etymonline.com).
- II. “PEOPLE” – Specific Ethnic Culture Links  
 Broad Cultural Reference Links  
 \* Wikipedia [\[http://en.wikipedia.org/wiki/Main\\_Page\]](http://en.wikipedia.org/wiki/Main_Page).  
 \* Every Culture [\[http://www.everyculture.com/\]](http://www.everyculture.com/).  
 Birth Origin, Ancestry, & Demographics  
 \* Old Country [\[http://www.infoplease.com/ipa/A0900547.html\]](http://www.infoplease.com/ipa/A0900547.html).  
[\[http://www.census.gov/population/www/ancestry.html\]](http://www.census.gov/population/www/ancestry.html).  
 \* New Country [\[http://www.infoplease.com/ipa/A0193688.html\]](http://www.infoplease.com/ipa/A0193688.html).  
[\[http://www.census.gov/population/www/index.html\]](http://www.census.gov/population/www/index.html).

**FIGURE 4 (CONTINUED)**  
**HEURISTIC INSTRUCTIONAL TOOLS – ETHNIC VALUE MATCHING**  
**ORIENTATION & PROJECT LINKS**

III. “PRODUCT” – Specific Ethnic Commodity Links

Fashion & Cultural Identity

- \* [<http://www.costumes.org/ethnic/1PAGES/ETHNOLNK.HTM>].
- \* [[http://books.google.com/books?id=p-KvoXTYtVoC&pg=PR7&lpq=PR7&dq=Fashion+and+World+Culture&sig=01T8J8Cc0muly6TLADP8\\_7UWIOU#v=onepage&q=Fashion%20and%20World%20Culture&f=false](http://books.google.com/books?id=p-KvoXTYtVoC&pg=PR7&lpq=PR7&dq=Fashion+and+World+Culture&sig=01T8J8Cc0muly6TLADP8_7UWIOU#v=onepage&q=Fashion%20and%20World%20Culture&f=false)].
- \* [<http://books.google.com/books?id=8m2FwzNSUI8C&pg=PP1&lpq=RA3PA1&dq=Fashion+and+World+Culture&sig=4szIJZD437YkWzgyczRlzV5aOQM>].

IV. “PORTRAITS” – Individual Ethnic PEOPLE Links (a sample set)

**Ancient & Native Americans**

<http://www.museo.org/ancient.html>

**African Americans**

<http://www.africaguide.com/culture/> [African Culture]

[http://www.fas.harvard.edu/~du\\_bois/](http://www.fas.harvard.edu/~du_bois/)

**Arab Americans**

<http://www.theaanm.org/>

**Asian Americans**

<http://www.swivel.com/graphs/show/9472394> [Graph and data by nationality]

<http://www.pbs.org/ancestorsintheamericas/aahistory/sites.html>

**European Americans**

**English: Ancient, Old, and Traditional**

<http://www.battle1066.com/saxons.shtml>

<http://www.historic-uk.com/HistoryUK/England-History/index.htm>

**Dutch**

<http://www.usahistory.info/colonial/customs.html>

[http://www.rapidimmigration.com/usa/1\\_eng\\_immigration\\_history.html](http://www.rapidimmigration.com/usa/1_eng_immigration_history.html)

**French**

[http://en.wikipedia.org/wiki/History\\_of\\_France](http://en.wikipedia.org/wiki/History_of_France)

<http://en.wikipedia.org/wiki/Franks>

**German**

[http://www.germany-info.org/relaunch/culture/ger\\_americans/paper.html](http://www.germany-info.org/relaunch/culture/ger_americans/paper.html)

[http://en.wikipedia.org/wiki/German\\_culture](http://en.wikipedia.org/wiki/German_culture)

**Greek**

<http://www.ancientgreece.com/> (Ancient)

<http://www.gogreece.com/> (Modern Greece)

<http://webs.csu.edu/~amakedon/articles/GreekAmerican.html>

**Irish**

<http://witcombe.sbc.edu/earthmysteries/EMDruids.html>

<http://www.irishamhc.com/> [Irish American Culture]

**Italian**

[http://en.wikipedia.org/wiki/Po\\_River](http://en.wikipedia.org/wiki/Po_River)

[http://en.wikipedia.org/wiki/Italic\\_people](http://en.wikipedia.org/wiki/Italic_people)

**European Americans (continued)**

**Jewish**

[http://muse.jhu.edu/journals/american\\_jewish\\_history/v089/89.4heinze.html](http://muse.jhu.edu/journals/american_jewish_history/v089/89.4heinze.html)

<http://www.jewishhistory.org.il/>

<http://www.torah.org/>

**Norwegian**

<http://en.wikipedia.org/wiki/Norway>

[http://www.sofn.com/about\\_us/showPage.jsp?document=index.html](http://www.sofn.com/about_us/showPage.jsp?document=index.html)

**Polish**

<http://www.pgsa.org/traditions.htm>

<http://www.polishamericancenter.org/Customs&Traditions.htm>

**Russian**

<http://www.geographia.com/russia/rushis02.htm>

<http://www.friesian.com/russia.htm>

<http://www.russianamericanculture.com/>

**Scottish**

<http://www.bbc.co.uk/history/scottishhistory/>

[http://en.wikipedia.org/wiki/Scots-Irish\\_American](http://en.wikipedia.org/wiki/Scots-Irish_American)

**Spanish**

[http://en.wikipedia.org/wiki/Spanish\\_culture](http://en.wikipedia.org/wiki/Spanish_culture)

<http://www.bookrags.com/history/multiculturalism/spanish-americans-gema-03/>

**Swedish**

<http://en.wikipedia.org/wiki/Sweden#Prehistory>

[http://www.sweden.se/templates/cs/FactSheet\\_15600.aspx](http://www.sweden.se/templates/cs/FactSheet_15600.aspx)

**Latino/Hispanic Americans**

<http://www.ancientmexico.com/> [Ancient Mexico]

<http://evans.amedd.army.mil/eo/observances/nhhm.htm>

**Pacific Islander Americans**

[http://findarticles.com/p/articles/mi\\_m0425/is\\_4\\_60/ai\\_82360170](http://findarticles.com/p/articles/mi_m0425/is_4_60/ai_82360170)

[http://www.pacificislandtravel.com/fr\\_polynesia/about\\_destin/culture.html](http://www.pacificislandtravel.com/fr_polynesia/about_destin/culture.html)

**FIGURE 5**  
**STUDENT PROJECT EXCEPTS VALIDATING INCLUSIVE “CULTURAL VERSIONING”**

### **TRADITIONAL GERMAN ETHNIC CULTURAL VALUES**

- “Volk” – symbolized 19<sup>th</sup> century unified German people (English translation: folk)
- Sharing of common culture and language – goes beyond citizenship
- “Volkish mysticism” – connection of land and people
- Concepts of romantic love and cruelty, struggle and war, giants and fairies Grimm Brothers attempted to capture spoken village tales in their fairy tales. Their stories included these elements as well as themes from Norse mythology
- “Volk” is part of the people, arts, beliefs, and soul
- Traditions: wealth of German holidays, festivals and rituals

### **CONTEMPORARY GERMAN ETHNIC BRAND STRATEGY**

- A very special occasion is the Christmas Market – Chriskindlemarkt or Weihnachtsmarkt
- Dates to Middle Ages as opportunity for friends to gather on cold winter evenings
- In Germany, beer is an every day drink but wine is reserved for special occasions
- Gluhwein (“Glow Wine”) is traditionally served during the holiday season Hot, spiced red wine with calming and medicinal properties
- Enhances the traditional experience for modern German American holidays

## **Winter's Glow**



## **A HOLIDAY FEAST FOR THE SENSES**

### **PACKAGING:**

- Bottle cap in shape of traditional copper kettle
- Add one kettle (cap) to hot red wine or grape juice, stir and enjoy



tainably with conventional breadth of diversity methods. These advantages are described as chronic visioning because the temporal view gives students a glimpse of historical ethnic rituals and symbols with contemporary

multicultural marketing potential. The Greek etymology root “chronikos” captures the temporal significance of ethnic traditions, while the corollary root “chronika” establishes the relevance of historical ethnic records for

metering the meanings derived from cultural narratives. By engaging in vicarious time-travel, students experienced a discontinuous break with their present ethnic identity which allowed them to mine historical periods for multicultural branding ideas. Brand ideas retrieved through chronic visioning were shown to be viable for the present American market ethnic group whose ancestors originated them, as well as for other non-ancestral multicultural market segments. Paramount among the multicultural competences acquired from chronic visioning is the discovery of authentic ethnic mores and meanings. This quest for authentic brand qualities is regarded by consumer behavior scholars as a primary influence on customer motivation and loyalty (Beverland and Farrelly 2010). The innovative ethnic brand strategy angle provided by the authenticity of chronic visioning is illustrated in Figure 6 for a student project that explored the ancient Yoruba beauty ritual of “scarification.” Students used chronic visioning to probe beneath current cosmetic styles and practices by revisiting an African tradition originating many centuries ago. The resulting brand strategy innovation (“Skinned”) targets contemporary urban youth from diverse multicultural backgrounds with an authentic ethnic tradition.

Using a taxonomical analysis, the depth of diversity module was shown to improve historic attribution of ethnic identifiers and events, as well as strengthen the association between current ethnic consumer tendencies and their authentic roots. In particular, the depth dimension enables pre-historical time periods to decouple genuine ethnic properties from the shallower modern archetypes that combine of race and ethnicity. Cultural anthropology (Geertz 2005) reveals the present value of learning primordial period customs and qualitative marketing research (Belk 2006) espouses “critical imagination” to harness “historical research” for endowing brand personality through “projective methods.”

Moreover, for students completing the Ethnic Value Matching Project, traveling from the present temporal setting to a pre-history context enables ethnic attributes to be examined in a less subjective manner. Depth of diversity insights are amplified because the ethnic focus is on them and not us, or me. Removing subjectivity also expands the spectrum of ethnic customer targets served by marketing managers. Domestic cross-cultural marketing competencies increase when consumer brand managers are less inhibited about “crossing over.” This decoupling imparts a strong chronic visioning tendency among students to vicariously time travel for authentic ethnic meanings that fit modern brand architecture modes.

Beneath the surface of contemporary ethnic American norms and demographic numbers lies a largely untapped pool of historic ideas for innovative multicultural marketing. Interestingly, this underlying depth of diversity resource pool prefigures the emerging digital emphasis on ethnic content and collaboration versus characteristics and catego-

ries. Consequently, everything old is new, because what worked then and there illumines ethnic consumer opportunities for here and now.

## **CONCLUSION: FOCUSING ON MULTICULTURAL MARKETING DEPTH**

This paper proposes a fresh and insightful method for teaching ethnic consumer diversity and multicultural marketing topics. The prevalence of ethnic consumer growth trends in the United States combined with the increased acceptance of ethnic branding strategies requires marketing educators to prepare students for future multicultural marketing opportunities. Unlike the prevailing methods for teaching ethnic consumer diversity as a broad spectrum of minority demographic archetypes, the proposed depth of diversity module adopts a holistic and historic pedagogical scope. Holistically, the depth of diversity module equips future students with a more inclusive and universal view of ethnic consumer behavior. Historically, the depth of diversity module transports students into ancient and traditional time periods to learn the richer and more authentic reasons underlying contemporary ethnic markets. In practice, the depth of diversity module has been found to strengthen marketing students’ ability to regard ethnicity as a universal and anthropologically rich consumer aspect. Likewise, students’ ethnic branding ideas are found to be more authentic and original because of the chronic visioning induced by the depth of diversity module’s historic scope. Therefore, the depth of diversity module is a tenable and timely instructional tool for the future development and delivery of multicultural marketing aptitude.

Considering the contributions of the depth of diversity module to marketing education, suggestions can also be made to optimize its pedagogical value. Like most anthropological approaches, the depth of diversity methods are subjective interpreted based on students experience and interest in the ethnicity concept. As a result, there are many right answers without predetermined outcomes for gauging correctness. This subjective tendency requires a high level of motivation and involvement to discover the intended ethnic depth insights. Imposing control and scripting the sequence for uncovering ethnic cultural evidence compromises the module’s probative design. On the other hand, eliminating all expectations can lead to a diluted course experience and disrespect the honor of ethnic cultural traditions. The suggested remedy is the use of best practices sessions which use students/groups with unique ethnic cultural discoveries as exemplars. Bonus points and prizes might also be applicable for groups that reach certain project benchmarks in a commendable manner. Above all, positive reinforcement must remain the rule of thumb, because students have learned all too well the negative sanctions associated with incorrect ideas regarding ethnicity.

FIGURE 6  
STUDENT PROJECT EXCEPTS DEPICTING "CHRONIC VISUALIZATION"  
OF ETHNIC BRANDING

- Brand Name - Skinned; Packaging Red box with name and logo.
- Product - Permanent and temporary scarification
- Slogan - "If you decorate me, then I will be beautiful." An African Proverb, "Ukinipamba nitapendez a."
- Logo - West African symbol "Gye Nyame." represents the supremacy of God and his omnipotence and immortality.

Skinned 

## Form Scarification

- Craft - Involves scratching, etching, or cutting to leave permanent designs, pictures, or words in the skin.
  - Ink rubbing - process of rubbing ink in fresh cuts
  - Skin removal/skinning - outlines are made, then skin is removed creating an inconsistent texture.
  - Packing - A cut is made diagonally and an inert material is packed into the wound causing massive keloids to form



## Triangulation

- Variety - Contemporary art, technology, fabrication, and healthcare
  - More complex patterns & wider range of colors
  - Non surgical synthetic appliques can be designed



In line with ensuring a collaborative student-led climate during the depth of diversity module comes the need for firm boundaries regarding intolerable ethnic attitudes. Cultural discoveries are only presented in a positive light, based on the contribution of values and historical events to ethnic group advancement. The traditions and practices of every ethnic group are approached with a sacred reverence for their unique contribution to human civilization, and not judged from a retrospective viewpoint. Invariably, cultural histories reveal conflicts among different ethnic groups. These

instances are treated as episodes for discerning ethnic cultural values and not an explanation of ethnic group virtues or vexations. Clearly this cultural exploration requires an empathetic and nuanced treatment of ethnic history that is acquired through the collective ethical commitment of the class. Remembering that learning to balance cultural discoveries and dilemmas in a historical context prepares students for the complex process of managing multicultural markets will guide marketing educators toward deeper richer ethnic diversity instruction.

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